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A

GREEK AND ENGLISH

LEXICON

OF THE

NEW TESTAMENT.

BY

EDWARD ROBINSON, D. D.

LATE PROF. EXTRAORD. OF SAC. LIT. IN THE THEOL. SEM. ANDOVER.

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PREFACE.

ELEVEN years have now elapsed, since the Author of this work published a Lexicon of the New Testament, in the form of a revision and translation of the 'Clavis Philologica' of Wahl, in its first edition. That work was favourably received, as supplying in some degree a want which had long been felt; and the whole edition of fifteen hundred copies was exhausted in a little more than four years.

On returning in 1830 from a residence of several years in Germany, it was the Author's first wish, and perhaps duty, to have immediately prepared another edition of the former work, or a new volume of a similar character. But providential circumstances seemed for a time to call him to other kindred labours; and then sickness intervened; so that it was not until the autumn of 1833, that he was able to give himself in earnest to the preparation of a Lexicon. Since that time his labour upon it has been uninterrupted; so that, comparatively speaking, scarcely a day has elapsed, of which the largest portion has not been spent upon the volume here given to the public.

It was at first supposed, that a revision of the former work was all that would be necessary. But in the lapse of eight years devoted to studies of this nature at home and abroad, the Author's own views and principles in respect to lexicography and philology in general, had naturally become farther developed and in some parts modified. In the same interval, too, the progress of science in this department, as in others, had not ceased to be onward; new editions of the Lexicons of Wahl and Bretschneider had appeared; Winer had pushed his researches further, and brought the results into a better form; and, above all, the labours and improvements of Passow had been spread before the world. In this state of things, an attempt merely to remodel an imperfect foreign work seemed hardly advisable. It appeared therefore to the Author and his friends decidedly preferable, that, calling no man Master on earth, he should go on and prepare from the New Testament itself and from the auxiliary sources, a new and inde-

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pendent work, adapted to the wants of students in our own country. In doing this, he has been able to resort to all the sources from which Schleusner and Wahl and Bretschneider drew their materials; and while he has freely availed himself of their labours, he has found occasion on every page to distrust their judgment and accuracy, and to turn from them habitually to the original authorities. Accordingly, the present volume is throughout the result of the Author's own investigations; and, with a few slight exceptions, has been sent to the press wholly in manuscript.

A full and scientific Lexicon of any language, embraces a wide field of inquiry. The scholar who would pursue the study of a language critically and philologically, does not rest, until he has traced each word to its origin; investigated its primitive form and signification; noted the various forms and senses in which it has been current in the different epochs and dialects of the language, and the manner and order in which all these are deduced from the primitive one and from each other; and, last though not least, has observed the relations in which it stands to other words, in constructions and phrases, and the various modifications which it has undergone in these respects. When all these points are properly ascertained and arranged in his own mind, then and not till then is the scholar master of the word in question; and the transcript of the view thus obtained, with the necessary vouchers, is the true lexicography of that word. This is justly termed the *historico-logical* method of lexicography, which has grown up out of the general progress of philology within the present century, and aims to present a logical and historical view of each word in all its varieties of signification and construction. The first exemplification of it was given by Gesenius, in his Hebrew Lexicon; and it has been ably followed out by Passow in his Lexicon of the Greek language.*

These remarks proceed upon the supposition, that a language is in itself primitive and independent of every other; and that its words may therefore be traced to their ultimate roots within itself. This indeed is usually assumed in regard to the Greek language; and the Lexicon of Passow is constructed on this principle. But in respect to our own and many other languages, this is obviously not the fact; and the sci-

* See a very able article on the subject of Greek Lexicography in the London Quarterly Review, Vol. LI. No. 101; reprinted in the Bibl. Repos. Vol. IV. p. 556 sq.

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ence of comparative philology, which has sprung up within our own days, has already taught us, that both the Greek and Latin are also only members of one great family of languages, which, descending apparently from the mountains of India, have spread themselves over Southern and Western Asia and the whole of Europe; retaining under every diversity of climate and circumstances such obvious affinities, as give undeniable evidence of a common origin. These Indo-European tongues, as they are called, include the Sanscrit, Persian, Greek, Latin, Gothic, German, English, and the other dialects of the Teutonic; and strictly also those of the Slavic and Celtic races. The Semitic languages form a distinct family; though still, in their primary elements, kindred to the former in a greater degree than has usually been supposed. Here too, the first scientific attempt at marking these coincidences as a part of lexicography, has been made by Gesenius, in his Latin Manual of 1833; but we apprehend the time to be not far distant, when every Lexicon of the Greek or Latin, or indeed of any of the occidental tongues, will be regarded as incomplete, which shall fail to notice these striking affinities.

In respect to the Greek, it should also be borne in mind, that there are three great epochs which mark the progress of the language; through all or some of which the different meanings and uses of a word can be traced with more or less distinctness.* These are its youth, in the heroic or epic poems of Homer and Hesiod, with which may be joined the Ionic prose of Herodotus;—its prime, in the palmy days of Attic elegance and purity, as exhibited in the great tragedians, and in the prose of Thucydides, Xenophon, Plato;—and its decline, after the Macedonian conquest, and still later under the Roman dominion; when the breaking up of the various independent states, the mingling together in armies of soldiers enlisted from every quarter, and the founding of colonies and large cities peopled with inhabitants from every part of Greece and also from foreign lands, could not fail to produce great changes in the language of different communities; which, by natural consequence, would speedily be reflected in the language of books. Thus was formed the later Greek idiom, ἡ κοινὴ διάλεκτος, which every where superseded the pure Attic; and of which Aristotle, Polybius, Diodorus, Plutarch, Aelian, and other later writers, are the representatives. Some of the forms peculiar to this later idiom were ascribed to

* Buttm. Gramm. § 1, passim. H. Planck de vera Natura et Indole etc. P. I; in Bibl. Repos. I. p. 650.

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the influence of the Macedonians, and referred to the *Macedonic* dialect; or sometimes the same forms were referred to an *Alexandrine* dialect, inasmuch as the chief seat of the later Greek culture was in Egypt and its metropolis Alexandria. But these terms are probably too specific; and embrace what strictly belonged to the later language of common life in general, rather than to the dialect of any particular tribe or city.*

The language of the New Testament is *the later Greek language, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greek writers.* The simple statement of this fact, suggests at once what the character of this idiom must be; and might, one would think, have saved volumes of controversy. The Jews came in contact with the Greeks only at and after the Macedonian conquests; and were therefore conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria, where the inhabitants were drawn together from Asia as well as from Greece; and it was therefore the spoken language of common life, and not that of books, with which they became acquainted. But they spoke it as foreigners, as Hebrews; and therefore it could not fail to have in general a colouring of the Hebrew, or rather of the later Aramaean, which was their vernacular tongue. Jews who spoke Greek, are called in the New Testament *Ἑλληνισταί*, Hellenists; and hence in modern usage, since the time of the younger Scaliger, the Jewish Greek has not unaptly been termed *Hellenistic.*†

The earliest monument of this idiom is the Version of the Seventy, made at Alexandria, probably at different times during the centuries immediately preceding the Christian era. This, as being a direct translation from the Hebrew, made by Jews, exhibits strongly the influence of the Hebrew, as well as an imperfect knowledge of the Greek; though in various degrees in its different parts. Closely allied to this are the Apocryphal books usually connected with the Septuagint. Meanwhile, the Greek language had become current also in Palestine, along with the Aramaean; partly through frequent intercourse with Hellenistic Jews settled in Egypt and in Asia Minor, who constantly resorted to Jerusalem; and partly from the influence of the Herods and the Roman dominion.‡ Hence the New Testament was written in the

* Buttm. § 1. n. 11, 12. Sturz de Dial. Mac. et Alex. Lips. 1808.

† Buttm. § 1. n. 12. Winer Gramm. p. 28, and marg.

‡ Bibl. Repos. I. p. 309 sq. p. 530 sq. Hug's Introd. to the N. T. Part II. § 10.

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now universal tongue. Still later there appeared other Greek Versions of the Old Testament, made by Jews; and also the remaining Pseudepigraphic and Apocryphal writings of the Old and New Testaments. Two Jewish writers only, Philo and Josephus, both of them cotemporary with the Apostles, were able to overcome in a great measure the influence of their vernacular tongue; and although when treating of Jewish affairs they necessarily employ many terms belonging to the Jewish Greek, yet in general they approach much nearer to the written idiom of the later Greek, than any of the writers either of the Septuagint or New Testament.

The writers of the New Testament, with the exception of Paul, and partially perhaps of Luke, were unlearned men; and, like the rest of their countrymen, knew the Greek language only from the intercourse of common life, and not from books. With them, therefore, the Hebrew element which mingled in their idiom, would naturally have great prominence; although, since their writings are not translated from a Hebrew original, it is not here as strongly marked as in the Septuagint. It often lies in the turn of the thought, or in the thought itself, rather than in the expression. Even where the expression is modelled after the Hebrew, this is seen more in the construction and connexion of words in phrases and sentences, than as affecting their intrinsic signification. Whoever has himself learned to speak a foreign language, or has closely watched the discourse of foreigners speaking our own tongue, will readily have perceived, that the signification of words is in general much more easily retained and correctly applied, than their forms and their proper construction and connexion. Thus, nothing perhaps imparts more to the Gospels the air of the Hebrew narratives of the Old Testament, than the frequent use of the particle *καί* as a connective, corresponding to the Hebrew usage of the particle Vav (וְ). — From Hebraisms of this kind, the writings of Paul are comparatively free; since from his birth and residence amid the Greek schools of Tarsus, he probably had acquired a more accurate knowledge of that language than was usual with the Hebrews of Palestine; though the course of his education and the character of his learning were not Greek, but wholly Jewish.

The writers of the New Testament, further, applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to employ Greek words as the signs of things and ideas, which heretofore had been expressed only in Hebrew. In such a case,

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they could only select those Greek words which most nearly corresponded tot he Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew שָׁלוֹם as a word of salutation or farewell, they employ the Greek word *εἰρήνη*, just as we use the word *peace* in the same way and for the very same reason. Similar is *εὐλογέω* for Heb. בָּרַךְ *to bless;* in Greek writers only *to speak well of.* Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet too poor; and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. An example of this in the New Testament is especially the word *πίστις*,—to which may be added *δικαιοσύνη, δικαιοῦσθαι, ἐκλογή, ἀποστολος*, and many others.

The New Testament, then, was written by Hebrews, aiming to express Hebrew thoughts, conceptions, feelings, in the Greek tongue. Their idiom, consequently, in soul and spirit, is Hebrew; in its external form, Greek, and that more or less pure, according to the facilities which an individual writer might have possessed of acquiring fluency and accuracy of expression in that tongue.*

The preceding remarks present a summary view of the principles which have guided the Author in the preparation of the present volume. The Greek of the New Testament constitutes but a small portion of the Greek language as a whole; and a Lexicon of it can only aim to give a just exhibition of one of the subordinate forms or phases of that rich and noble tongue. Of such a work, the following, it would seem, ought to be some of the chief traits; and they have accordingly been made prominent objects of attention.

1. The etymology of each word is given, so far as it appertains to the Greek and Hebrew,† and occasionally the Latin. A general com-

* See generally, H. Planck De vera natura atque indole Orationis Graecae Nov. Test. Goetting. 1810; reprinted in Rosenm. Commentationes Theol. I. p. 112; also translated in the Bibl. Repos. I. p. 638 sq. See also Winer's Gramm. §§ 1—4.

† See the articles *λιβανός, ὕσσωπος, σουδάριον*, etc. To these should be added *λάμπω, λαμπάς*, see Gesen. Heb. Lex. art. לָפַד

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parison of the affinities between the Greek and other languages, belongs only to a general Lexicon of the language.

2. The full *historical* view of a word, is here out of place; since we strictly have to do only with those significations and constructions which are found in the New Testament itself. But the *logical* method is still applicable in its full force. This consists in assigning first to each word its primary signification, whether found in the New Testament or not; and then deducing from it in logical order all the significations which occur in the New Testament; but not others, except so far as they may be necessary to illustrate the former.*—In this connexion, the attempt has every where been made, to discriminate between the intrinsic significations of a word, and those senses in which it may be employed through the force of adjuncts. By referring the latter to their appropriate heads, the multiplicity of meanings given by earlier lexicographers has been greatly diminished.—Particular attention has also been given, to bring out to view the force of the prepositions in composition.

3. The various constructions of verbs and adjectives with their cases and with other adjuncts, is in general fully given. Unusual or difficult constructions are noted and explained, by reference both to grammatical rules and to the usage of other writers.—Here the usual Latin abbreviations for marking the construction of words, are too convenient to be laid aside for any English substitutes; and therefore such terms as *seq. genit.* or *c. acc.* and the like, have been retained without scruple; just as the common English has adopted the forms *etc.* and *per cent.*

4. The different forms and inflexion of words are exhibited, so far as seemed proper in a Lexicon. Any variety or irregularity of form is, in particular, fully explained.

5. The usage of the writers of the New Testament, is in all cases illustrated by a reference to both the elements of which the New Testament idiom is composed; on the one hand, to the Hebrew element or Jewish Greek; and on the other to the *common* or later idiom of the Greek language. For the former or Hebrew element, the Version of the Seventy is of the highest importance; since it was probably the only Greek writing with which most of the sacred penmen were acquainted; and many words, phrases, constructions, and even whole passages, are in the New Testament drawn immediately from it. Next

* Comp. the articles στέλλω, φύω, ψάλλω, etc.

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in order are the Apocryphal writings connected with the Septuagint; and also the other Greek Versions. Thus far the Concordance of Trommius, and the Lexicons of Biel and Schleusner on the Septuagint, furnish sufficient aid. The works of Philo and Josephus are here of great importance; the latter of whom, especially, contains a treasure of illustration in respect to the facts and antiquities of the New Testament. Valuable though imperfect materials from their writings, have been collected in the 'Observationes' of Loesner and Krebs; and one of the merits of Bretschneider is his frequent (though often faulty) reference to Josephus. The later Apocryphal writings of both the Old and New Testaments are of value as throwing light upon the opinions of the later Jews, rather than as illustrating the Scriptural idiom; since they are in a great degree mere servile imitations of the latter.—For the other or Greek element, reference is made to the prominent writers of the later dialect, in the current editions; and wherever a word belongs also to the Attic epoch, a single reference is usually added to a writer of that age, mostly to Xenophon. Here the Lexicons of single authors, and the collections of Elsner, Kypke, Raphel, and, more than all, of Wetstein, greatly facilitate the labours of a lexicographer of the New Testament.

Let the student not be startled at the apparent multitude of such references, nor think them all of no avail. They are adduced not merely nor mainly to elucidate the meaning of a word; but to show its authority and standing in the Greek language. They serve to show in what relation each word stands to the Septuagint and Jewish writings, and also to the later and Attic Greek; and whether it is common to all or any of them, or found in none. In this way they have an important bearing on the long disputed question of the purity of the New Testament idiom; and aid in determining its true character.

6. So far as the limits of a Lexicon permit, attention has been given to the interpretation of difficult passages; in order that the work may in some measure supply the place of a more extended Commentary.

7. Each article, so far as practicable, contains a reference to every passage of the New Testament in which the word is found. In this way, in more than seven eighths of the words, the Lexicon is a complete Concordance of the New Testament. Those articles in which this is not the case, are marked at the end by the letters AL.—The most sedulous care has been bestowed to verify all the references; and although in a work containing so many thousands of them, some errors are unavoidable, yet it is hoped that the present volume will bear comparison in this respect with any other of a like size and character.

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The scriptural references are usually made to the New Testament of Knapp, the Septuagint of Mill, and the Hebrew Bible of Van der Hooght.

Such is the plan of the work now given to the public; to the execution of which the Author has unweariedly devoted the best powers of the best years of his life;—with what success, the theological public must judge. His fervent hope and prayer to God is, that the work may be instrumental in giving facility and impulse to the study of the Holy Scriptures and the pursuit of Sacred Literature; and thus aid in promoting the cause of sacred learning, and Christian piety in our land!

To those friends by whose kind advice and encouragement the Author has been cheered, he tenders his sincere thanks. Among these the Rev. Prof. Stuart has ever been foremost; and I take pleasure in thus testifying my obligations to him. Nor can I pass over the kind offices of another valued friend, the Hon. John Pickering, whose eminence as a Greek scholar and general philologian is known and appreciated throughout Europe, not less than in our own country. His friendly advice and aid have been always at hand; and the stores of his valuable library have been opened to me as freely as if they had been my own. A similar acknowledgement is due also to the Trustees having charge of the Theological Seminary at Andover, who have liberally left in my hands for years all the books I desired from the library of that Institution, the richest in its collections of Sacred Literature which our country yet possesses.

A Hebrew and English Lexicon of the Old Testament, translated from the Latin of Gesenius by the Author of the present volume, was published a few weeks since. The translation was carried on along with the preparation of the present work; without however causing any delay of the latter, unless in a slight degree. The two works together embrace the lexicography of the whole of the original Scriptures.

Boston, Oct. 25, 1836.

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ERRATA.

The distance of the author from the press prevented in most cases his revision of the proofs. Of the following *errata*, several were made in correcting, after the sheets had left his hands.

Page 15. B. l. 10, for 33, read 31.
P. 17, read art. *Αἰθίοψ*, and so in the head-line.
P. 45. art. *Ἀνάγω*, l. 8, read: a) genr.
P. 61. A. l. 7 from bott. read *ἔμπορος*.
P. 69. B. l. 10 from bott. read *γεννηθῆναι*.
P. 89. art. *Ἀποπλέω* l. 1, read f. *πλεύσομαι*.
P. 94. art. *Ἄππιος* l. 7, for a few, read: 43 Roman.—Also l. 9, for 13, read 12.
P. 150. read art. *Γέεννα*, and so in col. B. l. 5, 7, 15 [illegible]
P. 167. A. l. 4, for 12, read 22.
P. 179. B. l. 15, for 29, read 27.
P. 187. read art. *Διάνοια*.
P. 220. A. l. 29, for § 128, read § 127.—B. art. *Ἐθίζω* l. 7, for § 128. 7, read § 128. 2.
P. 224. B. l. 3, for II. 5, read II. *δ*.
P. 253. art. *Ἐκπίπτω* l. 3, for § 97, read: § 96.
P. 266. B. l. 6 from bott. for 19, read 18.
P. 291. art. *Ἐξοχή* l. 2, insert a parenthesis after the word prominent.
P. 315. B. l. 9 from bott. for 8: 5, read 9: 5.
P. 324. A. l. 17, put a period after idol. — Also l. 27, for 32, read 31.
P. 337. A. l. 20, for *υ*, read *ὁ*.
P. 360. read art. *Ἠλίας*.
P. 438. B. l. 9 from bott. read *χειμαῤῥος*.
P. 449. read art. *Κοινωνέω*.
P. 583. B. l. 12 from bott. for 2, read 3.
P. 636. A. l. 31, read: 2 John 3, 9.
P. 648. art. *Πόλεμος* l. 6, read *εἰς πόλεμον*.
P. 705. A. l. 9, for Arr. read App.
P. 753. A. l. 1, read art. *Σιτευτός*. — Art. *Σιτιστός* l. 1, put a parenthesis after *σῖτος*.
P. 799. art. *Σφάγιον* l. 1, put a parenthesis before *σφάζω*.
P. 828. A. ult. read קָדֹשׁ.
P. 831. B. l. 4, read: Also
P. 865. B. l. 2 from bott. read שָׁמַח.
P. 885. B. l. 13 and 14 from bott. read: *τούτῳ*.
P. 905. B. l. 5, for 1: 12, read 12: 1.

All corrected

See Additions and Corrections at the end of the Volume.

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LEXICON

OF THE

NEW TESTAMENT.

Α, alpha, the first letter of the Greek alphabet, corresponding to the Heb. א. For its power as a numerical sign, and as a privative and intensive particle in composition, see Buttmann § 2. n. 3. § 120. 5, and n. 11. In N. T. τὸ *Α* or τὸ ἄλφα signifies *the first*, Rev. 1: 8, 11. 21: 6. 22: 13; since the writer himself explains it by πρῶτος and ἀρχή. Compare Is. 48: 12. coll. 41: 4. 44: 6.—Clem. Alex. Strom. IV. 25. [p. 537. C. ed. Sylb.] κύκλος γὰρ αὐτὸς (ὁ υἱὸς) πασῶν τῶν δυνάμεων, εἰς ἓν ἑλουμένων καὶ ἑνουμένων· διὰ τοῦτο *Α* καὶ *Ω* ὁ λόγος εἴρηται.

Ἀαρών, ὁ, indec. *Aaron*, Hebrew אַהֲרֹן, pr. name of a son of Amram and Jochebed of the tribe of Levi, Ex. 6: 20; the brother of Moses, his interpreter (נָבִיא) before Pharaoh the Egyptian king, Ex. 4: 14 sq. 5: 1 sq. 7: 10 sq. and the first High Priest, Ex. 28: 1 sq. 40: 12 sq.—In N. T. Acts 7: 40. Heb. 5: 4. 7: 11. 9: 4. By Hebraism, *family of Aaron*, Luke 1: 5.

Ἀβαδδών, indec. *Abaddon*, Heb. אֲבַדּוֹן (destruction), the name ascribed Rev. 9: 11 to the angel of Tartarus (ἄβυσσος q. v.) and explained by the Greek ἀπολλύων *destroyer*, i. e. the angel of death. The usual Heb. word is מַשְׁחִית, Sept. ὁ ὀλοθρεύων, Ex. 12: 23. So Wisd. 18: 25. Compare ὀλοθρευτής 1 Cor. 10: 10.

Ἀβαρής, ἐος, ὁ, ἡ, adj. (α pr. and βάρος weight,) pp. *not heavy*, e. g. of the air, Plut. Moral. VI. p. 98. ed. Tauchn. In N. T. metaph. *not burdensome*, i. e. not causing expense, 2 Cor. 11: 9 ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα. — So ἐπιβαρέω q. v. and βαρύς Jos. Ant. 1. 16. 2.

Ἀββᾶ, indec. *Abba*, Hebrew אָב, Chaldee form אַבָּא, *father*. Mark 14: 36. Rom. 8: 15. Gal. 4: 6.

Ἄβελ, ὁ, indec. *Abel*, Hebrew הֶבֶל (transientness), pr. name of the second son of Adam. Matt. 23: 35. Luke 11: 51. Heb. 11: 4. 12: 24. See Gen. 4: 1—16.

Ἀβιά, ὁ, indec. *Abia*, Heb. אֲבִיָּה (Jehovah is his father), pr. name of two men in N. T. One a king of Judah, Matt. 1: 7. coll. 1 K. 14: 31. 15: 1 sq. The other a priest of the posterity of Aaron, and founder of a sacerdotal family, Luke 1: 5. When all the priests were distributed into 24 classes, the 8th class was called from him *the class of Abia*. 1 Chr. 24: 10.

Ἀβιάθαρ, ὁ, indec. *Abiathar*, Heb. אֶבְיָתָר (father of abundance), pr. name of a High Priest, Mark 2: 26. Cf. 1 Sam. 22: 21. 1 K. 2: 26, 27, 35. See Calmet.

Ἀβιληνή, ῆς, ἡ, *Abilene*, (in Mss. also *Ἀβιλίνη* and *Ἀβιλιάνη*,) the name of a district not far from Anti-Lebanon, so called from the city Abila or Abela, which lay on the eastern declivity of Anti-Libanus, about 18 or 20 miles N.W. from Damascus, towards Heliopolis or Baalbeck; and often named *Ἀβίλη τοῦ Λυσανίου* to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Ly-

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sanias, the son of Ptolemy and grandson of Mennaeus (Jos. Ant. 14. 13. 3); but he was put to death (A. C. 36) through the intrigues of Cleopatra, who took possession of his province (ib. 15. 4. 1). After her death it fell to Augustus, who hired it out to a certain Zenodorus; but as he suffered the country to be infested with robbers, the province was taken from him and given to Herod the Great (Jos. B. J. 1. 20. 4. coll. Ant. 15. 10. 1). At Herod's death a part of the territory was given to Philip (Ant. 17. 11. 4); but the greater part, with the city Abila, seems then or afterwards to have been bestowed on another Lysanias, Luke 3: 1, who is by some supposed to be a descendant of the former, but is no where mentioned by Josephus. Indeed nothing is said by Josephus or any other profane writer of this part of Abilene until about ten years after the time referred to by Luke, when Caligula gave it to Agrippa Major as ἡ τετραρχία Λυσανίου (Ant. 18. 6. 10); to whom it was afterwards confirmed by Claudius (ibid. 19. 5. 1). At his death it went with his other dominions to Agrippa Minor (ib. 20. 7. 1. B. J. 2. 12. 1).—See Krebs Obss. in N. T. p. 110. Rosenm. Alterthk. I. Pt. II. p. 257.

Ἀβιούδ, ὁ, indec. *Abiud*, Hebrew אֲבִיהוּד (Judah is his father), pr. name of a son of Zorobabel, Matt. 1: 13. Omitted in 1 Chr. 3: 19.

Ἀβραάμ, ὁ, indec. *Abraham*, Heb. אַבְרָהָם (father of a multitude), pr. name of the celebrated patriarch and founder of the Israelitish nation. Matt. 1: 1, 2. 22: 32. Heb. 11: 8—19. Al.

Ἄβυσσος, ου, ἡ, (α pr. and βύθος v. βύσσος depth, bottom,) in Greek writers, *deep, profound*; as λίμνη ἄβυσσος Diod. Sic. 5. 25. Herodot. 2. 28. Sept. for תְּהוֹם, *abyss*, either of the ocean, Gen. 1: 2. 7: 11; or of the underworld, Ps. 71: 21. 107: 26.

In N. T. ἡ ἄβυσσος as a noun signifies, *the place of the dead, orcus*, ᾅδης.

a) genr. Rom. 10: 7.

b) spc. *Tartarus* i. e. that part of ᾅδης in which the souls of the wicked were supposed to be confined. Luke 8: 31. Rev. 9: 1, 2, 11. 11: 7. 17: 8. 20: 1, 3. Cf. 2 Pet. 2: 4.—Acta Thomae § 32 ἡ ἄβυσσος τοῦ Ταρτάρου.

Ἄγαβος, ου, ὁ, *Agabus*, pr. name of a Jewish Christian, who predicted a famine Acts 11: 28, and the imprisonment of Paul Acts 21: 10.

Ἀγαθοεργέω, ῶ, f. ήσω, (ἀγαθός and ἔργον,) Phavorin. εὐεργετῶ καὶ ἐργάζομαι ἀγαθόν. In N. T. absol. *to do good* to others. 1 Tim. 6: 18. (coll. Gal. 6: 10.) In Mss. Acts 14: 17 for ἀγαθοποιέω. -ῶν, ἀγαθοεργοῦν, which reading is adopted by Lachmann, Tischendorf, Theil.

Ἀγαθοποιέω, ῶ, f. ήσω, (ἀγαθός and ποιέω.) The better form is ἀγαθὸν ποιέω, Lobeck ad Phryn. p. 200.

1. *to do good* to others, absol. Mark 3: 4. Luke 6: 9, 35. Acts 14: 17. With an accus. of pers. Acts 6: 33. Sept. for הֵיטִיב Judg. 17: 13. Zeph. 1: 12.—Tob. 12: 13. 1 Mac. 11: 33. 2 Mac. 1: 2.

2. In N. T. also *to do well, act virtuously*, absol. 1 Pet. 2: 15, 20. 3: 6, 17. 3 John 11. Cf. 1 Pet. 3: 11.

Ἀγαθοποιΐα, ας, ἡ, *well-doing, love of virtue, virtuous conduct*, 1 Pet. 4: 19; cf. ἀγαθοποιέω no. 2.—Test. XII Pat. ap. Fabric. Cod. Pseudep. I. 722.—Others, *beneficence*.

Ἀγαθοποιός, οῦ, ὁ, ἡ, adj. pp. *beneficent*; in the sense of *bland, courteous*, e. g. γυνή Ecclus. 42: 14. In N. T. *upright, virtuous*, 1 Pet. 2: 14; cf. ἀγαθοποιέω no. 2.—Athenag. Apol. p. 304. D. in Opp. Justini Mart.

Ἀγαθός, ή, όν, (ἄγαν much, exceedingly,) corresp. to Heb. טוֹב, Lat. *bonus*, and Eng. *good*.

1. *good*, i. e. from the force of the theme, *excellent, distinguished, best*.

a) of persons. Matt. 19: 16 διδάσκαλε ἀγαθέ. v. 17 bis. Mark 10: 17, 18 bis. Luke 18: 18, 19 bis. So Sept. for טוֹב 1 Sam. 9: 2.—Judith 11: 8. Jos. Ant. 9. 5. 2 τοὺς ἀγαθοὺς ἄνδρας καὶ δικαίους ἀπέκτεινε. Xen. Cyneg. 1. 14.

b) of things. Luke 10: 42 τὴν ἀγαθὴν μερίδα. John 1: 47 τί ἀγαθόν what remarkable. 2 Thess. 2: 16 ἐλπὶς ἀγαθή, unless this is put for ἐλπὶς ἀγαθῶν. So Sept. for טוֹב Ezra 8: 27 χαλκοῦ ἀγαθοῦ.

2. *good*, absolutely, i. e. of good character, disposition, quality.

a) of persons, *upright, virtuous*. Matt.

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5: 45. 12: 35. 22: 10. 25: 21, 23. Luke 6: 45. 19: 17. 23: 50. John 7: 12. Acts 11: 24. So Sept. for טוֹב 2 Chr. 21: 13. Prov. 13: 2, where ἀγαθός is opposed to παράνομος. 15: 3. Is. 63: 7 κριτὴς ἀγαθός for רַב טוּב.—Xen. Mem. 3. 4. 8 τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν.

b) of things. (α) in a physical sense, e. g. δένδρον Matt. 7: 17, 18. γῆ Luke 8: 8. So Sept. γῆ ἀγ. for טוֹב Ex. 3: 8. —Diod. Sic. 11. 25 χώρα ἀγ. Xen. Oec. 16. 7 γῆ ἀγ.—(β) in a moral sense, *good, upright, virtuous;* e. g. καρδία Luke 8: 15. ἐντολή Rom. 7: 12. λόγος 2 Thess. 2: 17. θελήμα τοῦ Θ. Rom. 12: 2, and so Sept. for טוֹב with τὸ πνεῦμα Neh. 9: 20. Ps. 143: 10. Wisd. 8:19 ψυχὴ ἀγ. Hence συνείδησις ἀγαθή, i. e. conciousness of rectitude, Acts 23: 1. 1 Tim. 1: 5, 19. 1 Pet. 3: 16, 21.—So ἔργα ἀγαθά, *good deeds, virtue, rectitude,* Rom. 2: 7. 13: 3. Eph. 2: 10. Col. 1: 10. 2 Tim. 2: 21. 3: 17. Tit. 1: 16. 3: 1. Heb. 13: 21. So Sept. for טוֹב 1 Sam. 19: 4 ποιήματα ἀγ. Wisd. 3: 15 πόνοι ἀγ.

c) neut. ἀγαθόν and ἀγαθά, i. e. *virtue, rectitude, love of virtue,* Matt. 12: 34, 35. 19: 16. Luke 6: 45. John 5: 29. Rom. 2: 10. 3: 8. 7: 18, 19. 9: 11. 12: 9. 13: 3. 16: 19. 2 Cor. 5: 10. 1 Pet. 3: 11, 13. 3 John 11. Rom. 7: 13 bis τὸ ἀγαθόν *that which is in itself good.* Rom. 14: 16 where τὸ ἀγαθόν is *the good cause,* i. e. the religion of Christ. Sept. for טוֹב Ps. 34: 14. 53: 2, 4.—Xen. Mem. 3. 10. 5.

3. *good,* in respect to operation or influence on others, i. e. *useful, beneficial, profitable.*

a) of persons, *benevolent, beneficent,* Matt. 20: 15. Rom. 5: 7. 1 Thess. 3: 6. Tit. 2: 5. 1 Pet. 2: 18. So Sept. for טוֹב 2 Chr. 30: 19 ὁ θεὸς ἀγ. Ps. 73: 1.—Xen. Cyr. 3. 3. 4 εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. Thuc. 1. 86.

b) of things; e. g. δόματα Matt. 7: 11. Luke 11: 13. δόσις James 1: 17. ἔργον Phil. 1: 6. ἀναστροφή 1 Pet. 3: 16. καρποί James 3: 17. πίστις Tit. 2: 10. Sept. for טוֹב 1 Sam. 12: 23 ἀγ. ὁδός. Neh. 9: 13 ἐντολαὶ ἀγ.—Matt. 12: 35 ἀγ. θησαυρός, *treasure of good things.* Luke 6: 45.—So ἔργα ἀγαθά, *good deeds, benefits,* Acts 9: 36. 2 Cor. 9: 8. 1 Tim. 2: 10. 5: 10.—In the sense of *suitable, adapted to,* Eph. 4: 29 λόγος ἀγ. πρὸς οἰκοδομήν. Rom. 15: 2.—Jos. Ant. 4. 6. 1 πόλις φοινίκας φέρειν ἀγαθή. Pausan. Eliac. poster. c. 26. 4 χώρα ἐς καρποὺς ἐκτρέφειν ἀγαθή.

c) neut. (α) τὸ ἀγαθόν, *something useful and profitable, benefit,* Rom. 8: 28. 12: 21. 13: 4. Gal. 6: 10. Eph. 4: 28. 6: 8. 1 Thess. 5: 15. Philem. 6, 14.—Xen. Cyr. 4. 2. 18.—(β) τὰ ἀγαθά, *things good and useful, benefits, blessings.* Matt. 7: 11. Luke 1: 53. 16: 25. Gal. 6: 6. Heb. 9: 11. 10: 1.—Xen. Cyr. 5. 3. 15 τοὺς εὐεργετοῦντας ἀγαθοῖς ὑπερβαλλόμενοι. — In the sense of *goods, wealth,* Luke 12: 18, 19. So Sept. for טוּב Gen. 24: 10. 45: 18, 20. Deut. 6: 11.—Xen. Cyr. 3. 3. 20.

4. *good,* in respect to the feelings excited, i. e. *pleasant, joyful, happy.* 1 Pet. 3: 10 ἡμέρας ἀγ. Rom. 10: 15 τὰ ἀγαθά *happy times.* Sept. for טוֹב Ps. 34: 12 ἡμέρας ἀγ. Zech. 8: 19 ἑορτὰς ἀγ.—Ecclus. 14: 14. 1 Macc. 10: 55.

Ἀγαθουργέω, ῶ, f. ήσω, (contr. for ἀγαθοεργέω q. v.) *to do good* to others, absol. Acts 14:17 in some Mss.—Cyrill. c. Julian. 3. p. 81. A. et in Mich. cap. 2. p. 409. C.

Ἀγαθωσύνη, ης, ἡ, (for ἀγαθοσύνη; in Greek writers ἀγαθότης, or better χρηστότης, Thom. Mag. p. 921. H. Planck de Indol. p. 162, 164, and in Bib. Repos. 1. p. 683,) *goodness,* viz.

a) of disposition and character, *probity, virtue,* Rom. 15: 14. Eph. 5: 9. 2 Thess. 1: 11. So Sept. for טוֹב Ps. 52: 5. טוֹבָה 2 Chr. 24: 16.

b) towards others, *beneficence,* Gal. 5: 22. Sept. for טוּב Neh. 9: 25.

Ἀγαλλίασις, εως, ἡ, not found in Gr. writers; but often in Sept. in the sense of *joy, exultation,* for גִיל Ps. 45: 16. 65: 13. *rejoicing,* with song, dancing, etc. for רִנָּה Ps. 30: 7. 118: 15. 126: 2, 6. *great joy,* for שָׂשׂוֹן Ps. 45: 8. 51: 10, 14.—Tob. 13: 1.

In N. T. *joy, gladness, rejoicing,* Luke 1: 14, 44. Acts 2: 46. Jude 24.—Acts Thom. § 7 ἐν χαρᾷ καὶ ἀγαλλιάσει.—Heb. 1: 9 ἔλαιον ἀγαλλιάσεως from Ps. 45: 8, *oil of gladness,* i. e. with which guests were anointed at feasts, here put

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as an emblem of the highest honour; see Calmet p. 68.

Ἀγαλλιάω, ῶ, Luke 1: 47, elsewhere ἀγαλλιάομαι, (ἄγαν much and ἅλλομαι to leap, dance,) not found in Gr. writers, but often in Sept. for גִּיל Ps. 2: 11. עָלַץ Ps. 68: 4. רָנַן Ps. 20: 6. שׂוּשׂ Ps. 40: 17, etc. pp. spoken of rejoicing with song and dance. Hence in N. T. *to exult, rejoice.*

a) absol. Luke 10: 21. Acts 2: 26 ἠγαλλιάσατο ἡ γλῶσσά μου, I rejoiced in words, sang aloud. 16: 34.—So χαίρειν καὶ ἀγαλλ. emphat. *rejoice exceedingly*, Matt. 5: 12. 1 Pet. 4: 13. Rev. 19: 7. coll. Ps. 90: 14. 40: 17.—Acta Thom. § 27.

b) with a noun of the same signif. in an adverbial sense. 1 Pet. 1: 8 ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ, *rejoice with joy unspeakable*, i. e. unspeakably. Winer § 58. 3. Matthiae § 408. n. Buttm. § 133. 3.

c) seq. ἵνα c. subjunct. John 8: 56 ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, *he rejoiced that he should see my day*, i. e. to see it. Cf. Lücke Comm. in Joh. II. p. 246.

d) seq. ἐπί c. dat. Luke 1: 47 ἠγαλλιασε τὸ πνεῦμά μου ἐπὶ τῷ θεῷ, where it should prob. read ἠγαλλιάσεται τὸ πν. coll. Ps. 13: 6 ἀγαλλιάσεται ἡ καρδία μου. —So ἀγάλλεσθαι ἐπί τινι Xen. Mem. 3. 5. 16. Sept. Ps. 9: 15. 21: 2. 35: 9.

e) seq. ἐν c. dat. where a simple dative might stand. John 5: 35 ἀγαλ. ἐν τῷ φωτὶ αὐτοῦ. 1 Pet. 1: 6.—So Ps. 89: 16 ἐν τῷ ὀνόματί σου ἀγαλλ. 13: 5. Xen. Hiero 1. 16 εὐφραίνεσθαι ἔν τινι.

Ἄγαμος, ου, ὁ, ἡ, adj. (α pr. and γάμος nuptials,) *unmarried*, i. e. wholly, *coelebs*, 1 Cor. 7: 32, 34; or spoken of those who do not marry a second time, ib. v. 8, 11.—Xen. Conv. 9. 7. Hom. Il. 3. 40.

Ἀγανακτέω, ῶ, f. ήσω, (ἄγαν much, and ἄχθος pain,) pp. *to be pained*, a) in body, Plato Phaedr. c. 97. b) in mind, i. e. *to be solicitous* or *provoked*, Plato Phaedon. c. 8, 9 ed. Fisch.—In N. T. *to be angry, vexed, indignant.*

a) genr. and absol. Matt. 21: 15. 26: 8. Mark 10: 14. Luke 13: 14. — Bel and Drag. 28. Jos. Ant. 2. 13. 3. Herodian. 8. 7. 6.—Mark 14: 4 ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, *indignant among themselves and saying*, for ἀγαναν. καὶ λέγ. πρὸς ἑαυτούς.

b) by impl. *to complain* of, seq. περί c. gen. Matt. 20: 24. Mark 10: 41.—Plato Ep. 7. Apollodor. Bib. I. περὶ Τιτάνων ἀγανακτοῦσα. More freq. with ἐπί seq. dat. Jos. Ant. 4. 6. 4. Wisd. 12: 27.

Ἀγανάκτησις, εως, ἡ, *indignation.* 2 Cor. 7: 11.—Thuc. 2. 41. Jos. B. J. 4. 5. 4.

Ἀγαπάω, ῶ, f. ήσω, absol. and trans. *to love*; but differing from φιλέω, which includes the kind of love or affection expressed by a kiss; see Tittmann de Synon. in N. T. p. 50.

a) *to love*, i. e. (α) *to regard with strong affection.* Luke 7: 42. John 3: 35. 8: 42. 21: 15 sq. 2 Cor. 9: 7. Rev. 3: 9. al. saep. Sept. for אָהַב, Gen. 24: 67. Ruth 4: 15. —With an accus. of the corresp. noun, Eph. 2: 4 ἀγάπην, ἣν ἠγάπησεν ἡμᾶς, *the love, with which he hath loved us*; so 2 Sam. 13: 15. See Buttm. § 131. 3. Matth. § 408. Winer § 32. 2.—Hence perf. part. Pass. ἠγαπημένος, *beloved*, Eph. 1: 6. Col. 3: 12. al.

(β) as referred to superiors, and including the idea of duty, respect, veneration, etc. *to love and serve with fidelity*, Matt. 6: 24. 22: 37. Mark 12: 30, 33. Luke 16: 13. Rom. 8: 28. al. saep. Sept. for אָהַב 1 Sam. 18: 16.—Hence οἱ ἀγαπῶντες τὸν κύριον, *the faithful disciples or followers of the Lord*, Eph. 6: 24. James 1: 12. 2: 5. Sept. for אָהַב Ex. 20: 6. Deut. 5: 10.

b) *to love*, i. e. *to regard with favour, good will, benevolence.* Mark 10: 21 ἠγάπησεν αὐτόν. Luke 7: 5. John 10: 17. In other passages the *effects* of benevolence are expressed, *to wish well to, do good to*, etc. ἀγαπᾷν τὸν πλησίον, τοὺς ἐχθρούς, etc. Matt. 5: 43 sq. 19: 19. 22: 39. Luke 6: 32. al. For the fut. ἀγαπήσεις as imperat. in Matt. 5: 43, see Winer § 44. 3. Matth. § 498. c.—2 Cor. 12: 15 εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγαπῶμαι, *even if, having conferred greater benefits on you, I receive less from you.*

c) spoken of things, *to love*, i. e. *to delight in.* Luke 11: 43 ἀγαπᾶτε τὴν πρωτοκαθεδρίαν. John 3: 19. Heb. 1: 9. 1 John 2: 15. Sept. for אָהַב Ps. 45: 8.—

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Xen. Cyr. 7. 5. 24 μάλιστ' ἂν ἀγαπᾶν τὴν παρ' αὐτῷ διαιταν. Jos. Ant. 7. 1. 6 σφόδρα αὐτοῦ (David) τὴν πρὸς αὐτὸν (Abner) τιμὴν ἀποθανόντα, καὶ φυλακὴν τῆς πίστεως ἠγάπησαν, i. e. *they were delighted with*, etc. cf. Kypke Obss. Sac. I. p. 179.—Οὐκ ἀγαπᾶν, *not to love*, i. e. *to neglect, to disregard, to contemn.* Rev. 12: 11 οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου, *they contemned their lives even unto death*, i. e. they willingly exposed themselves to death. See Οὐ, and comp. Gesen. Lehrg. p. 832. Stuart § 537. Winer § 59. 1. So Ecclus. 15: 13 οὐκ ἀγαπήτον, *detestable.* Al.

Ἀγάπη, ης, ἡ, 1. *love*, i. e. *affectionate regard, good will, benevolence.*

a) genr. 1 Cor. 4: 21 ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραότητος; *shall I come to you with a rod, or in love?* i. e. full of love, all love. Col. 1: 13 ὁ υἱὸς τῆς ἀγάπης, i. q. ὁ ἀγαπητός, *beloved son*; for this gen. instead of an adject. see Gesen. p. 643. Stuart § 440. Winer § 34. 2. Buttm. § 123. n. 4.—Spoken more especially of that good will towards others, that love of our neighbour, that brotherly affection, which the religion of Jesus commands and inspires. John 15: 13. 17: 26. Rom. 13: 10. 1 Cor. 13: 1 sq. Heb. 6: 10. 1 John 4: 7. al. saep. 2 Cor. 13: 11 ὁ θεὸς τῆς ἀγάπης, *the God of love*, i. e. the author and source of love, who is himself love. Rom. 15: 30 ἀγάπη τοῦ πνεύματος, *that love which the Spirit inspires.*—Followed by εἰς c. accus. 2 Thess. 1: 3 ἡ ἀγάπη εἰς ἀλλήλους. 2 Cor. 2: 4, 8. 1 Pet. 4: 8. Followed by ἐν c. dat. in the looser late Greek usage, instead of εἰς c. accus. Joh. 13: 35 ἀγάπη ἐν ἀλλήλοις. 2 Cor. 8: 7. See Winer § 54. 4.

b) spc. ἡ ἀγάπη τοῦ θεοῦ v. τοῦ Χριστοῦ, *the love of God* or *of Christ.* Here the gen. is sometimes subjective or active, and sometimes objective or passive.

(α) subj. or act. it signifies *the love which God* or *Christ exercises towards Christians.* So of God, Rom. 5: 5. Eph. 2: 4. 2 Thess. 3: 5. Followed by εἴς τινα, Rom. 5: 8; and by ἔν τινι, 1 John 4: 9, 16; see above in α. So of Christ, 2 Cor. 5: 14.

(β) objectively or pass. *that love of which God or Christ is the object in the hearts of Christians.* So of God, Luke 11: 42. John 5: 42. 1 John 2: 5; and so absol. 1 John 4: 16, 18 ter. 3 John 6. So of Christ, John 15: 10. Rom. 8: 35. For this gen. of the object, see Gesen. p. 676. Winer § 30.—Instead of the gen. μοῦ, we find Joh. 15: 9 ἐν τῇ ἀγάπῃ τῇ ἐμῇ, i. e. in the love of me.

c) by meton. *the effect* or *proof of love, beneficence, benefit conferred.* Eph. 1: 15 τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους. 3: 19. 1 Joh. 3: 1. 2 Thess. 2: 10 τὴν ἀγάπην τῆς ἀληθείας, *the true love*, i. e. the true and real benefits conferred by God through Christ. Buttm. § 123. n. 4.

2. In the plur. ἀγάπαι, ῶν, αἱ, *agapae, love-feasts*, i. e. public banquets of a frugal kind, instituted by the early Christians, and connected by them with the celebration of the Lord's supper. The provisions etc. were contributed by the more wealthy individuals, and were common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These ἀγάπαι were intended as an exhibition of that mutual love which is required by the Christian religion; but as they became subject to abuses, they were afterwards discontinued. See Tertull. Apol. c. 39. Calmet p. 27.—Jude 12. Comp. Acts 2: 42, 46. 6: 2. 1 Cor. 11: 17—34. Al.

Ἀγαπητός, ή, όν, *beloved, dear*, Xen. Mem. 2. 1. 32 ἡ ἀρετὴ—ἀγαπητὴ συνεργὸς τεχνίταις. So Sept. for יְדִידִי Ps. 84: 2.—In N. T.

1. *beloved, dear*, but spoken only of Christians, as united with God, or with each other, in the bonds of holy love; e. g. ἀγαπητοί, Acts 15: 25. Rom. 12: 19. 2 Cor. 7: 1. 12: 19. Col. 1: 7. 4: 14. 1 Thess. 2: 8. Heb. 6: 9. 1 Pet. 2: 11. 4: 12. 2 Pet. 3: 1, 8, 14, 15, 17. 1 John 3: 2, 21. 4: 1, 7, 11. 3 John 1, 2, 5, 11. Jude 3, 17, 20. 1 Tim. 6: 2 πιστοί εἰσι καὶ ἀγαπητοί, i. e. conjoined in the bonds of faith and love.—1 Cor. 15: 58 ἀδελφοὶ ἀγαπητοί, *beloved brethren*, i. e. Christians. Eph. 6: 21. Phil. 4: 1 bis. Col. 4: 7, 9. Philem. 1, 2, 16. James 1: 16, 19. 2: 5.—So ἀγα-

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πητοὶ θεοῦ, *beloved of God*, chosen by him to salvation, Rom. 1:7. 11:28. Eph. 5:1. So Sept. ἀγαπητοί σου for יְדִיד, spoken of the worshippers of God, Ps. 60:8. 108:7. 127:2.—Paul seems to apply the term particularly to those converted under his ministry, when he speaks of Epenetus, τὸν ἀγαπητόν μου, Rom. 16:5; so 16:8, 9, 12; comp. 1 Cor. 4:17 Τιμόθεον, ὅς ἐστι τέκνον μου ἀγαπητὸν ἐν κυρίῳ. 2 Tim. 1:2. So also of a whole church gathered by himself; 1 Cor. 4:14 τέκνα μου ἀγαπητοί. 10:14. Phil. 2:12.

2. *only, only begotten*, in the phrase υἱὸς ἀγαπητός, *only son*; as being the object of peculiar love. In N. T. spoken only of Christ, the υἱὸς ἀγαπητός of God, Matt. 3:17. 12:18. 17:5. Mark 1:11. 9:7. Luke 3:22. 9:35. 2 Pet. 1:17. So in the parable, Mark 12:6 ἕνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, *having one son, his well-beloved*, i. e. his only son. Luke 20:13. So Sept. for יָחִיד Gen. 22:2, 12. and in the phrase πένθος ἀγαπητοῦ for יָחִיד, *mourning for an only son*, i. e. most vehement, Jer. 6:26. Amos 8:10. Zech. 12:10.—Hesych. ἀγαπητόν· μονογενῆ, κεχαρισμένον. Pollux 3. 2 καλοῖτο δ' ἂν υἱὸς ἀγαπητὸς, ὁ μόνος ὢν πατρὶ ἢ μητρί. Cf. Kypke Obss. Sac. I. p. 312.

Ἄγαρ, ἡ, indec. *Hagar*, Heb. הָגָר (flight), pr. name of a maid-servant of Abraham, and the mother of Ishmael. In Gal. 4:24, 25, Paul applies this name, by an allegorical interpretation, to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. 16.

Ἀγγαρεύω, f. εύσω, pp. *to send off an ἄγγαρος* or *public courier*. This word is of Persian origin, and after being received into the Greek language, passed also into use among the Jews and Romans. Cyrus, or, according to Herodotus, Xerxes, was the first to establish relays of horses (ἱππῶνες) and couriers at certain distances on all the great roads, in order that the royal letters and messages might be transmitted with the greatest possible speed. These ἄγγαροι had authority to press into their service men, horses, ships, or any thing which came in their way, and which might serve to hasten their journey, Xen. Cyr. 8. 6. 17. Herodot. 8. 98. Cf. Esth. 8:10, 14. See Heeren's Ideen etc. Vol. I. Pt. i. p. 534, ed. 3. Calmet p. 59.—Afterwards ἀγγαρεύω came to signify, *to press into service for a journey in the manner of an ἄγγαρος*. Jos. Ant. 13. 2. 3 κελεύω μηδὲ ἀγγαρεύεσθαι τὰ τῶν Ἰουδαίων ὑποζύγια. Hence

In N. T. trans. *to compel, to press*, simply, as to accompany one, Matt. 5:41 ὅστις σε ἀγγαρεύσει μίλιον ἕν. Also genr. Matt. 27:32. Mark 15:21.—Compare Buxtorf. Lex. Rab. Chald. Talm. f. 131.

Ἀγγεῖον, ου, τό, (dimin. from ἄγγος,) *a vessel, utensil*, Matt. 13:48. 25:4. Sept. for כְּלִי Gen. 42:25. Num. 4. 9.—Xen. Anab. 6. 4. 23.

Ἀγγελία, ας, ἡ, pp. *message brought, news*, Xen. Cyr. 6. 2. 14. In N. T. metaph. *doctrine promulgated, precept given*, sc. in the name of any one. 1 John 3:11. * Sept. for דָּבָר Prov. 12:25.

Ἄγγελος, ου, ὁ, (ἀγγέλλω.) 1. *a messenger, one who is sent* sc. in order to announce, teach, perform, or explore any thing. Matt. 11:10. Luke 7:24. 9:52. Gal. 4:14. James 2:25 coll. Josh. 6:17. al. In 1 Cor. 11:10 *spies*; others, *angels*; others, *evil angels, demons*. Sept. for מַלְאָךְ Mal. 2:7. al.—Diod. Sic. 11. 23. Xen. Cyr. 2. 4. 1.—So in Rev. 1:20 sq. *the angels of the seven churches*, are probably the bishops or pastors of those churches, who were the delegates, messengers, of the churches to God in the offering of prayer, etc. Others refer this to *guardian angels*.

2. *an angel, a celestial messenger*, in the usage of Scripture, i. e. *a being superior to man*. The Deity is represented as surrounded by a race of beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. 1:20. 18:10. 22:30. Acts 7:30. al. As to the numbers of the angels, see Heb. 12:22. Rev. 5:11. See more under Ἀρχάγγελος.—Some of these beings ἁμαρτήσαντες καὶ μὴ τηρήσαντες

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τὴν ἑαυτῶν ἀρχήν, 2 Pet. 2: 4. Jude 6, are called οἱ ἄγγελοι τοῦ διαβόλου v. τοῦ Σατάν, *angels of the devil or Satan*, Matt. 25: 41. 2 Cor. 12: 7. Rev. 12: 9. al.—Rev. 9: 11 ἄγγελος τῆς ἀβύσσου, *angel of Tartarus*, i. e. destroying angel; see Ἀβαδδών. Al.

Ἄγε, imper. of ἄγω, used as a particle of exhortation or incitement, *come now, go to*, Lat. *age*. James 4: 13. 5: 1. Sept. for נָא Judg. 19: 6. See Winer § 47. 3. n.—Xen. Cyr. 4. 2. 47. ib. 5. 3. 4.

Ἀγέλη, ης, ἡ, *a herd*; used in N.T. only of swine, Matt. 8: 30, 31, 32 bis. Mark 5: 11, 13. Luke 8: 32, 33. Sept. for עֵדֶר Judg. 5: 16.—Diod. Sic. 3. 34. Xen. Mem. 2. 9. 7.

Ἀγενεαλόγητος, ου, ὁ, adj. (α priv. and γενεαλογέω,) *without genealogy, whose descent is unknown*, Heb. 7: 3. Found only in N. T. where Melchisedec is so called, because, being a Canaanite, and not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God. Cf. Ex. 40: 15. Num. 3: 10. See in Ἀμήτωρ.

Ἀγενής, ές, ὁ, ἡ, adj. (α priv. and γένος race,) spoken of one who is without ancestors, or without descendants. In N. T. *low born, ignoble, base*, 1 Cor. 1: 28, where it is opposed to εὐγενής in v. 26.—Plut. Pericl. c. 24.

Ἁγιάζω, f. άσω, (ἅγιος q. v.) not found in Greek writers, but often used in Sept. for קִדֵּשׁ. In N. T. pp. *to render ἅγιον*.

1. *to make clean, render pure*. a) pp. Heb. 9: 13 ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα.

b) metaph. *to render clean* in a moral sense, *to purify, to sanctify*. Rom. 15: 16 ἡγιασμένη ἐν πνεύματι ἁγίῳ, that the offering of the Gentiles may be acceptable, *being purified by the Holy Spirit*, i. e. by the sanctifying influences of the H. S. on the hearts of the Gentiles. 1 Cor. 6: 11. Eph. 5: 26. 1 Thess. 5: 23. 1 Tim. 4: 5. Heb. 2: 11. 10: 10, 14, 29. 13: 12. Rev. 22: 11.—Hence οἱ ἡγιασμένοι, *those who are sanctified*, i. e. Christians in general, Acts 20: 32. 26: 18. 1 Cor. 1: 2. Jude 1. So 1 Cor. 7: 14 ἡγίασται ὁ ἀνήρ —ἡγίασται ἡ γυνή, the unbelieving husband or wife *is made clean* or *sanctified*, i. e. is to be regarded, not as unclean, not as an idolater, but as belonging to the Christian community. See ἅγιος, 1. b. β.— So Sept for קִדֵּשׁ passim.

2. *to consecrate, to devote*, i. e. to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications.

a) spoken of things, Matt. 23: 17 ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν. 23: 19. 2 Tim. 2: 21 σκεῦος ἡγιασμένον. Sept. for קִדֵּשׁ Lev. 8: 10 sq. 30.

b) spoken of persons, *to consecrate*, as being set apart of God and sent by him for the performance of his will. John 10: 36 ὃν ὁ πατὴρ ἡγίασε, *whom the father hath consecrated* and sent into the world etc. 17: 17 ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, *consecrate them through* or *in the promulgation of thy truth*, comp. v. 18. 17: 19 bis.—Ecclus. 45: 4. 49: 7.

3. *to regard and venerate as holy, to hallow*. Matt. 6: 9 ἁγιασθήτω τὸ ὄνομά σου. Luke 11: 2. 1 Pet. 3: 15. Sept. for קִדֵּשׁ Is. 9: 13. 29: 23.

Ἁγιασμός, οῦ, ὁ, (from ἁγιάζω, but not found in Greek writers,) pp. *consecration*, Sept. for הַקְדֵּשׁ Judg. 17: 3. In N.T. *sanctification, purity* of heart and life, *holiness*. Rom. 6: 19, 22. 1 Thess. 4: 3, 4, 7. 1 Tim. 2: 15. Heb. 12: 14.—2 Thess. 2: 13 ἐν ἁγιασμῷ πνεύματος, *sanctification of the Spirit*, i. e. produced by the Holy Spirit. 1 Pet. 1: 2.—Meton. *cause* or *author of this sanctification*, 1 Cor. 1: 30.

Ἅγιος, ία, ιον, a word rarely found in Attic writers, who prefer ἁγνός, but used every where in the Sept. for קָדוֹשׁ and קֹדֶשׁ. Hence the ground idea is *pure, clean*, (see Gesen. Lex. art. קָדַשׁ,) like ἁγνός, but it superadds the notion of respect and veneration, which the latter has not; see Tittmann de Synon. N. T. p. 21 sq.

1. *pure, clean*, i. e. ceremonially or morally clean, including the idea of desert of respect, reverence, etc.

a) pp. *perfect, without blemish*, Rom. 12: 1 θυσία ἁγία.

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b) metaph. *morally pure, upright, blameless* in heart and life, *virtuous, holy.* (α) genr. Mark 6: 20 Ἰωάννην—ἄνδρα δίκαιον καὶ ἅγιον. Rom. 7: 12. 1 Cor. 7: 34. Eph. 1: 4. 5: 27. 1 Pet. 1: 16. al. Sept. for קָדוֹשׁ Lev. 11: 44.

(β) spoken of those who are purified and sanctified by the influences of the Spirit, *a saint;* and as this is assumed of all who profess the Christian name, hence ἅγιοι, *saints, Christians,* Acts 9: 13 coll. v. 14. 9: 32, 41. 26: 10. Rom. 1: 7. 8: 27. al.—Hence spoken of those who are to be in any way reckoned to the Christian community, 1 Cor. 7: 14. See ἁγιάζω, 1. b.—So ἅγιον φίλημα, *the sacred Christian kiss,* the pledge of Christian affection, Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12.

2. *consecrated, devoted, sacred, holy,* i. e. set apart from a common to a sacred use; spoken of places, temples, cities, the priesthood, men, etc. Matt. 4: 5. 7: 6. 24: 15. 27: 53. Acts 6: 13. 7: 33. (1 Pet. 2: 5.) e. g. of persons, ἀπαρχὴ ἁγία Rom. 11: 16. Luke 2: 23. of apostles, Eph. 3: 5. of prophets, Luke 1: 70. Acts 3: 21. 2 Pet. 1: 21. of angels, Matt. 25: 31. 1 Thess. 3: 13. al. (Others in such passages prefer the sense of *venerandus;* see no. 3.)—Hence τὸ ἅγιον is spoken of *the temple,* (α) genr. Acts 6: 13. 21: 28. Heb. 9: 1. (β) spc. *the sanctuary* of the temple of Jerusalem, either *terrestrial* Heb. 9: 2. or *celestial* Heb. 9: 8, 12, 24. 10: 19. Heb. 9: 3 τὰ ἅγια ἁγίων, *the holy of holies, the inner sanctuary.* So Sept. for קֹדֶשׁ קָדָשִׁים Ex. 26: 33. 2 Chr. 3: 8 sq. 5: 7 sq.—So τὰ ἅγια, *sacred things, religious worship,* Heb. 8: 2.

3. *holy, hallowed, worthy of reverence and veneration;* spoken of God, John 17: 11. Rev. 4: 8. 6: 10. So Sept. for קָדוֹשׁ Is. 5: 16. 6: 3.—So of his name, Luke 1: 49. Sept. for קֹדֶשׁ Lev. 22: 2. —So τὸ πνεῦμα τὸ ἅγιον, *the Holy Spirit,* Matt. 1: 18, et passim; see Πνεῦμα.—Luke 1: 72 διαθήκη ἁγία. Rom. 1: 2 ἐν γραφαῖς ἁγίαις. Sept. for קֹדֶשׁ Dan. 11: 28, 30.—Some refer hither the passages cited under no. 2. Al.

Ἁγιότης, ητος, ἡ, (ἅγιος,) pp. *purity;* in N. T. metaph. *sanctity of life, virtue, holiness,* Heb. 12: 10.—1 Mac. 15: 2. On nouns in -ότης see Lobeck ad Phryn. p. 350.

Ἁγιωσύνη, ης, ἡ, (ἅγιος,) for the comm. ἁγιοσύνη, and pp. i. q. ἁγιότης.

1. metaph. *sanctity, virtue,* 2 Cor. 7: 1. 1 Thess. 3: 13.

2. *the state of* him who is deserving of *veneration and worship,* i. e. *sanctity, majesty.* Rom. 1: 4 πνεῦμα ἁγιωσύνης, i. q. πνεῦμα ἅγιον, i. e. Christ's spiritual state of exaltation and majesty as Messiah, in antithesis to κατὰ σαρκά in the preceding verse. Sept. for קֹדֶשׁ Ps. 97: 12; but also for עֹז Ps. 96: 6, and for הוֹד Ps. 145: 6. See Stuart's Comm. in loc. For the gen. as adject. see Stuart § 440. Winer § 34. 2. b. Buttm. § 123. n. 4.

Ἀγκάλη, ης, ἡ, *the arm.* Luke 2: 28, coll. Mark 9: 36. Sept. for חֵיק 1 K. 3: 20.—Xen. Cyr. 7. 5. 50.

Ἄγκιστρον, ου, τό, *a fish-hook.* Matt. 17: 27. Sept. for חַח 2 K. 19: 28. חַכָּה Hab. 1: 15. חָרָם Ezek. 32: 3.—Aelian. V. H. 1. 5.

Ἄγκυρα, ας, ἡ, *an anchor.* Acts 27: 29, 30, 40. Heb. 6: 19.—Xen. Anab. 3. 5. 10.

Ἄγναφος, ου, ὁ, ἡ, adj. (α priv. and γναφεύς a fuller,) *not yet fulled or dressed;* hence by implic. *new.* Matt. 9: 16. Mark 2: 21. In Luke 5: 36 it is καινός.

Ἁγνεία, ας, ἡ, (ἅγνος,) metaph. *purity,* in the sense of *chastity,* 1 Tim. 4: 12. 5: 2.—Jos. Ant. 3. 5. 1. ib. 8. 3. 9. Acta Thom. § 48. Clem. Alex. Strom. 4. 25.

Ἁγνίζω, f. ίσω, (ἁγνός,) trans.

1. *to purify, to lustrate;* as John 11: 55, where ἁγνίζειν ἑαυτόν is to prepare one's self *by purification* for the sacred festivals; which was done among the Jews by visiting the temple, offering up prayers, abstaining from certain kinds of food, washing their clothes, bathing, shaving the head, etc. Cf. Ex. 19: 10, 14 sq. Sept. for טָהַר 2 Chr. 29: 16, 18. הִתְחַטָּא Num. 8: 21. קִדֵּשׁ Ex. 19: 10.

2. Mid. ἁγνίζομαι, perf. and aor. 1 Pass. ἡγνισμαι, ἡγνίσθην with a mid. signif. *agere castimoniam, to live like one under a vow of abstinence,* i. e. like a Nazarite. Acts 21: 24, 26. 24: 18. See

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Buttm. § 136. Winer § 40. 2. The Jews were accustomed, when under a vow of this kind, to abstain for a certain time from the better sorts of food, to let their hair grow, to keep themselves from all pollution, etc. and when this time had expired, they were freed from the obligation of their vow by a particular sacrifice; Num. 6: 2—21. Sept. for נָזַר Hiph. Num. 6: 3. See Jahn § 395. Lightfoot Hor. Heb. p. 1078.

3. metaph. *to render pure* in a moral sense, *to reform*. James 4: 8 ἁγνίσατε καρδίας. 1 Pet. 1: 22 τὰς ψυχὰς ὑμῶν ἡγνικότες. 1 John 3: 3. — Apollodor. 2. 928.

Ἁγισμός, οῦ, ὁ, (ἁγνίζω,) pp. *lustration*, Sept. for טָהֳר and חַטָּאת Num. 8: 7, 8. Dion. Hal. Ant. 3. 22.—In N. T. *religious abstinence* etc. in consequence of a vow, Acts 21: 26, see ἁγνίζω 2. So Sept. for נָזִיר Num. 6: 5. נָזִיר Amos 2: 11.

Ἁγνοέω, ῶ, f. ήσω, (α pr. and νοέω,) absol. and trans.

1. *not to know*, i.e. a) *to be ignorant of, unacquainted with*, Acts 17: 23. Rom. 6: 3. 7: 1. Gal. 1: 22. 1 Tim. 1: 13. (2 Pet. 2: 12.) Spoken of *voluntary* ignorance, 1 Cor. 14: 38 bis; where others prefer the meaning, *to act foolishly*, as in Sept. Num. 12: 11.— Xen. Mem. 3. 5. 23. — Rom. 1: 13 οὐ θέλω ὑμᾶς ἀγνοεῖν, *I would not have you ignorant*, i. e. be well assured. 11: 25. 1 Cor. 10: 1. 12: 1. 2 Cor. 1: 8. 1 Thess. 4: 13. — 2 Cor. 2: 11 οὐκ ἀγνοεῖν, *not to be ignorant of*, i. e. to know well. So Wisd. 12: 10.—Jos. Ant. 6. 12. 4 οὐ γὰρ ἀγνοῦ τοὺς ὅρκους. ib. 7. 9. 6.

b) *not to understand* or *comprehend*, Mark 9: 32. Luke 9: 45. Rom. 2: 4. 10: 3.—Xen. Mem. 1. 2. 33. ib. 1. 6. 5.

c) *not to acknowledge* or *receive*, i. e. *to reject*. Acts 13: 27 τοῦτον ἀγνοήσαντες. (17: 23.) Pass. ἀγνοούμενοι, *unknown*, i. e. *rejected, contemned*, 2 Cor. 6: 9.

2. *to sin, to do wrong*, originally with the idea of its being done ignorantly and involuntarily; but in N. T. this idea no longer remains. Heb. 5: 2 τοῖς ἀγνοοῦσι, *those who commit sin*. 2 Pet. 2: 12 ἐν οἷς ἀγνοοῦσι, *against whom they sin*; others, *in things which they know not*. So Sept. for שָׁגָה Lev. 5: 18. שְׁגָגָה Lev. 4: 13.—Polyb. 5. 11. 5.

Ἀγνόημα, ατος, τό, (ἀγνοέω,) pp. *ignorance, involuntary error*, Sept. for מִשְׁגֶּה Gen. 43: 12. In N. T. *sin, error*, Heb. 9: 7.—Ecclus. 23: 2. Tob. 3: 3. Diod. Sic. 1. 1.

Ἄγνοια, ας, ἡ, (ἀγνοέω,) *ignorance*, Acts 3: 17. Spoken of ignorance of God and divine things, Acts 17: 30. Eph. 4: 18. 1 Pet. 1: 14. — Xen. Mem. 1. 2. 34. Acta Thom. § 38.

Ἁγνός, ή, όν, *pure, clean*; pp. Eurip. Orest. 1620. In N. T. metaph.

a) *pure*, i. e. *perfect, holy*; so of God, 1 John 3: 3; and of his σοφία, James 3: 17. Sept. for טָהוֹר Ps. 12: 7. 19: 10. Comp. Wisd. 7: 22 sq.

b) *innocent, blameless, sceleris purus*. 2 Cor. 7: 11 ἁγνοὺς εἶναι ἐν παντὶ πράγματι. Phil. 4: 8. 1 Tim. 5: 22.—Herodian. 1. 11. 12.

c) *modest, chaste*, 2 Cor. 11: 2. Tit. 2: 5. 1 Pet. 3: 2.—Xen. Conv. 8. 15. Acta Thom. § 12. § 49.

Ἁγνότης, τητος, ἡ, (ἁγνός,) pp. *purity*; metaph. *pureness*, sc. of life, 2 Cor. 6: 6.

Ἁγνῶς, adv. *with pure intention, sincerely*. Phil. 1: 16. — Hesiod. Op. et D. 334.

Ἀγνωσία, ας, ἡ, (α pr. and γνῶσις,) pp. *ignorance*, Thuc. 8. 66. In N. T. metaph. *wilful ignorance, blindness*, etc. 1 Cor. 15: 34 ἀγνωσίαν θεοῦ, *contempt of God*. 1 Pet. 2: 15. — So Sept. Job 35: 16. Wisd. 13: 1.

Ἄγνωστος, ου, ὁ, ἡ, adj. (α pr. and γνωστός,) *unknown*. Acts 17: 23 ἀγνώστῳ θεῷ, *to the unknown God*; see Calmet p. 49. — Wisd. 11: 19. 18: 3. 2 Macc. 1: 19. 2: 7.

Ἀγορά, ᾶς, ἡ, (ἀγείρω to collect, convoke,) *any place of public resort* in the towns and cities, where the people came together.

a) *a public place, a broad street*, etc. Matt. 11: 16. 20: 3. 23: 7. Mark 6: 56. 12: 38. Luke 7: 32. 11: 43. 20: 46. So Sept. for שׁוּק Ecc. 12: 4, 5. Cant. 3: 2. — Esdr. 2: 18. Jos. Ant. 5. 2. 8. B. J. 5. 12. 3.

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b) *a forum, market-place*, where things were exposed for sale, and assemblies and public trials held. Acts 16: 19. 17: 17. See Jahn § 247. Calmet p. 657.— Diod. Sic. 13. 104. Xen. Mem. 4. 2. 1. *corn-market*, Jos. Ant. 2. 6. 1, 2. — Mark 7: 4 ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίζωνται, οὐκ ἐσθίουσι. Here some supply ἐλθόντες after ἀπὸ ἀγορᾶς, (some Mss. read ἐὰν ἔλθωσι,) and translate, *returning from the market-place they do not eat, unless they have first washed*; for this ellipsis, see Winer § 66. 2, 4. Bos Ell. Gr. p. 158. So Ecclus. 31: 25 βαπτιζόμενος ἀπὸ νεκροῦ sc. ἐλθών.— Others here regard ἀγορά as put for *things sold in the market, provisions*, and translate: *nor do they eat of what is purchased in the market, unless it be first washed*; see Krebs Obss. p. 85. For the construction ἐσθίειν ἀπό see Mark 7: 28. Matt. 15: 27.—So ἀγορά, *grain*, etc. Jos. Ant. 14. 16. 2.

Ἀγοράζω, f. άσω, (ἀγορά,) *to market*, Herodot. 2. 35. In N. T. *to buy, to purchase*, absol. or trans. sometimes followed by a gen. of price, Mark 6: 37, cf. Buttm. § 132. 6. 2. Winer § 30. 7 ult. and Ecclus. 20: 12; or by ἐκ c. gen. of price, Matt. 27: 7, cf. Ep. of Jerem. 25. Palaeph. Fab. 46; or by ἐν c. dat. of price, Rev. 5: 9, coll. Sept. 1 Chr. 21: 24.

a) pp. Matt. 13: 44 τὸν ἀγρὸν ἐκεῖνον. v. 46. 14: 15 βρώματα. 25: 9, 10. al. Sept. for קָנָה Is. 24: 2. שָׁבַר Gen. 41: 57. —Thuc. 6. 51.

b) metaph. *to redeem, to acquire for one's self* by a ransom or price paid; spoken in N. T. of those whom Christ has redeemed by his blood from the bondage of sin and death. 1 Cor. 6: 20 and 7: 23 ἠγοράσθητε τιμῆς. 2 Pet. 2: 1. Rev. 14: 3, 4. Al.

Ἀγοραῖος or Ἀγόραιος, ου, ὁ, ἡ, adj. (ἀγορά,) *pertaining to the forum, forensic*. Acts 19: 38 ἀγόραιοι ἄγονται, sc. αἱ ἡμέραι, *forensic* or *judicial days are held*, i. e. there are public trials held in the forum. Others, *forensic persons, advocates*. See Krebs Obs. p. 239. Bos Ell. Gr. p. 178. — Jos. Ant. 14: 10. 21 ἄγοντι τὸν ἀγόραιον. — Spoken of persons who frequent the markets and public places, *an idler, lounger, subrostranus*, Acts 17: 5. — Xen. H. G. 6. 2. 12.

Note. The ancient grammarians make a distinction between ἀγοραῖος and ἀγόραιος. Suidas affirms that with the circumflex it signifies *an idler*, as above; but with the accent on the antepenult, *a judicial day*, etc. Ammonius affirms just the reverse. Modern grammarians regard the distinction as unfounded. See Krebs l. c. Kuinoel on Acts 19: 38. Passow sub voc.

Ἄγρα, ας, ἡ, *a hunting, catching*. In N. T. spoken only of *fishing*, Luke 5: 4. Meton. *the thing taken, prey, draught of fishes*, Luke 5: 9.—Xen. Cyr. 2. 4. 19. Æsop. Fab. 17.

Ἀγράμματος, ου, ὁ, ἡ, adj. (α pr. and γράμμα,) *illiterate, unlearned*, Acts 4: 13, where it refers rather to Jewish literature and learning, i. e. the learning of the Scribes and Pharisees; cf. John 7: 15.—Diod. Sic. 12. 13.

Ἀγραυλέω, ῶ, f. ήσω, (ἀγρός and αὐλίζομαι,) *to remain in the fields, sub dio agere*, absol. Luke 2: 8 ποιμένες ἦσαν — ἀγραυλοῦντες, cf. Winer § 46. 8. Matth. § 559.—Plut. Numa 4. Diod. Sic. 16. 13. Parthen. Erot. c. 29 βουκολῶν κατὰ τὸν Αἴτνην χειματός τε καὶ θέρους ἠγραύλει.

Ἀγρεύω, f. εύσω, (ἄγρα,) pp. *to take in hunting*, Xen. Anab. 5. 3. 8. Sept. Job 10: 16. In N. T. metaph. *to ensnare* sc. by insidious questions, trans. Mark 12: 13. Sept. for לָכַד Prov. 5: 22. לָקַח Prov. 6: 25.

Ἀγριέλαιος, ου, ὁ, (ἄγριος and ἐλαία,) *a wild olive-tree, oleaster*, i. q. κότινος,. Rom. 11: 17, 24. The wild olive bears no fruit, and is therefore contrasted by Paul with the cultivated olive, καλλιέλαιος. — Theophr. de Caus. Plant. 2. 3, 4.

Ἄγριος, ία, ιον, *wild, ferus*, i. e.

a) *not domestic, silvestris*. Matt. 3: 4 and Mark 1: 6 μέλι ἄγριον *wild honey* or *honey dew*, (φυόμενον ἀπὸ τῶν δένδρων Diod. Sic. 19. 94,) which in Arabia and other regions of Asia is found upon the leaves of certain species of trees, becomes hard, and is then easily gathered.

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Comp. 1 Sam. 14: 25 sq. Jahn § 77. Calmet p. 499. — Polyb. 12. 4. 1. Xen. Anab. 1. 2. 7.

b) *fierce, raging*, spoken of waves, to which wicked men are compared, Jude 13. — Wisd. 14: 1. Jos. Ant. 2. 10. 2. Xen. Cyr. 1. 6. 34.

Ἀγρίππας, see Ἡρώδης.

Ἀγρός, οῦ, ὁ, *a field*, spec. *a cultivated field*, Matt. 13: 24. Luke 15: 25. al. —Xen. Mem. 1. 1. 8.—By synecd. of part for the whole, *the country, rus*, as distinguished from the city, Matt. 6: 28, 30. Mark 15: 21.—Xen. Oec. 11. 15.—So οἱ ἄγροι, *farms, villas, villages, hamlets*, in the country, Mark 6: 36, 56. al.—Sept. for שָׂדֶה Deut. 28: 3 et passim. — Xen. Mem. 3. 9. 11. Al.

Ἀγρυπνέω, ῶ, f. ήσω, (α pr. and ὕπνος, the letters γρ being inserted for the sake of euphony,) pp. *to be sleepless, to watch*, Xen. Mem. 2. 1. 3. In N. T. metaph. *to be attentive, vigilant*, absol. Mark 13: 33. Luke 21: 36. Eph. 6: 18. In Heb. 13: 17 ἀγρυπνεῖν ὑπέρ τινος *to watch over any one, to take care of him.*— Wisd. 6: 15. Esdr. 8: 59. Sept. for שָׁקַד Ezr. 8: 29.

Ἀγρυπνία, ας, ἡ, *watching*, including the idea of *assiduous and anxious care*, 2 Cor. 6: 5. 11: 27. — 2 Macc. 2: 26. Ecclus. 38: 26 sq. Xen. Mem. 4. 5. 9.

Ἄγω, f. ἄξω, (so Acts 22: 5. 1 Thess. 4: 14, as also Xen. Anab. 4. 8. 12, and often in the Sept. as Ex. 22: 13. Num. 5: 15. al. but the more usual form of the fut. is ἄξομαι, Matth. § 184. Buttm. § 113. 4.) aor. 2 ἤγαγον Buttm. § 114,* aor. 1. pass. ἤχθην. Sept. very often for הֵבִיא and הוֹלִיךְ.

1. trans. or absol. *to lead, to conduct, to bring*, in a variety of modifications, which are determined by the adjuncts.

a) pp. (α) ἄγω ἕξω, *to lead out, bring forth*, John 19: 4, 13.—(β) seq. ἕως, Luke 4: 29. Acts 17: 15. So Mich. 1: 15.— (γ) seq. ἐπί c. accus. of person or place, *to lead* or *conduct to, to bring before*, Matt. 10: 18. Luke 21: 12. 23: 1. Acts 17: 19. 18: 12. So Sept. Ex. 22: 13. Jer. 25: 9. Ez. 43: 1. — Somewhat differently Acts 8: 32 ἐπὶ σφαγήν, coll. Sept. Is. 53: 7.—(δ) ἄγω ὧδε, *to lead* or *bring hither*, Luke 19: 27. So Sept. Judg. 18: 3 ἤγαγε ὧδε, where others read ἤνεγκε. — (ε) *to lead* or *bring to* any one, *adducere*, seq. πρός τινα, Luke 4: 40. 18: 40. 19: 35. John 1: 43. 8: 3. 9: 13. Acts 9: 27. 23: 18. So Sept. Gen. 2: 19, 22. — Xen. Cyr. 4. 6. 1. — In the same sense c. dat. Matt. 21: 2 ἀγάγετέ μοι. So 1 Macc. 7: 2. — The verb alone is also used in the same sense of *adducere*, Matt. 21: 7. Mark 11: 2, 7. Luke 19: 30. John 7: 45. 10: 16. Acts 5: 21, 26, 27. 19: 37. 20: 12. 25: 6, 17, 23. — (ζ) *to bring with one*, Acts 21: 16 ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι, *bringing with them Mnason*, by attraction for Μνάσωνα, see Winer § 63. Buttm. § 143. 4. — So Jos. Ant. 10. 9. 6 ἀπῆρεν εἰς τὴν Αἴγυπτον, ἄγων καὶ τὸν Ἱερεμίαν. — 1 Thess. 4: 14 ἄξει σὺν αὐτῷ sc. into heaven, coll. v. 17. 2 Tim. 4: 11 ἄγε μετὰ σεαυτοῦ.— (η) *to lead out* or *away, deducere*; either simply, Luke 23: 32 ἤγοντο ἀναιρεθῆναι. Mark 13: 11. Luke 22: 54; or seq. εἰς c. accus. of place etc. *to lead away to, to conduct to*, Luke 4: 1, 9. 10: 34. John 18: 28. Acts 6: 12. 9: 2. 11: 25. 21: 34. 22: 5, [24.] 23: 10, 31. Acts 17: 5 εἰς τὸν δῆμον. Heb. 2: 10 εἰς δόξαν.—Jos. Ant. 2. 7. 3 εἰς ἀπόλαυσιν ἀγαθῶν ἤγαγον τοῦτον. — So seq. ἐπί, Acts 9: 21. — (θ) from the Heb. *to bring forth*, i. e. *to cause to come, cause to arise*, in later editions, Acts 13: 23 ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, where others read ἤγειρε. So Sept. for הֵבִיא Zech. 3: 8. Is. 46: 11.

b) metaph. *to lead, to induce, to incite, to guide*. Rom. 2: 4 εἰς μετάνοιαν.—Polyb. 5. 16. 2 εἰς μετάνοιαν ἄξειν τὸν βασιλέα.—1 Cor. 12: 2 ὡς ἂν ἤγεσθε, *just as ye happened to be led*, sc. to idolatry, the figure being drawn from pastoral life; comp. Ex. 3: 1. Is. 11: 6. So ἄγεσθαι πνεύματι θεοῦ, Rom. 8: 14. Gal. 5: 18. ἐπιθυμίαις 2 Tim. 3: 6. — Demosth. 1491. 2.

2. trans. spoken of time. a) *to pass, to spend*. Luke 24: 21 τρίτην ἡμέραν ἄγει σήμερον, *the third day is passing*; where ἄγει is either impers. or there is an ellipsis of ὁ χρόνος. See Bos Ell. Gr. p. 543.

b) *to celebrate, to hold*. Matt. 14: 6

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ἄγειν τὰ γενέσια. Acts 19: 38 ἀγόραιοι ἄγονται, see Ἀγόραιος. So Sept. for עשה Esth. 9: 18, 19, 21, 22.—2 Macc. 2: 16. Jos. Ant. 4. 5. 1. Xen. Cyr. 6. 2. 6.

3. intrans. or reflexive with ἑαυτόν etc. implied, *to go, to depart*; e. g. ἄγωμεν sc. ἡμᾶς αὐτούς, *let us go*, Matt. 26: 46. Mark 14: 42. John 11: 16. seq. ἐντεῦθεν John 14: 31. seq. εἰς Mark 1: 38. John 11: 7. seq. πρός, John 11: 15. For the ellipsis, see Buttm. § 130. n. 2. Matth. § 496.—Demosth. 608. 14.

Ἀγωγή, ῆς, ἡ, (ἄγω,) pp. *a leading, guidance*, Xen. Eq. 6. 4, metaph. *education, discipline*, Xen. ib. 3. 4. Clem. Alex. Strom. 1. 26. — In N. T. by meton. of effect for cause, *manner of life*, 2 Tim. 3: 10. — 2 Macc. 6: 8. 11: 24. Jos. Ant. 14. 10. 2 περὶ τῆς Ἰουδαίων ἀγωγῆς. ib. 12. 1. 1. Diod. Sic. 5. 6. See Loesner Obs. in N. T. e Phil. p. 420.

Ἀγών, ῶνος, ὁ, *place of assembly*, where games were often celebrated, Hom. Il. ε 18. 376. *a stadium, course, place of contest*, Thuc. 5. 50. Hence in N. T.

1. metaph. *a stadium, place of contest*, etc. i. e. *a course of life full of toil and conflict*, Heb. 12: 1.—Chrysost. Hom. 85.

2. *a contest, combat*; pp. a conflict in the public games, 2 Macc. 4: 18; or in battle, 2 Macc. 10: 28. 14: 18. In N. T. metaph. spoken of unwearied zeal in promoting the spread of the gospel, viz.

a) genr. 1 Tim. 6: 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πιστέως, *fight the good fight of faith*, i. e. exert unwearied zeal. 2 Tim. 4: 7. See Buttm. § 131. 3. Winer § 32. 2.

b) with the accessory idea of *peril, toil, affliction*. Phil. 1: 30. Col. 2: 1. 1 Thess. 2: 2.—Polyb. 4. 56. 4.

Ἀγωνία, ας, ἡ, (ἀγών,) *contest*, pp. Xen. Cyr. 2. 3. 15. In N. T. metaph. *anguish, agony or perturbation of mind*. Luke 22: 44.—2 Macc. 3: 16. Jos. Ant. 11. 8. 4. Diod. Sic. 14. 24.

Ἀγωνίζομαι, f. ισομαι, depon. Mid.

1. absol. *to be a combatant*, sc. in the public games, 1 Cor. 9: 25.—Xen. Mem. 3. 12. 1.

2. *to fight, to contend* with an adversary, viz.

a) pp. absol. John 18: 36. — 2 Macc. 8: 16. Jos. Ant. 5. 7. 4. Plutarch. Marcell. 10.

b) metaph. with the idea of labour and toil in behalf of the cause of Christ. 1 Tim. 6: 12, see Ἀγών 2. a. 2 Tim. 4: 7.

3. *to exert one's self, to strive earnestly*, absol. Luke 13: 24. Col. 1: 29.—Just. Mart. Apol. 2. p. 92.—Seq. ὑπέρ c. gen. Col. 4: 12.—Demosth. 129. 5.

Ἀδάμ, ὁ, indec. *Adam*, Heb. אָדָם (reddish), pr. name of the first man; see Gen. 1: 27 sq. Acts 17: 26. — Luke 3: 38. Rom. 5: 14 bis. 1 Cor. 15: 22, 45. 1 Tim. 2: 13, 14. Jude 14. In 1 Cor. 15: 45 Jesus is called *the second Adam*, as being our second or spiritual head, and the giver of spiritual life.

Ἀδάπανος, ου, ὁ, ἡ, adj. (α pr. and δαπανάω to expend,) *without expense, gratuitous*, 1 Cor. 9: 18. — Diod. Sic. 1. 80.

Ἀδδί, ὁ, indec. *Addi*, pr. name of a man, Luke 3: 28. It is probably Heb. but does not occur in the O. T.

Ἀδελφή, ῆς, ἡ, (ἀδελφός,) *a sister*.

a) pp. Luke 10: 39. — Xen. Cyr. 2. 4. 5. — So Matt. 12: 50. 19: 29. Mark 3: 35. Luke 14: 26. Others here suppose Jesus to have used the word *sisters* in the sense of *near female relatives*, like Sept. and אָחוֹת Gen. 12: 13, 19.

b) metaph. *a female friend, one esteemed and beloved* sc. like a sister. — (α) genr. 1 Tim. 5: 2. Rom. 16: 1.—(β) as *a sister of the same faith, a female Christian*, 1 Cor. 7: 15. 9: 5. James 2: 15. al. See Ἀδελφός 2. e. Al.

Ἀδελφός, οῦ, ὁ, (α of unity, and δελφύς uterus; see Buttm. § 120. n. 11.)

1. pp. *a brother*, whether derived from the same father only (πατράδελφος) Matt. 1: 2. Luke 3: 1, 19. or also born of the same mother (μητράδελφος) Luke 6: 14. al. — Xen. Mem. 2. 3. 1. — It is sometimes to be supplied; as before Ἰακώβου Luke 6: 16. Acts 1: 13, coll. Jude 1.

2. metaph. *one who is connected with another in any kind of intimacy or fellowship*; see Greg. Corinth. p. 569. ed. Schaefer. Fischer ad Platon. Phaedo. 57, et ad Crit. 16. In this tropical use of the

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word ἀδελφός, however, the sacred writers appear rather to have followed the usus loquendi of the Hebrews in regard to the word אָח. Hence

a) *a near relative, kinsman by blood, cousin.* Matt. 12: 46. John 7: 3. Acts 1: 14. Gal. 1: 19. So Sept. and אָח Gen. 13: 8. 14: 16.

b) *one born in the same country, descended from the same stock, a fellow-countryman,* Matt. 5: 47. Acts 3: 22. Heb. 7: 5. al. So Sept. and אָח Ex. 2: 11. 4: 18.

c) *one of equal rank and dignity,* Matt. 23: 8. Comp. Sept. and אָח Job 30: 29. Prov. 18: 9.

d) spoken of disciples, followers, etc. Matt. 25: 40. Heb. 2: 11, 12.

e) *one of the same faith, a fellow-Christian,* Acts 9: 30. 11: 29. 1 Cor. 5: 11. al. Comp. אָח Amos 1: 9.

f) *an associate, colleague,* in office or dignity, etc. 1 Cor. 1: 1. 2 Cor. 1: 1. 2: 12. In Rev. 6: 11 it is joined with σύνδουλος, coll. 19: 10. 22: 9.—So Sept. and אָח Ezra 3: 2.

g) *one of the same nature, a fellow man,* i. q. ὁ πλήσιον. Matt. 5: 22, 23, 24. 7: 5. Heb. 2: 17. 8: 11. al. So Sept. and אָח Gen. 13: 11. 26: 31.

h) by impl. *one beloved,* sc. as a brother, in a direct address, Acts 2: 29. 6: 3. 1 Thess. 5: 1. AL.

Ἀδελφότης, τητος, ἡ, (ἀδελφός,) pp. *brotherly affection and intercourse,* 1 Macc. 12: 10, 17. In N. T. *a fraternity, the christian brotherhood,* 1 Pet. 2: 17. 5: 9.

Ἄδηλος, ου, ὁ, ἡ, adj. (α pr. and δῆλος,) *not manifest, not obvious,* sc.

a) to the sight, *hidden,* Luke 11: 44. cf. Sept. Ps. 51: 6.—Xen. Cyr. 6. 3. 13.

b) to the ear, or to the mind, *not distinct, uncertain.* 1 Cor. 14: 8.—2 Macc. 7: 34. Jos. Ant. 1. 18. 5. Xen. Mem. 1. 1. 6.

Ἀδηλότης, τητος, ἡ, (ἄδηλος,) *indistinctness, uncertainty.* 1 Tim. 6: 17 ἐπὶ πλούτου ἀδηλότητι, for πλοῦτος ἄδηλος, *uncertain riches.* Stuart § 440. Winer § 34. 2. 6. Buttm. § 123. n. 4.

Ἀδήλως, adv. (ἄδηλος,) *not openly, secretly,* Polyb. 2. 47. 9. In N. T. *uncertainly,* i. e. *irresolutely,* 1 Cor. 9: 26. —Plat. Symp. p. 1180. C.—See Elsner Obs. Sac. II. p. 104.

Ἀδημονέω, ῶ, f. ήσω, (ἀδήμων satiated, wearied, from ἄδος satiety, etc.) *to be dejected, full of anguish,* absol. Matt. 26: 37. Mark 14: 33. Phil. 2: 26. —Symm. for אֻמְלַל Ps. 61: 3. דָּחָה Ps. 116: 11. Xen. H. G. 4. 4. 3.

Ἅιδης, i. e. ᾅδης, ου, ὁ, (for ἀϊδής, from α pr. and ἰδεῖν to see,) pp. *what is in darkness;* hence *Pluto,* Il. 15. 188. more usually in classic writers *orcus, the infernal regions.* Sept. very freq. for Heb. שְׁאוֹל, as Is. 14: 9 sq.—Hence also in N. T. *the abode or world of the dead, hades, orcus.* According to the notions of the Hebrews, ᾅδης was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior Paradise, they supposed to be in the upper part of this receptacle; while beneath was the abyss or Gehenna, Tartarus, in which the souls of the wicked were subjected to punishment. See Lowth, Lect. on Heb. Poetry VII. Campbell, Prel. Diss. VI. pt. 2. § 2 sq. § 19. Stuart Essay on Fut. Pun. p. 128 sq.

a) genr. Acts 2: 27, 31, εἰς ᾅδου sc. δῶμα, see Buttm. § 132. n. 9. Rev. 1: 18. In this sense *hades* is personified, 1 Cor. 15: 55. Rev. 6: 8. 20: 13, 14. For Matt. 16: 18, πύλαι ᾅδου, see Πύλη.—Metaph. ἕως ᾅδου καταβιβασθῆναι, i. e. be cast down to *the very lowest place, ad infima,* Matt. 11: 23. Luke 10: 15.

b) by meton. of the whole for a part, *the abyss of hades, place of punishment,* Luke 16: 23.

Ἀδιάκριτος, ου, ὁ, ἡ, adj. (α pr. and διακρίνω,) pp. *not to be distinguished,* Polyb. 15. 12. 9. In N. T. metaph. *not open to distinction or doubt, unambiguous,* i. e. *sincere,* James 3: 17. — Others, actively, *making no distinction, impartial.* Others, *without strife,* from διακρίνω to contend.

Ἀδιάλειπτος, ου, ὁ, ἡ, adj. (α pr. and διαλείπω,) *unceasing, constant,* Rom. 9: 2. 2 Tim. 1: 3.—Clem. Alex. Strom. 7, 1 ἀδιάλειπτος ἀγάπη.

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Ἀδιαλείπτως, adv. *unceasingly, without intermission*, i. e. in N. T. *assiduously*, Rom. 1: 9. 1 Thess. 1: 2. 2: 13. 5: 17.—2 Macc. 15: 7. Polyb. 9. 3. 8.

Ἀδιαφθορία, ας, ἡ, (α pr. and διαφθείρω to corrupt,) pp. *incorruptibleness*; in N. T. metaph. *uncorruptness, purity*, Tit. 2: 7. — Dem. p. 323 ἀδιάφθορος τῆς ψυχῆς.

Ἀδικέω, ῶ, f. ήσω, (ἄδικος.)

1. *to do wrong, to act unjustly*, viz.

a) in respect to law, *to break the law, to transgress, to trespass*, absol. Acts 25: 10, 11. 2 Cor. 7: 12. Col. 3: 25. Rev. 22: 11 bis. Sept. for Heb. חָמָא Jer. 37: 18. מָעַל 2 Chr. 26: 16. Ez. 17: 20. רָשַׁע 1 K. 8: 47. Ps. 106. 6.

b) in respect to others, trans. *to wrong, to injure*. Matt. 20: 13. Acts 7: 26, 27. 1 Cor. 6: 8. 2 Cor. 7: 2. With two accus. Gal. 4: 12. Philem. 18 εἰ δέ τι ἠδίκησέ σε. Buttm. § 131. 5. — Pass. ἀδικέομαι, *to be wronged, to suffer wrong or injury*, Acts 7: 24. 2 Cor. 7: 12.—Mid. *to suffer one's self to be wronged*, 1 Cor. 6: 7; see Buttm. § 135. 8.—Xen. Anab. 5. 4. 6.

2. by meton. *to hurt, to injure*, Luke 10: 19. Rev. 2: 11. 6: 6. 7: 2, 3. 9: 4, 10, 19. 11: 5. Sept. for הוֹגֵה Is. 51: 23. הִבָּה Is. 10: 20. עָשַׁק Lev. 6: 2. חָבָא Is. 3: 15. — Herodian. 7. 5. 9. Plutarch. Symp. 4. 2.

Ἀδίκημα, ατος, τό, (ἀδικέω,) *wrong, transgression, iniquity*. Acts 18: 14. 24: 20. Rev. 18: 5. Sept. for רֵעָה 1 Sam. 26: 18. עָוֹן 1 Sam. 20: 1. Is. 59: 12. חָמָס 2 Sam. 22: 49.—Jos. Ant. 3. 15. 3. ib. 5. 7. 1. Diod. Sic. 16. 29.

Ἀδικία, ας, ἡ, (ἄδικος.)

1. *wrong, injustice*. a) genr. Luke 8: 6 κριτὴς τῆς ἀδικίας, *the unjust judge*, as described in v. 2. Rom. 9: 14. Sept. for עָוֶל Deut. 32: 4. — Xen. Mem. 4. 2. 12.

b) as done to others, *wrong, injury*, 2 Cor. 12: 13. Sept. for עָוֶל Ps. 7: 3. עַוְלָה Mic. 3: 10.—Thuc. 3. 66.

2. from the Heb. where צְדָקָה, δικαιοσύνη, is often used of life and conduct, ἀδικία takes by antith. the sense of *improbity, iniquity, unrighteousness, wickedness*. Luke 13: 27 ἐργάται τῆς ἀδικίας, *workers of iniquity*, i. e. wicked men. Acts 1: 18. Rom. 1: 29. 3: 5. 6: 13. 2 Tim. 2: 19. 2 Pet. 2: 13. Heb. 8: 12. 1 John 5: 17. So 1 John 1: 9, where the sense is, 'God, who himself is δίκαιος, will not only pardon sin, but also render man δίκαιος.' For James 3: 6, κόσμος τῆς ἀδικίας, see Κόσμος. Sept. for חָמָס Gen. 6: 11, 13. Ps. 11: 5. עָוֹן 1 Sam. 3: 13, 14. Zech. 3: 9.—This *wickedness* is seen more especially in the neglect of the true God and his laws and an adherence to the world or to idolatry; hence ἀδικία, as opposed to ἀλήθεια or piety towards God, means *impiety, ungodliness, contempt of God*. So Rom. 1: 18 bis, where τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες are those who impede the worship of the true God by their obstinate adherence to worldliness or to idolatry. Rom. 2: 8. 2 Thess. 2: 10, 12. 2 Pet. 2: 15. So Sept. for עָוֶל has υἱὸς ἀδικίας, *idolater*, 2 Sam. 7: 10. for עָוֹן Ez. 9: 9.

3. *fraud, deceit, guile*. John 7: 18. Luke 16: 8 οἰκόνομος ἀδικίας, *a dishonest steward*. 16: 9 μαμωνᾶς τῆς ἀδικίας, *wealth fraudulently acquired*.—Eurip. Helen. 911, et Electr. 943, πλοῦτος ἄδικος. — Acts 8: 23. 1 Cor. 13: 6. Sept. for מִרְמָה Hos. 12: 7. for עָוֶל, διὰ τῶν ἀδικιῶν τῆς ἐμπορίας σου, 'through *the frauds* of thy traffic, Ez. 28: 18. for שָׁקֶר Deut. 19: 18. Mic. 6: 12. — Comp. Jos. Ant. 4. 6. 5, where Balaam excusing himself says, ἦν τέ μοι δὶ εὐχῆς μηδὲν ἀδικῆσαί σου τὴν ἐπιθυμίαν, 'I was unwilling *to deceive* your expectation.'

Ἄδικος, ου, ὁ, ἡ, adj. (α pr. and δίκη.)

1. *unjust*, sc. towards others, Luke 18: 11. Rom. 3: 5. Heb. 6: 10.—Xen. Mem. 4. 4. 10.

2. from the Heb. see Ἀδικία no. 2, *wicked, impious, ungodly*. Matt. 5: 45. Acts 24: 15. 1 Cor. 6: 9. 1 Pet. 3: 18. 2 Pet. 2: 9, where οἱ ἄδικοι are contrasted with οἱ εὐσεβεῖς. Sept. for רָשָׁע Ex. 23: 1. Job 16: 11. Ez. 21: 3. רָע Prov. 15: 26.—Hence, as ἀδικία is transferred to idolatry, so ἄδικος signifies *an idolater*, i. e. *an unbeliever, a pagan*, 1 Cor. 6: 1, coll. v. 6.

3. *fraudulent, false, deceitful*, Luke

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16: 10 bis, 11. Comp. Ἄδικος no. 3. Sept. for עָשַׁק Deut. 19: 18. Jer. 5: 31. 29: 9.

Ἀδίκως, adv. *unjustly, undeservedly*, 1 Pet. 2: 19. Sept. for חָנָם Prov. 1: 11, 17.—Wisd. 12: 13. 2 Macc. 8: 16. Jos. Ant. 10. 7. 3. Xen. Cyr. 1. 2. 7.

Ἀδόκιμος, ου, ὁ, ἡ, adj. (α pr. and δόκιμος,)

1. *not approved, rejected*; pp. spoken of metals, as ἀδόκιμον ἀργύριον Sept. Prov. 25: 4. Is. 1: 22. In N. T. metaph. *worthy of condemnation, reprobate*. Rom. 1: 28. 1 Cor. 9: 27. 2 Cor. 13: 5, 6, 7. 2 Tim. 3: 8. — Polyb. 16. 14. 19.

2. by impl. *ineptus, useless, worthless*. Tit. 1: 16. Heb. 6: 8 γῆ ἀδόκιμος, i. e. good for nothing.—Hesych. ἀδόκιμον· πονηρόν, ἀπόβλητον, ἄχρηστον.

Ἄδολος, ον, ὁ, ἡ, adj. (α pr. and δόλος,) *without guile or falsehood*, spoken of a person, Thuc. 5. 18, 47. In N. T. of milk, *unadulterated, pure, genuine*, metaph. for purity of doctrine, 1 Pet. 2: 2.—Pollux. On. 3. 86 ἀργύριον ἄδολον.

Ἀδραμυττηνός, ή, όν, *of Adramyttium*; derived from Ἀδραμύτειον v. Ἀδραμύττειον, the name of a maritime city in Æolia. It was a colony of the Athenians. Acts 27: 2.

Ἀδρίας, ου, ὁ, sc. πόντος, κόλπος, etc. *the Adriatic sea*; not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece. Strabo II. p. 185. C. ὁ δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. VII. p. 488. Hesych. Ἰόνιον πέλαγος· ὁ νῦν Ἀδρίας. —Acts 27: 27.

Ἀδρότης, τητος, ἡ, (ἁδρός fully grown, ripe,) pp. *maturity, fulness*; spoken of stature, Hom. Il. 16. 857. In N. T. *abundance, copiousness*, 2 Cor. 8: 20.—Hesych. ἀδρότης· δύναμις, μέγεθος.

Ἀδυνατέω, ῶ, f. ήσω, (ἀδύνατος,) *to be unable*, Xen. Mem. 1. 2. 23. In N. T. only in 3 pers. sing. ἀδυνατεῖ, etc. *to be impossible*, i. e. unable to be done; c. dat. of pers. Matt. 17: 20 οὐδὲν ἀδυνατήσει ὑμῖν. So Sept. Job 42: 2. Wisd. 13: 16.—Seq. παρά c. dat. Luke 1: 37 οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα. So Sept. Gen. 18: 14.

Ἀδύνατος, ου, ὁ, ἡ, adj. (α pr. and δυνατός fr. δύναμαι,) pp. *deficient in strength or power*, Sept. Joel 3: 10. Xen. Mem. 2. 1. 7. In N. T.

1. Act. *infirm, feeble, weak*, sc. in body, Acts 14: 8 τοῖς ποσίν, where for the dat. see Buttm. § 133. 3. Winer § [33] 3. So in mind, judgment, etc. Rom. 15: 1. 91.

2. Neut. or Pass. *impossible*. Rom. 8: 3 τὸ ἀδύνατον τοῦ νόμου, *that which the law could not do*.—So ἀδύνατόν ἐστι παρά τινι, *impossible with* or *for* any one, Matt. 19: 26. Mark 10: 27. Luke 18: 27. With ἐστί implied seq. infin. Heb. 6: 4, 18 ἀδύνατον ψεύσασθαι θεόν. 10: 4. 11: 6. See Buttm. § 140. 3. — Xen. Mem. 2. 6. 16.

Ἄειδω, i. e. ᾄδω, f. ᾄσω, (contr. fr. ἀείδω,) *to sing*, trans. as ᾠδήν Rev. 5: 9. 14: 3. 15: 3. So Sept. for שִׁיר Ex. 14: 32. Num. 21: 17.—Jos. Ant. 3. 3.— Seq. dat. of pers. *to sing in praise or honour* of any one, *to celebrate*, Eph. 5: 19. Col. 3: 16. So Sept. for שִׁיר Ex. 15: 21. 1 Chr. 16: 23. — Xen. Conv. 3. 1.

Ἀεί, adv. *always*, i. e. *ever, continually, at all times*, 2 Cor. 6: 10. Tit. 1: 12. 1 Pet. 3: 15. So Sept. Is. 51: 13. —In the sense of *every time, on every occasion*, as circumstances require or permit. 2 Cor. 4: 11 ἀεὶ γὰρ παραδιδόμεθα. Acts 7: 51. Heb. 3: 10. So Sept. Ps. 95: 10. 2 Macc. 14: 15. — Mark 15: 8 καθὼς ἀεὶ ἐποίει, *as he always did*, i. e. customarily, every year. So Sept. Judg. 16: 21 ποιήσω καθὼς ἀεί, where the Vatican text reads ὡς ἅπαξ καὶ ἅπαξ.— By impl. *assiduously*, 2 Pet. 1: 12.— Jos. Ant. 3. 2. 4.

Ἀετός, οῦ, ὁ, *an eagle*, Rev. 4: 7. [8: 13.] 12: 14. So Sept. for נֶשֶׁר Ps. 103: 5. In Matt. 24: 28 and Luke 17: 37, where the ἀετός is represented as preying on dead bodies, some species of vulture is probably intended. So the Heb. נֶשֶׁר, Sept. ἀετός, is put probably for the *vultur barbatus* or *vultur percnopterus*, Job 39: 27 coll. v. 30. Prov. 30: 17. See Gesen. Lex. Heb. art. נֶשֶׁר.

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The *eagle* feeds only on fresh or living prey; see Rees' Cyclop. art. *Falco*.

Ἄζυμος, ου, ὁ, ἡ, adj. (α pr. and ζύμη leaven,) *unleavened*.

a) pp. spoken of bread, τὰ ἄζυμα sc. λάγανα, οἱ ἄζυμοι sc. ἄρτοι, *unleavened cakes* or *bread*, Heb. מַצּוֹת, cf. Lev. 2: 4. Num. 6: 15. 1 Chr. 23: 29. Hence ἑορτή v. αἱ ἡμέραι τῶν ἀζύμων, and τὰ ἄζυμα, are put for the *festival day or days* in which the Jews were to eat *unleavened bread* in commemoration of their departure from Egypt, i. e. *the passover*. Mark 14: 1. Luke 22: 1, 7. Acts 12: 3. 20: 6. and ἡ πρώτη ἡμέρα τῶν ἀζύμων is *the first day of the festival of the passover*, Matt. 26: 17. Mark 14: 12. See Bibl. Repos. IV. p. 111 sq.

b) metaph. *unmixed, unadulterated, uncorrupted*, 1 Cor. 5: 7, 8 τὸ ἄζυμον, *genuineness*.

Ἀζώρ, ὁ, indec. *Azor*, (fr. Heb. עָזַר to help,) pr. name of a man, Matt. 1: 13, 14.

Ἄζωτος, ου, ἡ, *Azotus*, Heb. אַשְׁדּוֹד, *Ashdod*, pr. name of a place, which anciently was one of the five cities pertaining to the princes of the Philistines, Josh. 13: 3. 1 Sam. 6: 17. In the division of Palestine by Joshua, it was assigned to the tribe of Judah, Josh. 15: 47; but the possession of it was still retained or soon recovered by the Philistines, 1 Sam. 5: 1. 2 Chr. 26: 6. Neh. 4: 1. 13: 23. The city was captured by the Assyrians, Is. 20: 1; by Judas Maccabaeus, 1 Macc. 5: 68; and was afterwards burned by his brother Jonathan, ib. 10: 84. It was rebuilt by the Romans under Gabinius; and is now called *Esdud*. Acts 8: 40. See Calmet.

Ἀήρ, ἀέρος, ἡ, (ἄω v. ἄημι to breathe,) *the air, the atmosphere*, (as opp. to αἰθήρ, the higher, purer region, Hom. Il. 14. 288,) Acts 22: 23. 1 Thess. 4: 17. Rev. 9: 2. 16: 17. The phrases εἰς ἀέρα λαλεῖν, *to speak into the air*, 1 Cor. 14: 9, and εἰς ἀέρα δέρειν, *to beat the air*, 1 Cor. 9: 26, (Buttm. Lexil. I. p. 115,) are proverbial, and correspond to the Latin *ventis verba profundere* Lucret. 4. 929, and *verberare ictibus auras* Virg. Æn. 5. 376; the sense is, 'to speak or act *in vain*.'—In Eph. 2: 2, Satan is called ἄρχων τῆς ἐξουσίας τοῦ ἀέρος, 'prince of the spirits of the air,' i. e. that dwell in the air or have power over it, according to the later Jewish belief; see Elsner Obs. in N. T. in loc. Others, as Cocceius, explain ἀήρ here by *darkness*, as in profane writers; so Eustath. in Hom. Il. 5. 776. ib. 12. 240. ib. 17. 645. Hesiod. Theogn. 119. In Test. XII Patr. Fabr. Pseudep. V. T. I. p. 729, we find ἀέριον πνεῦμα τοῦ Βελιάρ, but still it is not certain whether ἀέριον here refers to *darkness* or to the *air*.

Ἀθανασία, ας, ἡ, (ἀθάνατος fr. α pr. and θάνατος death,) *immortality*, 1 Cor. 15: 53, 54. 1 Tim. 6: 16.—Lucian. D. Deor. 4. 10.

Ἀθέμιτος, ου, ὁ, ἡ, adj. (α pr. and θεμιτός fr. θέμις law,) *unlawful, forbidden by law*, Acts 10: 28. Hence *criminal*, 1 Pet. 4: 3.—2 Macc. 6: 5. 7: 1. Jos. B. J. 4. 9. 10. Xen. Mem. 1. 1. 9.

Ἄθεος, ου, ὁ, ἡ, adj. (α pr. and θεός,) pp. *godless, impious*, Xen. Anab. 2. 5. 39. In N. T. *estranged from the knowledge and worship of the true God*, Eph. 2: 12.

Ἄθεσμος, ου, ὁ, ἡ, adj. (α pr. and θέσμος law,) *lawless*, and by impl. *wicked, impious*, 2 Pet. 2: 7. 3: 17. — 3 Macc. 5: 12 ἄθεσμος πρόθεσις. Diod. Sic. 1. 14 τῆς ἀθέσμου βίας.

Ἀθετέω, ῶ, f. ήσω, (ἄθετος fr. α pr. and τίθημι,) pp. *to displace*, i. e. *to abrogate, abolish, get rid of*, Polyb. 31. 18. 1. Sept. chiefly for בָּגַד and also for מָרַד and פָּשַׁע, and construed mostly with ἔν τινι or εἴς τινα. In N. T. trans. *to reject*, i. e.

a) *to make void, render null*, τὴν ἐντολήν Mark 7: 9. τὴν βουλήν τινος Luke 7: 30. 1 Cor. 1: 19, coll. Is. 29: 14. Gal. 2: 21. 3: 15. So Sept. for הֵנִיא Ps. 33: 10. בָּגַד Is. 24: 16. חָמַס Ez. 22: 26.—1 Macc. 11: 36. — Hence, *not to keep, to cast off*, τὴν πρώτην πίστιν 1 Tim. 5: 12. Sept. for בָּגַד Jer. 3: 20. שׁוּב Ps. 132: 11.

b) *to deny, to despise, contemn*, νόμον Μωϋσέως Heb. 10: 28. Spoken of per-

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sons, Mark 6: 26. Luke 10: 16 quater. John 12: 48. 1 Thess. 4: 8 bis. Jude 8. Sept. for פֶּשַׁע Is. 1: 2. בֶּגֶד Ex. 21: 8. נָצַץ 1 Sam. 2: 17.—Jos. Ant. 15. 2. 6.

Ἀθετήσις, εως, ἡ, (ἀθετέω,) abrogation, abolition, Heb. 7: 18. 9: 26.

Ἀθῆναι, ῶν, αἱ, Athens, the capital of Attica and the chief city of ancient Greece, so called from *Ἀθήνη*, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth place of an unusual number of illustrious men. Acts 17: 15, 16. 18: 1. 1 Thess. 3: 1.

Ἀθηναῖος, α, ον, Athenian, Acts 17: 21, 22.

Ἀθλέω, ῶ, f. *ήσω, to contend, to be a champion in the public games*, e. g. of boxing, throwing the discus, wrestling, running, etc. absol. 2 Tim. 2: 5 bis. — Aelian. V. H. 10. 1.

Ἄθλησις, εως, ἡ, contention, combat, pp. in the public games, Polyb. 5. 64. 6. Aelian. V. H. 2. 23. In N. T. metaph. *a conflict, struggle*, sc. with afflictions. Heb. 10: 32.

Ἀθυμέω, ῶ, f. *ήσω*, (*α* pr. and *θυμός*,) *to despond, be disturbed in mind, disheartened*, absol. Col. 3: 21. Sept. for חָרָה Gen. 4: 5. 2 Sam. 6: 8. — Xen. Anab. 3. 2. 18. Polyb. 3. 54. 7.

Ἀθῶος, ου, ὁ, ἡ, adj. (*α* pr. and *θωή* penalty,) pp. *impunis*, Diod. Sic. 1. 54. Polyb. 2. 60. 1. In N. T. metaph. *innocent*, Matt. 27: 4. In Greek writers *ἀθῶος* is constr. with a gen. but in Matt. 27: 24 we find *ἀθῶος ἀπὸ τοῦ αἵματος*, like the Sept. for Heb. נְקִי מִן 2 Sam. 3: 28. Gen. 24: 41.

Αἴγειος, είη, ειον, (*αἴξ, αἰγός*, goat,) *caprinus, of a goat*. Heb. 11: 37 *ἐν αἰγείοις δέρμασιν, in goat-skins*. Sept. for עִזִּים Ex. 25: 4. 35: 6, 24.—Jos. Ant. 3. 6. 1. Apoll. Rhod. 4. 1349.

Αἰγιαλός, οῦ, ὁ, (*ἄγνυμι* to break, and *ἅλς* sea,) *the shore, coast*, of a sea, lake, etc. Matt. 13: 2, 48. John 21: 4. Acts 21: 5. 27: 39, 40. Sept. for חוֹף Judg. 5: 17.—Ecclus. 24: 15. Jos. Ant. 2. 16. 1. Xen. Anab. 6. 2. 1, 7.

Αἰγύπτιος, ία, ιον, Egyptian, Acts 7: 22, 24, 28. Heb. 11: 29. In Acts 21: 38, the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet. He gained many followers, who were dispersed and slain by Felix; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.

Αἴγυπτος, ου, ἡ, Egypt, a country celebrated both in sacred and profane history; for a full description of it, see Calmet. The whole region was known to the Hebrews by the name מִצְרַיִם Mizraim; and the princes who governed it were styled in virtue of their office *Pharaohs*, i. e. *kings*, until the time of Solomon; after which they are designated in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish in it all the rites of their paternal worship; see Jos. Ant. 13. 3. 1, 2, 3.—Matt. 2: 13, 14, 15. Acts 2: 10. al. In Rev. 11: 8, *Egypt* is put as the symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old. AL.

Ἀΐδιος, ου, ὁ, ἡ, adj. (*ἀεί*,) *always existing, eternal, everlasting*. Rom. 1: 20 *ἀΐδιος αὐτοῦ δύναμις*, coll. Wisd. 7: 26. —Jude 6 *δεσμοὶ ἀΐδιοι, everlasting bonds*. —Jos. Ant. 4. 8. 2. Xen. Cyr. 7. 5. 73.

Αἰδώς, οος, οῦς, ἡ. 1. *modesty*, 1 Tim. 2: 9. — Jos. Ant. 2. 4. 4. Xen. Mem. 3. 7. 5.

2. *reverence, veneration*, Heb. 12: 28.— Jos. Ant. 6. 12. 17. Xen. Anab. 2. 6. 14.

Αἰθίοψ, οπος, ὁ, (*αἴθομαι* to burn, and *ὤψ* face,) *an Ethiopian*, Heb. כּוּשִׁי, *Cushite*. Acts 8: 27 bis. The Ethiopia designated here, and the כּוּשׁ in Jer. 13: 23. Is. 18: 1. Ez. 30: 4, 5, 9, is

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what is called Upper Ethiopia or *Habesch*, lying south of Egypt on the Nile, and including the island of Meroë,—the Abyssinia of the present day. For the other countries designated by the name Cush in the O. T. see Calmet art. *Cush*.

Αἷμα, ατος, τό, blood. Sept. every where for דָּם.

a) pp. (α) genr. Mark 5: 25, 29. Luke 8: 43, 44. 13: 1.—Diod. Sic. 4. 50. Plato Phaedo. 45.—Trop. any thing is said *to be* or *become blood*, or *as blood*, from its dark colour; Acts 2: 19 coll. Joel 3: 3, 4. [2: 30, 31.]—Rev. 8: 7, 8. 11: 6. 16: 3, 4. Acts 2: 20 εἰς αἷμα, for ὡς αἷμα in Rev. 6: 12.

(β) spoken of blood which has been shed; as (1) of victims and other slaughtered animals, Heb. 9: 7, 12, 13, 18—25. 10: 4. 11: 28. 13: 11. So Acts 15: 20, 29. 21: 25; where ἀπέχεσθαι τοῦ αἵματος, etc. is, *to abstain from eating blood*, etc. The Jews regarded the blood as the seat and principle of life; hence they were to offer it in sacrifice to God, but were forbidden to eat it, Lev. 17: 10—14, coll. 3: 17. Gen. 9: 4. Deut. 12: 23. Jos. Ant. 3. 11. 2.—(2) of men, Luke 13: 1. John 19: 34. Rev. 17: 6. 14: 20 where human blood is spoken of under the symbol of the *blood of grapes*, or *wine*, αἷμα σταφυλῆς, comp. Gen. 49: 11. Deut. 32: 14. Ecclus. 39: 26. So αἷμα δίκαιον Matt. 23: 35, and αἷμα ἀθῶον Matt. 27: 4, for αἷμα τῶν δικαίων, αἷμα τοῦ ἀθῴου. Sept. for דָּם נָקִי 1 Sam. 19: 5. 25: 26. 1 K. 2: 5. Hist. of Sus. v. 62.—So of the *blood of Christ* shed on the cross, αἷμα τοῦ Χριστοῦ, e. g. in relation to the sacred supper, Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 10: 16. 11: 25, 27. Perhaps too 1 John 5: 6, 8; and especially John 6: 53—58, where the phrases φαγεῖν τὴν σάρκα καὶ πίνειν τὸ αἷμα τοῦ Χριστοῦ, *to eat the flesh and drink the blood of Christ*, signify, 'to become wholly united and incorporated with Christ, i. e. to imbibe his spirit and appropriate to one's self all the benefits of his advent, to be wholly conformed to Christ;' comp. Rom. 8: 28. Col. 3: 10. Further, in relation to his church, Acts 20: 28. Col. 1: 20. Eph. 2: 13; to the atonement made by his death, Rom. 3: 25. 5: 9. Eph. 1: 7. Col. 1: 14. Heb. 9: 12, 14. 10: 19. 1 Pet. 1: 2, 19. 1 John 1: 7. Rev. 1: 5. 5: 9; and to the new covenant, Heb. 10: 29. 12: 24. 13: 20. So αἷμα τοῦ ἀρνίου, Rev. 7: 14. 12: 11. 19: 13.

(γ) σὰρξ καὶ αἷμα, *flesh and blood*, i. e. the animal human body, *man*, with the idea of imbecility, *mortal man*, Matt. 16: 17. 1 Cor. 15: 50. Gal. 1: 16. Eph. 6: 12. Heb. 2: 14. coll. Ecclus. 14: 18.

(δ) αἷμα ἐκχύνειν, *to shed blood*, i. e. *to kill, put to death*, Luke 11: 50. Acts 22: 20. Rom. 3: 15. Rev. 16: 6. So Sept. for שָׁפַךְ דָּם Gen. 9: 6. 37: 22. Ez. 18: 10. Hence

b) *bloodshed*, i. e. *death, violent death, slaughter, murder*, Matt. 23: 30. 27: 6, 8, 24. Acts 1: 19. Rev. 6: 10. 18: 24. 19: 2. So Sept. and דָּם Gen. 4: 10. 2 Sam. 16: 7. Ez. 24: 6, 9. — Heb. 12: 4 μέχρις αἵματος, *unto death*, i. e. with exposure of life.

c) from the Heb. *blood-guiltiness*, i. e. *the guilt and punishment of shedding blood*, Matt. 23: 35. 27: 25. Acts 5: 28. 18: 6. 20: 26. So Sept. and דָּם Num. 35: 27. Josh. 2: 19. Ez. 9: 9. 33: 4. 2 Sam. 1: 16. coll. Lev. 16: 21 sq. et Herodot. 2. 39.

d) *blood-relationship, kindred, lineage, progeny, seed.* Acts 17: 26 ἐξ ἑνὸς αἵματος, *of one blood*, i. e. kindred. — Sept. 2 Sam. 21: 1. Jos. Ant. 2. 6. 3 ἑσμὲν ἀδελφοὶ καὶ κοινὸν αἷμα. ib. 20. 10. 1 ἐξ αἵματος Ἀαρῶντος. — John 1: 13 οἱ οὐκ ἐξ αἱμάτων, *not born of blood*, i. e. not sons of God as being descended from Abraham. The plur. is here put for the sing. as in Eurip. Ion. 693 ἄλλων τραφεὶς ἀφ' αἱμάτων, spoken of a mother.—Jos. Ant. 4. 8. 45 τὶς ἐξ αἵματος, i. e. an Israelite. Eustath. ad Hom. Il. 6. 211 αἵματος ἀντὶ τοῦ σπέρματος.—See Kypke and Loesner Obs. in N. T. ad Acts 17: 26. Al.

Αἱματεκχυσία, ας, ἡ, (αἷμα and ἔκχυσις fr. ἐκχέω to pour out,) *shedding of blood*, Heb. 9: 22.

Αἱμορῤῥέω, ῶ, (αἷμα and ῥόος fr. ῥέω flow,) *to have a flow or issue of blood*, absol. Matt. 9: 20.—Plut. X. p. 791. ed. Reisk. or Mor. VI. p. 464. ed. Tauchn.

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Αἰνέας, ου, ὁ, Æneas, pr. name of a man, Acts 9: 33, 34.

Αἴνεσις, εως, ἡ, (αἰνέω,) praise, Heb. 13: 15 θυσία αἰνέσεως. So Sept. for תּוֹדָה Ps. 26: 2, et saep. תְּהִלָּה Ps. 66: 2. — Ecclus. 32 [35]: 2 θυσιάζων αἰνέσεως. Clem. Alex. Strom. 7. 6.

Αἰνέω, ῶ, f. ήσω or έσω (Buttm. § 95. n. 4), *to praise, to celebrate*, trans. spoken in N. T. only of God. Luke 2: 13, 20. 19: 37. 24: 53. Acts 2: 47. 3: 8, 9. Rom. 15: 11. Rev. 19: 5. Sept. for הוֹדָה Gen. 49: 8. הִלֵּל 1 Chr. 16: 4, 10, et saep. בָּרַךְ Ps. 100: 4.

Αἴνιγμα, ατος, τό, (αἰνίσσομαι to hint obscurely, Ael. V. H. 2. 29,) *an enigma, riddle*; so Sept. for חִידָה 1 K. 10: 1. Prov. 1: 6. Ecclus. 39: 3. 47: 15. —In N. T. metaph. *obscure intimation*. 1 Cor. 13: 12 ἐν αἰνίγματι, i. e. *enigmatically, obscurely*. So Sept. for חִידָה Num. 12: 8, where it is opp. to τὸ εἶδος *the clear reality*.

Αἶνος, ου, ὁ, (αἰνέω,) pp. *discourse, narration*, i. q. μῦθος, Hom. Od. 14. 508. Ecclus. 15: 9, 10; and so of Esop's fables.—In N. T. *praise*, Matt. 21: 16 coll. Ps. 8: 3. Luke 18: 43. Sept. for עֹז Ps. 8: 3.—Wisd. 18: 9. Hom. Od. 21. 110. Clem. Alex. Strom. 7. 6, 7, οἱ αἶνοι, *praises of God* in the churches.

Αἰνών, ἡ, indec. *Enon*, (fr. עֵינַיִן fountains, Buxt. Lex. Ch. Rab. Tal. 1601,) pr. name of a place or fountain near Salim, John 3: 23.

Αἵρεσις, εως, ἡ, (αἱρέω,) pp. *capture* sc. of a city, Thuc. 2. 58 ἡ αἵρεσις τῆς πόλεως. Jos. Ant. 7. 7. 5. also *option, choice*, 1 Macc. 8. 30. Jos. Ant. 7. 13. 2. Polyb. 3. 103. 7. In N. T. *a chosen way of life*, i. e.

1. *a sect, school, party*, etc. Acts 5: 17. 15: 5. 24: 5, 14. 26: 5. 28: 22.—Diod. Sic. 2. 29 αἱρέσεις τῶν φιλοσόφων. Jos. B. J. 2. 8. 1. Ignat. Ep. ad Eph. § 6. Clem. Alex. Strom. 1. 7.

2. by impl. *discord, dissension*, 1 Cor. 11: 19. Gal. 5: 20. 2 Pet. 2: 1.

Αἱρετίζω, f. ίσω, (αἱρετός captus, electus, fr. αἱρέω,) a word of the Alexandrine age, used in Sept. for αἱρέομαι; —*to choose*, Sept. for בָּחַר Judg. 5: 8 et saep. 1 Macc. 9: 30.—In N. T. *to prefer, to love*, trans. Matt. 12: 18 coll. Is. 42: 1. Sept. for חָפֵץ Num. 14: 8. זָבַל Gen. 30: 20.—Hesych. ἠρετισάμην· ἠγάπησα, ἐπεθύμησα. Sturz de Dial. Alex. p. 144.

Αἱρετικός, οῦ, ὁ, (αἱρετίζω,) one who creates dissensions, introduces errors, etc. *a factious person*, Tit. 3: 10.—This word is not found in classic Greek, but often in ecclesiastical writers; see Suicer's Thesaur. Ecc. s. h. v. Campbell Prel. Diss. IX. pt. iv. 11.

Αἱρέω, ῶ, f. ήσω, aor. 2 εἷλον, *to take* e. g. a city or camp, Xen. Ag. 1. 32. — In N. T. only Mid. αἱρέομαι f. ήσομαι, aor. 2 εἱλόμην, *to take for one's self*, i. e. *to choose, to elect, to prefer*, trans. and absol. 2 Thess. 2: 13. Heb. 11: 25. —Phil. 1: 22, where for the fut. instead of the subj. see Matth. § 516. 3. n. 2. Buttm. § 139. n. 7. Winer § 42. 4. — Sept. for בָּחַר Job 34: 4. 2 Sam. 15: 15. — 2 Macc. 11: 25. Jos. Ant. 9. 6. 1. Herodian. 4. 14. 3 αἱροῦνται βασιλέα Ἀδούεντον.

Αἴρω, (for ἀείρω,) f. ἀρῶ, aor. 1 ἦρα, perf. ἦρκα Col. 2: 14, perf. pass. ἦρμαι John 20: 1, *to take up*, trans. corresponding in Sept. generally to the Heb. נָשָׂא.

1. *to take up*, simply, i. e. *to lift up, to raise*. a) pp. as stones from the ground, John 8: 59. serpents, Mark 16: 18. — Xen. Eq. 6. 7. — So of anchors, Acts 27: 13 ἄραντες sc. ἀγκύρας, see Bos Ell. Gr. p. 14 sq. Kypke Obs. in N. T. II. p. 135. So ἄρας, ἄραντες, often stands in Greek writers in the sense *to sail away, to depart*, as Arrian. Exp. Alex. 6. 21 ἄρας ἐκ Πατταλῶν. Thuc. 2. 23 med. Herodian. 8. 7. 1. and is even used of an army on land, as Thuc. 2. 23 init. Jos. Ant. 9. 11. 1. ib. 3. 1. 7 ἐκεῖθεν ἄραντες εἰς Ῥαφιδὶν ἦκον, spoken of the camp of the Israelites in the desert. Fully written, i. e. ἄραντες ἀγκύρας, Polyb. 31. 22. 13. Plut. Pomp. c. 50. — Spoken of the hand Rev. 10: 5. So Sept. for נָשָׂא Deut. 32: 40. Is. 49. 22. — Xen. Anab. 7. 3. 6. — Pass. ἄρθητι, Matt. 21: 21, better under no. 3.

b) trop. *to raise, to elevate*, as the eyes, John 11: 41. So Sept. and נָשָׂא Ps.

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121: 1. 123: 3.—the voice, i. e. *to cry out, to sing*, etc. Luke 17: 13. Acts 4: 24. So Sept. and נָשָׂא Judg. 21: 2. 1 Sam. 11: 4.—So *αἴρειν ψυχήν τινος, to hold the mind of any one suspended*, i. e. in suspense, doubt, John 10: 24.—Philostr. 2. 4. Comp. Jos. Ant. 8. 13. 5 *διηρμένους τῇ διανοίᾳ καὶ ταῖς δόξαις.* The phrase נָשָׂא נַפְשׁ אֶל, *αἴρειν τὴν ψυχὴν πρός, to lift the soul towards*, i. e. *to desire*, does not belong here; comp. Deut. 24: 15. Ps. 86: 4. al. Gesen. Lex. Heb.

2. *to take up and place on one's self, to take up and bear*, i. e. *to bear, to carry.* Matt. 4: 6 *ἐπὶ χειρῶν ἀροῦσί σε*, coll. Sept. and נָשָׂא Ps. 91: 12. — Matt. 11: 29 *ἄρατε τὸν ζυγόν μου*, coll. Sept. and נָשָׂא Lam. 3: 27. — So the cross, Matt. 27: 32. Mark 15: 21. al. and metaph. Matt. 16: 24. al. — So *to take* or *carry with* one, Mark 6: 8. Luke 9: 3. al. Sept. and נָשָׂא Gen. 44: 1. 2 K. 7: 8.

3. *to take up and carry away*, i. e. *to take away, to remove*, sc. by carrying, spoken of a bed, Matt. 9: 6. John 5: 8 sq. al. of a dead body, a person, etc. Matt. 14: 12. 22: 13. Acts 20: 9. al. — 1 Macc. 9: 19.—Spoken of bread etc. with the idea of laying up, making use of, Matt. 14: 20. 15: 37. Mark 8: 8, 19, 20. al. So genr. Matt. 17: 27. Acts 21: 11. al. Pass. *ἄρθητι* Matt. 21: 21 *be thou removed.* — Trop. *αἴρειν τὴν ἁμαρτίαν τινος, to take away the sin of any one*, i. e. the imputation or punishment of sin, John 1: 29. 1 John 3: 5. So the Engl. Vers. and Sept. *αἴρειν τὸ ἁμάρτημα* for נָשָׂא חֲטָאתוֹ 1 Sam. 15: 25. But as נָשָׂא עָוֹן etc. often means *to bear the punishment of sin*, as Lev. 5: 17. Num. 5: 31. 14: 33. al. (Sept. *λαβεῖν, ἀναφέρειν*,) and as *αἴρειν* often has in the Sept. the sense *to bear*, as above, we may here also admit for *αἴρειν* the sense *to bear the punishment of sin*, which is elsewhere expressed in the N. T. by *βαστάζειν, ἀναφέρειν*, etc. coll. Matt. 8: 17. 1 Pet. 2: 24. Or perhaps the sensus praegnans is better, viz. *to take away by taking upon one's self.*

4. *to take away, to remove*, simply, the idea of *lifting* etc. being dropped; usually with the notion of violence, authority, etc.

a) pp. Luke 6: 29, 30. 11: 22. Matt. 9: 16 *αἴρει* sc. *τι*, i. e. the new piece tears away still more of the old garment. Mark 2: 21. Spoken of branches, *to cut off, prune*, John 15: 2. — Spoken of persons, *to take away* or *remove*, e. g. from a church, i. e. *to excommunicate*, 1 Cor. 5: 2 *ἀρθῇ*, where some editions read *ἐξαρθῇ*. So *to take away* or *remove* out of the world, by death, etc. John 17: 15. Matt. 24: 39. Acts 8: 33 bis, *ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ, ἤρθη* —*αἴρεται*, i. e. according to the Heb. 'in his humiliation and oppression was his sentence; he was torn away,' i. e. hurried away to death; coll. Is. 53: 8, and see Hengstenberg in Christol. and in Bibl. Repos. II. p. 357. Kuinoel in loc. Others, *his punishment was taken away.* So Sept. for אָסַף Is. 57: 1, 2. גָּזַר Is. 53: 8. In a somewhat stronger sense, especially in the imperat. *αἶρε, ἄρον, away with!* i. e. *put out of the way, kill*, Luke 23: 18. John 19: 15. Acts 21: 36. 22: 22.

b) trop. John 11: 48 *ἀροῦσι ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, and destroy our city and nation.* 1 Cor. 6: 15 *ἄρας τὰ μέλη τοῦ Χριστοῦ, taking away wrongfully the members which belong to Christ*, etc. — So in the sense *to deprive of*, e. g. the kingdom of heaven Matt. 21: 43. the word of God, Mark 4: 15. Luke 8: 12, 18. gifts, Mark 4: 25. joy, John 16: 22, coll. Sept. Is. 16: 10. — Spoken of vices, *to put away*, Eph. 4: 31. of a law, *to abrogate*, Col. 2: 14.—1 Macc. 3: 29. Al.

Αἰσθάνομαι, f. *αἰσθήσομαι*, aor. 2 *ᾐσθόμην*, (*ἄΐω, αἴσθω*, Buttm. § 112. 13,) a Mid. deponent, *to perceive*, pp. with the external senses, Xen. Mem. 1. 2. 31. In N. T. metaph. *to understand*, trans. Luke 9: 45. Sept. for בִּין Job 23: 5. יָדַע Prov. 24: 14.—Xen. Cyr. 1. 1. 2.

Αἴσθησις, εως, ἡ, (*αἰσθάνομαι*,) pp. *perception* by the external senses, Xen. Mem. 1. 4. 5. In N. T. metaph. *understanding, the power of discerning*, Phil. 1: 9. Sept. for דַּעַת Prov. 1: 4, 22. חָכְמָה Ex. 28: 3.—Judith 16: 17. Aelian. V. H. 1. 12.

Αἰσθητήριον, ου, τό, (*αἰσθάνομαι*,) pp. *seat of the senses*, Hesych. *αἰσθητήρια· τὰ μέλη δι' ὧν αἰσθόμεθα.* In N.

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T. metaph. *internal sense, faculty of perception*, Heb. 5: 14. So Sept. Jer. 4: 19 τὰ αἰσθητήρια τῆς καρδίας.—4 Macc. 2: 22.

Αἰσχροκερδής, ές, οῦς, ὁ, ἡ, adj. (αἰσχρός and κέρδος,) *eager even for dishonourable gain, sordid*, 1 Tim. 3: [3,] 8. Tit. 1: 7.—Xen. Ag. 11. 3. Herodot. 1. 187.

Αἰσχροκερδῶς, adv. *for the sake of dishonourable gain, sordidly*, 1 Pet. 5: 2, coll. Tit. 1: 11.

Αἰσχρολογία, ας, ἡ, (αἰσχρολογέω,) *obscene language, scurrility*, Col. 3: 8.—Diod. Sic. 5. 4. Xen. de Rep. Lac. 5. 6.

Αἰσχρός, ά, όν, pp. *deformed*, opp. to καλός, Xen. Conv. 4. 19. Sept. for רע Gen. 41: 3, 4. In N. T. metaph. *indecorous, indecent, dishonourable;* spoken of what is offensive either to modesty and christian purity, as Eph. 5: 12. Tit. 1: 11; or to the manners and customs of a community, as 1 Cor. 11: 6. 14: 35. — Jos. Ant. 4. 8. 23. Xen. Mem. 3. 10. 5. Polyb. 3. 116. 13.

Αἰσχρότης, τητος, ἡ, (αἰσχρός,) pp. *deformity*. In N. T. trop. *impropriety, indecorum*, either in words or actions, Eph. 5: 4, i. q. αἰσχρολογία q. v. – Nol. Gray. 585. A. Schol. Ar. Nan. Ἀίσχυνε.

Αἰσχύνη, ης, ἡ, (αἶσχος,) *shame*, i. e.

a) subjectively, *feeling of shame, fear of disgrace*. Luke 14: 9.—Ecclus. 4: 21. 20: 23. Xen. Anab. 3. 1. 10.

b) objectively, *disgrace, reproach, ignominy*, Heb. 12: 2. So Sept. for בֹּשֶׁת Job 8: 22. כְּלִמָּה Is. 50: 6. חֶרְפָּה Ps. 69: 20. — Ecclus. 22: 3. 25: 22. Xen. Anab. 2. 6. 6.

c) *cause of shame*, i. e. *a shameful thing* or *action, disgraceful conduct*. 2 Cor. 4: 2 τὰ κρυπτὰ τῆς αἰσχύνης, *hidden things of shame*, i. e. clandestine conduct of which the disciples of Christ should be ashamed. Phil. 3: 19. Jude 13.—In Rev. 3: 18 αἰσχύνη τῆς γυμνότητος is by Hebraism for γυμνότης αἰσχρά, *shameful nakedness*, Stuart § 440. Buttm. § 123. n. 4. So Sept. and בֹּשֶׁת 1 Sam. 20: 30.—Aeschin. 23, 41.

Αἰσχύνω, f. υνῶ, (αἶσχος,) *to shame, put to shame;* Pass. *to be made ashamed, to be put to shame.*

a) pp. 2 Cor. 10: 8. Phil. 1: 20. 1 John 2: 28 μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, *that we be not put to shame before him*, etc. So Sept. for בּוֹשׁ מִן Jer. 22: 22.

b) Mid. *to shame one's self, to feel ashamed, to feel dishonoured*, Luke 16: 3. 1 Pet. 4: 16. So Sept. for בּוֹשׁ Ps. 25: 3. 119: 30.—Xen. Cyr. 6. 4. 6.

Αἰτέω, ῶ, f. ήσω, *to ask*, usually with accus. of pers. or thing or of both, Buttm. § 131. 5. also with accus. of thing and παρά c. gen. of pers. Matt. 20: 20. Jam. 1: 5. and Sept. Deut. 10: 12. Dan. 2: 49. For the Mid. see Buttm. § 135. 4.

a) genr. Matt. 5: 42. 7: 9, 10. Mark 6: 22—25. Luke 11: 9—13. 1 John 5: 14—16. al. Sept. for שָׁאַל Josh. 15: 18. 19: 50.—Palaeph. Fab. 40. — Spoken in respect to God, *to supplicate, to pray for*, Matt. 6: 8. 7: 11. 18: 19. James 1: 5, 6. The case of θεός being omitted, Matt. 7: 7, 8. Col. 1: 9. James 4: 2, 3. al. Sept. for שָׁאַל Is. 7: 11, 12.

b) *to ask* or *call for, to require, to demand*, Luke 1: 63. 12: 48. 23: 23. Acts 3: 14. 25: 15. 1 Pet. 3: 15. So Sept. for אָמַר דְּבוּ Job 6: 22. for Chald. בְּעָא Dan. 2: 49.—2 Macc. 7: 10 τὴν γλῶσσαν αἰτηθείς, i. e. being required to thrust out his tongue. Xen. Anab. 2. 1. 10. ib. 1. 3. 13.

c) by Hebraism, *to desire*, Acts 7: 46. So Sept. and שָׁאַל 1 K. 19: 4. Ecc. 2: 10. So שָׁאַל Deut. 14: 26 where Sept. ἐπιθυμέω. Jon. 4: 8. Al.

Αἴτημα, ατος, τό, (αἰτέω,) *thing asked for, object sought, request*, Luke 23: 24. 1 John 5: 15. Sept. for שְׁאֵלָה 1 Sam. 1: 17, 27. — From the Heb. *desire*, Phil. 4: 6; see in αἰτέω c. So Sept. τὰ αἰτήματα τῆς καρδίας for מִשְׁאֲלוֹת Ps. 37: 4.—Ep. Pseudo-Socr. 24.

Αἰτία, ας, ἡ, (αἰτέω,) *a cause*, viz.

a) *efficient cause, motive, reason, ground*, Matt. 19: 3. Luke 8: 47. Acts 22: 24. 28: 20. 2 Tim. 1: 6, 12. Tit. 1. 13. Heb. 2: 11.—Diod. Sic. 1. 7.

b) in the sense of *affair, matter, case*, Lat. *ratio*. Acts 10: 21. 23: 28.—Hist. of Susan. 14.—Matt. 19: 10 εἰ οὕτως ἐστὶν ἡ αἰτία κ. τ. λ. *if such is the case*, etc.—

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Philostr. Vit. Apoll. 6. 16. So Lat. *causa*, Cic. Off. 3. 27. So Heb. דָּבָר is sometimes *thing*, *affair*, Gen. 20: 8. Ecc. 7: 8, and sometimes *case*, *manner*, Deut. 15: 2. 19: 4. 1 K. 9: 15.

c) in a forensic sense, *cause*, i. e. (*α*) *an accusation of crime*, *charge*, Acts 25: 18, 27. Matt. 27: 37. Mark 15: 26. — Phavorin. *αἰτία · ἡ κατηγορία.* Jos. Ant. 4. 8. 23. Xen. Cyr. 6. 3. 16.

(*β*) *fault*, *guilt*, *crime*, John 18: 38. 19: 4, 6. Acts 13: 28. 28: 18. So Sept. for עָוֹן Gen. 4: 13. for עָשׁוּק בְּדָם Prov. 28: 17.—Xen. Mem. 1. 2. 28.

Αἴτίαμα, ατος, τό, *charge*, *crimination*. Acts 25: 7.—Thuc. 7. 72.

Αἰτιάομαι, ῶμαι, *to accuse*, *to charge*, absol. Rom. 3: 9 in some Mss. — Xen. Mem. 1. 1. 2.

Αἴτιος, ία, ιον, (*αἰτία*,) pp. *causative*. In N. T. used substantively, viz.

1. Masc. *ὁ αἴτιος*, *the causer* or *author* of any thing, Heb. 5: 9 *αἴτιος τῆς σωτηρίας.* —Jos. Ant. 3. 3 *θεὸν τῆς σωτηρίας αἴτιον.* Bel and Drag. 42. 2 Macc. 4: 47. Xen. Mem. 1. 2. 63.

2. Neut. *τὸ αἴτιον*, *a cause*, i. e.

a) *reason*, *motive*, *ground*, Acts 19: 40. —Jos. Ant. 7. 4. 1. Xen. Mem. 4. 5. 8.

b) i. q. *αἰτία* q. v. *fault*, *guilt*, *crime*. Luke 23: 4, 14, 22. — So *αἴτιος guilty*, *criminal*, Hist. of Sus. 53. Sept. 1 Sam. 22: 22 for סֹבֵב.

Αἰτίωμα, ατος, τό, (*αἰτιάομαι*,) *charge*, *accusation of crime*, i. q. *αἴτιαμα*, but less usual; it is read in Griesb. Acts 25: 7.—Thuc. 5. 72.

Αἰφνίδιος, ίου, ὁ, ἡ, adj. (*ἄφνης* i. q. *ἀφανής* fr. *α* pr. and *φαίνω*,) *unforeseen*, *sudden*, Luke 21: 34. 1 Thess. 5: 3. It has the force of an adverb; Buttm. § 123. n. 3. — Wisd. 17: 15. Jos. Ant. 3. 8. 6. Herodian. 1. 6. 8. Thuc. 4. 125.

Αἰχμαλωσία, ας, ἡ, (*αἰχμή* and *ἁλίσκω*,) *captivity*.

a) pp. Rev. 13: 10 *εἰς αἰχμαλωσίαν.* Sept. for שְׁבִי Deut. 28: 41.

b) meton. for *αἰχμάλωτοι*, *captives*, *a captive multitude*. Eph. 4: 8. Rev. 13: 10 *αἰχμαλωσίαν συνάγει.* So Sept. for שְׁבִי Ps. 68: 19. Num. 21: 1. שְׁבִיָּה Ez. 3: 11. גּוֹלָה 2 Chr. 28: 5. — 1 Macc. 9: 70, 72. Test. XII Patr. in Fabric. Cod. Pseudep. V. T. I. p. 654. Diod. Sic. 17. 70.

Αἰχμαλωτεύω, f. *εύσω*, (*αἰχμάλωτος*,) *to take prisoner*, *lead captive*, trans. This is a later word, for which earlier writers used *αἰχμάλωτον ποιέω*, see Lobeck ad Phryn. p. 442.

a) pp. Eph. 4: 8. Sept. for שָׁבָה Ps. 68: 19. גָּלָה Ez. 39: 23. לָקַח Job 1: 15, 17. נָהַג 1 Sam. 30: 2. — Const. Porphyr. Adm. 30. 94. B. Nicet. Annal. 16. 5.

b) metaph. *to captivate*, 2 Tim. 3: 6, in text. recept.

Αἰχμαλωτίζω, f. *ίσω*, (*αἰχμάλωτος*,) a later word for *αἰχμάλωτον ποιέω*, see Lobeck ad Phryn. p. 442; *to lead captive*, Pass. *to be carried away captive*.

a) pp. Luke 21: 24. Sept. for שָׁבָה 1 K. 8: 46.—Diod. Sic. 13. 59. — In the sense of *to captivate*, 2 Tim. 3: 6, in later editions.—Judith 16: 9 *τὸ κάλλος αὐτῆς ἠχμαλώτισε ψυχὴν αὐτοῦ.*

b) by impl. *to subdue*, *bring into subjection*. Rom. 7: 23. 2 Cor. 10: 5.

Αἰχμάλωτος, ου, ὁ, ἡ, *a prisoner*, *a captive*, Luke 4: 18. Sept. for גָּלוּת Ez. 12: 4. שְׁבוּי Is. 61: 1. — 1 Macc. 2: 9. Jos. Ant. 10. 9. 7. Xen. Cyr. 6. 1. 30.

Αἰών, ῶνος, ὁ, (poet. *ἡ*,) *life*, Hom. Il. 22. 58 *αὐτὸς δὲ φίλης αἰῶνος ἀμερσθῆς.* *narrow*, Hom. Hymn. in Merc. 42.—Also in classic usage and in N. T.

1. *aevum*, *age*, i. e. an indefinitely long period or lapse of time, *perpetuity*, *ever*, *forever*, *eternity*. Sept. everywhere for עוֹלָם.

a) spoken of time future, in the foll. phrases, viz.

(*α*) *εἰς τὸν αἰῶνα*, *ever*, *forever*, *without end*, *to the remotest time*; spoken of Christ, Heb. 6: 20. 7: 17. 7: 24, 28. — Spoken of the happiness of the righteous, John 6: 51, 58. 2 Cor. 9: 9. 1 John 2: 17. al. of the punishment of the wicked, 2 Pet. 2: 17. Jude 13.— With a negative, *never*; Matt. 21: 19. Mark 3: 29. John 4: 14. 8: 51, 52. 10: 28. 11: 26. al. So Sept. for לְעוֹלָם Is. 40: 8. 51: 6, 8. עַד עוֹלָם Deut. 29: 29. לָנֶצַח Is. 28: 28. Jer. 50: 39. — So *εἰς ἡμέραν αἰῶνος*, 2 Pet. 3: 18, i. q. *εἰς τὸν*

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αἰῶνα χρόνον Sept. Ex. 14: 13 for עַד עוֹלָם. Is. 13: 20 for לָנֶצַח — Ecclus. 18: 1. Diod. Sic. 1. 92. בריאה 18:1a

(β) εἰς τοὺς αἰῶνας, in the same sense, *ever, forever, to all eternity* etc. spoken of God, Rom. 1: 25. 9: 5. 11: 36. 2 Cor. 11: 31. of Christ, Luke 1: 33 where it is explained by οὐκ ἔσται τέλος. Heb. 13: 8. So Sept. for לְעוֹלְמִים Ps. 77: 8. — The plur. is here put for the sing. and in the same sense; comp. οὐρανός and οὐρανοί, σάββατον and σάββατα. See Stuart Ess. on Fut. Pun. p. 31, 68.

(γ) εἰς τοὺς αἰῶνας τῶν αἰώνων, an intensive form, from the Heb. *forever and ever*, comp. Stuart l. c. spoken of God, Gal. 1: 5. Phil. 4: 20. 1 Tim. 1: 17. 1 Pet. 5: 11. So in the expression εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, Eph. 3: 21.—Spoken of Christ 2 Pet. 3: 18. Rev. 1: 18. 5: 13. 11: 15. of the happiness of the saints, Rev. 22: 5. of the punishment of the wicked, Rev. 14: 11. 19: 3. 20: 10. — So Sept. εἰς αἰῶνα αἰῶνος for לָעַד Ps. 19: 10. 110: 3, 10.—Tob. 6: 18.—For the intensive form, see Gesen. Lehrgeb. p. 691, 692. Stuart § 455. c. Matth. Gr. Gram. § 450. 5.

b) spoken of time past, as ἀπ' αἰῶνος, *of old, from everlasting*, etc. Luke 1: 70. Acts 3: 21. 15: 18. So ἀπὸ τῶν αἰώνων, Eph. 3: 9. Col. 1: 26. Also ἐκ τοῦ αἰῶνος οὐ, *never*, John 9: 32. πρὸ τῶν αἰώνων, i. e. before time began, *from eternity*, 1 Cor. 2: 7. — Sept. ἀπ' αἰῶνος for מֵעוֹלָם Gen. 6: 4. Ps. 90: 2. Jer. 2: 20. Sept. πρὸ αἰώνων for קֶדֶם Ps. 55: 19.—Diod. Sic. 1. 6 ἐξ αἰῶνος.

2. from the Heb. or rather Chald. and Rab. *the world, seculum*, either present or future, corresponding to the עוֹלָם הַזֶּה and עוֹלָם הַבָּא of Jewish writers, ὁ αἰὼν οὗτος and ὁ αἰὼν μέλλων v. ἐρχόμενος. Buxtorf. Lex. Ch. Talm. Rab. 1620, "*Mundum futurum*, sive עוֹלָם הַבָּא, quidam intelligunt mundum, qui futurus est post destructum hunc mundum inferiorem, et post resurrectionem hominum mortuorum, quando animae cum corporibus suis rursum conjungentur.—Quidam per עוֹלָם הַבָּא intelligunt יְמוֹת הַמָּשִׁיחַ, *dies Messiae*, quibus scil. venturus Messias, quem Judaei adhuc expectant, quod in hoc mundo temporaliter regnaturus sit. Vide Abarbanel. in Pirke Aboth c. 4." In N. T. αἰών is used of the future world chiefly in the first of these senses.

a) *this world and the next*; (α) as implying duration, Matt. 12: 32 οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι, *neither in this world nor the next*, i. e. never. Mark 10: 30. Luke 18: 30. — 4 Esdr. 7: 43. Wisd. 4: 2 αἰὼν *the world to come*.

(β) *the present world, with its cares, temptations, and desires*; the idea of *evil*, both moral and physical, being every where implied, Matt. 13: 22. Luke 16: 8. 20: 34. Rom. 12: 2. 1 Cor. 1: 20. 2: 6, 8. 2 Tim. 4: 10. Tit. 2: 12. Hence it is called αἰὼν πονηρός, *evil world*, Gal. 1: 4. and Satan is called *the god of this world*, 2 Cor. 4: 4.—So Sept. and עוֹלָם Ecc. 3: 11. See Gesen. Lex. Heb.

(γ) by meton. *the men of this world, wicked generation*, etc. Eph. 2: 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, called elsewhere υἱοὶ τοῦ αἰῶνος τούτου, Luke 16: 8. 20: 34.

(δ) by meton. *the world itself*, as an object of creation and existence, Heb. 1: 2 δι' οὗ τοὺς αἰῶνας ἐποίησε, cf. Stuart l. c. and no. 1. a. β, above. Heb. 11: 3. Matt. 13: 40. 24: 3. 1 Tim. 1: 17.

b) spoken in reference to the advent of the Messiah, (see above,) *seculum, age*, viz. (α) *the age or world before the Messiah*, עוֹלָם הַזֶּה, i. e. *the Jewish dispensation*, 1 Cor. 10: 11 τὰ τέλη τῶν αἰώνων. —(β) *the age or world after the Messiah*, עוֹלָם הַבָּא, i. e. *the gospel dispensation, the kingdom of the Messiah*, Eph. 2: 7. Heb. 6: 5, coll. 2: 5.—Comp. Κόσμος and Βασιλεία. — This special sense of αἰών coincides again with classic usage, *aevum, seculum*. Al.

Αἰώνιος, ίου, ὁ, ἡ, also αἰώνιος, ία, ιον, (αἰών,) *perpetual, everlasting, eternal*, viz.

a) spoken chiefly of time future, (α) of God, Rom. 16: 26. 1 Tim. 6: 16. So Sept. for עוֹלָם Gen. 21: 33. Is. 40: 28.—Baruch 4: 8, 10. — (β) of the happiness of the righteous, Matt. 19: 29. 25: 46. Mark 10: 30. John 3: 15, 16, 36. Rom. 2: 7. 2 Cor. 4: 17. al.—2 Macc. 7: 9. Fabr. Cod. Pseud. V. T. Psalter. Salom. Ps. 3: 13, 15, 16. Acta Thom. § 7.

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—In some passages this ζωὴ αἰώνιος is equivalent to εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, John 3: 15, coll. v. 3, 5. Matt. 19: 16. Acts 13: 46. See αἰών 2. b.—(γ) of the punishment of the wicked, Matt. 18: 8. 25: 41, 46. Mark 3: 29. 2 Thess. 1: 9. Heb. 6: 2. Jude 7. So Sept. for עוֹלָם Dan. 12: 2.—Fabr. Cod. Pseud. V. T. l. c. — (δ) genr. 2 Cor. 4: 18. 5: 1. Heb. 9: 14. 13: 20. 1 John 1: 2. Rev. 14: 6. — Philem. 15 αἰώνιον as an adv. *forever, always*, Buttm. § 123. n. 3. — So Sept. διαθήκη αἰώνιος for עוֹלָם Gen. 9: 16. 17: 7. — Ecclus. 45: 15. Jos. Ant. 7. 14. 5 ἡγεμονία αἰωνία. Diod. Sic. 1. 93 οἴκεσις αἰώνιος.

b) spoken of time past, Rom. 16: 25 χρόνοις αἰωνίοις, *ancient ages*, i. e. of old. 2 Tim. 1: 9 and Tit. 1: 2 πρὸ χρόνων αἰωνίων, i. q. πρὸ αἰώνων, i. e. before time was, *from eternity*; see αἰών 1. b. So Sept. for עוֹלָם Ps. 24: 7, 9. Al.

Ἀκαθαρσία, ας, ἡ, (ἀκάθαρτος fr. α pr. and καθαρός,) *uncleanness, impurity, filth.*

a) pp. in a physical sense, Matt. 23: 27. Sept. for טֻמְאָה 2 Sam. 11: 4.

b) in a moral sense, *pollution, lewdness*, as opposed to chastity, Rom. 1: 24. 6: 19. 2 Cor. 12: 21. Gal. 5: 19. Eph. 4: 19. 5: 3. Col. 3: 5. 1 Thess. 4: 7, coll. v. 3 sq. So Sept. for טֻמְאָה Ez. 22: 15. 36: 25. — Spoken of avarice, 1 Thess. 2: 3, coll. v. 5.

Ἀκαθάρτης, τητος, ἡ, (sync. for ἀκαθαρότης,) *uncleanness, filth*, i. e. *lewdness*; trop. of idolatry, Rev. 17: 4 in text. recept. Others τὰ ἀκάθαρτα. So טֻמְאָה and Sept. ἀκαθαρσία Ez. 36: 25.

Ἀκάθαρτος, ου, ὁ, ἡ, adj. (α pr. and καθαίρω,) *unclean, impure.*

a) in the Levit. sense, see Lev. 5: 2, and comp. Winer bibl. Realw. p. 570. Spoken of food, Acts 10: 14. 11: 8. of birds, Rev. 18: 2. So Sept. for טָמֵא Deut. 14: 7. Lev. 11: 4.—So of persons who are not Jews, or who do not belong to the christian community, Acts 10: 28. 1 Cor. 7: 14. 2 Cor. 6: 17. See Ἁγιάζω 1. b. So Sept. and Heb. טָמֵא Is. 52: 1. Amos 7: 17. Cf. Ἀκαθαρσία.

b) in the sense of *lewd, lascivious*, Eph. 5: 5. Spoken of *idolatry*, Rev. 17: 4 in later editions; comp. Ἀκαθάρτης. In this sense, partly, the devils or demons are called πνεύματα ἀκάθαρτα, *unclean* or *foul spirits*, Matt. 10: 1. 12: 43. Mark 1: 23, 26, 27. 3: 11, 30. 5: 2, 8, 13. 6: 7. 7: 25. 9: 25. Luke 4: 33, 36. 6: 18. 8: 29. 9: 42. 11: 24. Acts 5: 16. 8: 7. Rev. 16: 13. 18: 2. So Sept. for טֻמְאָה Zech. 13: 2. For the origin of the epithet, see Gen. 6: 2. Tob. 3: 8. 6: 14. They are also probably so called as being *impious, wicked*, πονηρά, Tob. 3: 8, 17. 6: 7. and as the authors and objects of idolatry, Sept. Ps. 96: 5. 2 Cor. 4: 4. Baruch 4: 7.

Ἀκαιρέομαι, οῦμαι, (α pr. and καιρός,) *to lack opportunity*, Phil. 4: 10. It is a word of the later Greek, Lobeck ad Phryn. p. 126.

Ἀκαίρως, adv. (ἄκαιρος fr. α pr. and καιρός,) *out of season*. 2 Tim. 4: 2 εὐκαίρως ἀκαίρως, *in season and out of season*, i. e. whether men will listen or not, comp. Ez. 2: 5, 7.—Ecclus. 35: 4 ἀκαίρως μὴ σοφίζου. Jos. Ant. 6. 7. 2.

Ἄκακος, ου, ὁ, ἡ, adj. (α pr. and κακός,) *void of evil, harmless, blameless, well disposed*, Heb. 7: 26. Sept. for תָּם Job 2: 3. 8: 20. — Diod. Sic. 13. 76. Dem. 1153. 10.—In the sense of *simple-hearted, confiding*, Rom. 16: 18. Sept. for פֶּתִי Prov. 1: 4. 14: 15.

Ἄκανθα, ης, ἡ, (ἀκή point,) *thorn*, Matt. 7: 16. Luke 6: 44. Heb. 6: 8, coll. Gen. 3: 18, where Sept. for Heb. קוֹץ. Is. 32: 13.—So σπείρειν ἐπὶ ἀκάνθας etc. Matt. 13: 7 bis, 22. Mark 4: 7 bis, 18. Luke 8: 7 bis, 14. Sept. for קוֹץ Jer. 4: 3. חוֹחַ Cant. 2: 2.—So στέφανον ἐξ ἀκανθῶν, *crown of thorns*, Matt. 27: 29. John 19: 2.—Diod. Sic. 5. 41.

Ἀκάνθινος, ου, ὁ, ἡ, adj. *made of thorns*, Mark 15: 17. John 19: 5. — Sept. Is. 34: 13.

Ἄκαρπος, ου, ὁ, ἡ, adj. (α pr. and καρπός,) *without fruit, barren, sterile.*

a) pp. Jude 12 δένδρα ἄκαρπα.—Sept. Jer. 2: 6 ἐν γῇ ἀκάρπῳ. Polyb. 12. 3. 2.

b) metaph. *unfruitful, yielding no good fruit*, sc. of knowledge, virtue, etc. Matt. 13: 22. Mark 4: 19. 1 Cor. 14: 14. Tit. 3: 14. 2 Pet. 1: 8.

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c) by impl. *producing bad fruit*, i. e. *noxious, wicked*, Eph. 5: 11 ἔργα ἄκαρπα τοῦ σκότους.—Wisd. 15: 4.

Ἀκατάγνωστος, ου, ὁ, ἡ, adj. (α pr. and καταγινώσκω to condemn,) pp. *not worthy of condemnation* sc. by a judge, 2 Macc. 4: 47. In N. T. metaph. *irreprehensible*, Tit. 2: 8.

Ἀκατακάλυπτος, ου, ὁ, ἡ, adj. (α pr. and καταλύπτω,) *unveiled*, 1 Cor. 11: 5, 13. — Sept. Lev. 13: 45. Polyb. 15. 27. 2.

Ἀκατάκριτος, ου, ὁ, ἡ, adj. (α pr. and καταχρίνω,) *uncondemned*, Acts 16: 37. 22: 25.

Ἀκατάλυτος, ου, ὁ, ἡ, adj. (α pr. and καταλύω,) *indissolvable*; hence, *enduring, everlasting*, Heb. 7: 16. — Dion. Hal. Ant. 10. 31 ἀκατάλυτον κράτος τῆς ἐπαρχίας.

Ἀκατάπαυστος, ου, ὁ, ἡ, adj. (α pr. and καταπαύω,) *unable to desist, which cannot be restrained*, sc. *from* any thing; seq. gen. Buttm. § 132. 4. 1. In 2 Pet. 2: 14 ὀφθαλμοὶ ἀκατάπαυστοι ἁμαρτίας, *eyes which cannot be restrained* sc. from lascivious gazing. — Polyb. 4. 17. 4 ἐν ἀκαταπαύστοις στάσεσιν.

Ἀκαταστασία, ας, ἡ, (ἀκατάστατος,) pp. *instability*; hence, *disorder, commotion, tumult, sedition*, Luke 21: 9. 1 Cor. 14: 33. 2 Cor. 12: 20. James 3: 16. So in 2 Cor. 6: 5; where others prefer *uncertainty of residence*, i. e. *exile*. Sept. for מְדָנָה Prov. 26: 28. — Polyb. 31. 13. 6.

Ἀκατάστατος, ου, ὁ, ἡ, adj. (α pr. and καθίσταμαι,) *unstable, inconstant*. James 1: 8. Sept. for סֹעֶר Is. 54: 11. —Polyb. 7. 4. 6.

Ἀκατάσχετος, ου, ὁ, ἡ, adj. (α pr. and κατέχω to coerce,) *not coercible, untameable, not to be restrained*, James 3: 8. — Diod. Sic. 14. 53, 54. Jos. B. J. 2. 17. 1.

Ἀκελδαμά, indec. from the Syro-Chaldaic חֲקַל דְּמָא, *field of blood*, the field purchased with the money for which Judas had betrayed Jesus, and appropriated as a place of burial for strangers. Acts 1: 19.

Ἀκέραιος, ου, ὁ, ἡ, adj. (α pr. and κεράω v. κεράννυμι to mix,) pp. *unmixed*, Eurip. Phoen. 950. In N. T. metaph. *artless, blameless, without guile*. Matt. 10: 16. Rom. 16: 19. Phil. 2: 15. —Jos. Ant. 1. 2. 2 ἀκέραιος βίος. 1. 6. 2. ib. 12. 2. 3. Diod. Sic. 13. 20.

Ἀκλινής, ές, οῦς, ὁ, ἡ, adj. (α pr. and κλίνω,) *not declining, unwavering*, Heb. 10: 23.—Pollux. Onom. 8. 10 δικαστὴς ἀκλινής. Symmach. Job. 41: 4. Aelian. V. H. 12. 64.

Ἀκμάζω, f. άσω, (ἀκμή,) *to flourish, ripen, be in one's prime*, intrans. Rev. 14: 18. — Polyb. 1. 17. 9. Jos. Ant. 2. 2. 2.

Ἀκμήν, adv. pp. accus. of ἀκμή, *point*, sc. of a weapon, Hom. Il. 10. 173. of time, *acme*, Xen. Anab. 4. 3. 26. cf. Buttm. § 115. 4. In later writers and in N. T. for κατ' ἀκμὴν χρόνου, *at this point of time*, i. e. *yet, still, even now*, Matt. 15: 16.—Polyb. 1. 13. 12. Strabo 1. 56. — See Lobeck ad Phryn. p. 123. Kypke Obs. I. p. 76.

Ἀκοή, ῆς, ἡ, (ἀκούω,) 1. *hearing*.

a) the *sense* or *faculty of hearing*, 1 Cor. 12: 17. [2 Pet. 2: 8.]—Xen. Mem. 1. 4. 6.

b) the instrument of hearing, *the ears*, Mark 7: 35 et Luke 7: 1 εἰς τὰς ἀκοὰς τοῦ λαοῦ. Acts 17: 20. Heb. 5: 11. 2 Tim. 4: 3 κνηθόμενοι τὴν ἀκοήν, cf. κνήθω and Buttm. § 131. 6. 2 Tim. 4: 4.—Ecclus. 27: 15. 2 Macc. 15: 39. Jos. Ant. 7. 11. 4. Herodian. 4. 15. 3.—So ἀκοῇ ἀκούειν, *to hear with the ears*, i. e. attentively, Matt. 13: 14. Acts 28: 26. This is Hebraism; so Sept. for inf. absol. שָׁמוֹעַ Ex. 15: 26. 19: 5. al.

2. *that which is heard*, viz. a) *thing announced, instruction, teaching, preaching*. John 12: 38, coll. Is. 53: 1 where Sept. for שְׁמֻעָה. Rom. 10: 16, 17 bis. So ἀκοὴ πίστεως, i. e. doctrine taught and received with faith, Gal. 3: 2, 5. λόγος ἀκοῆς i. q. λόγος ἀκουσθείς, *the word taught and heard*, 1 Thess. 2: 13. Heb. 4: 2.—Xen. Hiero 1. 14.

b) from the Heb. *rumor, report*, Matt. 4: 24. 14: 1. 24: 6. Mark 1: 28. 13: 7. So Sept. for שְׁמֻעָה 2 Sam. 13: 30. שֵׁמֶע Jer. 50: 43. — Thuc. 2. 41. Dem. 497. 12.

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Ἀκολουθέω, ῶ, f. ήσω, (ἀκόλουθος, fr. α of companionship, and κέλευθος way; Buttm. § 120. n. 11,) *to go with, to accompany, to follow;* constr. c. dat. or c. μετά τινος Luke 9: 49. al. see Lobeck ad Phryn. p. 353 sq.—or c. ὀπίσω τινός Matt. 10: 38. al. from the Heb. הָלַךְ אַחֲרֵי and Sept. 1 K. 19: 20, 21. Is. 45: 14.

a) genr. Matt. 4: 25. 8: 1. 9: 19, 27. Mark 5: 24. 10: 32. Luke 22: 54. John 11: 31. 1 Cor. 10: 4. al. Sept. for דָּבַק Ruth 1: 14. הָלַךְ לְרַגְּלֵ 1 Sam. 25: 42. — Xen. H. G. 3. 4. 7. ib. 5. 2. 26. Dem. 608. 14.

b) spec. *to follow a teacher*, i. e. *to be or become the disciple* of any one, viz.

(α) to accompany him personally, as was usual with the followers of Jewish doctors and Greek philosophers, Matt. 4: 20, 22. 9: 9. 19: 27, 28. Mark 1: 18. John 1: 41. Sept. for הָלַךְ 1 K. 19: 20, 21.—So Mark 9: 38 οὐκ ἀκολουθεῖ ἡμῖν, i. e. he is not a disciple.

(β) *to be or become the disciple of* any one as to faith and practice, *to follow* his teaching etc. Matt. 10: 38. 16: 24. Mark 8: 34. Luke 9: 23. John 8: 12. 12: 26. — 2 Macc. 8: 36. Jos. Ant. 4. 6. 11.

c) *to follow in succession, to succeed*, Rev. 14: 8, 9.

d) spoken of things, actions, etc. *to accompany*. Rev. 14: 13 τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, *their good deeds accompany them*, sc. to the judgment-seat of God, i. e. they bear them with them and receive an immediate reward. So vice versa Rev. 18: 5 ἠκολούθησαν in the earlier editions; others read ἐκολλήθησαν.—Judith 12: 2 τὰ ἠκολουθηκότα μοι, i. e. 'food which I have brought with me.' Al.

Ἀκούω, f. ἀκούσω a later form Matt. 13: 14, 15. al. see H. Planck in Bibl. Repos. 1. p. 643, 666; better fut. ἀκούσομαι Buttm. § 113. 4 and n. 7; perf. ἀκήκοα Buttm. § 85. 2. § 97. n. 5; perf. pass. ἤκουσμαι Buttm. § 98. n. 6; aor. 1 pass. ἠκούσθην. Comp. Winer § 15.

1. *to hear*. a) intrans. i. e. *to have the faculty of hearing*, spoken of the deaf, etc. Matt. 11: 5. Mark 7: 37. al. Rom. 11: 8 ὦτα τοῦ μὴ ἀκούειν, *ears unable to hear*. Matt. 13: 14 ἀκοῇ ἀκούσετε *hearing ye shall hear;* for this Hebraism see under ἀκοή, and comp. Buttm. § 133. 3. 1. Acts 28: 26.—Sept. for שָׁמַע Ex. 15: 26. 19: 5. al. — Matt. 13: 15 βαρέως ἀκούειν, *to be dull of hearing*.—Xen. Mem. 4. 8. 8.

b) transit. and either absol. or constr. c. acc. or gen. of the thing heard and usually c. gen. of the person from whom, Buttm. § 132. 5. 3 and marg. note. Instead of the gen. of thing, we find περί seq. gen. Mark 5: 27. Acts 9: 13.—Xen. Anab. 2. 5. 26. — Instead of the gen. of person, we have ἀπό seq. gen. Acts 9: 13. 1 John 1: 5.—Thuc. 1. 125.—παρά seq. gen. John 8: 26. al. — Xen. Anab. 1. 2. 5. — ἐκ seq. gen. 2 Cor. 12: 6. — Hom. Od. 15. 374. — *to hear, to perceive with the ears.*

(α) genr. Matt. 2: 9, 18. 9: 12. 10: 27. Mark 7: 25. 10: 41. Luke 7: 3, 9. John 3: 8. al. saep. Sept. for שָׁמַע Gen. 3: 8, 10.—Xen. Anab. 1. 2. 5. Cyr. 3. 1. 8.

(β) in the sense of *to give ear, hear with attention, listen*, Mark 4: 3. 7: 14. 12: 29. Acts 2: 22. — So in respect to a teacher, Mark 6: 20. Luke 15: 1. 19: 48. Hence οἱ ἀκούοντες, *hearers*, i. e. *disciples*, Luke 6: 27. Hence

(γ) by impl. *to give heed to, to obey*, Matt. 10: 14. 17: 5. 18: 15. Mark 6: 11. Luke 10: 16. John 5: 24. 18: 37. Acts 3: 22, 23. 4: 19. 1 John 4: 5, 6. al. So Sept. and שָׁמַע Gen. 3: 17. Ex. 16: 20. Deut. 11: 27. al. saep. הִקְשִׁיב 2 Chr. 20: 14. Is. 48: 18.—Esdr. 5: 69. Xen. Cyr. 8. 6. 1. Aelian. V. H. 3. 16.—Here belongs the phrase, ὁ ἔχων οὖς, ὦτα, ἀκουσάτω, *whosoever hath ears, let him hear*, i. e. *give heed, obey*, etc. Rev. 2: 7, 11, 17, 29. 3: 6, 13, 22. 13: 9. Matt. 11: 15. 13: 9, 13. Comp. the phrases ὁ ἔχων νοῦν Rev. 13: 18, and ὁ ἔχων σοφίαν Rev. 17: 9. — In the writings of John spoken of God, *to heed, regard*, i. e. *to hear and answer prayer*, John 9: 31. 11: 41, 42. 1 John 5: 15. So שָׁמַע Ps. 10: 17 where Sept. εἰσακούειν.

2. *to hear*, i. e. *to learn by hearing, to be informed, to know.*

a) genr. Matt. 2: 3, 22. 4: 12. 5: 21, 27. 11: 2. Mark 5: 27. 6: 14. Acts 14: 14. 15: 24. al. So Sept. and שָׁמַע Gen. 41: 15. 42: 2. — Spoken of instruction, doctrines etc. John 8: 40. 15: 15. Acts

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1: 4. 4: 20. Rom. 10: 14, 18. Heb. 2: 1. 1 John 2: 7, 24, coll. v. 27.—Pass. *to be heard of*, i. e. *to be reported, to be noised abroad*, etc. Matt. 28: 14. Mark 2: 1. Luke 12: 3. Acts 11: 22. 1 Cor. 5: 1. Sept. for יָצָא 2 Chr. 26: 15. — Xen. Cyr. 1. 1. 4.

b) in a forensic sense, *to hear*, sc. as a judge or magistrate, *to try, to examine judicially*, Acts 25: 22. John 7: 51.

c) in the sense of *to understand, comprehend*, Mark 4: 33. John 6: 60. 1 Cor. 14: 2. Gal. 4: 21. So Sept. for שָׁמַע Gen. 11: 7. 42: 23. — Aelian. V. H. 13. 45. Porphyr. de Abstin. Anim. 3. p. 248, Ἄραβες μὲν κοράκων ἀκούουσιν· Τυρρηνοὶ δὲ ἀετῶν. AL.

Ἀκρασία, ας, ἡ, (ἀκρατής,) *incontinence*, 1 Cor. 7: 5. So Matt. 23: 25 where later edit. ἀδικία. — Jos. Ant. 8. 7. 5 τὴν τῶν ἀφροδισίων ἀκρασίαν. Xen. Mem. 4. 5. 6.

Ἀκρατής, ές, οῦς, ὁ, ἡ, adj. (α pr. and κράτος strength,) *incontinent, impotens sui*, 2 Tim. 3: 3.—Xen. Mem. 1. 2. 12. Clem. Alex. Strom. 3. 7.

Ἄκρατος, ου, ὁ, ἡ, adj. (α pr. and κεράννυμι,) *unmixed*, spoken of wine undiluted, 3 Macc. 5: 2. In N. T. by implic. *strong, fiery, intoxicating*, Rev. 14: 10. So Sept. for הַיַּיִן הַחֲמָה *wine of wrath* Jer. 25: 15. for חֲמַר Ps. 75: 9.

Ἀκριβεία, ας, ἡ, (ἀκριβής,) *exactness, preciseness, extreme accuracy*. Acts 22: 3 πεπαιδευμένος κατὰ τὴν ἀκριβείαν τοῦ πατρῴου νόμου, *instructed in all the exactness, the precise discipline and observance, of the traditional law*.—Ecclus. 42: 4 ἀκριβεία ζυγοῦ καὶ σταθμῶν, *exactness of balance and weights*. 16: 25. Wisd. 12: 1. Jos. Ant. 9. 10. 2. Jos. Vit. 38. Xen. Oec. 8. 17. Aelian. V. H. 4. 3. — Others, *severity, rigorous discipline*.

Ἀκριβής, ές, οῦς, ὁ, ἡ, adj. (ἄκρος, fr. ἀκή point,) *exact, accurate, precise*; ἀκριβέστερον as adv. *more accurately, more perfectly*, Acts 18: 26. 23: 15, 20. 24: 22. See Buttm. § 115. 5. In Acts 26: 5, κατὰ τὴν ἀκριβεστάτην αἵρεσιν, *according to the most exact sect*, i. e. most exact and subtile in the exposition and observance of τῶν ἐθῶν καὶ ζητημάτων in v. 3. — Jos. Ant. 2. 5. 1. Polyb. 15. 13. 2. Herodian. 1. 1. 2. — Others *severe, rigorous*.

Ἀκριβόω, ῶ, f. ώσω, (ἀκριβής,) *to know or do any thing accurately*, Aquila Is. 49: 16. Herodian. 1. 15. 4. In N. T. *to inquire accurately, assiduously*, absol. and trans. Matt. 2: 7, 16, i. q. ἀκριβῶς ἐξετάζω in v. 8.—Xen. Oec. 20. 10.

Ἀκριβῶς, adv. *accurately, assiduously, perfectly*, Matt. 2: 8. Luke 1: 3. Acts 18: 25. 1 Thess. 5: 2.—Xen. Oec. 2. 3. — In the sense of *circumspectly*, Eph. 5: 15. Sept. for הֵיטֵיב, *well*, Deut. 19: 18.

Ἀκρίς, ίδος, ἡ, *a locust*, Matt. 3: 4. Mark 1: 6. Rev. 9: 3, 7. Sept. for אַרְבֶּה Ex. 10: 4, 12 sq. גּוֹב Is. 33: 4. חָגָב Lev. 11: 22. חָסִיל Joel 2: 25. יֶלֶק Jer. 51: 14, 27. Locusts are one of the most terrific scourges of oriental countries; Ex. 10: 12 sq. See a full description of them in Calmet, Am. edit. Jahn § 23. IV. They are enumerated in Lev. 11: 22 among the living things which are *clean*, and the use of which for food was permitted to the Israelites; and they are eaten in the East to the present day.

Ἀκροατήριον, ίου, τό, (ἀκροάομαι to hear,) Lat. *auditorium, place of hearing, place of trial*, Acts 25: 23. Among the Greeks this word denoted the place where authors recited their works publicly, Arrian. Diss. Epict. 3. 23. 8; among the Romans it designated a place where public trials were held.

Ἀκροατής, οῦ, ὁ, (ἀκροάομαι,) *a hearer*, e. g. ἀκροατὴς φωνῆς Jos. Ant. 3. 5. 3. In N. T. ἀκροατὴς τοῦ νόμου, τοῦ λόγου, *a hearer of the law*, etc. i. e. one who merely hears, but does not regard; Rom. 2: 13. James 1: 22, 23, 25.—Thuc. 2. 35 ἀκροατὴς ξυνειδὼς καὶ εὔνους.

Ἀκροβυστία, ας, ἡ, (ἄκρον and βύω to cover,) a word not found in profane writers. In N. T.

1. *the prepuce, foreskin*. Acts 11: 3 ἀκροβυστίαν ἔχοντες, i. e. *uncircumcised gentiles*. Sept. for עָרְלָה Gen. 17: 11, 14. Lev. 12: 13.—Judith 14: 10.

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2. *state of uncircumcision, gentilism, paganism*, comp. Acts 11: 3.

a) pp. Rom. 2: 25, 26 ἡ ἀκροβυστία αὐτοῦ. 1 Cor. 7: 18, 19. Gal. 5: 6. 6: 15. Col. 2: 13. That this refers to the external rite, and to the state of a gentile, is shewn by the addition of σάρξ, in Eph. 2: 11; and not to the uncircumcision of the heart, Deut. 10: 16.

b) by meton. *preputiati, uncircumcised*, i. e. the *gentiles, pagans*, as opposed to ἡ περιτομή, the Jews; Rom. 2: 26 init. 2: 27. 3: 30. 4: 9, 10 bis, 11 bis, 12. Gal. 2: 7. Col. 3: 11. Eph. 2: 11. The Jews called all other nations in scorn, *uncircumcised*; Judg. 14: 3. 15: 18. Is. 52: 1.

Ἀκρογωνιαῖος, α, ον, (ἄκρον and γωνία angle,) spoken of a stone, λίθος, *a corner-stone*, i. e. *foundation-stone*, Eph. 2: 20. 1 Pet. 2: 6, coll. Is. 28: 16. So Sept. for אֶבֶן פִּנָּה Is. 28: 16, and λίθος γωνιαῖος for the same, Job 38: 6. Sept. has also κεφαλὴ γωνίας for רֹאשׁ פִּנָּה Ps. 118: 22, coll. Matt. 21: 42, but this is the *top-stone* or *coping*. — Our Lord is compared in N. T. to a *foundation corner-stone*, in two different points of view. First, as this stone lies at the foundation and gives support and strength to the building, so Christ, or the doctrine of a Saviour, is called ἀκρογωνιαῖος sc. λίθος, Eph. 2: 20, because this doctrine is the most important feature of the christian religion, and is the foundation of all the precepts given by the apostles and other christian teachers. Further, as the corner-stone occupies an important and honourable place, Jesus is compared to it, 1 Pet. 2: 6, because God has made him distinguished, and has advanced him to a dignity and conspicuousness above all others.—Barnab. Ep. c. 6.

Ἀκροθίνιον, ίου, τό, used chiefly in plur. ἀκροθίνια, τά, (ἄκρον and θίν, a heap,) pp. *the first fruits* sc. of the earth, which were taken from the top of the pile; Hesych. ἀκροθίνιον· ἀπαρχὴ τῶν θινῶν· θῖνες δέ εἰσιν οἱ σωροὶ τῶν πυρῶν καὶ κριθῶν. Schol. ad Eurip. Phoen. 213. — In N. T. *the best of the spoils*, Heb. 7: 4. The Greeks were accustomed after a battle to collect the spoils into a heap, from which an offering was first made to the gods; this was the ἀκροθίνιον, Xen. Cyr. 7. 5. 35. Herodot. 8. 121, 122. Pind. Nem. 7. 58. Cf. Potter Gr. Ant. II. p. 108. Elsner Obs. in N. T. II. p. 348.

Ἄκρος, α, ον, (ἀκή,) *pointed*; hence neut. τὸ ἄκρον as subst. *a point, end, extremity*, Matt. 24: 31. Mark 13: 27. Luke 16: 24. Heb. 11: 21. So Sept. for קָצֶה Deut. 4: 32. 28: 64. Is. 13: 5.—Xen. Cyr. 3. 2. 1.

Ἀκύλας, ου, ὁ, *Aquila*, pr. name of a Jew born in Pontus, a tent-maker, who, with his wife Priscilla, joined the christian church at Rome. When the Jews were banished from that city by Claudius, Aquila and his wife retired to Corinth, and afterwards became the companions of Paul, by whom they are mentioned with much commendation. Acts 18: 2, 18, 26. Rom. 16: 3. 1 Cor. 16: 19. 2 Tim. 4: 19.

Ἀκυρόω, ῶ, f. ώσω, (α pr. and κῦρος,) *to deprive of authority, annul, abrogate*, trans. Matt. 15: 6 ἐντολήν. Mark 7: 13 λόγον. Gal. 3: 17 διαθήκην. Sept. for פָּרַע Prov. 1: 26.—Esdr. 6: 32. Diod. Sic. 16. 24.

Ἀκωλύτως, adv. (α pr. and κωλύω to hinder,) *without hindrance, freely*, Acts 28: 31.—Herodian. 1. 12. 15. ib. 8. 2. 1. Wisd. 7: 22 ἀκώλυτος.

Ἄκων, ἄκουσα, ἄκον, (α pr. and ἑκών volens,) *unwilling, invitus*, 1 Cor. 9: 17. — Sept. Job 14: 17. Jos. Ant. 1. 18. 9. Xen. Mem. 2. 1. 17.

Ἀλάβαστρον, ου, τό, (also ὁ ἀλάβαστρος,) *alabaster*, a variety of gypsum differing from the alabaster of modern times, Herodian. 3. 15. 16; comp. Rees' Cyclop. Hence, *a box or vase of alabaster for perfumes*, Herodot. 3. 20. Athenaeus 6. 19. ib. 15. 13. coll. Plin. H. N. 13. 2.—In N. T. *a vase for perfumed ointment*, made of any materials, as gold, glass, stone, etc. Matt. 26: 7. Mark 14: 3 bis. Luke 7: 37. — Aelian. V. H. 12. 18. Theoc. Id. 15. 114 χρύσεια ἀλάβαστρα. Etym. Mag. ἀλάβαστρον· σκεῦός τι ἐξ ὑέλου, ᾗ μυροθήκη.—These vases often had a long narrow neck,

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the mouth of which was sealed; so that when the woman is said to break the vase, Mark 14: 3, we are to understand only the extremity of the neck, which was thus closed. Comp. Pollux Onom. 10. 11.

Ἀλαζονεία, ας, ἡ, (ἀλαζών,) *ostentation, boasting*, and by impl. *arrogance, pride*, James 4: 16. 1 John 2: 16. — Theodot. for גְּאוּתוֹ Prov. 14: 3. Symmach. for רַהַב Job. 9: 13. Wisd. 5: 8. 2 Macc. 9: 8. Xen. Mem. 1. 7. 1.

Ἀλαζών, όνος, ὁ, (ἄλη, ἀλάομαι rove about,) pp. *a vagabond, mountebank*, comp. Passow. In N. T. *a boaster, braggart*, Rom. 1: 30. 2 Tim. 3: 2. Sept. for יָהִיר Hab. 2: 5. עַזְחָץ Job 28: 8. — Jos. Ant. 8. 10. 4 ἀλαζὼν ἀνὴρ καὶ ἀνόητος. Xen. Cyr. 2. 2. 12 where Cyrus defines ἀλαζών.

Ἀλαλάζω, f. άσω, (ἀλαλή or ἀλαλά war-cry,) pp. *to raise the cry of battle*, Sept. for הֵרִיעַ Josh. 6: 20. Judg. 15: 14. Jos. Ant. 5. 6. 5. Xen. Cyr. 3. 2. 9. Hence genr. *to utter a loud cry*, e. g. of rejoicing, *to shout*, Sept. for הֵרִיעַ Ps. 47: 2. 66: 1. Judith 14: 9.— In N. T. spoken of mournful cries, *to lament aloud, to wail*, intrans. Mark 5: 38. So Sept. for הֵילִיל Jer. 25: 34. 47: 2. — Spoken of cymbals, *to give a clattering, clanging sound*; 1 Cor. 13: 1 κύμβαλον ἀλαλάζον, *clanging, clattering cymbal*.

Ἀλάλητος, ου, ὁ, ἡ, adj. (α pr. and λαλέω,) *unutterable, not to be expressed in words*, Rom. 8: 26. — Anthol. Gr. II. p. 74 ed. Jac.

Ἄλαλος, ου, ὁ, ἡ, adj. (α pr. and λαλέω,) *dumb*, Mark 7: 37. So Symmach. for אִלֵּם Hab. 2: 18. — In Mark 9: 17, 25, πνεῦμα ἄλαλον, *dumb spirit*, is a malignant spirit *dumb* or silent through obstinacy, contrary to their usual character, coll. Mark 1: 24, 34. 5: 7. al. hence Christ says this kind of demons are difficult to be cast out, v. 29.—Plut. de defect. Orac. 51, ἀλάλου καὶ κακοῦ πνεύματος πλήρης.

Ἅλας, ατος, τό, (a form of common life for ἅλς, ἁλός, ὁ,) *salt*.

a) pp. Matt. 5: 13. Mark 9: 49, 50 bis. Luke 14: 34 bis. Sept. for מֶלַח Lev. 2: 13. Judg. 9: 45. al. — Hom. Il. 9. 214 ἅλς.

b) metaph. *wisdom and prudence*, both in words and actions, Mark 9: 50 ult. Col. 4: 6. Matt. 5: 13 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, *ye are the salt of the earth*, i. e. ye are those who, by your instructions and influence, are to render men wiser and better; just as salt imparts to food a more acceptable flavour.—Diog. Laert. 8. 1. 19.

Ἀλείφω, f. ψω, *to besmear*, Hom. Od. 12. 47, 177. In N. T. *to anoint*, trans. Matt. 6: 17. Mark 6: 13. 16: 1. Luke 7: 38, 46 bis. John 11: 2. 12: 3. James 5: 14. Sept. for טוּחַ Ez. 13: 10, 11, 12. מָשַׁח Gen. 31: 13. al. סוּךְ 2 Sam. 12: 20. — Aelian. V. H. 3. 38. Xen. Oec. 10. 5.—The Jews were accustomed not only to anoint the head at their feasts in token of joy, but also both the head and feet of those whom they wished to distinguish by peculiar honour. In the case of sick persons, and also of the dead, they anointed the whole body. See Ps. 23: 5. 104: 15. Ecc. 9: 8. Judith 16: 8. Gen. 50: 2. John 19: 40. Lightfoot. Hor. Heb. et Tal. ad Matt. 6: 17 et Mark 6: 13. So also the Greeks and Romans; comp. Potter Gr. Ant. II. p. 385. Adam's Rom. Ant. p. 444.

Ἀλεκτοροφωνία, ας, ἡ, (ἀλέκτωρ and φωνή,) *cock-crowing*; pp. Aesop. Fab. 79, 316. In N. T. put for *the third watch* of the night, about equidistant from midnight and dawn, Mark 13: 35. See in Φυλακή. cf. Adam's Rom. Ant. p. 333. — Niceph. Greg. 9. 14. 284. C. — On the form, see Lob. ad Phryn. p. 229.

Ἀλέκτωρ, ορος, ὁ, (ἄλεκτος sleepless,) *a cock, gallus*, Matt. 26: 34, 74, 75. Mark 14: 30, 68, 72 bis. Luke 22: 34, 60, 61. John 13: 38. 18: 27. — Aristoph. Vesp. 1490. — For the form, see Lobeck ad Phryn. p. 229.

Ἀλεξανδρεύς, έως, ὁ, *an Alexandrine*, i. e. *a Jew of Alexandria*, Acts 6: 9. 18: 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants. Philo in Flacc. p. 971. C. Jos. Ant. 19. 5. 2.

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Krebs Obs. in N. T. p. 183. Calmet art. *Alexandria.*

Ἀλεξανδρῖνος, ου, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship. Acts 27: 6. 28: 11.

Ἀλέξανδρος, ου, ὁ, *Alexander*, pr. name,

1. of a man whose father Simon was compelled to bear the cross of Jesus, Mark 15: 21.

2. of a man who had been High Priest, Acts 4: 6.

3. of a certain Jew, Acts 19: 33 bis.

4. of a brazier or coppersmith, χαλκεύς. 1 Tim. 1: 20. 2 Tim. 4: 14.

Ἄλευρον, ου, τό, (ἀλέω to grind,) *flour, fine meal.* Matt. 13: 33. Luke 13: 21. Sept. for קֶמַח Num. 5: 15. Judg. 6: 19. — Jos. Ant. 3. 6. 6. Xen. Cyr. V. 2. 5.

Ἀλήθεια, ας, ἡ, (ἀληθής q. v.) pp. what is not concealed, but open and known. Hence,

1. *truth*, i. e. *verity, reality, conformity to the nature and reality of things*, viz.

a) as evinced in the relation of facts, etc. Mark 5: 33 εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. — Jos. B. J. 7. 2 πυθόμενος πᾶσαν ἀλήθειαν. — John 5: 33. 2 Cor. 6: 7 ἐν λόγῳ ἀληθείας *in speaking the truth.* So λαλεῖν τὴν ἀλήθειαν, *to speak the truth*, John 16: 7. Rom. 9: 1. Eph. 4: 25. 1 Tim. 2: 7. Sept. and אֱמֶת 2 Chr. 18: 15. 1 K. 22: 16.—So ἐπ' ἀληθείας, *of a truth*, as the fact or event shews, Luke 4: 25. 22: 59. Acts 4: 27. 10: 34. Sept. for אֱמֶנֶת Job 9: 2. Is. 37: 18. and so ταῖς ἀληθείαις 2 Macc. 3: 9. —Xen. Mem. 2. 6. 36. Plat. Apol. Socr. § 5.

b) spoken of *what is true in itself, purity from all error or falsehood.* Mark 12: 32. Acts 26: 25. Rom. 2: 20 ἡ μόρφωσις τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, i. e. τῆς γνώσεως τῆς ἀληθινῆς, *the form of true knowledge in the law.* 2 Cor. 7: 14 ult. 12: 6. Col. 1: 6. 2 Tim. 2: 18. 3: 7, 8. 4: 4. coll. Ecclus. 4: 28, 31. So ἡ ἀλήθεια τοῦ εὐαγγελίου, *the truth, verity of the gospel*, Gal. 2: 5, 14.— So ὁ λόγος τῆς ἀληθείας, i. e. *the true word, true doctrine*, etc. Eph. 1: 13. Col. 1: 5. 2 Tim. 2: 15. James 1: 18. So Sept. αἱ ἐντολαί σου ἀλήθεια for אֱמוּנָה Ps. 119: 86. ὁ νόμος σου ἀλήθεια for אֱמֶת Ps. 119: 142. Neh. 9: 13.

2. *truth*, i. e. *love of truth*, both in words, conduct, etc. *sincerity, veracity.* Matt. 22: 16. Mark 12: 14. Luke 20: 21. John 4: 23, 24, ἐν πνεύματι καὶ ἀληθείᾳ, *with a sincere mind*, with sincerity of heart, not with external rites, coll. Sept. and אֱמֶת 1 Sam. 12: 24. 1 K. 2: 4. 3: 6.— John 8: 44 bis, οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ, i. e. he is a liar and loves not the truth. Rom. 2: 2. 3: 7. 15: 8. 1 Cor. 5: 8. 2 Cor. 7: 14 ἐν ἀληθείᾳ. 11: 10 ἔστιν ἀλήθεια Χ. ἐν ἐμοί, i. e. as I *truly, sincerely*, follow Christ. Eph. 4: 24 ἐν ὁσιότητι τῆς ἀληθείας, *in true and sincere holiness*, cf. Buttm. § 123. n. 4. Eph. 5: 9. 6: 14. Phil. 1: 18. 1 John 1: 6 οὐ ποιοῦμεν τὴν ἀλήθειαν, *we do not act in sincerity*, i. q. ψευδόμεθα. v. 8. 2: 4. 3: 18, 19. 5: 6 τὸ πνεῦμά ἐστιν ἡ ἀλήθεια, i. e. ἀληθινόν, *true, veracious.* 2 John 1, 3. 3 John 1. So Sept. for אֱמֶת 2 Sam. 2: 6. Josh. 2: 6. אֱמוּנָה Ps. 36: 5. 2 Chr. 19: 9. — Ecclus. 7: 20.

3. In N. T. especially, *divine truth, the faith and practice of the true religion;* and called ἀλήθεια either as being *true* in itself and derived from the *true* God; or as declaring the existence and will of the one *true* God, in opposition to the worship of false idols. Hence *divine truth, gospel truth*, as opposed to heathen and Jewish fables; John 1: 14, 17. 8: 32 bis, γνώσεσθε τὴν ἀλήθειαν. 8: 40, 45, 46. 16: 13. 17: 17 bis, 19. 18: 37 bis, πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, *every one who loves divine truth.* 18: 38. Rom. 1: 18, 25, see in Ἀδικία. 2 Cor. 4: 2. 13: 8 bis. Gal. [3: 1.] 5: 7. 2 Thess. 2: 10, 12, 13. 1 Tim. 2: 4, 7. 3: 15. 2 Tim. 2: 25. Tit. 1: 1, 14. Heb. 10: 26. James 1: 18. 3: 14. 1 Pet. 1: 22. 2 Pet. 1: 12. 2: 2. 1 John 2: 21 bis. 2 John 2, 4. 3 John 8. — Hence Jesus is called ἡ ἀλήθεια, *the truth*, i. e. teacher of divine truth, John 14: 6. — Esdr. 4: 33—41 ἡ ἀλήθεια spoken of God. Act. Thom. § 26 πατὴρ ἀληθείας. — So τὸ πνεῦμα τῆς ἀληθείας, *spirit of truth*, i. e. who declares or reveals divine truth, John 14: 17. 15: 26. 16: 13. 1 John 4: 6. — So οἱ ἐγνωκότες τὴν ἀλήθειαν, *who know the truth*, i. e. are disciples of Christ, 2 John 1. 1 Tim. 4: 3. So Heb. אֱמֶת and Sept. ἀλήθεια,

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the true religion, Ps. 25: 5. 26: 3. 86: 11. see Gesen. Lex. Heb. — Clem. Alex. Strom. procem. § 1. ib. 1. 5. Act. Thom. § 1 τοῖς Ἴνδοις κηρύξαι τὴν ἀλήθειαν.

4. *conduct conformed to the truth, integrity, probity, virtue, a life conformed to the precepts of religion.* John 3: 21 ὁ ποιῶν τὴν ἀλήθειαν *who acts uprightly*, opp. to ὁ φαῦλα πράσσων in v. 20. John 8: 44 ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν, *he did not remain in his integrity.* Rom. 2: 8 et 1 Cor. 13: 6, opp. to ἀδικία. Eph. 4: 21. 1 Tim. 6: 5. James 5: 19. 3 John 3 bis, 4, 12. So Sept. and אֲמוּנָה Ps. 119: 30. נְכֹחוֹת Is. 26: 10. תֹּם Prov. 28: 6. — Fabr. Pseudepig. V. T. I. p. 604 οἶνος διαστρέφει τὸν νοῦν ἀπὸ τῆς ἀληθείας.

Ἀληθεύω, f. εύσω, (ἀληθής,) *to act truly, speak the truth, be sincere.* Gal. 4: 16. Eph. 4: 15. So Sept. for אֱמֶת אֵת Gen. 42: 16. Sept. Prov. 21: 3.—Philo de Leg. alleg. II. p. 84. Xen. Cyr. 1. 6. 33.

Ἀληθής, gen. έος, οῦς, ὁ, ἡ, adj. (α pr. and λήθω,) pp. *unconcealed, open.* Hence,

1. *true, real, conformed to the nature and reality of things.* John 8: 16. 19: 35. Acts 12: 9. So Sept. for אֱמֶת Prov. 22: 21. — Wisd. 1: 6. Xen. Venat. 3. 9. — John 4: 18 τοῦτο ἀληθὲς εἴρηκας, i. e. ἀληθῶς, Buttm. § 115. 4. 1 John 2: 8. — Hence also *true*, sc. as shewn by the result or event, John 10: 41. Tit. 1: 13. 2 Pet. 2: 22. — Hence *credible, not to be rejected*, as μαρτυρία, John 5: 31, 32. 8: 13, 14, 17. 21: 24. 3 John 12. χάρις 1 Pet. 5: 12. a teacher, 2 Cor. 6: 8. 1 John 2: 27. So Sept. for אֱמֶת Dan. 8: 26. נָכוֹן Gen. 41: 32. Job 42: 7, 8. — Jos. Ant. 4. 8. 15.

2. *true*, i. e. *loving truth, sincere, veracious.* Matt. 22: 16. Mark 12: 14. John 3: 33. 8: 26. Rom. 3: 4.—Herodian. 1. 7. 5.

3. *true*, sc. in conduct, *sincere, upright, honest, just*, John 7: 18. So Phil. 4: 8, which others refer to no. 1. So Sept. in Cod. Alex. for אֱמֶת 2 Chr. 31: 20. צַדִּיק Is. 41: 26.

Ἀληθινός, ή, όν, (ἀληθής.)

1. *true, conformed to truth*, John 4: 37. 19: 35. In the sense of *real, unfeigned, not fictitious*, John 17: 3 μόνος ἀληθινὸς θεός, *the only true God*, not feigned like idols. 1 Thess. 1: 9. 1 John 5: 20 ter. Rev. 3: 7. So Sept. for אֱלֹהֵי אֱמֶת Is. 65: 16. אֱלֹהֵי אֱמֶת 2 Chr. 15: 3. — Spoken of what is *true in itself, genuine, real*, opp. to that which is false, pretended, etc. John 1: 9. 4: 23. 1 John 2: 8. So ὁ ἄμπελος John 15: 1, coll. Jer. 2: 21. Zech. 8: 3, where Sept. for אֱמֶת. So ἄρτος ἀπ' οὐρανοῦ John 6: 32, of which the manna was the type. So σκηνὴ ἀληθινή Heb. 8: 2, i. e. the heavenly temple, after the model of which the Jews regarded that of Jerusalem as built. Cf. Wisd. 9: 8. Ecclus. 24: 8—12. also ὁ ναὸς ὁ ἅγιος in heaven, Test. XII. Patr. in Fabr. Cod. Pseud. V. T. I. p. 550. So τὰ ἀληθινὰ ἅγια Heb. 9: 24 in the same sense, as opposed to the earthly copy; cf. Rev. 11: 19. 15: 5.— Luke 16: 11 τὸ ἀληθινόν, *real, genuine good*, as opp. to the goods of this world. — Aelian. V. H. 2. 3.

2. *true*, i. e. *loving truth, veracious*, and hence *worthy of credit*, John 7: 28. Rev. 3: 14. 19: 9, 11. 21: 5. 22: 6. Sept. for אֱמֶת Prov. 12: 20.

3. *true*, i. e. *sincere, upright*, e. g. καρδία, Heb. 10: 22, coll. Is. 38: 3 where Sept. for שָׁלֵם; and so Sept. for יָשָׁר Job 2: 3. 8: 6. נָקִי Job 27: 17.—Spoken of a judge or judgment, *upright, just*, Rev. 6: 10. 15: 3. 16: 7. 19: 2. So Sept. for אֲמוּנָה Is. 25: 1. 59: 4. שָׁלֵם Deut. 25: 15. צַדִּיק Ezra 9: 15.—Esdr. 8: 89. Song of 3 Childr. 7.

Ἀλήθω, f. ήσω, (a later form for ἀλέω, Lob. ad Phryn. p. 151,) *to grind*, sc. with a hand-mill, Matt. 24: 41. Luke 17: 35. Sept. for טָחַן Judg. 16: 21. Ecc. 12: 3. — Diod. Sic. 3. 13. — The grinding in the east is mostly done by female slaves; see Jahn § 138, 139. Calmet art. *Corn.*

Ἀληθῶς, adv. (ἀληθής,) *truly, really*, i. e. *in truth, in very deed, certainly.* Matt. 14: 33. 26: 73. 27: 54. Mark 14: 70. 15: 39. John 1: 48. 4: 42. 6: 14, 55 bis. 7: 26 bis, 40. 8: 31. 17: 8. Acts 12: 11. 1 Thess. 2: 13. 1 John 2: 5.—So ἀληθῶς λέγειν, *to speak with certainty, assuredly*, Luke 9: 27. 12: 44.

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21: 3.—Sept. for אָמָן Jer. 28: 6. אֻמָּנָה Gen. 20: 12.—Herodian. 8. 3. 21.

Ἁλιεύς, έως, ὁ, (ἅλς sea, ἅλιος marine,) *a fisher, fisherman.* Matt. 4: 18, 19. Mark 1: 16, 17. Sept. for דָּיָג Jer. 16: 16. דָּיוָג Ez. 47: 11. — Xen. Oec. 16. 7.—The apostles were metaph. *fishers of men*, because they brought men to become followers of Christ; comp. θηρεύειν ἡδονάς, καύχημα, etc. Sept. Jer. 51: 41. Ecclus. 27: 19. and Lat. *venari*, Hor. Ep. 1. 19. 37. See Loesner Obs. in N. T. p. 8.

Ἁλιεύω, f. εύσω, (ἁλιεύς,) *to fish*, absol. John 21: 3. Sept. for דִּיג Jer. 16: 16.

Ἁλίζω, f. ίσω, (ἅλς salt,) *to sprinkle with salt, to preserve by salting.* Pass. Mark 9: 49 θυσία πᾶσα ἁλὶ ἁλισθήσεται, *every victim offered to God is to be sprinkled with salt*; comp. Lev. 2: 13, where Sept. for מְלַח. — Matt. 5: 13 ἐν τίνι ἁλισθήσεται, spoken of salt which has become insipid, *how can it be itself preserved* or *recovered?*—Hence metaph. Mark 9: 49 πᾶς γὰρ πυρὶ ἁλισθήσεται *for every one shall be seasoned, tried, with fire*, i. e. the wicked with eternal fire (v. 47, 48); while *every Christian shall be tried, perfected, by suffering*, so as to become acceptable in the sight of God; just as every victim is prepared for sacrifice by being sprinkled with salt. On this loc. vexatiss. see Kuinoel and Olshausen.

Ἁλίσγημα, ατος, τό, (ἁλισγέω to defile, not found in profane writers, but in Sept. for גָּאַל Dan. 1: 8. Mal. 1: 7, 12. and Ecclus. 40: 29. prob. fr. ἁλίω to roll about,) in N. T. *defilement, pollution, abomination*, spoken of meat sacrificed to idols, Acts 15: 20, coll. v. 29 where it is εἰδωλόθυτα. The apostle here refers to the customs of heathen nations; among whom, after a sacrifice had been completed, and a portion of the victim given to the priests, the remaining part was either exposed by the owner for sale in the market, or became the occasion of a banquet, either in the temple or at his own house; see Schoettgen. Hor. Heb. in loc. et ad 1 Cor. c. 8. Hom. Od. 3. 470. ib. 13. 26, 27. Kuinoel in loc.—Hesych. ἁλισγημάτων· τῆς μεταλήψεως τῶν μυσαρῶν θυσιῶν.

Ἀλλά, an adversative particle fr. ἄλλος, neut. plur. ἄλλα, and hence indicating a reference to *something else*. It serves therefore to mark opposition or antithesis, and transition. It is less frequent in Sept. than in N. T. as there is no corresponding particle in Hebrew. In N. T. it signifies *but*, in various modifications, viz.

1. *but*, as denoting antithesis or transition.

a) in direct antith. after the neg. part. οὐ, μή. Matt. 4: 4 οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι. Matt. 5: 17 οὐ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. al. saep. So Sept. for כִּי Job 38: 11. 1 Sam. 6: 3.—2 Macc. 10: 4. —So οὐ μόνον—ἀλλὰ καί, *not only—but also*, John 5: 18. 11: 52. 12: 9. saep. Phil. 1: 18 ἐν τούτῳ [οὐ μόνον] χαίρω, ἀλλὰ καὶ χαρήσομαι.

b) in emphatic antith. after a full negation, *but, but rather, but on the contrary.* Luke 1: 60 οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. 13: 3. Rom. 3: 31 μὴ γένοιτο· ἀλλὰ νόμον ἱστῶμεν. Luke 13: 5. 18: 13. John 7: 12. Acts 16: 37. 19: 2 οἱ δὲ εἶπον πρὸς αὐτόν· [οὐχί·] ἀλλ' οὐδὲ κ. τ. λ. Rom. 3: 27. 7: 7. et passim. So in the beginning of a clause which asserts the contrary of what precedes, Luke 14: 10, 13. Acts 2: 16. 1 Cor. 12: 22. 1 Pet. 2: 20. Sept. for אָכֵן Job 32: 8.—So ἀλλ' οὐ, ἀλλ' οὐχί, interrogatively, *non potius? not rather?* Luke 17: 8. Heb. 3: 16.

c) often and chiefly used where the discourse or train of thought is broken off or partially interrupted; comp. Winer § 57. 4. E. g.

(α) by an objection, Rom. 10: 18, 19. 1 Cor. 15: 35. Sept. for וְאוּלַם Job 11: 5. — Xen. Mem. 1. 2. 9. Cyr. 1. 3. 11. ib. 1. 6. 9.

(β) by a correction or limitation of what precedes. Mark 14: 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω. v. 49 ἀλλὰ [τοῦτο ἐγένετο] ἵνα πληρωθῶσιν αἱ γραφαί. John 11: 11, 15, 22. Rom. 11: 4. 1 Cor. 8: 7. Phil. 2: 27. et passim. Sept. for אֶבֶל Ezra 10: 13.

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(γ) by some phrase modifying or explaining what precedes; especially after μέν, γάρ, δέ. Matt. 24: 6 δεῖ γάρ, πάντα γενέσθαι· ἀλλ' οὔπω ἐστὶ τὸ τέλος. Mark 9: 13 Ἠλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· — ἀλλὰ λέγω ὑμῖν. John 16: 20 ὑμεῖς δὲ λυπήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. John 11: 30. 12: 42. Luke 21: 9. Acts 5: 13. 1 Cor. 4: 4. 7: 7. 14: 17. saep. — Not unfrequently μέν is omitted, John 3: 8. 8: 37. 16: 33. Rom. 10: 2. 1 Cor. 3: 6. 6: 12. 2 Cor. 4: 8, 9. et passim. So Sept. 1 Sam. 15: 30. 29: 9.

(δ) by an interrogation; as Matt. 11: 8, 9, τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον κ. τ. λ. — ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον κ. τ. λ. — ἀλλὰ τί ἐξήλθετε ἰδεῖν; Luke 7: 25. Cf. Kypke Obs. 1. p. 59.

(ε) by a phrase of incitement, urging, etc. where it is followed by an imperat. Acts 10: 20 ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς, *but arise now and go down and go with them.* 26: 16. Matt. 9: 18. Mark 9: 22. 16: 7. Luke 22: 36. So Sept. Job. 12: 7. 36: 21. 40: 15. — 1 Macc. 10: 56. Jos. Ant. 5. 8. 6. Xen. Cyr. 1. 5. 13. ib. 2. 2. 4. ib. 5. 5. 24. —Cf. Palairet Obs. in N. T. p. 128, 298. Krebs Obs. p. 208.

d) ἀλλά is employed to mark a transition to something else, without direct antithesis, e. g. Mark 14: 28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. John 16: 7. Acts 20: 24. 1 Cor. 8: 6. 9: 12. 10: 5. 2 Cor. 1: 9. et saep. So Sept. Is. 43: 17. Job. 36: 10.—So after an interrogation implying a negative. John 7: 48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν; ἀλλ' ὁ ὄχλος οὗτος κ. τ. λ. Rom. 8: 35—37. 1 Cor. 10: 20. Sept. Job 14: 4.

2. *but*, i. e. as continuative, *but now, but indeed, but further, moreover.*

a) genr. as marking a transition in the progress of discourse. Mark 13: 24. Luke 6: 27. 11: 42. John 6: 36, 64. Rom. 10: 16. Gal. 2: 14. Eph. 5: 24. Rev. 10: 7. et passim. Sept. for אַךְ 1 Sam. 16: 6. — Jos. Ant. 5. 10. 4. — Hence ἀλλ' εἰ, *but if, but if indeed*, 1 Cor. 7: 21. 1 Pet. 3: 14.—So ἀλλ' οὐ, *neither, but neither*, John 10: 8. Gal. 2: 3. Sept. Job 32: 21.

b) emphatically, where there is a gradation in the sense, *but still more, yea, even*, and with a neg. *nay, not even.* Luke 23: 15 οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ· — ἀλλ' οὐδὲ Ἡρώδης. John 16: 2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα κ. τ. λ. Luke 12: 7. 16: 21. 2 Cor. 7: 11. Phil. 3: 8 ἀλλὰ μὲν οὖν καί, *yea indeed and therefore I count*, etc.

3. *yet, nevertheless, at least, yet assuredly*, in an apodosis after the conditional particles εἰ, ἐάν, etc. Rom. 6: 5 εἰ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, *yet assuredly also.* 1 Cor. 4: 15. 9: 2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμί. Mark 14: 29. 2 Cor. 5: 16. 11: 6. Col. 2: 5.—1 Macc. 2: 20. Lucian. Pisc. 24. Aelian. H. An. 11. 31. Xen. Cyr. 4. 3. 14. cf. Kypke Obs. II. 197. — Sometimes the protasis must be supplied; e. g. Acts 15: 11 ἀλλὰ — πιστεύομεν σωθῆναι, i. e. [although we observe the law only in part] *yet we hope to be saved even as they.* Rom. 5: 14 [although sin is not imputed where there is no law,] *nevertheless, death reigned*, etc.

4. ἀλλ' ἤ, after a negative, *other than, except, unless*, (pp. i. q. τὰ ἄλλα ἤ,) Mark 9: 8 οὐκέτι οὐδένα εἶδον, ἀλλὰ [ἤ] τὸν Ἰησοῦν μόνον. 1 Cor. 3: 5 τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλώς, ἀλλ' ἢ διάκονοι. Luke 12: 51. 2 Cor. 1: 13. So Sept. ἀλλ' ἤ for אֶפֶס Num. 13: 28. 23: 13. זוּלָתִי Deut. 4: 12. אֶבֶל Dan. 10: 7, 21. 2 Chr. 19: 3. כִּי אִם 2 Chr. 18: 30. 21: 17.—1 Macc. 9: 6, 9. Xen. Anab. 7. 7. 53. Cf. Herm. ad Viger. p. 812. Al.

Ἀλλάσσω, or ἀλλάττω, f. άξω, (ἄλλος,) *to change*, trans.

a) pp. *to change*, sc. the form or nature of a thing, *to transform.* e. g. τὴν φωνήν, the voice or tone, Gal. 4: 20. So *to change* for the better, Pass. 1 Cor. 15: 51, 52. Sept. for חָמַף Jer. 13: 23. Wisd. 12: 10.—or for the worse, *to corrupt, cause to decay*, e. g. οἱ οὐρανοί Heb. 1: 12, i. e. the heavens shall grow old, lose their splendour, decay; cf. Ps. 102: 27, where Sept. for חָלַף, coll. Is. 51: 6. — Wisd. 4: 11. — So ἀλλάξει τὰ ἔθη, *to change the customs*, i. e. do them away, Acts 6: 14. So Sept. for Chald. הֲשַׁנָּא

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Ezra 6: 11,12.—Diod.Sic. 1. 73. Lucian. Dial. Deor. 4. 2.

b) *to change*, sc. one thing for another, *to exchange*. Rom. 1: 23 ἤλλαξαν τὴν δόξαν θεοῦ ἐν ὁμοιώματι, *they changed the glory of God for an image*, i. e. set up an image in place of the true God. So Sept. ἀλλάσσω ἐν, for הֵמִיר Ps. 106: 20. ἀλλ. c. dat. for הֵמִיר Lev. 27: 10, 33. of garments, for חָלַף Gen. 41: 14. 2 Sam. 12: 20. c. dat. Hdot. 7. 152. ἐν c. dat. Soph. Antig. 944.

Ἀλλαχοῦ, adv. *from another place, aliunde*, John 10: 1. — Sept. Esth. 4: 14. Jos. Ant. 4. 8. 21. Aelian. V. H. 6. 2.

Ἀλληγορέω, ῶ, f. ήσω, (ἄλλος and ἀγορεύω,) *to allegorize, speak in an allegory*. Gal. 4: 24 ἅτινά ἐστιν ἀλληγορούμενα, *which things are said allegorically, in a mystical sense*.—Jos. Ant. procem. 4. Porphyr. Vit. Pythag. p. 185. Clem. Alex. Protr. 11 ὄφις ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἕρπουσα. id. Strom. 5. 11. Not found in Sept. — The Jews of the age of our Saviour, as also many of the later fathers, supposed that all the narrations of the O. T. were susceptible of an allegorical interpretation.

Ἀλληλούϊα, *Alleluia*, Heb. הַלְלוּ־יָהּ, *Hallelujah, praise ye Jehovah*. Rev. 19: 1, 3, 4, 6. Cf. Ps. 104: 35. — Tob. 13: 18.

Ἀλλήλων, Gen. Plur. of a recipr. pronoun; Dat. οις, αις, οις; Accus. ους, ας, α; *each other, one another*. Matt. 24: 10. John 15: 12, 17. et saepiss. Buttm. § 74. 4.—Xen. Oec. 8. 13. Al.

Ἀλλογενής, ές, ὁ, ἡ, adj. (ἄλλος and γένος,) *of another race*, or *nation*, i. e. *not a Jew*, Luke 17: 18, coll. v. 16. Sept. for זָר Job 15: 19. Ex. 29: 33. בֶּן־נֵכָר Ex. 12: 43. Is. 56: 3, 6.

Ἅλλομαι, f. ἁλοῦμαι, aor. 1 ἡλάμην (Buttm. p. 266), *to leap, jump, spring*, intrans. Acts 3: 8. 14: 10. Sept. for סָגַד Job 6: 10. צָלַח 1 Sam. 10: 10.—Wisd. 5: 21. Xen. Anab. 5. 9. 5.—Spoken of a fountain, John 4: 14. So Lat. *salio*, Virg. Ecl. 5. 47.

Ἄλλος, η, ο, *other, not the same*.

a) without the article, *other, another, some other*. (α) simply, Matt. 2: 12 δι' ἄλλης ὁδοῦ. 13: 33. 26: 71. 27: 42. Gal. 1: 7. et saepiss.—*another*, sc. of the same kind, Mark 7: 4, 8. John 21: 25. *another besides*, Matt. 25: 16, 17. Mark 12: 32. 15: 41. John 6: 22. 14: 16 ἄλλον παράκλητον. al. saep. — So as marking succession, i. e. in the second or third place, Mark 12: 4, 5. Rev. 12: 3. 13: 11. — John 20: 30 πολλὰ μὲν οὖν καὶ ἄλλα, i. e. *not only these, but also others*; for this καί see Herm. ad Viger. p. 838. — Sept. chiefly for אַחֵר, as Gen. 41: 3. Num. 23: 13. 1 K. 13: 10. — Herodian 8. 5. 13. Xen. Cyr. 1. 4. 15. — (β) distributively, when repeated or joined with other pronouns; e. g. οὗτος—ἄλλος, *this — that, one — another*, Matt. 8: 9. οἱ μέν — ἄλλοι δέ, *some, — others*, Matt. 16: 14. ἄλλοι—ἄλλοι, *some—others*, Matt. 13: 5—8. Mark 4: 7, 8. 6: 15. 8: 28. 1 Cor. 12: 8, 9, 10.—So Acts 2: 12 ἄλλος πρὸς ἄλλον, *one to another*. Acts 19: 32 et 21: 34 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, *some cried one thing, and some another*.—Xen. Anab. 2. 1. 15. Wisd. 18: 18 ἄλλος ἀλλοχῆ.

b) with the article, ὁ ἄλλος, etc. *the other*. Matt. 5: 39. 10: 23. 12: 13. John 18: 15, 16. et passim. — Rev. 17: 10 ὁ ἄλλος, *the other, the remaining one*. So οἱ ἄλλοι, *the others, the rest, ceteri*, 1 Cor. 14: 29. John 21: 8. al. saep. — Xen.Cyr. 3. 3. 4. Cf. Buttm. §127. 5. Al.

Ἀλλοτριοεπίσκοπος, ου, ὁ, (ἀλλότριος, ἐπίσκοπος,) found only in N. T. 1 Pet. 4: 15, where it is spoken of one who suffers, not ὡς Χριστιανός, but as ἀλλοτρίων ἐπίσκοπος, i. e. either *an inspector of foreign or strange things*, a director of heathenism, etc. or else *one who busies himself with what does not concern him*, a busy-body, in the sense of *seditious, factious*. So ἀλλοτριοπραγέω, Passow.

Ἀλλότριος, ία, ιον, (ἄλλος,) *alien, not one's own*.

a) pp. *another's, belonging to another, different*, Luke 16: 12. John 10: 5 bis, where it may be rendered *unknown*, as in Ecclus. 8: 18.—Rom. 14: 4. 15: 20. 2 Cor. 10: 15, 16. 1 Tim. 5: 22. Heb. 9: 25. Sept. for זָר Prov. 7: 5. Ps. 109: 10. אַחֵר Hos. 8: 12. — 1 Macc. 15:

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33. Herodian. 5. 7. 4. Xen. Cyr. 3. 1. 39.

b) *strange, foreign, not one's own*; e. g. γῇ Acts 7: 6. Heb. 11: 9. So Sept. for נָכְרִי Ex. 2: 22. 18: 3. אַחֵר Deut. 31: 18, 21. — Wisd. 19: 15. Ecclus. 11: 34. — Spoken of persons *who do not belong to one's own family, strangers*, Matt. 17: 25, 26. So Sept. for אַחֵר Ps. 49: 11.

c) by impl. *hostile, an enemy*, in N. T. with the idea of impiety, i. e. *heathen enemy, gentile*, Heb. 11: 34. So Sept. for זָר Ps. 54: 3. נָכְרִי 1 K. 8: 41. Ezra 10: 2. Comp. Ecclus. 21: 25. 29: 21. 1 Macc. 1: 38. — Diod. Sic. 18. 23. Xen. Anab. 3. 5. 5.

Ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος and φυλή or φῦλον,) *of another race* or *nation*, i. e. not a Jew, Acts 10: 28. Sept. for בֶּן נֵכָר Is. 61: 5. נָכְרִי Is. 2: 6. אֲרַם, *Syria*, 2 K. 8: 28.—2 Macc. 10: 2, 5. Jos. Ant. 1. 21. 1. ib. 4. 8. 2. Diod. Sic. 1. 35. Thuc. 1. 102.

Ἄλλως, adv. *otherwise*. 1 Tim. 5: 25 τὰ ἄλλως ἔχοντα sc. ἔργα, *which are otherwise*, i. e. οὐ καλὰ ἔργα.—Sept. Job 11: 12. Esth. 1: 19. 9: 27. Dem. 1466. 5.

Ἀλοάω, ῶ, f. ήσω, *to drive round in a circle*, especially oxen etc. upon grain, in order to thresh it, *to thresh with oxen* etc. *trituro*, absol. 1 Cor. 9: 9, 10. 1 Tim. 5: 18. Sept. for דּוּשׁ Is. 41: 15. דָּרַשׁ Deut. 25: 4. דָּרַךְ Jer. 51: 53. — Xen. Oec. 18. 2, 3, 4.—See Calmet art. *Threshing*. Jahn § 64.

Ἄλογος, ου, ὁ, ἡ, adj. (α pr. and λόγος,) *without reason*, i. e.

a) *irrational, brute*. 2 Pet. 2: 12. Jude 10 ἄλογα ζῶα. — Wisd. 11: 16. Xen. Hiero 7. 3.

b) *unreasonable, absurd*, Acts 25: 27 ἄλογον γάρ μοι δοκεῖ.—Jos. Ant. 3. 1. 5. Diod. Sic. I. 40. Xen. Agesi. 11. 1.

Ἀλοή, ῆς, ἡ, vulg. ξυλαλοή, ἀγαλλόχον, *aloe, excoecaria agallochon* Linn. the name of a tree which grows in India and the Moluccas, the wood of which is highly aromatic. It is used by the Orientals as a perfume; and was employed by the Egyptians for the purposes of embalming. The most valuable species are the *calambac* and *garo*. It is, of course, entirely different from the herb which produces the *aloes* of the shops. John 19: 39. Heb. אֲהָלִים v. אֲהָלוֹת Num. 24: 6. Ps. 45: 9. Prov. 7: 17. Cant. 4: 4. See Calmet art. *Aloe*.

Ἅλς, ἁλός, τό, *salt*, Mark 9: 49; see Ἅλας. Sept. for מֶלַח Gen. 14: 5. Lev. 2: 13.

Ἁλυκός, ή, όν, (ἁλύκη sea, from ἅλς,) *of the sea*; by impl. *salt, bitter*, James 3: 12. Sept. for מֶלַח Num. 34: 3, 12.

Ἄλυπος, ου, ὁ, ἡ, adj. (α pr. and λύπη,) *free from sorrow*. Phil. 2: 28 κἀγὼ ἀλυπότερος ὦ, *that I may be less sorrowful*. —Xen. Hiero 9. 9.

Ἄλυσις, εως, ἡ, (pp. ἄλυσις fr. α pr. and λύω, Greg. Cor. p. 523,) *a bond, a chain*.

a) pp. Rev. 20: 1. Acts 21: 33. — Jos. Ant. 3. 7. 5. Xen. Eq. 10. 9. — Spoken espec. of *chains for the hands or feet, manacles, shackles*, Mark 5: 3, 4 bis. Luke 8: 29. Acts 12: 6, 7.

b) trop. *bonds, imprisonment, state of custody*, Eph. 6: 20. 2 Tim. 1: 16. prob. Acts 28: 20. — Trop. Wisd. 17: 17.

Ἀλυσιτελής, ές, ὁ, ἡ, adj. (α pr. and λυσιτελής,) pp. *yielding no gain, unprofitable*; hence by impl. *hurtful, destructive*, Heb. 13: 17. — Xen. de Vect. 4. 6. Diod. Sic. I. 35.

Ἀλφαῖος, αίου, ὁ, *Alpheus*, pr. name of two men in N. T.

1. of the father of James the less, Matt. 10: 3. Mark 3: 18. Luke 6: 15. Acts 1: 13; and husband of Mary the sister of our Lord's mother, Mark 15: 40, coll. John 19: 25 where he is called Κλωπᾶς, and comp. Matt. 27: 56. Luke 24: 10. From these passages it appears that the mother of James was the sister of Jesus' mother, and wife of Alpheus or Clopas; these two names being different modes of pronouncing the Heb. name חַלְפַי, which Matt. and Mark give without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for חַגַּי Hag. 1: 1; while John exchanges the ח for the Greek κ, as Sept. in φασέκ for פֶּסַח 2 Chr. 30: 1.

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2. of the father of Matthew or Levi, Mark 2: 14.

Ἅλων, ωνος, ὁ and ἡ, (also ἅλως, gen. ἅλω, ὁ, ἡ,) *a threshing floor, area,* Sept. for גֹּרֶן Gen. 50: 10, 11. Xen. Oec. 18. 6,7,8.—In N.T. by meton. *the produce of the threshing floor, corn, grain,* Matt. 3: 12. Luke 3: 17. So Sept. and גֹּרֶן Job 39: 12. Sept. Ex. 26: 2. Ruth 3: 2. Judg. 15: 5.—See in Ἀλοάω.

Ἀλώπηξ, ηκος, ἡ, *a fox,* Matt. 8: 20. Luke 9: 58. Sept. for שׁוּעָל Judg. 15: 4. Ez. 13: 2.—Aelian. V. H. 1. 5. — Metaph. *a shrewd, cunning man,* Luke 13: 32.—Plut. Sulla 28. Palaeph. de Incred. 8.

Ἅλωσις, εως, ἡ, (ἁλίσκω,) *capture,* 2 Pet. 2: 12. So Aquila for מָרָף Job 24: 5. תִּמָּשׁ Jer. 50: 46. —Jos. Ant. 2. 10. 2. ib. 5. 1. 5 τὴν ἅλωσιν τῆς πόλεως.

Ἅμα, adv. and prep. (Buttm. § 146. 2,) *together, together with,* viz.

a) as adv. spoken of time, *at the same time,* Acts 24: 26. 27: 40. Col. 4: 3. 1 Tim. 5: 13. Philem. 22.—Xen. Mem. 2. 3. 19. — Spoken of persons, etc. *together, in company,* etc. 1 Thess. 4: 17 ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις. 5: 10. Rom. 3: 12 πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, *they are altogether become unprofitable,* coll. Ps. 14: 3 where Sept. for יַחְדָּיו; and so Gen. 13: 6. 22: 6. al.

b) as prep. *with, together with,* c. dat. Matt. 13: 29 μήποτε ἅμα αὐτοῖς ἐκριζώσητε τὸν σῖτον. So Sept. for יַחַד Deut. 33: 5. יַחְדָּיו Jer 31: 24. — Jos. Ant. 5. 7. 4 ἅμα γυναιξὶ καὶ τέκνοις. ib. 4. 7. 1. —Matt. 20: 1 ἐξῆλθεν ἅμα πρωΐ, *with the dawn.* — Jos. Ant. 6. 3. 5 ἅμα ἕω. So ἅμα τῇ ἡμέρᾳ Mic. 2: 1. 1 Macc. 4: 6. Jos. Ant. 6. 3. 5. ἅμα τῷ ἡλίῳ Neh. 7: 3. Cf. Kypke Obs. I. p. 98.

Ἀμαθής, ές, ὁ, ἡ, adj. (α pr. and μανθάνω,) *unlearned, uninstructed,* 2 Pet. 3: 16.—Aelian. V. H. 2. 8. Xen. Mem. 1. 2. 49.

Ἀμαράντινος, ου, ὁ, ἡ, adj. (α pr. and μαραίνομαι,) *unfading;* hence, *enduring,* 1 Pet. 5: 4.—Philostr. Heroic. 19.

Ἀμάραντος, ου, ὁ, ἡ, adj. (i. q. ἀμαράντινος,) *unfading;* hence, *enduring,* 1 Pet. 1: 4.—Wisd. 6: 12.

Ἁμαρτάνω, f. ἁμαρτήσω (Buttm. §112. 13), aor. 1 ἡμάρτησα, aor. 2 ἥμαρτον. The forms ἁμαρτήσω and ἡμάρτησα belong to the later Greek; the earlier form was ἁμαρτήσομαι etc. Lobeck ad Phryn. p. 732. Buttm. §113. n. 7. §114.—Ἁμαρτάνω is pp. *to miss, err from,* sc. a mark, the way, etc. Xen. Cyr. 1. 4. 11. Hom. Il. 8. 311. Hence in N. T. metaph.

1. *to err, to swerve from the truth, go wrong,* absol. 1 Cor. 15: 34 καὶ μὴ ἁμαρτάνετε, i. e. *beware lest ye be drawn into errors,* sc. of faith, of which the apostle is speaking. Tit. 3: 11.—Jos. B. J. 4. 4. 3 οὐκ ἂν ἁμαρτοίμι εἰπών, *I should not be wrong in saying.* Ant. 3. 7. 6, 7.

2. *to err in action,* in respect to a prescribed law, i. e. *to commit errors, to do wrong, to sin.*

a) genr. *to sin,* spoken of any sin, absol. Matt. 27: 4. John 5: 14. 8: 11. 9: 2, 3. Rom. 2: 12 bis. 3: 23. 5: 12, 14, 16. 6: 15. 1 Cor. 7: 28 bis, 36. Eph. 4: 26. 1 Tim. 5: 20. Heb. 3: 17. 10: 26. 1 Pet. 2: 20. 2 Pet. 2: 4. 1 John I: 10. 2: 1 bis. 3: 6 bis, 8, 9. 5: 16, 18. So Sept. for חָטָא Ex. 9: 28, 35. al. saep. — So ἁμαρτάνειν ἁμαρτίαν, *to sin a sin,* 1 John 5: 16, Buttm. § 131. 3. So Sept. for חָטָא חַטָּאת Lev. 4: 14, 23, 28. Ex. 32: 29, 30.

b) seq. εἰς, c. acc. *to sin against* any one, *to offend, to wrong;* Matt. 18: 15, 21. Luke 15: 18, 21. 17: 3, 4. Acts 25: 8. 1 Cor. 6: 18. 8: 12 bis. So Sept. for חָטָא לְ Gen. 20: 6, 9. 43: 9. 1 Sam. 2: 25.—Xen. H. G. 2. 4. 21.

c) ἁμαρτάνειν ἐνώπιόν τινος, from the Heb. *to do evil in the sight* of any one, i. e. *to sin against, to wrong,* as above. Luke 15: 21. So Sept. for חָטָא לְ 1 Sam. 7: 6. 12: 23. and so ἔναντι v. ἐναντίον τινος Deut. 1: 41. 20: 18. Gen. 39: 9. τινί 1 Sam. 14: 33, 34.—Susan. 23 ἐνώπιον τοῦ κυρίου.

Ἁμάρτημα, ατος, τό, (ἁμαρτάνω,) pp. *a mistake, miss,* Polyb. 34. 3. 11. Thuc. 4. 89. In N. T. metaph. *an error, sin, transgression.* Mark 3: 28, and v. 29 in Mss. 4: 12. Rom. 3: 25. 1 Cor.

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6: 18. Sept. for חַטָּאת Gen. 31: 36. al. saep. עָוֹן Ex. 28: 38. al. פֶּשַׁע Is. 58: 1. al. saep.—Wisd. 2: 12. 17: 3. Jos. Ant. 3. 8. 10. B. J. 4. 5. 5.

Ἁμαρτία, ας, ἡ, (ἁμαρτάνω,) pp. *miss, failure*, etc. In N. T. metaph.

1. *aberration from the truth, error*; John 8: 46 τίς ἐλέγχει με περὶ ἁμαρτίας; where it is opp. to ἡ ἀλήθεια. John 16: 8, 9.—Thuc. 1. 32.

2. *sin*, i. e. aberration from a prescribed law or rule of duty, either in general or spoken of particular sins, etc.

a) genr. Matt. 3: 6. 9: 2, 5, 6. Mark 1: 4, 5. 1 Cor. 15: 3. Heb. 4: 15. al. saep. Sept. for חַטָּאת Gen. 18: 20. al. saepiss. עָוֹן Gen. 15: 16. al. פֶּשַׁע Is. 53: 5.—John 9: 34 ἐν ἁμαρτίας σὺ ἐγεννήθης ὅλος, *thou art wholly born in sin*, i. e. art a sinner from the womb; cf. Ps. 51: 7. 58: 4. Is. 48: 8, and for the opp. Wisd. 8: 19, 20. Ecclus. 44: 10 sq.—So ποιεῖν ἁμαρτίαν, *to commit sin*, 2 Cor. 11: 7. 1 Pet. 2: 22. 1 John 3: 9. al. and in the same sense, ἐργάζεσθαι ἁμαρτίαν, James 2: 9, coll. Ecclus. 27: 10; and also ἁμαρτάνειν ἁμαρτίαν, *to sin a sin, commit any sin*, 1 John 5: 16; see in Ἁμαρτάνω 2. a. — In the gen. after another noun, ἁμαρτία often supplies the place of an adject. *sinful, wicked, impious*, see Stuart § 440. Buttm. § 123. n. 4. e. g. 2 Thess. 2: 3 ὁ ἄνθρωπος τῆς ἁμαρτίας, *that impious man*. Rom. 7: 5 παθήματα τῶν ἁμαρτιῶν, *sinful passions*. al. — Elliptically, περὶ ἁμαρτίας for θυσία περὶ ἁμαρτίας, *sacrifice for sin*, Heb. 10: 6, 8. 13: 11. fully ib. 10: 26, and προσφορὰ περὶ ἁμ. 10: 18. So Sept. for חַטָּאת Ps. 40: 7, coll. Lev. 5: 8.

b) spoken of particular sins, which are to be gathered from the context; e. g. of unbelief, ἀπιστία, John 8: 21, 24. of lewdness etc. 2 Pet. 2: 14. of defection from the religion of Christ, Heb. 11: 25. 12: 1. al.

c) by meton. of abstr. for concrete, ἁμαρτία for ἁμαρτωλός, *sinful*, i. e. either as *causing sin*, Rom. 7: 7 ὁ νόμος ἁμαρτία; *is the law the cause of sin?* — or as *committing sin*, 2 Cor. 5: 21 τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, for ἁμαρτωλὸν ἐποίησεν, i. e. *has treated as if he were a sinner*. Heb. 12: 4 πρὸς τὴν ἁμαρτίαν, collect. for *the adversaries of religion*.

d) by meton. *the practice of sinning, habit of sin*, Rom. 3: 9. 5: 12, 20, 21. Gal. 3: 22. al.—Wisd. 25: 27 ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας.

e) by meton. *proneness to sin, sinful desire or propensity*, John 8: 34. Rom. 6: 1, 2, 6, 12, 14. 7: 8—17. al. Heb. 3: 13 ἀπάτη τῆς ἁμαρτίας, i. e. the deceitfulness of our sinful propensities, etc.

3. from the Heb. *the imputation or consequences of sin, the guilt and punishment of sin*; as in the phrase αἴρειν τὴν ἁμαρτίαν, etc. *to take away or bear sin*, i. e. the imputation of it, John 1: 29. 1 John 3: 5. coll. Rom. 11: 27. Heb. 9: 26. 10: 11. 1 Pet. 2: 24. So ἀφίημι τὰς ἁμαρτίας and ἄφεσις τῶν ἁμαρτιῶν, *to remit sin* or *the remission of sins*, i. e. the punishment of sins, Matt. 9: 2, 5, 6. 26: 28. Luke 7: 47, 48, 49. John 20: 23. Heb. 10: 4. et saep.—John 9: 41 ἁμαρτία ὑμῶν μένει, i. e. your guilt and exposure to punishment remain. So ἔχειν ἁμαρτίαν, *to have sin*, i. e. *to be guilty and liable to punishment*, John 9: 41. 15: 22, 24. 1 John 1: 8. al.—1 Cor. 15: 17 ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν, *ye are yet in your sins*, i. e. are still under the guilt and exposed to the punishment of your sins. Heb. 9: 28 χωρὶς ἁμαρτίας, *without sin*, i. e. he shall appear the second time not εἰς ἀθέτησιν ἁμαρτίας, *not for the putting away of the consequences of sin*, as is said in v. 26.—So Sept. and חַטָּא Lev. 22: 9. Num. 9: 13. Lam. 3: 39. חַטָּאת Zech. 14: 19. Prov. 10: 16. Ez. 3: 20. עָוֹן Is. 5: 18. 53: 6, 11. Al.

Ἁμάρτυρος, ου, ὁ, ἡ, adj. (α pr. and μαρτυρέω,) *without testimony, unwitnessed*. Acts 14: 17.—Jos. Ant. 14. 7. 2. Thuc. 2. 41.

Ἁμαρτωλός, οῦ, ὁ, ἡ, adj. (ἁμαρτάνω, q. v.) pp. *erring from the way or mark*. In N. T. metaph. as adject. and subst.

1. as adj. *erring from the divine law, sinful, wicked, impious*.

a) genr. Mark 8: 38 ἐν τῇ γενεᾷ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ. So ἀνὴρ v. ἄνθρωπος ἁμαρτωλός, *a sinful man, a sinner*, Luke 5: 8. 19: 7. 24: 7. John 9:

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16, 24. So γυνὴ ἁμαρτωλός Luke 7: 37, 39. Sept. for חַטָּא Num. 32: 14. חֹטֵא Is. 1: 4.—Ecclus. 27: 31. — Luke 13: 2 ἁμαρτωλοὶ παρὰ πάντας, *more wicked than all others* etc. 18: 13. Rom. 3: 7. 5: 8. Gal. 2: 17. James 4: 8 ἁμαρτωλοί, *ye sinful!*

b) *obnoxious to the consequences of sin, guilty and exposed to punishment*, see Ἁμαρτία no. 3. Rom. 5: 19 ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, *many became exposed to the punishment of sin.* 7: 13. Gal. 2: 15. Jude 15 ἁμαρτωλοὶ ἀσεβεῖς, i. e. *ungodly persons deserving of punishment.*

2. as subst. *a sinner, transgressor, impious person.*

a) genr. Matt. 9: 10, 11, 13. 11: 19. Mark 2: 15, 16 bis, 17. Luke 5: 30, 32. 6: 32, 33, 34. 7: 34. 15: 1, 2, 7, 10. John 9: 25, 31. 1 Tim. 1: 9, 15. Heb. 7: 26. 12: 3. James 5: 20. 1 Pet. 4: 18. Sept. for gen. חַטָּאה Am. 9: 8. חַטָּא Ps. 1: 1, 5. Is. 13: 9. רָשָׁע Ps. 37: 12, 20. Ez. 33: 8, 11, 19.

b) in the language of the Jews, ἁμαρτωλοί, *sinners, despisers of God*, is put for foreign nations, i. e. *Gentiles, heathen, pagans*, τὰ ἔθνη, Matt. 26: 45. Mark 14: 41, compared with Luke 18: 32. Matt. 20: 19. Mark 10: 33. So Sept. and רָשָׁע Is. 14: 5. and 1 Macc. 2: 44, coll. v. 40, 48. Tob. 13: 6, coll. Wisd. 17: 2. — Psalt. Salom. 2: 1 ἁμαρτωλόν i. q. ἔθνη ἀλλότρια, Fabr. Cod. Pseud. V. T. I. p. 918.

Ἄμαχος, ου, ὁ, ἡ, adj. (α pr. and μάχη,) pp. *not disposed to fight*, Xen. Cyr. 4. 1. 16. In N. T. metaph. *not contentious, not quarrelsome*, 1 Tim. 3: 3. Tit. 3: 2. — So ἀμάχως, Ecclus. 19: 5. ed. Complut.

Ἀμάω, ῶ, f. ήσω, (ἅμα,) *to collect, gather*; pp. Hom. Il. 24. 451. In N. T. *to reap, to harvest*, James 5: 4, where comp. Lev. 19: 13. Deut. 24: 14, 15. Sept. for קָצַר Lev. 25: 11. Deut. 24: 19.—Hesych. ἀμῆσαι· θερίσαι.

Ἀμέθυστος, ου, ὁ, (α pr. and μεθύω,) *amethyst*, a gem of a deep purple or violet colour, Rev. 21: 20. Sept. for אַחְלָמָה Ex. 28: 19. See Rees' Cyclop. — The amethyst was supposed to be an antidote against drunkenness, whence its name.

Ἀμελέω, ῶ, f. ήσω, (α pr. and μέλει,) *not to care for, to neglect*, absol. Matt. 22: 5. 2 Pet. 1: 12. — c. c. gen. 1 Tim. 4: 14. Heb. 2: 3. 8: 9. see Buttm. § 132. 5. 3. Sept. Jer. 4: 17. 31: 32. — Wisd. 3: 10. 2 Macc. 4: 14. Jos. Ant. 4. 4. 2. Xen. Mem. 1. 2. 24.

Ἄμεμπτος, ου, ὁ, ἡ, adj. (α pr. and μέμφομαι,) act. *making no complaint, satisfied*, Xen. Mem. 4. 5. 52. In N. T. pass. *blameless, faultless*, Luke 1: 6. Phil. 2: 15. 3: 6. 1 Thess. 3: 13. Heb. 8: 7. Sept. for בַּר Job 11: 4. תֹּם Job 1: 1, 8. תָּמִים Gen. 17: 1.—Diod. Sic. 17. 4. Xen. Cyr. 5. 5. 32.

Ἀμέμπτως, adv. (ἄμεμπτος,) *blamelessly, faultlessly*, 1 Thess. 2: 10. 5: 23.—Apoc. Esth. 13: 3. Herodian 6. 1. 2. ib. 6. 9. 5.

Ἀμέριμνος, ου, ὁ, ἡ, adj. (α pr. and μέριμνα,) *without care, void of anxiety*, 1 Cor. 7: 32. Matt. 28: 14.—Wisd. 6: 15. 7: 23. Herodian. 2. 4. 3.

Ἀμετάθετος, ου, ὁ, ἡ, adj. (α pr. and μετατίθημι,) *immoveable*, i. e. *immutable, sure*, Heb. 6: 17, 18. — 3 Macc. 5: 1, 12. Clem. Alex. Strom. 6. 13. Diod. Sic. 1. 23. ib. 16. 82.

Ἀμετακίνητος, ου, ὁ, ἡ, adj. (α pr. and μετακινέω,) *immoveable, unmoved, firm*, 1 Cor. 15: 58.—Dion. Halic. 8. 74.

Ἀμεταμέλητος, ου, ὁ, ἡ, adj. (α pr. and μεταμέλομαι poenitet me,) *not to be repented of*, and hence *unchangeable, immutable, certain*. Rom. 11: 29. 2 Cor. 7: 10. So Heb. נֶחָם c. neg. is used of the immutability of God's counsels, Num. 23: 19. 1 Sam. 15: 29. al.—Polyb. 21. 9. 11. Plato Leg. IX. p. 931. B.

Ἀμετανόητος, ου, ὁ, ἡ, adj. (α pr. and μετανοέω, to change the mind,) *inflexible, impenitent, obdurate*, sc. καρδία Rom. 2: 5. — Test. XII Patr. in Fabr. Cod. Pseud. V. T. I. 685. Clem. Alex. Strom. 5. 1.

Ἄμετρος, ου, ὁ, ἡ, adj. (α pr. and μέτρον,) *without measure, immoderate*. 2 Cor. 10: 13, 15, εἰς τὰ ἄμετρα, adv. for

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ἀμέτρως, *beyond measure, immoderately.* —Jos. B. J. 4. 5. 4 ἄμετρος ὠμότης. Anthol. Gr. IV. 170, 206. ed. Jac.

Ἀμήν; *amen,* Heb. אָמֵן, is strictly an adj. *true, certain, faithful;* as אֱלֹהֵי אָמֵן, Septt. θεὸς ἀληθινός, Is. 65: 16. The Heb. word אָמֵן occurs often in O. T. as an adverb, *truly, surely, certainly;* usually at the end of a sentence, where it serves to confirm the words which precede, and invoke the fulfilment of them, *so be it, fiat,* Septt. ἀμήν or γένοιτο. So in oaths or imprecations, where the people answer אָמֵן, and thus bind themselves, Neh. 5: 13, Septt. ἀμήν. Deut. 27: 15—26, Septt. γένοιτο. Or in praising God, when the assembly respond to the reader or choir, אָמֵן, as Ps. 41: 14. 72: 19. 89: 53, Septt. ἀμήν, comp. 1 Chr. 16: 36 et Neh. 8: 6, Septt. ἀμήν. Ps. 106: 48, Septt. γένοιτο. Or lastly by individuals after an imprecation, Num. 5: 22, Septt. γένοιτο, or to a command, 1 K. 1: 36, Septt. γένοιτο. More rarely אָמֵן stands in O. T. at the beginning of a sentence, for the sake of emphasis, *assuredly, verily, in truth,* Septt. ἀληθῶς, Jer. 28: 6, and also אֲמֵנָה, Septt. ἀληθῶς, Josh. 7: 20, coll. Job 19: 5. — Hence in N. T.

1. from the Heb. as an adj. *true, faithful.* Rev. [1: 18.] 3: 14 ὁ ἀμήν, ὁ μάρτυς ὁ πιστος καὶ ἀληθινός, *the true,* viz. *the faithful and true witness,* where the last words explain the first. See Is. 65: 16 above.

2. as an adv. at the end of a sentence, viz. after ascriptions of praise, hymns, etc. *amen, so be it,* Matt. 6: 13. Rom. 1: 25. 9: 5. Rev. 1: 6. 5: 14. 19: 4. al. saep. cf. Ps. 106: 48. 1 Chr. 16: 36. Neh. 8: 6. Hence λέγειν τὸ ἀμήν, *to respond amen,* 1 Cor. 14: 16.—Also after benedictions, invocations, etc. Rom. 15: 33. 16: 24. 1 Cor. 16: 24. Heb. 13: 25.

3. as an adv. at the beginning of a sentence, by way of asseveration, *truly, assuredly, certainly, verily,* Matt. 5: 18. 16: 28 coll. Luke 9: 27 ἀληθῶς. Matt. 25: 40. Luke 4: 24 coll. v. 25.—In John it is repeated, ἀμήν, ἀμήν, John 3: 3, 5, 11. 5: 19. 8: 51. al. saep.—Very rarely in this sense in the end or middle of a clause; Rev. 1: 7 ναὶ, ἀμήν, *yea verily!* 2 Cor. 1: 20 τὸ ναὶ καὶ τὸ ἀμήν, *are yea and amen,* i. e. are most true and faithful. Al.

Ἀμήτωρ, ορος, ὁ, ἡ, adj. (α pr. and μήτηρ,) *without mother, motherless;* i. e. in classic writers, *not born of a mother,* as the gods, etc. Lactant. div. Instit. IV. 13. Eurip. Phoeniss. 750. or *early deprived of a mother,* Herodot. 4. 154. or *having an unkind mother,* Soph. Electr. 1158. Eurip. Ion. 837.—In N. T. spoken of Melchisedec, *whose mother is not mentioned in the genealogies,* Heb. 7: 3, i. e. he is a priest, though not in the regular genealogical descent from Aaron; his priesthood therefore is of a higher and more ancient order than that of Aaron; see in Ἀγενεαλόγητος. — Philo de Temulent. p. 248, 290. de Monarch. lib. 2.

Ἀμίαντος, ου, ὁ, ἡ, adj. (α pr. and μιαίνω,) *unstained, unsoiled;* in N. T. metaph. *undefiled* sc. by sin, Heb. 7: 26.—Wisd. 8: 20. Clem. Alex. Strom. 7. 7 ἀμίαντον τὴν ψυχὴν ἔχειν χρή. — Spoken of marriage, *chaste,* Heb. 13: 4. —Wisd. 3: 13.—Of the worship of God, *pure, sincere,* James 1: 27; of the heavenly inheritance, *inviolate,* 1 Pet. 1: 4.— 2 Macc. 14: 36. 15: 34.

Ἀμιναδάβ, ὁ, indec. *Aminadab,* pr. name of one of the ancestors of Christ, Matt. 1: 4. Luke 3: 33. Heb. עַמִּינָדָב (kindred of the prince), Ruth 4: 19, 20.

Ἄμμος, ου, ὁ, (i. q. ψάμμος,) *sand,* Matt. 7: 26. Rom. 9: 27. Heb. 11: 12. Rev. 12: 18. 20: 8. Septt. for עָפָר Gen. 13: 16. חוֹל Gen. 22: 17. Ex. 2: 12. Is. 10: 8. —Diod. Sic. 5. 7. Plato Phaedo. § 58.

Ἀμνός, οῦ, ὁ, *a lamb,* spoken in N. T. metaph. of Christ delivered over to death, as a lamb to the sacrifice, John 1: 29, 36. 1 Pet. 1: 19. Acts 8: 32, coll. Is. 53: 7 where Septt. ἀμνός for רָחֵל. Septt. ἀμνός for כֶּבֶשׂ Ex. 12: 5. Lev. 14: 10, 12, 13. כֶּבֶשׂ Is. 16: 1.—So ἀμνὸς θεοῦ, the Messiah, Test. XII Patr. Fabr. Cod. Pseud. V. T. p. 724, 725, 730.

Ἀμοιβή, ῆς, ὁ, (ἀμείβω, to change,) *change, exchange,* Hom. Od. 14. 521. *requital,* sc. for evil, *indemnity,* Hom. Od. 12. 382. In N. T. *requital,* sc.

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for good, kind offices, etc. 1 Tim. 5: 4 ἀμοιβὰς ἀποδιδόναι, *to requite*.—Symm. for טוֹב 1 Sam. 24: 19. Jos. Ant. 1. 16. 2. Diod. Sic. 1. 90. Herodian. 7. 1. 24.

Ἄμπελος, ου, ἡ, *a vine*, Matt. 26: 29. Mark 14: 25. Luke 22: 18. James 3: 12.—Xen. Oec. 19. 12.—Metaph. Jesus calls himself *the true vine*, John 15: 1, 4, 5, since a spreading and fruitful vine is the emblem of prosperity and blessings; cf. Ez. 17: 6. 19: 10. Ps. 80: 9, 10. 128: 3. Ecclus. 24: 17.—In Rev. 14: 18, 19, ἡ ἄμπελος τῆς γῆς, denotes the now prosperous enemies of the Messiah, who are to be cut off as grapes are gathered and cast into the wine press; comp. Is. 63: 2, 3. Lam. 1: 15.

Ἀμπελουργός, οῦ, ὁ, ἡ, (contr. for ἀμπελοεργός, fr. ἄμπελος and ἔργον,) *a vine-dresser*, Luke 13: 7. Sept. for כֹּרֵם 2 Chr. 26: 10. Is. 61: 5.

Ἀμπελών, ῶνος, ὁ, *a vineyard*. Matt. 20: 1, 2, 4, 7, 8. 21: 28, 33, 39, 40, 41. Mark 12: 1, 2, 8, 9 bis. Luke 13: 6. 20: 9, 10, 13, 15 bis, 16. 1 Cor. 9: 7. Sept. for כֶּרֶם Gen. 9: 20. Is. 5: 1—7. q. v. — Plut. pro Nobil. c. 3.

Ἀμπλίας, ίου, ὁ, *Amplias*, pr. name of a Christian at Rome. Rom. 16: 8.

Ἀμύνω, f. υνῶ, (μύνη,) pp. *to avert, to repel*, Hom. Il. 1. 456; then *to aid, fight for, avenge*, Thuc. 3. 67. Jos. Ant. 4. 8. 45. — Mid. ἀμύνομαι, *to avert from one's self, to resist, repel*, Xen. Cyr. 4. 4. 6. Jos. Ant. 9. 1. 2. 2 Macc. 10: 17. — In N. T. Mid. ἀμύνομαι, *to aid, assist, defend*. Acts 7: 24 ἠμύνατο, *he defended* sc. him. So Sept. c. accus. for הוֹשִׁיעַ, *deliver*, Is. 59: 16.

Ἀμφιβάλλω, f. βαλῶ, (ἀμφί and βάλλω,) pp. *to throw around*, e. g. a garment, Hom. Od. 14. 342. In N. T. spoken of a net, *to cast*, sc. around, here and there, trans. Mark 1: 16 in later editions. Sept. Hab. 1: 17.

Ἀμφίβληστρον, ου, τό, *what is thrown around*, e. g. a garment, Eurip. Helen. v. 1085. In N. T. *a fish-net, drag*, Matt. 4: 18. Mark 1: 16. Sept. for מַכְמוֹר Ps. 141: 10. מִכְמֶרֶת Hab. 1: 16. חֶרֶם Hab. 1: 15, 17. מְצוֹדָה Ecc. 9: 12. —Herodot. 1. 141. ib. 2. 95.

Ἀμφιέννυμι, f. ἀμφιέσω, (Buttm. § 108. III.,) *to clothe*, pass. seq. ἐν c. dat. Matt. 11: 8. Luke 7: 25. Sept. Job 31: 19. — Jos. Ant. 3. 8. 7 τὴν στολήν. ib. 8. 7. 3. cf. Buttm. § 131. 5.—In the sense of *to decorate*, Matt. 6: 30 et Luke 12: 28, τὸν χόρτον. Sept. ἀμφ. δόξαν καὶ τιμήν for לָבַשׁ Job 40: 5, coll. 29: 14.— With double accus. Xen. Cyr. 1. 3. 17. c. accus. et dat. Plato Protag. p. 321. A. Cf. Buttm. l. c.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. name of the metropolis of the southern region of Macedonia. It was situated near the mouth of the river Strymon; which, indeed, flowed around it, and gave occasion for its name. It is now called *Empoli* or *Yamboli*. Acts 17: 1. [See Calmet.]

Ἀμφοδον, ου, τό, (also ἄμφοδος, fr. ἄμφω and ὁδός,) pp. *bivium, an open place where two or more ways meet*, Xen. Anab. 4. 2. 11. ib. 5. 2. 7. In N. T. *a street* or *open place* in a village or city, Mark 11: 4. Sept. Jer. 17: 27. 49: 26. — Hesych. ἄμφοδα· αἱ ῥύμαι, ἀγυιαί, δίοδοι.

Ἀμφότερος, έρα, ερον, *each of two*, and Plur. ἀμφότεροι, αι, -α, *both*, spoken only of two, Matt. 9: 17. 13: 30. 15: 14. Luke 1: 6, 7. 5: 7, 38. 6: 39. 7: 42. Acts 8: 38. Eph. 2: 14, 16, 18, τοὺς ἀμφοτέρους, etc. *both*, i. e. Jews and Gentiles. Acts 23: 8 τὰ ἀμφότερα, *both*, i. e. the resurrection, and the existence of angels and spirits; the μήτε being copulative and combining the two, ἄγγελοι and πνεῦμα, into one generic idea; see Buttm. § 149. p. 427. Winer § 59. p. 411. — Sept. for שְׁנַיִם Gen. 21: 27. Ex. 12: 22.—Ecclus. 10: 7. Xen. Mem. 1. 1. 5.

Ἀμώμητος, ου, ὁ, ἡ, adj. (α pr. and μωμάομαι to blame,) *blameless, irreprehensible*, Phil. 2: 15. 2 Pet. 3: 14. —Cyrill. Alex. in Is. 53, ἀμώμητος παντελῶς ἐν ἡμῖν οὐδείς. id. in Is. 54. Hom. Il. 12. 109.

Ἄμωμον, ου, τό, *amomum*, an odoriferous plant or seed, used in pre-

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paring precious ointment. It differed from the modern *amomum* of the shops, but the exact species is not known; see Rees' Cyclop.—Rev. 18: 13 in the later editions.

Ἄμωμος, ου, ὁ, ἡ, adj. (α pr. and μῶμος,) *spotless, without blemish.*

a) pp. 1 Pet. 1: 19 ἀμνοῦ ἀμώμου, spoken metaph. of Christ, *a lamb without blemish*, as was required by the Levitical law in regard to all victims; see Lev. 1: 10. 22: 19—22, where Sept. for תָּמִים. So Heb. 9: 14.—Test. XII Patr. Fabr. Cod. Pseud. I. p. 724.

b) metaph. *sceleris purus, blameless.* Eph. 1: 4. 5: 27. Col. 1: 22. Heb. 9: 14. Jude 24. Rev. 14: 5. — Wisd. 2: 22. Ecclus. 34: 8. 40: 19.

Ἀμών, ὁ, indec. *Amon*, Heb. אָמוֹן (opifex), pr. name of a king of the Jews; see 2 K. 21: 18 sq. 2 Chr. 33: 20 sq.—Matt. 1: 10 bis.

Ἀμώς, ὁ, indec. *Amos*, Heb. אָמוֹץ (strong), pr. name of a man, Luke 3: 25.

I. Ἄν, a particle used with the Opt. Subj. and Indic. moods; sometimes properly rendered by *perhaps;* more commonly not to be expressed in English by any corresponding particle, but only giving to a proposition or sentence a stamp of *uncertainty*, and mere *possibility*, and indicating a *dependence on circumstances.* In this way it serves to modify or strengthen the intrinsic force of the Opt. and Subj. while it can also, in like manner, affect the signification of the Indicative (the pres. and perf. excepted) and other verbal forms. This particle stands after one or more words in a clause, and is thus distinguished from ἄν for ἐάν; see the next article. For the general use and power of ἄν in classic writers and in N. T. see Buttm. § 139. 5 sq. Matth. § 598—600. Hermann de Part. ἄν, and ad Viger. p. 812—822. Winer Gr. § 43.—In N. T. the use of ἄν is generally conformed to that of classic writers, but sometimes not.

I. As conformed to classic usage.

1. With the *Optative*, in a clause not dependent, it indicates that the supposition or possibility expressed by the simple Opt. will, under the circumstances implied by ἄν, be realized. Hence it is found

a) in vows, wishes, etc. once, Acts 26: 29 εὐξαίμην ἄν τῷ θεῷ, *I could pray to God*, and under the circumstances *do* pray to him. — So βουλοίμην ἄν Xen. Mem. 3. 5. 1. Plato Lys. p. 228. See Matth. § 514. c.

b) in interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place. Luke 1: 62 τί ἂν θέλοι καλεῖσθαι αὐτόν; *how he might wish him to be called?* i. e. since he was to have a name, what that name should be. Luke 9: 46. John 13: 24. Acts 2: 12. 5: 24. 17: 18. 21: 33. al.—Jos. Ant. 8. 14. 2. Xen. Mem. 2. 1. 24. Anab. 7. 6. 6.

2. With the *Subjunctive* in *relative* clauses and connected with relative words, which thus are rendered more *general* and indicate mere possibility; Buttm. § 139. 8. For ἄν thus used, the sacred writers often put ἐάν, q. v.

a) with relative pronouns or particles, where ἄν implies some condition, or uncertainty whether or where the thing will take place, etc. Lat. *cunque, ever, soever*, etc. Thus (α) ὅς ἄν, *whoever, whosoever*, Matt. 5: 21, 31, 32. 10: 11. 12: 32. Mark 3: 29. John 1: 33. et saepiss.—Sept. Dan. 3: 5, 6. — (β) ὅστις ἄν, *whosoever*, Matt. 10: 33. Luke 10: 35. John 2: 5. Acts 3: 23. saep. — (γ) ὅσος ἄν, *whosoever*, Matt. 7: 12. 21: 22. Mark 3: 28. John 11: 22. Acts 2: 39. saep. see also II. 1, below.—Esdr. 8: 24. 9: 4.—(δ) ὅπου ἄν, *wheresoever*, Mark 9: 18. 14: 9. Luke 9: 57. Rev. 14: 4. See also in II. 1.—(ε) ὡς ἄν, *as, in whatever manner*, etc. 1 Thess. 2: 7 ὡς ἂν τροφὸς θάλπῃ τὰ τέκνα.—Soph. Ajax. 1096.

b) with particles of time, conjunctions, etc. — (α) ἕως ἄν, *until*, the time when being indefinite, Matt. 2: 13 ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι. 5: 18, 26. 10: 11, 23. Mark 6: 10. Luke 20: 43. Acts 2: 35. saep.—Diod. Sic. 3. 9. Xen. Anab. 5. 1. 11.—So ἄχρις οὗ ἄν, 1 Cor. 11: 26. 15: 25.—(β) ἡνίκα ἄν, *whenever, as soon as*, indefinite, 2 Cor. 3: 16.—Sept. Deut. 7: 12. Judith 14: 2. Jos. Ant. 5. 1. 2. Xen.

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Cyr. 1. 2. 4. — (γ) ὡς ἄν, *when, as soon as*, indefinite, 1 Cor. 11: 34 ὡς ἂν ἔλθω, *when I shall come*, i. e. but I know not when this will be. Phil. 2: 23. — (δ) ὁσάκις ἄν, *so often as, however often*, 1 Cor. 11: 25.

c) with the illative particle ὅπως, *that, in order that*; and ὅπως ἄν, *that at some time or other, that sooner or later*, etc. Luke 2: 35. Acts 3: 19. 15: 17. Rom. 3: 4. Sept. for לְמַעַן Ps. 51: 6.

3. With the *Indicative*, in the *historical* tenses, (but not in the primary ones,) ἄν is used in the apodosis of a conditional sentence in which εἰ precedes, and indicates that the thing in question would have taken place, if that which is the subject of the protasis, had also taken place; but that in fact neither the one nor the other has taken place. Matt. 11: 21 εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις—πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν, *if these miracles had been done in Tyre, they would have repented*; but the miracles were not done, and they did not repent. Luke 19: 23. John 4: 10. 9: 41. Heb. 4: 8. John 8: 42 εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ, *if God were your father, ye would love me*; but neither is true. So Matt. 11: 23. 12: 7. 23: 30. 24: 22, 43. Mark 13: 30. John 11: 21. Rom. 9: 29. 1 Cor. 2: 8. 11: 31. Gal. 1: 10. 1 John 2: 19. al. saep. —Wisd. 11: 25. Jos. Ant. 7. 4. 2. Xen. Mem. 4. 2. 24. ib. 1. 1. 5. Apol. 8.

II. The following are departures from classic usage, viz.

1. When in *relative* clauses a relative pronoun with ἄν is followed by the *Indicative*; here classic writers employ the Subj. or Opt. This occurs in N. T. when a thing is spoken of as actually taking place, not at a definite time or in a definite manner, but as often as opportunity presents, etc. It is thus found only with a preterite. Mark 6: 56 καὶ ὅσοι ἂν ἥπτοντο αὐτοῦ, *and as many as, however many, touched him*. ib. ὅπου ἂν εἰσπορεύετο εἰς κώμας, *and wheresoever he entered*, etc. Acts 2: 45. 4: 35. 1 Cor. 12: 2 πρὸς τὰ εἴδωλα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι, *led away to idolworship, just as ye happened to be led*, i. e. I do not say by whom or how. — Sept. Gen. 2: 19. Lev. 5: 3. and in later Greek writers, e. g. Agath. 32. 12. 117. 12. 287. 13.—Once with the pres. Indic. Mark 11: 24 πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, where Mss. read αἰτῆσθε in the Subjunct. So Luke 8: 18. 10: 8, in earlier editions. Winer § 43. 3.

2. As an adv. or rather in a false construction, *perhaps, possibly*. So once before an Infin. 2 Cor. 10: 9 ἵνα μὴ δόξω, ὡς ἂν ἐκφοβεῖν ὑμᾶς, which is probably to be resolved by ὡς ἂν ἐκφοβοῦμι ὑμᾶς, *as if I* [*wished to*] *terrify you*; comp. Plat. Crit. p. 44. B, πολλοῖς δόξω, ὡς—ἀμελήσαιμι. Winer § 43. 6.—Once also without any mood, 1 Cor. 7: 5 μὴ ἀποστερεῖτε ἀλλήλοις, εἰ μή τι ἂν [γένοιτο] ἐκ συμφώνου πρὸς καιρόν, *unless perhaps by mutual consent*. Winer § 43. 1. Al.

II. Ἄν, conjunction, contr. fr. ἐάν, *if*, and distinguished from the radical ἄν of the preceding article, by being put at the beginning of a proposition or clause; Buttm. § 139. 8. Herm. ad Viger. p. 822. In N. T. John 20: 23 bis. — Jos. Ant. 4. 4. 4. ib. 4. 8. 15. Xen. Cyr. 3. 1. 42.

Ἀνά, prep. governing in Greek poets the Dat. *on, upon, in*, Hom. Il. 1. 15; but in prose writers the Accus. *on, in*, as ἀνὰ στόμα ἔχειν, *to have always in the mouth*. See Buttm. § 147. n. 2. Vigerus p. 574 sq. and Herm. ib. p. 855. In N. T. only with an accus. in two significations, viz.

1. with its accus. it forms a periphrase for an *adverb*; e. g. ἀνὰ μέρος, *by turns, alternately*, 1 Cor. 14: 27.—ἀνὰ μέσον seq. gen. *in the midst of, through the midst of, between*; spoken of place Matt. 13: 25. Mark 7: 31. Rev. 7: 17 coll. 5: 6. Sept. Is. 57: 5. for מִבֵּין 2 K. 16: 14. — Hom. Il. 1. 570. Diod. Sic. 2. 4. Xen. An. 7. 4. 2. — Spoken of persons, 1 Cor. 6: 5. — 1 Macc. 7: 28. Diod. Sic. 3. 13.—So Matt. 20: 9, 10, ἀνὰ δηνάριον, *denarius-wise*, i. e. each a denarius; better perhaps under no. 2.

2. with numeral words it marks *distribution*, e. g. Mark 6: 40 ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα, *by hundreds and by fifties*. Luke 9: 14. — Luke 9: 3 ἀνὰ δύο, *two and two*. 10: 1. John 2: 6. Rev. 4: 8, coll. Is. 6: 2.—Jos. Ant. 3. 6. 1. ib. 6.

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2. 5. Xen. An. 3. 4. 21. Herodot. 2. 132.—By a peculiar anomaly we find ἀνά once in this sense before the Nom. Rev. 21: 21 ἀνὰ εἷς ἕκαστος τῶν πυλώνων, *each one of the gates*; see Vigerus p. 576.

Note. In composition ἀνά denotes 1. *up, upward*, as ἀναβαίνω. 2. *back, again*, Lat. *re-* implying repetition, increase, intensity, etc. as ἀνακαινίζω, ἀναχωρέω, ἀναγινώσκω.

Ἀναβαθμός, οῦ, ὁ, (ἀναβαίνω,) *act of ascending*, Pausan. 10. 5. 9. In N. T. by meton. *means of ascent*, i. e. *steps, stairs*. Acts 21: 35, 40, spoken of the stairs leading from the fortress Antonia to the temple. Sept. for מַעֲלֶה 1 K. 10: 19, 20.—Dio Cass. 58. 11. Jos. Ant. 8. 5. 2. — The Attic form is ἀναβασμός, Paus. 10. 5. Lobeck ad Phryn. p. 324.

Ἀναβαίνω, f. βήσομαι, aor. 2 ἀνέβην, aor. 2 imper. ἀνάβηθι and ἀνάβα Rev. 4: 1, cf. Buttm. p. 223, 269, (ἀνά and βαίνω,) *to cause to ascend*, Herodot. 1. 80. In N. T. *to go up, to ascend*, sc. from a lower to a higher place; constr. with ἀπό et ἐκ seq. gen. of place whence, and with εἰς, ἐπί, πρός, seq. accus. of place whither, or ὧδε Rev. 4: 1.

a) spoken of persons, animals, etc. Matt. 5: 1 et Mark 3: 13 εἰς τὸ ὄρος. Luke 5: 19 ἐπὶ τὸ δῶμα, comp. for ἐπί Gen. 49: 4 where Sept. for עָלָה.—Jos. Ant. 3. 1. 5. Xen. Cyr. 6. 4. 9.—Luke 19: 4 ἐπὶ συκομορέαν, i. e. *to climb*. Mark 6: 51 εἰς τὸ πλοῖον, i. e. *to embark*, coll. Jon. 1: 3 where Sept. for יָרַד. —John 10: 1 ἀναβαίνων ἀλλοχόθεν, *climbing up* or *entering some other way*. Acts 8: 31 ἀναβάντα sc. εἰς τὸ ἅρμα v. 29, i. e. *to get up into*, etc.—Matt. 3: 16 ἀπὸ τοῦ ὕδατος, and Acts 8: 39 ἐκ τοῦ ὕδατος, *from the water*, sc. upon the land, cf. v. 38 and Gen. 41: 3, 18, 27, where Sept. ἀναβ. ἐκ τοῦ ποταμοῦ for עָלָה.—Spoken of fishes, Matt. 17: 27 τὸν ἀναβάντα πρῶτον ἰχθύν, *the fish that first comes up*, or is brought up.—Spoken of those who go from a lower to a higher region of country; e. g. from Galilee or Cesarea to Judea, Luke 2: 4. Acts 18: 22; and especially to Jerusalem, Matt. 20: 17, 18. John 7: 8 bis, 10 bis. 12: 20. So Sept. and עָלָה 1 K. 12: 27, 28. Ezra 2: 1. 7: 6, 7. Neh. 7: 6. — Esdr. 2: 18. Jos. Ant. 12. 7. 6. Xen. Anab. 1. 1. 2. — Spoken of those who *ascend into heaven*, εἰς τὸν οὐρανόν, εἰς τὸ ὕψος, etc. either to have intercourse with God or to dwell there, John 3: 13. 6: 62. 20: 17 bis. Rom. 10: 6. Eph. 4: 8, 9, 10. Rev. 4: 1. 11: 12 bis. For the phrase ἀναβ. εἰς τὸν οὐρανόν, etc. and the meaning of it, comp. Deut. 30: 12. Prov. 30: 4. Is. 14: 13, 14. Jer. 51: 53. Ps. 139: 8. cf. Job 38: 19—38. Bar. 3: 29. Tob. 12: 20.—Spoken of angels, who are said, ἀναβαίνειν καὶ καταβαίνειν ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, John 1: 52, coll. Gen. 28: 12, i. e. they minister continually unto him; comp. Matt. 4: 11. Mark 1: 13.

b) spoken also of inanimate things, which are said to *go up, ascend, rise*; e. g. smoke, καπνός, Rev. 8: 4. 9: 2. 14: 11. 19: 3. So Sept. and עָלָה Ex. 19: 18. Is. 34: 10. — 1 Macc. 5: 31. — Spoken of plants, fruit, etc. *to spring up, grow*, Matt. 13: 7. Mark 4: 8, 32. So Sept. and עָלָה Is. 5: 24. 32: 13. 55: 13. —Theophr. Hist. Pl. 8. 3.—Spoken of a rumor, Acts 21: 31 ἀνέβη φάσις τῷ χιλιάρχῳ, i. e. word was *brought up* to the chiliarch in the fortress Antonia; see Jos. B. J. 5. 5. 8.—Of thoughts, actions, etc. *which come up into* one's mind, *to spring up, arise*, ἐν τῇ καρδίᾳ Luke 24: 38. ἐπὶ τὴν καρδίαν Acts 7: 23. 1 Cor. 2: 9. εἰς μνημοσύνην Acts 10: 4. This corresponds to the Heb. עָלָה עַל לֵב, Sept. ἀνέρχεσθαι or ἀναβαίνειν ἐπὶ τὴν καρδίαν, Is. 65: 17. Jer. 3: 16. 32: 35. 44: 21. Al.

Ἀναβάλλω, f. βαλῶ, *to put back*, i. e. *to put off, defer*, ἄεθλον, Hom. Od. 19. 584. *to take up, lift up*, Sept. for נָשָׂא Jer. 13: 20.—In N. T. Mid. ἀναβάλλομαι, in a forensic sense, *to defer, to put off* or *over*, trans. Acts 24: 22. Sept. οὐκ ἀνεβάλετο for הִתְעַבֵּר Ps. 78: 21. — Jos. Ant. 4. 8. 38. Xen. Mem. 3. 6. 6.

Ἀναβιβάζω, f. άσω, *to cause to ascend* or *mount*, Xen. Cyr. 4. 2. 28. Herodot. 1. 63.—In N. T. *to draw up, to drag* or *haul in*, sc. to the shore or land; spoken of a net, Matt. 13: 48. So Sept. in the sense *to draw up*, sc. out of a pit, for וַיַּעֲלֻהוּ Gen. 37: 28, coll. Ex. 3: 17.

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Lam. 2: 10. — Spoken of ships, *to haul to land*, Xen. H. G. 1. 1. 2 πρὸς τὴν γῆν ἀνεβίβαζε τὰς ἑαυτοῦ τριήρεις.

Ἀναβλέπω, f. ψω. 1. *to look up*, or *upwards*, *to look upon*, absol. or c. c. εἰς. Matt. 14: 19 ἀναβλέψας εἰς τὸν οὐρανόν. Mark 6: 41. 7: 34. Luke 9: 16. 19: 5. Acts 22: 13 ἀνέβλεψα εἰς αὐτόν. So *to look up*, *to raise the eyes*, sc. from the ground etc. Mark 8: 24, 25 Luke 21: 1. Sept. ἀναβλέπειν τοῖς ὀφθαλμοῖς for נָשָׂא עֵינַיִם Gen. 13: 14. 18: 2. Deut. 4: 19.—2 Macc. 7: 28. Xen. Cyr. 1. 4. 12.

2. *to look again*, see ἀνά note. a) in the sense of *to see again*, *recover sight*, spoken of the blind, Matt. 11: 5. 20: 34. Mark 8: 25. 10: 51, 52. coll. Matt. 20: 33. — Luke 7: 22. 18: 41, 42, 43. Acts 9: 12, 17, 18. 22: 13 ἀνάβλεψον. Of one blind from his birth, John 9: 11, 15, 18 bis. Sept. for הֵבִיט Is. 42: 18, coll. 61: 1.—Aristoph. Plut. 95.

b) in the sense of *to look more closely*, *examine*, Mark 16: 4.

Ἀναβλέψις, εως, ἡ, (ἀναβλέπω.) *recovery of sight*, Luke 4: 18, coll. Is. 61: 1. — Aelian. H. An. 17. 13.

Ἀναβοάω, ῶ, f. ήσω, *to lift up the voice*, *exclaim*, *cry aloud*; absol. Matt. 27: 46. Mark 15: 8. Luke 9: 38. Sept. for זָעַק Ez. 11: 13. צָעַק Num. 20: 16. קָרָא Is. 36: 13.—Jos. Ant. 9. 1. 2. Herodian. 1. 4. 17. Xen. Anab. 5. 4. 31.

Ἀναβολή, ῆς, ἡ, (ἀναβάλλω q. v.) *earth thrown up*, Xen. Anab. 5. 2. 5. In N. T. *delay*, *putting over*, in a forensic sense, Acts 25: 17. — Jos. Ant. 3. 2. 3. Dionys. Hal. 11. 33. Thuc. 2. 42.

Ἀνάγαιον, ου, τό, (ἀνά and γαῖα i. q. γῆ,) i. q. ἀνώγεον, for which it is substituted in the later editions; written also ἀνώγαιον, ἀνάγεον, Lob. ad Phryn. p. 297; *a room above the ground*, *upper room*, *chamber*, over the porch, on or connected with the roof; where meals were taken, and whither the Jews retired for prayer, meditation, etc. Mark 14: 15. Luke 22: 12. coll. Acts 20: 8. — Xen. An. 5. 4. 29 ἀνώγαιον. — See Calmet, art. *House*, p. 509. Comp. ὑπερῶον.

Ἀναγγέλλω, f. γελῶ, aor. 1 ἀνήγγειλα, aor. 2 pass. ἀνηγγίλην Rom. 15: 21. Sept. Is. 52: 15. cf. Buttm. § 101. n. 4. marg. *to announce*, *to make known*, *to declare*, *to tell*; trans. and absol. In various connexions, e. g. spoken of things done, events, etc. *to relate*, *to tell*, Mark [5: 14.] 5: 19. Acts 14: 27. 15: 4. 16: 38. 2 Cor. 7: 7. *to bring word*, *to inform*, John 5: 15. — Xen. Anab. 1. 3. 21. — Spoken of things future, *to shew beforehand*, *foretell*, John 16: 13. Sept. for הִגִּיד Is. 41: 22, 23. 46: 10.—Spoken of the christian doctrine, etc. *to declare*, *shew forth*, *teach*, John 4: 25. 16: 14, 15, 25. Acts 20: 20, 27. Rom. 15: 21. 1 Pet. 1: 12. 1 John 1: 5. So Sept. for הוֹרִיעַ Deut. 8: 3. Dan. 2: 9. הוֹרָה Deut. 24: 8.—Spoken of evil deeds, *to declare*, *confess*, Acts 19: 18. So Sept. and הִגִּיד Is. 3: 8. Job 33: 23. Ps. 38: 19.

Ἀναγεννάω, ῶ, f. ήσω, pp. *to beget again*; metaph. *to regenerate*, *to renew*, sc. by a change of carnal nature to a christian life; trans. 1 Pet. 1: 3, 23. It is the same as υἱὸν τοῦ θεοῦ εἶναι Gal. 3: 26; or τέκνον θεοῦ γενέσθαι v. ἐκ θεοῦ γεννηθῆναι John 1: 12, 13. 1 John 3: 9; or ἄνωθεν γεννηθῆναι John 3: 3.—So the fathers speak of regeneration as a *renewal*, a change from a lower to a higher, from a carnal to a better and holy life. Justin. Mart. Apol. 2. p. 93. Clem. Alex. Protrept. 11 ὁ λόγος, ὁ ἀναγεννῶν τὸν ἄνθρωπον, εἰς ἀλήθειαν αὐτὸν ἀναφέρων. For the Rabbinic בְּרִיָּה חֲדָשָׁה, *new creature*, see Schoettg. Hor. Heb. ad 2 Cor. 5: 17.

Ἀναγινώσκω, f. ώσομαι, aor. 2 ἀνέγνων, perf. pass. ἀνέγνωσμαι, aor. 1 pass. ἀνεγνώσθην, (ἀνά intens. and γινώσκω to know,) *to know accurately*, Il. 13. 734. *to distinguish*, Herodian. 7. 6, where others read διαγινώσκω. In N. T. *to know by reading*, i. e. simply *to read*, trans. and absol.

a) *to read*, sc. for one's self, *to learn by reading*, Matt. 12: 3, 5. 19: 4. 21: 16, 42. 22: 31. 24: 15. Mark 2: 25. 12: 10, 26. 13: 14. Luke 6: 3. 10: 26. John 19: 20. Acts 8: 28, 30 bis, 32. 15: 31. 23: 34. 2 Cor. 1: 13. Eph. 3: 4. Rev. 1: 3. 5: 4. Sept. for קָרָא Deut. 17: 19. 2 K. 5: 7. Is. 29: 11, 12.—Ael. V. H. 14. 43. Xen. An. 1. 6. 4. — Metaph.

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2 Cor. 3: 2 ἡ ἐπιστολὴ ἡμῶν — ἀναγινωσκομένη ὑπὸ πάντων, *read of all men*, i. e. open, manifest.

b) *to read aloud before others, praelego*, Luke 4: 16. Acts 13: 27. 15: 21. 2 Cor. 3: 15. Col. 4: 16 ter. 1 Thess. 5: 27. So Sept. and קָרָא Deut. 31: 11. 2 K. 22: 11. Neh. 13: 1.—1 Macc. 10: 7. Jos. Ant. 4. 8. 12.

Ἀναγκάζω, f. άσω, (ἀνάγκη,) *to necessitate, to compel, to constrain*, trans.

a) *to compel*, sc. by force, threats, circumstances, etc. Acts 26: 11. 28: 19. 2 Cor. 12: 11. Gal. 2: 3, 14.—Esdr. 4: 6. Bel and Drag. 30. 1 Macc. 2: 25. Xen. Mem. 1. 2. 44.

b) *to constrain*, sc. by entreaty, invitations, etc. *to persuade*, Matt. 14: 22. Mark 6: 45. Luke 14: 23. Gal. 6: 12.—Diog. Laert. 1. 1. 4. Xen. Symp. 3. 5.

Ἀναγκαῖος, α, ον, (ἀνάγκη,) *compulsive*, Od. 17. 399. *compelled*, Od. 24. 498. In N. T. *necessary*, viz.

a) spoken of things required by nature, etc. 1 Cor. 12: 22. or for the support of life, Tit. 3: 14 ἀναγκαῖαι χρεῖαι, *necessary wants*. — 2 Macc. 4: 23. Jos. Ant. 2. 5. 6. Xen. Mem. 4. 5. 9.

b) *necessary* from custom and habit, e. g. Acts 10: 24 ἀναγκαίους φίλους, *necessary* or *near friends*.—Jos. Ant. 10. 1. 2. ib. 7. 6. 1. Polyb. 5. 71. 2. Xen. Mem. 2. 1. 4. Comp. Kypke Obs. in N. T. II. p. 49.

c) neut. ἀναγκαῖον, impers. *necessary, right, proper*. Acts 13: 46 ὑμῖν ἦν ἀναγκαῖον, *it was necessary*, i. e. it was matter of duty. Heb. 8: 3 ὅθεν ἀναγκαῖον [ἐστί], *whence it is necessary*, i. e. it necessarily follows. Phil. 1: 24 ἀναγκαιότερον [ἐστί], δι' ὑμᾶς, *is more necessary, more profitable, for you*.—Ignat. ad Trallian. § 2. Xen. Oec. 2. 14. Dem. 462. 25.—So ἀναγκαῖον ἡγοῦμαι, *to regard as necessary, to think necessary or proper*, 2 Cor. 9: 5. Phil. 2: 25.—2 Macc. 9: 21. Jos. Ant. 5. 9. 4.

Ἀναγκαστῶς, adv. (ἀναγκαστός fr. ἀνάγκη,) *by constraint, unwillingly*; opp. to ἑκουσίως. 1 Pet. 5: 2.

Ἀνάγκη, ης, ἡ, 1. *necessity, need*.

a) as arising from the influence of other persons, *constraint, compulsion*, 1 Cor. 7: 37. 2 Cor. 9: 7. Philem. 14.—Xen. Cyr. 8. 1. 20.

b) as arising from the good or bad disposition of a person or persons, or from the nature and circumstances of the case, Matt. 18: 7. Heb. 7: 12, 27. 9: 16, 23.—Jos. Ant. 16. 9. 3. Xen. Cyr. 2. 1. 15.

c) spoken of the obligation of duty; ἀνάγκην ἔχειν, *to be right, proper, just, I have need, I must needs*, Luke 14: 18. 23: 17. Jude 3. Rom. 13: 5. 1 Cor. 9: 16.—Xen. Cyr. 2. 4. 12.

2. *unavoidable distress, calamity*. Luke 21: 23. 1 Cor. 7: 26. 2 Cor. 6: 4. 12: 10. 1 Thess. 3: 7. So Sept. for מְצוּקָה Ps. 25: 17. 107: 6. מָצוֹק Ps. 119: 143. צָרָה Job 27: 9.—Tob. 3: 7, 11. Jos. Ant. 2. 5. 2. ib. 2. 9. 3. Diod. Sic. 4. 43.

Ἀναγνωρίζω, f. ίσω, pp. *to recognise*; in N. T. only in the aor. 1 pass. ἀνεγνωρίσθην, with reflexive meaning, *to make one's self known*, Acts 7: 13. So Sept. for הִתְוַדָּע Gen. 45: 1. — See Buttm. § 136. 2.

Ἀνάγνωσις, εως, ἡ, (ἀναγινώσκω q. v.) *reading*, whether public or private, Acts 13: 15. 2 Cor. 3: 14. 1 Tim. 4: 13. Sept. for מִקְרָא Neh. 8: 3. — Esdr. 9: 48. Polyb. 9. 1. 5.

Ἀνάγω, f. άξω, aor. 2 ἀνήγαγον, aor. 1 pass. ἀνήχθην in Mid. sense, Buttm. § 136. 2, (ἀνά and ἄγω,) *to lead up, to conduct or bring up*, sc. from a lower to a higher place; trans. with a dat. of person, or εἰς c. accus. of place whither, etc.

a) [gen.] Matt. 4: 1 ἀνήχθη εἰς τὴν ἔρημον, i. e. from the banks of the Jordan into the hilly desert region, coll. Luke 4: 1.—Luke 4: 5 εἰς ὄρος ὑψηλόν. 2: 22 εἰς Ἱεροσόλυμα, see in ἀναβαίνω. 22: 66 εἰς τὸ συνέδριον, *to the Sanhedrim*, which sat in or near the temple. Acts 9: 39. 16: 34 εἰς τὸν οἶκον αὐτοῦ, i. e. from the dungeon into his own house. So Sept. for הֶעֱלָה Gen. 50: 24. Ex. 8: 5.—Od. 14. 272. — Acts 7: 41 ἀνήγαγον θυσίαν τῷ εἰδώλῳ, *offered sacrifice*, i. e. led the victim up to the altar, or laid the sacrifice upon the altar; so Sept. and Heb. הֶעֱלָה, *to offer sacrifice*, 1 K. 3: 15, and so הֶעֱלָה Lev. 14: 20. Is. 57: 6.

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Job 1: 5, where Sept. ἀναφέρω and προσφέρω. — Philo de Agric. p. 205. Herodot. 2. 60.—Acts 12: 4 ἀναγαγεῖν αὐτὸν τῷ λαῷ, *to bring up from the prison before the tribunal* sc. in the presence of the people; coll. v. 6.—2 Macc. 6: 10.—So ἀνάγειν ἐκ νεκρῶν, *to bring up from the dead, to raise from the dead*, Rom. 10: 7. Heb. 13: 20. So Sept. and הֶעֱלִיתָ Ps. 30: 4. 71: 20.

b) as a nautical term, ἀνάγειν ναῦν, *to lead a ship up or out*, sc. upon the sea, since the sea, as seen from the shore, appears to rise, Herodot. 8. 57, 70, 83; and without ναῦν, ib. 8. 76. Hence in N. T. Mid. ἀνάγομαι, sc. τῇ νηΐ, or fully ἐν πλοίῳ Acts 28: 11, *to put to sea, to set sail from* any place, seq. ἀπό. Luke 8: 22. Acts 13: 13. 16: 11. 18: 21. 20: 3, 13. 21: 1, 2. 27: 2, 4, 12, 21. 28: 10, 11.—Xen. Anab. 5. 7. 17. Aelian. V. H. 1. 5. Hesych. ἀνάγοντο· ἀνέπλεον.

Ἀναδείκνυμι, aor. 1 ἀνέδειξα, pp. *to shew by raising aloft*, as a torch, Polyb. 8. 30. 10. In N. T. *to show plainly, to point out, to declare*, trans. Acts 1: 24. — 2 Macc. 2: 8, coll. v. 6. Polyb. 1. 80. 12.—In the sense of *to appoint*, Luke 10: 1.—Esdr. 1: 34 βασιλέα. 2 Macc. 14: 12 στρατηγόν. Diod. Sic. 1. 66. Polyb. 4. 48. 3.

Ἀνάδειξις, εως, ἡ, (ἀναδείκνυμι,) *manifestation, sign*, Diod. Sic. 1. 85. In N.T. *manifestation, public appearance*, Luke 1: 80 ἕως ἡμέρας ἀναδείξεως αὐτοῦ, i. e. until he came forth publicly as a prophet.—Ecclus. 43: 6. Plut. Mar. c. 8.

Ἀναδέχομαι, aor. 1 ἀνεδεξάμην, *to take upon one's self*, 2 Macc. 8: 36. Xen. Cyr. 1. 6. 18. In N. T. *to receive*, i. e. in the sense of *to embrace, confide in*, as promises, ἐπαγγελίας Heb. 11: 17. — Clem. Alex. Strom. 6. 12 τὴν ἀρετήν.—Or as a guest, *to entertain*, Acts 28: 7.—So ὑποδέχομαι Aelian. V.H. 4. 9. δέχομαι Diod. Sic. 13. 4.

Ἀναδίδωμι, f. δώσω, *to give, to hand up*, Xen. Conv. 2. 8. *to shoot up, to yield*, spoken of the earth yielding plants etc. Jos. Ant. 1. 11. 1. In N. T. *to give up* or *over, to deliver*, trans. Acts 23: 33 τὴν ἐπιστολήν. — Polyb. 6. 29. 10. 7. Diod. Sic. 11. 45. Jos. Ant. 1. 16. 2.

Ἀναζάω, ῶ, f. ήσω, aor. 1 ἀνέζησα, *to revive*, in the sense of *to rouse up, become vigorous*, Rom. 7: 9 ἡ ἁμαρτία ἀνέζησεν. In the sense of *to live again*, Rom. 14: 9 et Rev. 20: 5 ἀνέζησεν, in the earlier editions; later ones ἔζησεν. — Artemid. 4. 82.—Metaph. *to adopt a better life, to reform*, Luke 15: 24, 32.

Ἀναζητέω, ῶ, f. ήσω, (ἀνά intens. and ζητέω,) *to seek diligently, inquire after, look for*, trans. Luke 2: 44. Acts 11: 25.—Sept. for דָּרַשׁ Job 3: 4. בִּקֵּשׁ Job 10: 6. — 2 Macc. 13: 21. Jos. Ant. 5. 1. 14. Aelian. V. H. 3. 28.

Ἀναζώννυμι, f. ζώσω, *to gird up*, sc. with a belt or girdle. Mid. ἀναζώννυμαι, *to gird up one's self* or *to be girded*, trans. The orientals dress in loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are obliged to bind their garments close around them. Hence metaph. 1 Pet. 1: 13, ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας, *who hold their minds in constant preparation*. So אָזַר Job 38: 3. Prov. 31: 17. Jer. 1: 17.

Ἀναζωπυρέω, ῶ, f. ήσω, (ἀνά and ζωπυρέω, from ζώπυρον live coals or embers, a bellows, comp. of ζωός and πῦρ,) *to kindle up, rouse*, sc. a fire, etc. In N. T. metaph. spoken of spiritual gifts, *to cultivate*, trans. 2 Tim. 1: 6. So Sept. for חִיָּה Gen. 45: 27.—1 Macc. 13: 7 τὸ πνεῦμα. Jos. Ant. 8. 8. 5. ib. 9. 8. 6. Xen. Eq. 10. 8, 16.

Ἀναθάλλω, f. αλῶ, *to grow green again, to flourish again*, Ecclus. 46: 12. Wisd. 4: 4. Hom. Il. 1. 236. trans. *to cause to flourish, to produce*, e. g. fruit etc. Ecclus. 50: 10. and metaph. as εἰρήνην, εὐλογίαν, Ecclus. 1: 18. 11: 22. — In N. T. metaph. and intrans. *to flourish again, be again prosperous*. Phil. 4: 10 ὅτι ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, *that ye are again prospered in respect to your care of me*. Others less well, trans. 'that ye have renewed, augmented, your care of me.'

Ἀνάθεμα, ατος, τό, (ἀνατίθημι to place or lay up,) a later form instead of ἀνάθημα. Moeris ἀνάθημα, ἀττικῶς·

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ἀνάθεμα, ἑλληνικός. Lobeck ad Phryn. p. 249.—*any thing laid up or suspended as an offering in the temple of a god, any thing consecrated to God*, τὸ ἀνατιθέμενον τῷ θεῷ, Suid. Plut. Pelop. c. 25. Sept. and Heb. חֵרֶם Josh. 7: 11, coll. v. 23 and 6: 19, 24. So חֵרֶם and Sept. ἀνάθεμα spoken in like manner of animals, persons, etc. Lev. 27: 29, coll. v. 29; and since every living thing thus consecrated to God, could not be redeemed, but was to be put to death, hence חֵרֶם and Sept. ἀνάθεμα denote *any thing irrevocably devoted to death, to destruction*, etc. *any thing on which a curse is laid*, as cities and their inhabitants, etc. Josh. 6: 17, 18. 7: 1. al. and therefore *any thing abominable and detestable*, Deut. 7: 26. Comp. Jahn § 394.—Hence

In N. T. *an accursed thing*, spoken of persons, *one accursed, one excluded from the favour of God and devoted to destruction.* 1 Cor. 12: 13 λέγειν Ἰησοῦν ἀνάθεμα, *to call Jesus accursed.* 16: 22. Gal. 1: 8, 9. Acts 23: 14 ἀναθέματι ἀναθεματίσαμεν, intens. *we have bound ourselves with a heavy curse*; for the dat. see Winer § 58. 3. Matth. § 408, note. Buttm. § 133. 3.—Rom. 9: 3 ηὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, put by constr. praegnans for ηὐχόμην — ἀνάθεμα εἶναι καὶ χωριζόμενος ἀπὸ τοῦ Χ. *accursed from Christ*, i. e. excluded from God's favour, separated from Christ and the benefits of his death, and devoted to eternal destruction, as an expiatory victim in behalf of my people. For the expression ἀπὸ τοῦ Χ. comp. 2 Thess. 1: 9.

Ἀναθεματίζω, f. ίσω, (ἀνάθεμα q. v.) *to declare one to be ἀνάθεμα* i. e. *accursed, to curse, to bind by a curse*, trans. Mark 14: 71 ἀναθεματίζειν sc. ἑαυτόν. Acts 23: 12, 14, 21, see in ἀνάθεμα. So Heb. הֶחֱרִים Num. 18: 14. Deut. 13: 15. Josh. 6: 21. — 1 Macc. 5: 5.

Ἀναθεωρέω, ῶ, f. ήσω, (ἀνά intens. and θεωρέω,) *to behold, contemplate*, trans. Acts 17: 23. Metaph. *to consider*, Heb. 13: 7.—Diod. Sic. 14. 109. ib. 12. 15.

Ἀνάθημα, ατος, τό, (ἀναιτίθημι,) *any thing consecrated to God and laid up or suspended in the temple, a gift, offering*, Luke 21: 5. For the form of the word, see in ἀνάθεμα.—Votive offerings, such as shields, chaplets, golden chains and candlesticks, etc. were common in the temples of the heathen; Potter's Gr. Ant. I. p. 235. Adam's Rom. Ant. p. 322. The same custom was imitated in the Jewish temple; see ἀνάθημα Jos. Ant. 15. 11. 3 ult. B. J. 2. 17. 3. Judith 6: 19. 2 Macc. 2: 13. 5: 16. 9: 16. 3 Macc. 3: 17. — Polyb. 11. 4. 1. Xen. H. G. 7. 3. 8.

Ἀναίδεια, ας, ἡ, (ἀναιδής, fr. α pr. and αἰδώς,) *want of modesty, shamelessness*, in the sense of *importunity*, without regard to time, place, or person, Luke 11: 8.—Ecclus. 25: 22. So ἀναιδής Ecclus. 23: 6. Sept. Deut. 28: 50.

Ἀναίρεσις, εως, ἡ, (ἀναιρέω,) *a taking up* or *away*, sc. of dead bodies for burial, Thuc. 3. 113. In N. T. *a taking away*, sc. from life, i. e. *death, a putting to death*, Acts 8: 1. [22: 20 in text. recept.] Sept. for חֹרֶג Num. 11: 15.—Judith 15: 3. 2 Macc. 5: 13. Jos. Ant. 2. 3. 1. ib. 8. 12. 2. Herodian. 2. 13. 1.

Ἀναιρέω, ῶ, f. ήσω, (ἀνά and αἱρέω,) aor. 2 ἀνεῖλον, whence in later editions the forms ἀνείλατο, ἀνείλετο, Acts 2: 23. 7: 21. Sept. Is. 38: 14; for which see Winer Gr. § 13. 1. Buttm. § 96. n. 1. marg. *to take up, lift up*, trans. sc. from the ground, Ael. V. H. 5. 16. Sept. for מָשַׁה Ex. 2: 10. הֲרִים Num. 16: 37. or for burial, Dem. 1069. 2. — In N. T.

1. Mid. *to take up*, trop. spoken of children, *to take to one's self, to adopt, to bring up*; Acts 7: 21 αὐτὸν ἀνείλατο, i. e. Pharaoh's daughter *took him up*, adopted him, etc. — Diod. Sic. 3. 57. Arrian. Diss. Epict. 1. 23. 7. Hesych. ἀναιρεῖν τὸ τεχθέν· ἀνατρέφειν. So Lat. *tollo*, Cic. Div. 1. 21. al.

2. *to take away*, i. e. *to remove, put out of the way*, viz.

a) spoken of things, *to destroy, to abolish*, Heb. 10: 9.—Test. XII Patr. in Fabric. Cod. Pseud. V. T. I. p. 681 ἡ

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τυπείνωσις ἀναιρεῖ τὸ μῖσος, ἡ μετάνοια ἀναιρεῖ τὴν ἀπείθειαν. p. 691. Xen. Cyr. 1. 1. 1.

b) spoken of persons, *to put to death, to kill, to slay.* Matt. 2: 16. Luke 22: 2. Acts 5: 33, 36. 7: 28 bis. 9: 23, 24, 29. 16: 27 ἑαυτὸν ἀναιρεῖν. 23: 15, 21, 27. 25: 3. Spoken of a public execution, Luke 23: 32. Acts 2: 23. 10: 39. 12: 2. 13: 28. 22: 20. 26: 10. So Sept. for הֲמִית Ex. 21: 29. הָרַג 2 Sam. 10: 18. הִכָּה Is. 37: 36. קָטַל Dan. 2: 13, 14.—Herodian. 2. 1. 1. Aelian. V. H. 4. 1.

Ἀναίτιος, ίου, ὁ, ἡ, adj. (α pr. and αἰτία,) *guiltless, innocent,* Matt. 12: 5, 7. Sept. for נָקִי Deut. 19: 10, 13. 21: 8, 9. — Aelian. V. H. 5. 18. Xen. Cyr. 1. 6. 10.

Ἀνακαθίζω, f. ίσω, (ἀνά and καθίζω to set, to place,) pp. trans. *to set up;* in N. T. intrans. or with ἑαυτόν implied, *to sit up,* Luke 7: 15. Acts 9: 40. Comp. in Ἄγω no. 3. — Plut. Philop. c. 20 πόλις ἑαυτὸν ἐπ' ἀσθενείας ἀνεκάθισε. Plat. Phaedon. § 3.

Ἀνακαινίζω, f. ίσω, *to renew, to restore to its former state,* trans. pp. Sept. τὸ πρόσωπον τῆς γῆς for חָדַשׁ Ps. 104: 30. Jos. Ant. 9. 8. 2.—In N. T. metaph. *to renew εἰς μετάνοιαν,* spoken of those who have fallen from the true faith, *to bring back to repentance and their former faith,* Heb. 6: 6. Sept. trop. for הִתְחַדֵּשׁ Ps. 103: 5.—1 Macc. 6: 9. Barnab. Ep. ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν.

Ἀνακαινόω, ῶ, f. ώσω, found only in Paul and in ecclesiastical writers; see H. Planck in Bibl. Repos. I. p. 677; *to renew, to renovate,* in the sense of *to emend, to change from a carnal to a christian life, to increase in faith, hope, virtue,* etc. 2 Cor. 4: 16. Col. 3: 10. Comp. Eph. 4: 23, and see in Ἀναγεννάω.

Ἀνακαίνωσις, εως, ἡ, (ἀνακαινόω q. v. for this later word,) *renewal, renovation,* i. e. metaph. *emendation of the heart and life, change from a carnal to a christian life,* Rom. 12: 2. Tit. 3: 5. Comp. John 3: 5.

Ἀνακαλύπτω, f. ψω, *to unveil, uncover,* Sept. for גָּלָה Deut. 22: 30. Is. 47: 3. Xen. Conv. 1. 16. In N. T. metaph. *to remove a veil from the mind,* i. e. ignorance, any impediment to knowledge, *to cause to understand.* 2 Cor. 3: 14 τὸ κάλυμμα μένει—μὴ ἀνακαλυπτόμενον, *the veil is not removed from their hearts,* i. e. the blindness of their minds, their prejudices, etc. will not permit them to understand. v. 18 ἀνακαλυπτομένῳ προσώπῳ, *with unveiled face,* i. e. all impediments to knowledge being removed, coll. v. 13. So Sept. and גָּלָה Job 23: 16. Is. 22: 14. Prov. 20: 22. עָרָה Is. 3: 17. — Tob. 12: 7. Polyb. 4. 85. 6.

Ἀνακάμπτω, f. ψω, pp. trans. *to bend or turn up* or *back;* intrans. *to turn back, to return,* Matt. 2: 12. Acts 18: 21. Heb. 11: 15. Sept. for שׁוּב Ex. 32: 27. — Diod. Sic. 3. 54. — Hence metaph. Luke 10: 6 (ἡ εἰρήνη ὑμῶν) ἐφ' ὑμᾶς ἀνακάμψει, *your salutation shall return to you,* i. e. the peace, prosperity, שָׁלוֹם, which you have wished them, shall not happen to them. Comp. Is. 45: 23 et 55: 11, where Heb. שׁוּב, Sept. ἀναστρέφομαι.

Ἀνάκειμαι, f. κείσομαι, *to be laid up* or *deposited,* as offerings in the temples of the gods, Thuc. 3. 114. Ceb. Tab. 1. and so in the Jewish temple, Jos. Ant. 3. 1. 7. Comp. in ἀνάθημα. In this sense ἀνάκειμαι serves as the neut. or pass. of the act. ἀνατίθημι. In N. T.

1. *to be laid out,* as a dead body, Mark 5: 40 in text. recept.

2. in later usage, *to recline,* sc. at table upon a triclinium, in the ancient manner of eating; Matt. 26: 7, 20. Mark 14: 18. 16: 14. John 13: 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *reclining in the bosom of Jesus,* i. e. next to him on the triclinium; so Lat. *in sinu recumbo,* Plin. Ep. 4. 22. See Calmet 8vo. Bost. art. *Eating.* Campb. Prel. Diss. VIII. iii. § 6. — Esdr. 4: 10. Athenaeus 7. 35. Polyb. 13. 6. 8. — Hence genr. *to take a meal, to eat, to dine, sup,* etc. Matt. 9: 10. Luke 7: 37. and ὁ ἀνακείμενος, *one at table, a guest,* Matt. 22: 10: 11. Luke 22: 27 bis. John 6: 11. 13: 28.—Instead of ἀνάκειμαι, earlier Greek writers used κεῖμαι in this sense, Lobeck ad Phryn. p. 216, 217.

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Ἀνακεφαλαιόω, ῶ, f. ώσω, (ἀνά and κεφάλαιον sum, summary,) *to sum up, recapitulate*, as an orator at the close of his discourse; Quinct. 6. 1, "rerum repetitio et congregatio, quae Graecis ἀνακεφαλαίωσις dicitur." In N. T. ἀνακεφαλαιόομαι, οῦμαι, *to comprehend several things under one, to reduce under one head.* Rom. 13: 9 *all the commandments* ἀνακεφαλαιοῦται *are comprehended* i. e. *summed up in this one precept*, sc. of love. Eph. 1: 10 ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, *to bring all things into one in Christ*, i. e. to introduce a unity of feeling and of expectation among all beings both in heaven and on earth, by means of the christian dispensation, especially between Jews and Gentiles; cf. Eph. 2: 14, 15.—Epiph. adv. Haeres. I. 31. 30 τὴν ἐκ τῶν οὐρανῶν παρουσίαν αὐτοῦ [Χριστοῦ] ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα κ. τ. λ.

Ἀνακλίνω, f. ινῶ, trans. *to cause to lie upon*, i. e.

a) pp. *to lay down*, spoken of an infant, Luke 2: 7.—Il. 4. 113.

b) in later usage, *to cause to recline*, sc. in order to take a meal, at table, upon a triclinium, etc. see in Ἀνάκειμαι 2; and for this later signification see Lobeck ad Phryn. p. 216. — Mark 6: 39. Luke 9: 15. 12: 37.—Mid. ἀνακλίνομαι, *to recline*, sc. at table etc. i. q. ἀνάκειμαι q. v. Matt. 14: 19. Luke 7: 36.—Polyb. 31. 4. 5. Acta Thom. § 4.—In Matt. 8: 11 et Luke 13: 29, spoken of the feast or banquet in the kingdom of heaven, under which image the later Jews were accustomed to describe the happiness of the righteous in the Messiah's kingdom; see Schoettgen Hor. Heb. ad h. l. Lightfoot Hor. Heb. in Luc. 16: 22. Jahn § 148. 4 Esdr. 2: 38. 6: 49 sq. Comp. Matt. 22: 1 sq. 25: 1 sq. 26: 29. Mark 14: 25. Luke 14: 15 sq. 22: 16, 18, 30.

Ἀνακόπτω, f. ψω, *to beat or drive back*, Jos. Ant. 2. 16. 2. In N. T. trop. *to check, impede, hinder*, trans. Gal. 5: 7 τίς ὑμᾶς ἀνέκοψε; where later editions read ἐνέκοψε.—Wisd. 18: 23 τὴν ὀργήν. Philo de Monarch. p. 821.

Ἀνακράζω, f. ξω, *to cry aloud, to exclaim*, intrans. Mark 1: 23. 6: 49. Luke 4: 33. 8: 28. 23: 18. Sept. for קָרָא Judg. 7: 20. הֵרִיעַ Josh. 6: 5. זָעַק 1 K. 22: 32. שָׁאַג Joel 4: 16.—Jos. Ant. 2. 9. 7. Polyb. 36. 5. 3.

Ἀνακρίνω, f. ινῶ, (ἀνά intens. and κρίνω,) trans. and absol. pp. *to separate or divide up*; in N. T. trop.

1. *to examine carefully, to investigate, to inquire.*

a) genr. Acts 17: 11 τὰς γραφάς. 1 Cor. 10: 25, 27 μηδὲν ἀνακρίνοντες, *not anxiously inquiring*, sc. whether the meat had been offered to idols; see in Ἀλίσγημα. — Sept. for חָקַר 1 Sam. 20: 12. — Jos. Ant. 5. 9. 3 ἀνέκρινε τίς εἴη. 4. 6. 2. Xen. Cyr. 1. 6. 13.

b) in a forensic sense, spoken of a judge, Luke 23: 14. Acts 4: 9. 12: 19. 24: 8. 28: 18.—Susann. 48, 51. Xen. H.G. 5. 3. 25. Spoken in Greek writers of an antecedent private hearing, to determine whether a cause should be brought at all before the judge in public, Dem. 1066. 9.

2. *to judge of, to estimate*, trans. 1 Cor. 2: 14, 15 bis. So *to judge favourably, to approve*, 1 Cor. 4: 3 bis, 4. or *to judge unfavourably, to condemn*, 1 Cor. 9: 3. 14: 24 ἀνακρίνεται, where it is parallel with ἐλέγχεται, i. e. convinced of his error and condemned, coll. v. 25.—Phavorin. ἀνακρίνω· τὸ πραχθὲν ἐξετάζω, εἰ καλῶς ἢ κακῶς ἐπράχθη.

Ἀνάκρισις, εως, ἡ, (ἀνακρίνω,) *examination*, sc. before a judge, Acts 25: 26.—3 Macc. 7: 5. Polyb. 12. 27. 3. Phavorin. ἀνάκρισις· ἐξέτασις. Spoken of an antecedent private hearing, see Ἀνακρίνω, Dem. 1142. 10.

Ἀνακύπτω, f. ψω, (ἀνά and κύπτω to bend forwards,) *to raise one's self up, to rise up*, sc. from a stooping posture, Luke 13: 11 coll. v. 13. John 8: 7, 10. Sept. for נָשָׂא רֹאשׁ Job 10: 15.—Jos. Ant. 19. 8. 2. Xen. Eq. 7. 10.—Metaph. *to be elated*, sc. with joy, Luke 21: 28.—Jos. B. J. 1. 8. 5. Xen. Oec. 11. 5.

Ἀναλαμβάνω, f. λήψομαι, aor. 2 ἀνέλαβον, aor. 1 pass. ἀνελήφθην, *to take up*, trans.

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a) genr. sc. from the ground, Sept. for לָקַח Judg. 19: 28. נָשָׂא Josh. 4: 8. In N. T. only in the phrase ἀνελήφθη εἰς οὐρανόν, *he was taken up, received up, into heaven*, Mark 16: 19. Acts 1: 11. 10: 16. or ἀνελήφθη simply, where εἰς, τὸν οὐρ. is implied, Acts 1: 2, 22. 1 Tim. 3: 16 ἐν δόξῃ. So Sept. for לָקַח 2 K. 2: 9, 10. וַיַּעַל הַשָּׁמַיִם ib. 2: 11.—1 Macc. 2: 58. Ecclus. 48: 9. 49: 14. Philo Vit. Mos. II. p. 179. 5.—With the accessory idea of *bearing*, Acts 7: 43 ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, coll. Amos 5: 26 where Sept. for נָשָׂא, alluding probably to the manner in which the statues of heathen gods were carried about in processions; see Kuinoel in loc. Rosenm. ad Amos 5: 26. —Spoken of arms etc. *to take up arms, to take one's weapons*, Eph. 6: 13, 16. So Sept. for חָגַר Deut. 1: 41. לָקַח Num. 25: 7.—2 Macc. 10: 27. Herodian. 2. 6. 19. Xen. Cyr. 2. 1. 19.

b) *to take up* or *with, take along*, sc. as a companion or fellow-traveller, Acts 20: 13, 14. 23: 31. 2 Tim. 4: 11. So Sept. for לָקַח Gen. 24: 61. 45: 18. 48: 1. — Xen. Cyr. 1. 4. 19. ib. 1. 5. 14. Jos. Ant. 2. 10. 2 τὸν στρατόν. 4. 5. 1.

Ἀνάληψις, εως, ἡ, (ἀναλαμβάνω q. v.) *a taking up*, sc. into heaven, Luke 9: 51. — Test. XII Patr. Fabr. Cod. Pseud. V. T. 1. p. 585. Clem. Alex. Strom. 6. 15.

Ἀναλίσκω, f. λώσω, aor. 1 ἀνήλωσα, see Buttm. § 114. p. 267; *to consume*, i. e. *to spend*, Wisd. 13: 2. Jos. Ant. 3. 4. 9. Xen. Mem. 2. 7. 11.—In N. T. *to consume*, i. e. *to destroy*, trans. Luke 9: 54. Gal. 5: 15. 2 Thess. 2: 8. Sept. for אָכַל Jer. 50: 7. Ez. 15: 4, 5. כָּלָה Is. 32: 10. Gen. 41: 30. אָסַף Prov. 23: 28.—2 Macc. 2: 10. Jos. Ant. 2. 5. 6. Act. Thom. § 21 πολῷ θανάτῳ αὐτοὺς ἀναλώσει. Xen. Cyr. 2. 1. 8.

Ἀναλογία, ας, ἡ, (ἀνάλογος fr. ἀνά and λόγος,) *ratio, proportion*. Rom. 12: 6 κατὰ τὴν ἀναλογίαν πίστεως, i. e. according to the measure of the gifts and faculties with which we hold to and manifest our faith, comp. v. 3 where it is μέτρον.—Polyb. 9. 20. 1. Dem. de Coron. c. 30 κατ' οὐσίας ἀναλογίαν. Hesych. κατ' ἀνάλογίαν· κατὰ μέτρον ἢ κανόνα.

Ἀναλογίζομαι, f. ίσομαι, *to reckon up, compute*, as in arithmetic, geometry, etc. Pollux. Onom. 4. 163. In N. T. *to consider attentively, to reflect upon*, Heb. 12: 3. — 3 Macc. 7: 7. Jos. Ant. 4. 8. 46. Diod. Sic. 20. 8.

Ἄναλος, ου, ὁ, ἡ, adj. (α pr. and ἅλς salt,) *not salt, insipid*. Mark 9: 50 ἐὰν τὸ ἅλας ἄναλον γένηται, *if the salt become not salt*, i. e. lose its savour and pungency.—Plut. Symp. 4. 10. 2. Tom. VIII. p. 728. ed. Reisk. ἄρτον ἄναλον.

Ἀνάλυσις, εως, ἡ, (ἀναλύω,) pp. *resolution, dissolving*; also *departure*, e. g. from a banquet, ἐκ τοῦ συμποσίου, Jos. Ant. 19. 4. 1. Philo in Flacc. II. p. 534, 6. p. 981.—In N. T. *departure* sc. from life, 2 Tim. 4: 6, coll. Phil. 1: 23.—So in full, ἀνάλυσις ἐκ τοῦ βίου Philo in Flacc. p. 991.

Ἀναλύω, f. ύσω, *to loosen again, to undo*, e. g. the web of Penelope, Od. 2. 105; *to unfasten* sc. the fastenings of a ship and thus prepare for departure. Od. 15. 548; Sept. *to dissolve*, metaph. spoken of sins, *to be forgiven*, Ecclus. 3: 15. — In N. T. *to depart*, sc. from life, Phil. 1: 23; see Ἀνάλυσις and Schoettg. Hor. Heb. in loc. — So ἀπολύω Aelian. V. H. 5. 6.—With the accessory idea of *going home or back*; hence, *to return*, e. g. ἐκ τῶν γάμων, Luke 12: 36.—Wisd. 2: 1. 2 Macc. 9: 1. Jos. Ant. 6. 4. 1, Aelian. V. H. 4. 23.

Ἀναμάρτητος, ου, ὁ, ἡ, adj. (α pr. and ἁμαρτάνω,) *without sin, faultless*, John 8: 7.—Sept. Deut. 29: 18. 2 Macc. 8: 4. Xen. Mem. 4. 2. 26.

Ἀναμένω, f. μενῶ, *to wait out*, i. e. *to remain*, Judith 7: 12. Herodot. 7. 42. In N. T. *to await, to expect*, sc. with patience and confidence, trans. 1 Thess. 1: 10. So Sept. for קִוָּה Job 7: 2. Is. 59: 11. — Judith 8: 16. Clem. Alex. Strom. 6. 13. Xen. Mem. 4. 3. 13.

Ἀναμιμνήσκω, f. μνήσω, aor. 1 pass. ἀνεμνήσθην with mid. signif. Buttm. § 136. 2; *to call up to mind, to remind, cause to remember*.

a) genr. and constr. with doub. accus.

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1 Cor. 4: 17 ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου, see Winer § 30. 7. Matth. § 347. n. 2. Buttm. § 131. 5. Sept. for הִזְכִּיר Gen. 41: 9. 1 K. 17: 18. Ez. 23: 19.—With doub. accus. Diod. Sic. 17: 10. Xen. An. 3. 2. 11. Herodot. 6. 140. With gen. of the thing, Jos. Ant. 9. 6. 3. —In the sense of *to admonish, to exhort*, 2 Tim. 1: 6.

b) Mid. ἀναμιμνήσκομαι, *to call to mind, to recollect, to remember*, absol. Mark 11: 21.—With a gen. of thing, Mark 14: 72 ἀνεμνήσθη τοῦ ῥήματος, Buttm. § 132. 5. 3. So Sept. for זָכַר Gen. 8: 1. Num. 15: 39.—Ecclus. 3: 14. Jos. Ant. 2. 7. 8. —Constr. c. accus. 2 Cor. 7: 15 τὴν ὑπακοήν. Heb. 10: 32. — Xen. An. 7. 1. 26.

Ἀνάμνησις, εως, ἡ, (ἀναμιμνήσκω q. v.) *remembrance*, Luke 22: 19. 1 Cor. 11: 24, 25, coll. v. 26. Heb. 10: 3. Sept. for זִכָּרוֹן Num. 10: 10. הַזְכִּיר Ps. 38: 1.—Wisd. 16: 6. Plato Phileb. § 67. ed. Stallb.

Ἀνανεόω, ῶ, f. ώσω, (ἀνά and νεόω,) *to renew*; Mid. ἀνανεόομαι, οῦμαι, *to renew for one's self*, etc. e. g. τὴν φιλίαν 1 Macc. 14: 18, 22. τὸν ὅρκον Thuc. 5. 18. In N. T. *to renew one's self, to be renewed*, sc. in spirit, τῷ πνεύματι, Eph. 4: 23, i. e. to be changed from a carnal to a christian spirit and life. Comp. חִדֵּשׁ Ps. 51: 12. — Marc. Antonin. 4. 3 ἀνανέου σεαυτόν.

Ἀνανήφω, f. ψω, *to become sober again*, sc. ἐκ μέθης Lucian. Hermot. § 83. In N. T. metaph. *to recover sobriety of mind, to recover one's self*, sc. ἐκ τῆς τοῦ διαβόλου παγίδος, intrans. 2 Tim. 2: 26. — Jos. Ant. 6. 11. 10 ἐκ θρήνων. Philo de Alleg. 3. p. 1098. Ceb. Tab. 9.

Ἀνανίας, α, ὁ, *Ananias*, Heb. חֲנַנְיָה (Jehovah hath given), pr. name of three persons in N. T.

1. of a Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts 5: 1, 3, 5.

2. of a Christian at Damascus, who restored the sight of Paul, Acts 9: 10 bis, 12, 13, 17. 22: 12.

3. of a high priest of the Jews, about A. D. 47, the son of Nebedaeus. He was sent as a prisoner to Rome by Quadratus governor of Syria, and Jonathan appointed in his place; but being discharged by Claudius, he returned to Palestine, and Jonathan being murdered through the treachery of Felix the successor of Quadratus, Ananias appears to have performed the functions of the high priest, as a סָגָן or substitute, until Ismael the son Phabeus was appointed to that office by Agrippa, about A. D. 63. Ananias was afterwards killed in a tumult. Acts 23: 2. 24: 1.—See Jos. Ant. 20. 6. 2. ib. 20. 8. 5, 8. B. J. 2. 17. 9. On the סָגָן or vicar of the high priest, see Buxt. Lex. Ch. Rab. Tal. 1435 sq. Krebs Obss. in N.T. e Joseph. p. 3 sq. 114, 175. Comp. 2 K. 25: 18.

Ἀναντίῤῥητος, ου, ὁ, ἡ, adj. (α pr. ἀντί and ἐρέω,) *not to be contradicted, indisputable*, Acts 19: 36. — Symmach. Job 11: 2. Polyb. 6. 7. 7. ib. 28. 11. 4.

Ἀναντιῤῥήτως, adv. pp. *without contradiction*; hence *without hesitation, promptly*, Acts 10: 29.—Polyb. 23. 8. 11.

Ἀνάξιος, ου, ὁ, ἡ, adj. (α pr. and ἄξιος) *unworthy, not adequate*, seq. gen. 1 Cor. 6: 2.—Sept. Jer. 15: 29. Ecclus. 25: 8. Jos. Ant. 6. 1. 4. Herodian. 2. 7. 6.

Ἀναξίως, adv. *unworthily*, i. e. *in an improper manner, irreverently*, 1 Cor. 11: 27, 29.—2 Macc. 14: 42. Herodian. 2. 7. 6.

Ἀνάπαυσις, εως, ἡ, (ἀναπαύω,) *rest, quiet*, sc. from occupation, oppression, or torment. Rev. 4: 8 ἀνάπαυσιν οὐκ ἔχουσι—λέγοντες, *exclaiming without intermission*, etc. for the constr. see Buttm. § 144. n. 3. — Matt. 11: 29 εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Rev. 14: 11. Sept. for מְנוּחָה Jer. 45: 3. שַׁבָּתוֹת Lev. 25: 8. שַׁבָּתוֹן Ex. 16: 23. al.—Wisd. 4: 7. Ecclus. 6: 29. Jos. Ant. 3. 12. 3. Dion. Halic. 4. 43. — Meton. *place of rest, fixed habitation*, Matt. 12: 43. Luke 11: 24. So Sept. for מָנוֹחַ Gen. 8: 9. Ruth 3: 1. מְנוּחָה 1 Chr. 28: 2.—Ecclus. 24: 7.

Ἀναπαύω, f. αύσω, *to cause to cease or desist from*, Il. 17. 550. *to cause to rest, to give rest to*, trans. Jos. Ant. 3. 2. 5. Xen. Cyr. 7. 1. 4. — In N. T.

a) metaph. *to give rest*, sc. to the mind, *to free from sorrow or care, to refresh, re-*

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create, trans. Matt. 11: 28. 1 Cor. 16: 18. 2 Cor. 7: 13. Philem. 7, 20. So Sept. for הֵנִיחַ Prov. 29: 17. Is. 14: 3. הִרְבִּיץ Ez. 34: 15.—Ecclus. 3: 6.

b) Mid. ἀναπαύομαι, *to rest*, i. e. *to take rest, to enjoy repose*, the idea of previous exertion, anxiety, or suffering being included. Spoken of those who are fatigued, Mark 6: 31. of those who sleep, Matt. 26: 45. Mark 14: 41. of those who enjoy a tranquil life, Luke 12: 19. of those who quietly wait for any thing, Rev. 6: 11. of those who die, Rev. 14: 13. So Sept. for נוּחַ Deut. 5: 4. Esth. 9: 16. יָשַׁב Mic. 4: 4. הִבְלִיג Job 10: 20. — Act. Thom. § 4. Plut. Symp. 8. 7. 4.— For the constr. with ἐκ, Rev. 14: 13, see Matth. § 355. n. 1. So with ἀπό Jos. Ant. 3. 5. 5.

c) from the Heb. ἀναπαύομαι, *to have a place of rest, to abide, to dwell.* 1 Pet. 4: 14 τὸ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται, coll. Rom. 8: 11. So Sept. for שָׁכַן Deut. 33: 20. Is. 13: 21. 32: 16. רָבַץ Is. 13: 20. 27: 10. נוּחַ Prov. 21: 16.

Ἀναπείθω, f. είσω, *to persuade over*, in N. T. in a bad sense, i. e. *to seduce*, trans. Acts 18: 13. Sept. for הִשִּׁיא Jer. 29: 8.—1 Macc. 1: 11. Xen. Mem. 3. 11. 10.

Ἀναπέμπω, f. ψω, trans. 1. *to send up*, sc. before a judge, a tribunal, etc. *to refer, to remit*, Luke 23: 7, 11, 15. — Jos. Ant. 4. 8. 14 τὴν δίκην εἰς ἱερὰν πόλιν. Xen. Cyr. 7. 5. 34. Herodian. 2. 12. 11.

2. *to send back*, trans. Philem. 12. — Plut. Pomp. c. 36.

Ἀνάπηρος, ου, ὁ, ἡ, adj. (ἀνά and πηρός,) *maimed*, i. e. deprived of some member or of the use of it, Luke 14: 13, 21.—2 Macc. 8: 24. Aelian. V. H. 11. 9. Hesych. ἀνάπηρος· πηρός, τυφλός, νοσώδης.

Ἀναπίπτω, f. πεσοῦμαι, aor. 2 ἀνέπεσον, aor. 1 mid. ἀνεπεσάμην Luke 14: 10 et 17: 7 in later editions; see Buttm. § 96. n. 9. § 114. p. 298. Lobeck ad Phryn. p. 724; pp. *to fall upon* or *towards*, i. e. *to fall down, to lie down*, Sept. for כָּרַע Gen. 49: 9. Susann. 36. Xen. Oec. 8. 8. Diod. Sic. 4. 59.—In N. T. *to recline*, sc. at table, at meals, etc. in the ancient manner; see in Ἀνάκειμαι 2. — Matt. 15: 35. Mark 6: 40. 8: 6. John 6: 10 bis. 13: 12. 21: 20 ἐπὶ τὸ στῆθος Ἰησοῦ, *reclined upon the breast of Jesus*, i. e. next to him on the triclinium; see in Ἀνάκειμαι 2, and comp. John 13: 23, 25.—Tob. 2: 1 ἀνέπεσα τοῦ φαγεῖν. Judith 12: 15. Ecclus. 35: 2. Lucian. Asin. § 23. — By impl. *to take a place at table* etc. *to eat*, Luke 11: 37. 22: 14. — In the same sense, aor. 1 mid. imperat. ἀνάπεσαι, Luke 14: 10 et 17: 7 in later edit. for ἀνάπεσον or -σε in text. rec.—This sense of the word belongs only to the later Greek; see Phryn. and Lobeck p. 216.

Ἀναπληρόω, ῶ, f. ώσω, *to fill up, to complete*, e. g. a chasm, χάσμα, Jos. Ant. 7. 10. 2. time, Sept. for מָלֵא Gen. 29: 28. Ex. 7: 25. number, Xen. Vect. 4. 24.—In N. T. also *to fill up, to fulfil, to complete*, trans.

a) spoken of measure, 1 Thess. 2: 16 ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας, i. q. τὸ μέτρον τῶν ἁμαρτιῶν in Matt. 23: 32; for the sentiment. comp. Matt. l. c. and Gen. 15: 16. Dan. 8: 23. 2 Macc. 6: 13—15.

b) spoken of prophecy etc. *to fulfil*, Matt. 13: 14. — So ἀναπλήρωσις Esdr. 1: 57.

c) spoken of a work or duty, *to fulfil, to perform.* Gal. 6: 2 τὸν νόμον τοῦ Χρ. *the precept of Christ*, coll. John 13: 14, 34. — Barnab. Ep. § 21 πᾶσαν ἐντολήν. Jos. Ant. 6. 13. 4 τὴν τῶν νομιζομένων ἀναπλήρωσιν.

d) spoken of persons, ἀναπληροῦν τὸν τόπον τινός, *to fill the place* of any one, i. e. *to sustain his character.* 1 Cor. 14: 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, i. e. he who sustains the character of an unlearned person, or who is such.— Jos. B. J. 5. 2. 5 στρατιώτου τάξιν ἀναπληροῦν. So Lat. *implere vicem* Plin. Ep. 6. 6. 6. and Rabb. מְלֵא מָקוֹם Buxt. Lex. Ch. Rab. Tal. 2001.

e) in the sense of *to supply, make good*, sc. a deficiency, ὑστέρημα, 1 Cor. 16: 17. Phil. 2: 30.—Jos. Ant. 5. 6. 2 τὸ λεῖπον. Diod. Sic. 3, (p. 148,) τὴν τῆς φύσεως ἔνδειαν. Plut. de Puer. Educ. c. 13. See Elsner Obs. in N. T. II. p. 250.

Ἀναπολόγητος, ου, ὁ, ἡ, adj. (α

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pr. and ἀπολογίομαι,) *without apology, inexcusable*, Rom. 1: 20. 2: 1. — Polyb. 12. 21. 10. Just. Mart. Apol. 2. p. 71. Clem. Alex. Strom. 7. 2 ἀναπολόγητός ἐστι ὁ μὴ πιστεύσας.

Ἀναπράσσω, v. ττω, f. ξω, *to make up*, i. e. *to call in, to exact*, e. g. a debt, in some Mss. Luke 19: 23, instead of ἂν ἔπραξα.—Xen. Anab. 7. 7. 31.

Ἀναπτύσσω, f. ξω, (ἀνά and πτύσσω to fold,) *to fold back, to unfold*, Xen. Eq. 12. 6. Sept. for פָּרַשׂ Deut. 22: 17. — In N. T. *to unroll*, e. g. τὸ βιβλίον, a roll or volume, Luke 4: 17. See Βιβλίον. Sept. for פָּרַשׂ 2 K. 19: 14. — Herodot. 1. 125.

Ἀνάπτω, f. ψω, *to light up, to kindle*, trans. Luke 12: 49. Acts 28: 2. James 3: 5. Sept. for בִּעֵר הִצִּית Jer. 9: 12. 2 Chr. 13: 11. לָהַט Mal. 4: 1.—Polyb. 14. 5. 1. Xen. Anab. 5. 2. 24.

Ἀναρίθμητος, ου, ὁ, ἡ, adj. (α pr. and ἀριθμός,) *innumerable*, Heb. 11: 12. Sept. for עָצוּם Prov. 7: 26. אֵין מִסְפָּר Job 21: 33. אֵין קֵץ Job 22: 5. —Wisd. 7: 11. Xen. Cyr. 7. 4. 8.

Ἀνασείω, f. σείσω. *to shake up* or *backwards and forwards*, e. g. the hands, Thuc. 4. 38.—In N. T. metaph. *to stir up, instigate*, sc. τὸν ὄχλον, Mark 15: 11. Luke 23: 5. — Aquila for הָסִיתִ Job 2: 3. Diod. Sic. 13. 91. Dion. Halic. 8. 83 τὸ πλῆθος.

Ἀνασκευάζω, f. άσω, (ἀνά and σκευάζω fr. σκεῦος,) *to pack up baggage*, etc. in order to remove, Xen. Cyr. 8. 5. 4. *to lay waste*, sc. by collecting and carrying off every thing, Jos. Ant. 14. 15. 3, 4. Xen. Cyr. 6. 2. 25. *to destroy*, Thuc. 4. 116 τὴν Λέκυθον καθελὼν καὶ ἀνασκευάσας.—Hence, in N. T. metaph. *to destroy*, e. g. τὰς ψυχάς, *to pervert*, sc. from the truth, fatally, Acts 15: 24. — Polyb. 9. 31. 6 ὅρκους καὶ συνθήκας. 12. 25. 4 τὴν κοινὴν φημήν.

Ἀνασπάω, ῶ, f. άσω, *to draw up* or *out*, Luke 14: 5. Acts 11: 10. Sept. for דָּלָה Hab. 1: 15.—Jos. Ant. 2. 11. 1. Xen. Mem. 3. 10. 7.

Ἀνάστασις, εως, ἡ, (ἀνίστημι,) *a rising up*, e. g. from a seat, Sept. for קוּם Lam. 3: 63. Thuc. 1. 133. from ambush, Polyb. 5. 70. 8. in order to do any thing, Sept. for קוּם Zeph. 3: 8. *a rising*, i. e. *an insurrection*, Dem. Olynth. 1. 1.—Hence in N. T.

1. *a rising up*, as opp. to ἡ πτῶσις, *fall*; by meton. *the author or cause of rising up*, i. e. metaph. the author of a better state, of higher prosperity, of eternal happiness, Luke 2: 34.—Others here take ἀνάστασις in the sense of *breaking up, removal*, as in Jos. Ant. 10. 9. 7; and as referred to the mind, *disturbance, agitation, perturbation*; comp. Is. 8: 14, 15. But see Olshausen in loc.

2. *resurrection*, sc. of the body from death, *return to life*, viz.

a) spoken of individuals who have returned to life. Heb. 11: 35 *women received their dead* ἐξ ἀναστάσεως, lit. *from resurrection*, i. e. raised again to life; comp. 1 K. 17: 17 sq. 2 K. 4: 20 sq. — So of the resurrection of Jesus, Acts 1: 22. 2: 31. 4: 33. 17: 18. Rom. 1: 4. 6: 5. Phil. 3: 10. 1 Pet. 1: 3. 3: 21.

b) spoken of the future and general resurrection at the end of all things, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, John 11: 24; either simply ἀνάστασις, or ἀνάστασις τῶν νεκρῶν or ἐκ νεκρῶν, Acts 17: 32. 24: 15, 21. 26: 23. 1 Cor. 15: 12, 13, 21, 42. Heb. 6: 2. John 5: 29 bis, εἰς ἀνάστασιν ζωῆς — εἰς ἀνάστασιν κρίσεως, *resurrection unto life*, i. e. eternal happiness; *resurrection unto condemnation*, i. e. eternal misery. Heb. 11: 35 ἵνα κρείττονος ἀναστάσεως τύχωσιν, *that they might obtain a better resurrection*, sc. than that just before spoken of, i. e. that they might obtain the resurrection unto life. —This general resurrection the Sadducees denied, Matt. 22: 23, 28, 30, 31. Mark 12: 18, 23. Luke 20: 27, 33. Acts 4: 2. 23: 6, 8. and also certain Christians, 2 Tim. 2: 18.

c) spoken of the resurrection of the righteous, τῶν δικαίων, Luke 14: 14, coll. v. 15. 20: 35, 36. Matt. 22: 30. called also the *first* resurrection, Rev. 20: 5, 6. Comp. 1 Cor. 15: 23, 24. 1 Thess. 4: 16. See also 2 Macc. 7: 9, 14. 12: 43—45, whence it would seem that the later Jews believed only the true worshippers of God would rise, and not the Gentiles; see espec. 2 Macc. 7: 14, coll. Is. 26: 14.

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d) by meton. *the author of resurrection*, John 11: 25.

Ἀναστατόω, ῶ, f. ώσω, (ἀνάστατος fr. ἀνίστημι,) found only in later Greek, and equivalent to ἀνάστατον ποιεῖν in earlier writers; see Sturz de Dial. Alex. p.146. H. Planck de Indole, in Bibl. Repos. I. p. 684; *to drive out, expel*, Aquil. and Symm. intrans. for נוּד Ps. 11:1. הֵנִיעַ Ps. 59: 12. *to devastate, destroy*, as cities, Jos. Ant. 8. 12. 2. ib. 10. 6. 2. and so ἀνάστατον ποιεῖν Thuc. 6. 76. — Hence in N. T. *to disturb, to agitate, to put in commotion*, trans. spoken of cities, Acts 17: 6. 21: 38. of the minds of Christians, Gal. 5: 12, coll. v. 10.

Ἀνασταυρόω, ῶ, f. ώσω, (ἀνά, σταυρόω,) *to raise up and fix upon the cross, to crucify*, trans. Jos. Ant. 11. 6. 10. B. J. 2. 14. 9. Diod. Sic. 2. 1. Xen. An. 3. 1. 17.—In N. T. metaph. Heb. 6: 6 [πάλιν] ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ.—See Tittm. de Syn. N. T. p. 235, and in Bibl. Repos. III. p. 63.

Ἀναστενάζω, f. ξω, (ἀνά and στενάζω,) *to fetch up a deep-drawn sigh*, i. e. *to sigh deeply*, Mark 8: 12. See Tittm. de Syn. N. T. p. 228 sq. and in Bibl. Repos. III. p. 56. So Sept. for נָאַנָה Lam. 1: 4.—2 Macc. 6: 30. Ecclus. 25: 18. 22. Xen. Conv. 1. 15.

Ἀναστρέφω, f. ψω, aor. 2 pass. ἀνεστράφην.

1. *to turn up, to overturn*, trans. e. g. τὰς τραπέζας John 2: 15.—Ecclus. 36: 12, coll. 12: 12. Judith 1: 13 τὴν δύναμιν, i. e. the host of the enemy. Philo de Nom. mutat. p. 1082. Xen. Venat. 9. 18.

2. *to turn back again*, and intrans. and Mid. *to return*, comp. in Ἄγω no. 3. Acts 5: 22. So Sept. for שׁוּב Gen. 8: 7, 9. 14: 7. al. saep.—Wisd. 16: 14. Xen. Anab. 4. 3. 29.—By Hebraism, Acts 15: 16, ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβίδ, put adverbially for *again*, like אֶשׁוּבָה Gen. 30: 31. 2 K. 1: 13. 20: 5. al. see Gesen. Lehrg. p. 828. Stuart § 533. Buttm. § 144. n. 8. Comp. Amos 9: 11 where the Heb. is אָקִים, of which ἀναστρέψω καὶ ἀνοικοδομήσω is a lax translation. Others, *I will restore, set up again*.

3. Mid. ἀναστρέφομαι, and aor. 2 pass. (Buttm. § 136. 2,) *to turn one's self around, to be turned around*, etc. i. q. Lat. *versari*, or as in comm. English, *to turn one's self or one's hand to* any thing; c. c. ἐν seq. dat.

a) spoken of place, *to move about in a place*, i. e. *to sojourn, to dwell in*, Matt. 17: 22. 2 Cor. 1: 12. So Sept. and הִתְהַלֵּךְ Josh. 5: 5. Ez. 19: 6. — Jos. Ant. 1. 2. 1. Hesych. ἀναστρεφόμενος· περιερχόμενος. — Spoken of a state, a thing, etc. *to be occupied with, to be in, live in*, e. g. ἐν πλάνῃ, 2 Pet. 2: 18.—Ecclus. 8: 8 ἐν παροιμίαις. 39: 3. 50: 28. Wisd. 13: 7. Jos. Ant. 2. 7. 5 περὶ νομάς, i. e. to be employed in pasturing flocks, etc. Xen. Ag. 9. 4.

b) spoken of persons, etc. lit. *to move about among*, i. e. *to live with, be conversant with*, and hence genr. *to live, to pass one's time, to conduct one's self*, etc. Eph. 2: 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτὲ [ὄντες] ἐν ταῖς ἐπιθυμίαις. Heb. 10: 33. 13: 18. 1 Tim. 3: 15. 1 Pet. 1: 17. So Sept. for הָלַךְ Prov. 20: 7. עָשָׂה Ez. 22: 7. — Xen. Anab. 2. 5. 14.

Ἀναστροφή, ῆς, ἡ, (ἀναστρέφω q. v.) *a turning about*, Xen. Cyr. 5. 4. 8. In N. T. *mode of life, conduct, deportment*, Gal. 1: 13. Eph. 4: 22. 1 Tim. 4: 12. James 3: 13. 1 Pet. 1: 18. 2: 12. 3: 1, 2, 16. 2 Pet. 2: 7. 3: 11.—2 Macc. 5: 8. Tob. 4: 14. Arrian. Diss. Epict. 1. 9. 11.—Hence, genr. *life*, as made up of actions etc. Heb. 13: 7. 1 Pet. 1: 15.

Ἀνατάσσομαι, f. τάξομαι, (ἀνά and τάσσω,) *to set up in order, to arrange*, trans. Luke 1: 1. — Plut. de Solert. Anim. c. 12.

Ἀνατέλλω, f. τελῶ, aor. 1 ἀνέτειλα, perf. ἀνατέταλκα.

1. trans. *to cause to rise up*, e.g. τὸν ἥλιον, Matt. 5: 45. So Sept. for הִצְמִיחַ Gen. 3: 18. Is. 61: 11.—Philo de Nom. mutat. p. 1083. Diod. Sic. 17. 7. Hom. Il. 5. 777.

2. intrans. *to rise up*; a) pp. spoken of light, Matt. 4: 16. Sept. for זָרַח Is. 58: 10.—of a cloud, Luke 12: 54. of the morning star, 2 Pet. 1: 19. Sept. Job 3: 9. Is. 14: 12.—of the sun, Matt. 13: 6.

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Mark 4: 6. 16: 2. James 1: 11. So Sept. for זָרַח Gen. 32: 31. Ex. 22: 3. Judg. 9: 33. et saep.—Paus. 2. 23. Xen. Cyr. 8. 3. 2.—The earlier Greek writers use ἀνατέλλειν of the sun, and ἐπιτέλλειν of the stars; Lobeck ad Phryn. p. 124 sq.

b) trop. of the Messiah's descent from the tribe of Judah, *to spring*, Heb. 7: 14, coll. Luke 1: 78. Sept. Num. 24: 17.—Test. XII Patr. in Fabr. 1. p. 686.

Ἀνατίθημι, f. ἀναθήσομαι, *to place upon*, Polyb. 1. 86. 6. *to lay up, suspend*, as a gift in a temple, Judith 16: 17. Sept. for הֶחֳרִים Lev. 27: 28. הִשִּׁים 1 Sam. 31: 10. Xen. Anab. 5. 3. 5, 6.—In N. T. Mid. aor. 2 ἀνεθέμην, *to place before*, i. e. *to declare* to any one, *to make known*, trans. Acts 25: 14. Gal. 2: 2.—Sept. Mic. 7: 5. 2 Macc. 3: 9. Artemid. Oneirocr. 2. 64 ἀνατιθέμενός τινι τὸ ὄναρ. Diog. Laert. 2. 18. 16.

Ἀνατολή, ῆς, ἡ, (ἀνατέλλω q. v.) *a rising*, sc. of the sun and moon, Sept. Judg. 5: 31. Is. 60: 19. of the stars, Aelian. H. An. 3. 30. Aristot. H. An. 9. 17, 277. See Lobeck ad Phryn. p. 125. Hence in N. T.

1. by meton. the *day-spring, dawn*, or *the rising sun*. Luke 1: 78 ἀνατολὴ ἐξ ὕψους, i. e. the rising of the celestial sun from on high, the Messiah; comp. Is. 9: 2. 60: 1, 3.—Others, *a shoot*, as Sept. ἀνατολή for צֶמַח Jer. 23: 5. Zech. 3: 8. 6: 12.

2. put in Sing. and Plur. for *the east*, spoken both of the heavens and the earth, Matt. 2: 1, 2, 9. 8: 11. 24: 27. Luke 13: 29. Rev. 7: 2. 16: 12. 21: 13. So Sept. ἀνατολαί for מִזְרָח Num. 32: 19. Deut. 3: 27. al. קֶדֶם Gen. 2: 8. Josh. 7: 2.

Ἀνατρέπω, f. ψω, *to overturn, overthrow*, trans. pp. Xen. Cyr. 2. 2. 5. Sept. Ps. 118: 13. In N. T. metaph. *to subvert, destroy*, 2 Tim. 2: 18. Tit. 1: 11. Sept. for הָדַף Prov. 10: 3.—Diod. Sic. 1. 77 τὴν πίστιν.

Ἀνατρέφω, f. θρέψω, lit. *to nourish up*, i. e. *to bring up*, as a child, trans. Acts 7: 20, 21.—Wisd. 7: 4. Jos. Ant. 4. 8. 24. Xen. Mem. 4. 3. 10.—Metaph. spoken of mental culture, *to educate*, Acts 22: 3.—Herodian. 1. 4. 8.

Ἀναφαίνω, f. φανῶ, pp. *to light up*, as lamps, Od. 18. 310. *to make appear, to show*, Xen. Conv. 4. 12 ὅτι μοι Κλεινίαν ἀναφαίνουσιν.—In N. T. Mid. ἀναφαίνομαι, *to show one's self, to appear*, Luke 19: 11. So Sept. Job 11: 18 ἀναφανεῖται σοι εἰρήνη.—Pass. *to be shewn*, i. e. *to have pointed out to one's self*; Acts 21: 3 ἀναφανέντες τὴν Κύπρον, *being shewn Cyprus*, i. e. having it pointed out to them as visible in the distance. In the Act. ἀναφαίνω governs the acc. of the thing and dat. of pers. as in Xen. Conv. 4. 12 above; while here in the Pass. the dat. becomes the subject, and the accus. is retained; Buttm. § 134. 5, 6, 7. Matth. § 424. 2. Winer § 40. 1.—Theophan. p. 392 ἀναφανέντων δὲ αὐτῶν τὴν γῆν εἶδον αὐτοὺς οἱ στρατηγοί.

Ἀναφέρω, f. ἀνοίσω, aor. 1 ἀνήνεγκα, aor. 2 ἀνήνεγκον.

1. *to bear upwards, to carry up, to lead up*, sc. from a lower to a higher place, trans. seq. εἰς c. accus. of place whither, Matt. 17: 1. Mark 9: 2. Luke 24: 51. Sept. for הֶבִיא 1 Sam. 17: 54. 2 Chr. 29: 31. הֶעֱלָה 1 Chr. 15: 3, 12, 14. 2 Chr. 5: 1, 3, 4.—Lucian. Dial. Deor. 20. 9 τινά.—Spoken of sacrifices, *to offer up*, i. e. place upon the altar, ἐπὶ τὸ θυσιαστήριον, James 2: 21. So Sept. for הֶעֱלָה Gen. 8: 20. Num. 23: 2. 2 Chr. 1: 6. Hence also without ἐπὶ τὸ θυσ. Heb. 7: 27 bis. 13: 15. 1 Pet. 2: 5. So Sept. for הֶעֱלָה Lev. 14: 19. Judg. 11: 31. Sept. ὁ ἱερεὺς ἀναφέρων for הַמַּחֲטָאת Lev. 6: 19.

2. *to take up and bear*, sc. in the place of another, *to take from another upon one's self, to take away*; in N. T. spoken metaph. of sins, τὰς ἁμαρτίας, *to bear the punishment of sin, to expiate*, Heb. 9: 28. 1 Pet. 2: 24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, *who bore our sins in his own body upon the cross*, i. e. himself bore the punishment due to our sins; comp. Is. 53: 12, where Sept. ἀναφέρειν for נָשָׂא. So Num. 14: 33 ἀνοίσουσι τὴν πορνείαν ὑμῶν for Heb. נִשְׂאוּ.

Ἀναφωνέω, ῶ, f. ήσω, *to lift up the voice*, i. e. *to exclaim, cry out*. Luke

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1: 42 φωνῇ μεγάλῃ, for which construction see in Ἀγαλλιάω b. Sept. for הִשְׁמִיעַ 1 Chr. 15: 28. 2 Chr. 5: 13. — Plut. Cic. 27. Polyb. 3. 33. 4.

Ἀνάχυσις, εως, ἡ, (ἀναχέω to pour out upon,) *a pouring out, effusion;* in N. T. metaph. 1Pet. 4: 4 εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, *into the same emptying out, excess, of dissoluteness.* — Spoken of the mouth of a river, etc. *estuary,* Aelian. H. A. 16. 15. Strabo III. p. 206, 374.

Ἀναχωρέω, ῶ, f. ήσω, *to go back, to recede,* spoken of those who flee, Sept. for בָּרַח Jer. 4: 29. נוּס Judg. 4: 17. In N. T. simply *to go away, to depart,* i. e. to go from one place to another, viz.

a) genr. Matt. 2: 12, 13, 14, 22. 4: 12. 12: 15. 14: 13. 15: 21. 27: 5. Mark 3: 7. John 6: 15.—2 Macc. 5: 27. Jos. B. J. 4. 5. 5. Ant. 4. 6. 8. Herodian. 1. 12. 2.

b) in the sense of *to withdraw, to retire,* for privacy, etc. Acts 23: 19. 26: 31. —Polyb. 1. 11. 15.—Matt. 9: 24 ἀναχωρεῖτε, *withdraw,* i. e. give place.

Ἀνάψυξις, εως, ἡ, (ἀναψύχω q.v.) *refreshment, recreation, rest.* Acts 3: 20 καιροὶ ἀναψύξεως, *times of refreshing,* i. e. of peaceful enjoyment and bliss in the Messiah's kingdom; cf. v. 20, 21. Sept. for רְוָחָה Ex. 8: 11 [15]. — Philo de Abr. p. 371. Strabo XVII. p. 1137. Hesych. ἀνάψυξις· ἀνάπαυσις.

Ἀναψύχω, f. ξω, (ἀνά and ψύχω to breathe, to cool,) *to draw breath again, to take breath,* i. e. *to revive, be refreshed,* intrans. Sept. for נָפַשׁ Ex. 23: 12. חָיָה Judg. 15: 19. הִבְלִיג Ps. 39: 13. רָוַח 1Sam. 16: 23. *to refresh with cooling,* trans. Hom. Od. 4. 568. Bion 1. 85.—In N. T. genr. *to refresh, recreate,* trans. 2 Tim. 1: 16 ὅτι πολλάκις με ἀνέψυξε, i. e. has often delighted, gratified me. — Act. Thom. § 19 τοὺς τεθλιμμένους. Ignat. ad. Ephes. § 2. Hom. Il. 13. 84 φίλον ἦτορ. Herodot. 7. 59.

Ἀνδραποδιστής, οῦ, ὁ, (ἀνδραποδίζω to enslave, fr. ἀνδράποδον slave,) *a manstealer, kidnapper,* 1 Tim. 1: 10. comp. Ex. 21: 16. Deut. 24: 7.—Philo de Joseph. p. 529. Polyb. 12. 9. 2. Xen. Mem. 1. 2. 6.

Ἀνδρέας, οῦ, ὁ, *Andrew,* pr. name of one of the Apostles. He was a Galilean, born at Bethsaida, John 1: 45; and was at first a follower of John the Baptist, John 1: 41 coll. v. 35; but afterwards became a disciple of Jesus, along with his brother Simon Peter, Matt. 10: 2. Al.

Ἀνδρίζω, f. ίσω, (ἀνήρ,) *to render manly or brave,* Xen. Oec. 5. 4.—In N. T. Mid. ἀνδρίζομαι *to show one's self a man,* 1 Cor. 16: 13. Sept. for חָזַק Deut. 31: 6, 7. Josh. 10: 25. אָמַץ Josh. 1: 6, 9. —1 Macc. 2: 64. Xen. Anab. 4. 3. 34.

Ἀνδρόνικος, ου, ὁ, *Andronicus,* a Jewish Christian, the kinsman and fellow-prisoner of Paul, Rom. 16: 7.

Ἀνδροφόνος, ου, ὁ, (ἀνήρ and φόνος,) *a homicide, murderer,* 1 Tim. 1: 9.—2 Macc. 9: 28. Plato Eutyphr. c. 2.

Ἀνέγκλητος, ου, ὁ, ἡ, adj. (α pr. and ἐγκαλέω to arraign,) pp. *not arraignable;* hence in N. T. *unblameable, irreprehensible,* 1 Cor. 1: 8. Col. 1: 22. 1 Tim. 3: 10. Tit. 1: 6, 7.—3 Macc. 5: 31. Jos. Ant. 5. 8. 8. Xen. Mem. 2. 8. 5.

Ἀνεκδιήγητος, ου, ὁ, ἡ, adj. (α pr. and ἐκδιηγέομαι to relate,) *what cannot be related,* i. e. *unspeakable, unutterable,* 2 Cor. 9: 15. — Spoken of God, Athenagor. Apol. p. 10. So ἀδιήγητος Xen. Cyr. 7. 1. 32.

Ἀνεκλάλητος, ου, ὁ, ἡ, adj. (α pr. and ἐκλαλέω to speak out,) *unspeakable, ineffable,* 1 Pet. 1: 8. — Ignat. ad Eph. c. 19 τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν.

Ἀνέκλειπτος, ου, ὁ, ἡ, (α pr. and ἐκλείπω to fail,) *unfailing, exhaustless,* Luke 12: 33.—Diod. Sic. 1. 36. ib. 4. 84. Clem. Alex. Strom. 4.

Ἀνεκτός, ή, όν, (ἀνέχομαι,) *tolerable, supportable;* in N. T. only in the compar. Matt. 10: 15. 11: 22, 24. [Mark 6: 11.] Luke 10: 12, 14. — Herodian. 6. 5. 11. Polyb. 12. 9. 5. Thuc. 2. 35.

Ἀνελεήμων, ονος, ὁ, ἡ, adj. (α pr. and ἐλεήμων,) *uncompassionate, cruel,* Rom. 1: 31. Sept. for אַכְזָר Prov. 5: 9. 11: 17.—Wisd. 12: 5. 19: 1.

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Ἀνεμίζω, f. ίσω, (ἄνεμος,) *to agitate by winds, to toss*, Pass. spoken of waves, James 1: 6. — Not found in Sept. nor in classic writers.

Ἄνεμος, ου, ὁ, (ἄω or ἄημι to breathe, to blow,) *wind*, i. e. air in motion.

a) pp. Matt. 11: 7. 14: 24. Mark 4: 41. Luke 7: 24. Rev. 7: 1 μὴ πνέῃ ἄνεμος. Spoken of violent, stormy winds, Matt. 7: 25, 27. 8: 26. 14: 30 τὸν ἄνεμον ἰσχυρόν. v. 32. Mark 4: 37, 39 bis. Mark 6: 48, 51. Luke 8: 23, 24, 25. John 6: 18. Acts 27: 4, 7, 14, 15. James 3: 4 ὑπὸ σκληρῶν ἀνέμων. Jude 12. Rev. 6: 13. Sept. for רוּחַ Job 21: 18. Is. 41: 16. al. — Xen. Mem. 3. 8. 9. — Rev. 7: 1 οἱ τέσσαρες ἄνεμοι, *the four cardinal winds*. So Sept. for אַרְבַּע רוּחוֹת Jer. 49: 36.—Jos. Ant. 8. 3. 5 πρὸς τὰ κλίματα τῶν τεσσάρων ἀνέμων ἀποβλέποντες. Hence

b) by meton. οἱ τέσσαρες ἄνεμοι, *the four quarters of the earth or heavens*, whence these cardinal winds blow, Matt. 24: 31. Mark 13: 27. comp. Luke 13: 29. So Sept. for אַרְבַּע רוּחוֹת 1 Chr. 9: 24. Dan. 11: 4.

c) metaph. put as the emblem of instability etc. ἄνεμος τῆς διδασκαλίας, *wind of doctrine*, i. e. *empty doctrine, unstable opinion*, etc. Eph. 4: 14.—Ecclus. 5: 9. So רוּחַ Job 15: 2.

Ἀνένδεκτος, ου, ὁ, ἡ, adj. (α pr. and ἐνδέχεται fieri potest,) *impossible, what cannot be*. Luke 17: 1, coll. Matt. 18: 7.

Ἀνεξερεύνητος, ου, ὁ, ἡ, adj. (α pr. and ἐξερευνάω,) *inscrutable*, Rom. 11: 33. — Symm. for חֵקֶר Prov. 25: 3. עֵקֶב Jer. 17: 9.

Ἀνεξίκακος, ου, ὁ, ἡ, adj. (ἀνέχομαι to endure, and κακός,) *patient under evils and injuries*, 2 Tim. 2: 24. — Hierocl. ad Pythag. Carm. Aur. 7. So ἀνεξικακία Wisd. 2: 19. Plut. Pelop. 25.

Ἀνεξιχνίαστος, ου, ὁ, ἡ, adj. (α pr. and ἐξιχνιάζω to explore,) *which cannot be explored*, metaph. *inscrutable, incomprehensible*, Rom. 11: 33. Eph. 3: 8. Sept. for אֵין חֵקֶר Job 5: 9. 9: 10. 34: 24.—Prayer of Manass. 6.

Ἀνεπαίσχυντος, ου, ὁ, ἡ, adj. (α pr. and ἐπαισχύνομαι,) *without cause of shame, irreproachable*, 2 Tim. 2: 15.

Ἀνεπίληπτος, ου, ὁ, ἡ, adj. (α pr. and ἐπιλαμβάνω,) pp. *not to be apprehended*; in N. T. metaph. *irreprehensible, unblameable*, 1 Tim. 3: 2, coll. Tit. 1: 7 where it is ἀνέγκλητος. 1 Tim. 5: 7. 6: 14. — Clem. Alex. Paed. 1. 2. id. Strom. 6. 14. Xen. Cyr. 1. 2. 15. Plut. Pericl. 10.

Ἀνέρχομαι, f. ἀνελεύσομαι, aor. 2 ἀνῆλθον, *to come up, to go up, to ascend*, sc. from a lower to a higher place; e. g. εἰς τὸ ὄρος, John 6: 3. εἰς Ἱεροσόλυμα Gal. 1: 17, 18. See in Ἀναβαίνω a. So Sept. for הָלַךְ 1K. 13: 12. בּוֹא Judg. 21: 8.—Act. Thom. § 37. Xen. H. G. 2. 4. 39. seq. ἐπί c. acc. of place Herodian. 7. 8. 5.

Ἄνεσις, εως, ἡ, (ἀνίημι to loose,) *a letting loose, remission, relaxation*, viz.

a) from bonds, imprisonment, etc. Acts 24: 23 ἔχειν ἄνεσιν, i. e. to be freed from bonds, etc. — Sept. ἄνεσιν δοῦναι, to remove bonds, to give liberty, etc. 2 Chr. 23: 15. Esdr. 4: 62. Ecclus. 15: 20.

b) from active exertion, labour, etc. 2 Cor. 8: 13 οὐ ἵνα ἄλλοις [ἢ] ἄνεσις, *not that others may be freed*, sc. from the duty of contributing. — Jos. Ant. 3. 10. 6 τοῖς ἔργοις ἄνεσιν οὐ διδόασιν. 3. 12. 3. Herodian. 8. 5. 19.

c) trop. *remission, rest, quiet*, either internal 2 Cor. 2: 12. or external 2 Cor. 7: 5. 2 Thess. 1: 7.—Jos. Ant. 1. 21. 1. Act. Thom. § 19. Polyb. 1. 66. 10. Hesych. ἄνεσις· ἀνάπαυσις.

Ἀνετάζω, f. άσω, (ἀνά intens. and ἐτάζω,) *to examine thoroughly, to inquire strictly*, Sept. for דָּרַשׁ Judg. 6: 29. Susann. 13.—In N. T. in a forensic sense, *to examine* sc. by scourging etc. Acts 22: 24, 29.

Ἄνευ, a prep. governing the gen. (Buttm. § 146. n. 2,) *without*.

a) spoken of things, e. g. of the instrument, *without the help of*, 1 Pet. 3: 1 ἄνευ λόγου. So Sept. for בְּלֹא Is. 55: 1. אֵין Ex. 21: 11. Also Dan. 2: 34 ἄνευ χειρῶν for Chald. בְּלָא יְדַיִן.—Thuc. 7. 65. — Spoken of manner, 1 Pet. 4: 9

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ἄνευ γογγυσμῶν. So Sept. 1 Sam. 6: 7 βόας ἄνευ τέκνων, i. e. their calves being left at home.—Diod. Sic. 1. 90.

b) spoken of persons, *without the knowledge or will of*, Matt. 10: 29 ἄνευ τοῦ πατρός, *without the Father's knowledge*. So Sept. and אין Amos 3: 5.—So ἄνευ θεοῦ Hom.Od. 2. 372. Pind. Ol. 9. 156. ἄνευ βασιλέως Xen. H. G. 4. 8. 16.

Ἀνεύθετος, ου, ὁ, ἡ, adj. (α pr. and εὔθετος opportune,) *not opportune, not commodious*, Acts 27: 12.—Hesych. ἀνευθέτου· ἀχρήστου.

Ἀνευρίσκω, f. ρήσω, aor. 2 ανεῦρον, *to find out*, sc. by searching, trans. Luke 2: 16. Acts 21: 4. — Clem. Alex. Strom. 7. 16. Xen. Cyr. 1. 6. 40.

Ἀνέχω, f. έξω, *to hold up*, e. g. τὰς χεῖρας Jos. Ant. 3. 1. 6. Hom.Od. 18. 89. *to hold up* or *back*, sc. from falling, e.g. the rain, Sept. for מָנַע Amos 4: 7. the heavens, Ecclus. 48: 3. *to hold in* or *back, restrain, stop*, as horses, Il. 23. 426. —Found in N. T. only in

Mid. ἀνέχομαι, f. ἀνέξομαι (Winer § 15); imperf. ἀνειχόμην or with double augm. ἠνειχόμην in text. recept. 2 Cor. 11: 1, 4; aor. 2 ἠνεσχόμην Acts 18: 14; for the double augm. see Buttm. § 86. n. 6. §114. p. 283; pp. *to hold one's self upright;* hence *to bear up, to hold out, endure;* seq. genit. Matth. § 359. note.

a) spoken of things, *to endure, bear patiently*, c. gen. as afflictions, 2 Thess. 1: 4 ταῖς θλίψεσιν αἷς ἀνέχεσθε, where αἷς is by attract. for ὧν, Buttm. § 143. 3. Sept. for הִתְאַפֵּק Is. 42: 14. — 2 Macc. 9: 12. Hom. Od. 22. 423. Herodian. 8. 5. 9. ib. 2. 10. 12.—Absol. 1 Cor. 4: 12. 2 Cor. 11: 20.

b) spoken of persons, *to bear with, have patience with*, sc. the errors, weakness, of any one. Matt. 17: 17. Mark 9: 19. Luke 9: 41. 2 Cor. 11: 1 bis, 19. Eph. 4: 2. Col. 3: 13. Sept. for הִתְאַפֵּק Is. 63: 15. Sept. Is. 46: 4.—Polyb. 3. 82. 5.

c) by impl. *to admit, to receive*, i. e. *to listen to*, c. gen. spoken of persons Acts 18: 14. 2 Cor. 11: 4. of doctrine etc. 2 Tim. 4: 3. Heb. 13: 22.—Sept. Job 6: 26. Philo Quod omn. prob. p. 870. ib. p. 873 οὐδὲ παρηγορίας ἀνέξονται. Comp. Kypke II. p. 93.

Ἀνεψιός, οῦ, ὁ, *a nephew*, Col. 4: 10. Sept. for בֶּן דּוֹד Num. 36: 11. — Tob. 7: 2. Jos. Ant. 1. 19. 4. Xen. An. 7. 8. 9. Hesych. ἀνεψιοί· ἀδελφῶν υἱοί.

Ἄνηθον, ου, τό, *anethum, dill*, an aromatic plant, Matt. 23: 23.—Dioscor. 3. 461. Plin. H. N. 19. 8.

Ἀνήκω, defect. (ἀνά and ἥκω,) *to come up to* any thing, *to extend to, to reach to*, Herodot. 7. 60, 237. Xen. An. 6. 2. 3, 5. *to pertain* or *belong to*, 1 Macc. 10: 40, 42. 11: 35. 2 Macc. 14: 8. — In N. T. metaph. *to pertain to* any thing, i. e. *to be fit, proper, becoming;* only impers. ἀνῆκεν Col. 3: 18. and particip. neut. τὸ ἀνῆκον, τὰ ἀνήκοντα, *that which is proper, becoming*, Eph. 5: 4. Philem. 8. — Herodot. 6. 109. Suid. ἀνῆκον· τὸ πρέπον.

Ἀνήμερος, ου, ὁ, ἡ, (α pr. and ἥμερος gentle,) *ungentle, fierce*, 2 Tim. 3. 3. — Arrian. Diss. Epict. 1. 3. 7. Dion. Halic. 1. 41, 42.

Ἀνήρ, ὁ, gen. ἀνδρός, Buttm. § 47. § 58. p. 96.

1. *a man*, i. e. an adult male person, Lat. *vir*, Heb. אִישׁ.

a) pp. Matt. 14: 21. 15: 38. Mark 6: 44. Luke 1: 34. et saepiss.—Xen. Conv. 2. 3. id. 4. 17. — Spoken of men in various relations and circumstances, where the context determines the proper meaning; e. g. *husband*, Matt. 1: 16. Mark 10: 2, 12. Luke 2: 36. Gal. 4: 27. al. So Sept. and אִישׁ Gen. 2: 23. 3: 6. — Eccl. 4: 10. Xen. Mem. 2. 2. 5. — Or *a bridegroom, betrothed*, Matt. 1: 19. Rev. 21: 2. So Sept. and אִישׁ Deut. 22: 23. — So *a soldier*, as we also speak of an army of *men*, Luke 22: 63.—1 Macc. 3: 39. 4: 1, 28. Xen. An. 1. 2. 3. — In the voc. in a direct address, ἄνδρες, *men! sirs!* Acts 14: 15. 19: 25. 27: 10, 21, 25.—Xen. Anab. 1. 4. 14. — It here expresses respect and deference; and hence implies also *a man of weight, importance*, etc. Luke 24: 19. John 1: 30. James 2: 2. — Ecclus. 10: 23 in antith. with πτωχός. 1 Macc. 2: 25, 31. So Esdr. 8: 27, parallel to Ezra 7: 28 where Heb. רָאשִׁים, Sept. ἄρχοντες, *chiefs, leaders*.

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b) joined with an adjective or noun it forms a periphrase for a subst. Luke 5: 8 ἀνὴρ ἁμαρτωλός εἰμι, i. e. *a sinner*, Matt. 7: 24, 26. Acts 3: 14. — Xen. Anab. 1. 3. 20.—So with gentile adjectives, as ἀνὴρ Ἰουδαῖος, i. e. *a Jew*, Acts 10: 28. So Acts 8: 27. 11: 20. 16: 9. Matt. 12: 41. In a direct address, ἄνδρες Ἀθηναῖοι, *Athenians*, Acts 17: 22. ἄνδρες Ἐφέσιοι, *Ephesians*, Acts 19: 35. ἄνδρες Ἰσραηλῖται, *Israelites*, Acts 2: 22. 3: 12. 5: 35. 13: 16. 21: 28. ἄνδρες Γαλιλαῖοι, *Galileans*, Acts 1: 11.—Jos. Ant. 3. 8. 1. Xen. An. 1. 8. 1. Ael. V. H. 12. 56. — So ἄνδρες ἀδελφοί, *brethren*, Acts 1: 16. — Xen. An. 1. 6. 6 ἄνδρες φίλοι.

c) trop. ἀνήρ, *a man*, sc. of ripe understanding, opp. to *a child*, 1 Cor. 13: 11. So in Eph. 4: 13 the progress of Christians is likened to the growth of a child into *a perfect man*, i. e. in understanding and true wisdom.—*A man*, i. e. one worthy of the name, Herodot. 2. 120. Xen. Hiero 2. 1. Hom. Il. 5. 529.

2. indef. *a man*, i. e. one of the human race, *a person*. Luke 11: 31 μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, *the men of this generation*, coll. v. 29.—Luke 5: 12, 18. 8: 27. 9: 38. 11: 31. Acts 6: 11. James 1: 8, 20, 23. 3: 2. al. So Sept. and אִישׁ Prov. 16: 27, 28, 29. Ecclus. 6: 3. Neh. 4: 18. — Xen. Oec. 1. 7. Soph. Ajax 77. — Rom. 4: 8 μακάριος ἀνήρ, ᾧ κ. τ. λ. *happy the man, to whom* etc. i. e. *he, ille*. James 1: 12. So Sept. and אִישׁ Ps. 1: 1. 112: 5.—Xen. An. 1. 3. 12.—So ἄνδρες τοῦ τόπου, *inhabitants*, Matt. 14: 35. Luke 11: 32. Sept. and אִישׁ 1 Sam. 5: 7. Al.

Ἀνθίστημι, f. ἀντιστήσω, (ἀντί and ἵστημι,) in N. T. only perf. ἀνθέστηκα, aor. 2 ἀντέστην, and impf. Mid. ἀνθιστάμην, *to stand against*, Mid. *to set one's self against*, Buttm. § 107. II. i. e. *to withstand, to oppose, to resist*, either in words or deeds or both; c. c. dat. or absol. Matt. 5: 39. Luke 21: 15. Acts 6: 10. 13: 8. Rom. 9: 19. 13: 2 bis. Eph. 6: 13. 2 Tim. 3: 8 bis. 4: 15. James 4: 7. 1 Pet. 5: 9. Sept. for עָמַד Ps. 76: 8. הוֹעִיל Job 9: 19. Jer. 49: 18. הִתְגָּרָה Jer. 50: 24. Chald. מְקַדָּא Dan. 4: 32. — Xen. An. 7. 3. 11. Herodian. 2. 10. 11. —Gal. 2: 11 κατὰ πρόσωπον αὐτῷ ἀντέστην, *I withstood him to the face*; so Sept. for הִתְחַזֵּק 2 Chr. 13: 7, 8. comp. Sept. Josh. 1: 5. 23: 9.

Ἀνθομολογέω, ῶ, f. ήσω, (ἀντί and ὁμολογέω q. v.) Mid. ἀνθομολογέομαι, οῦμαι, pp. *to mutually utter the same things*; hence spoken of two parties, *to make an accord*, Polyb. 5. 105. 2. Also, *alternately or mutually to confess or profess*, e. g. τὰς ἁμαρτίας Jos. Ant. 8. 10. 3. Esdr. 8: 91.—In N. T. Mid. *to profess publicly*, i. e. *to praise, to celebrate*, pp. alternately, as in the temple worship; seq. dat. Luke 2: 38 καὶ αὐτὴ ἀνθωμολογεῖτο τῷ κυρίῳ, *and she likewise praised the Lord*, i. e. as Simeon had just before done. So Sept. for הוֹדָה Ps. 79: 13. and ἀνθομολόγησις for הוֹדוֹת Ezra 3: 11.—Ecclus. 20: 2, and ἀνθομολόγησις ib. 17: 27. Diod. Sic. 1. 70 ἀνθομολογοῦν τὰς ἀρετάς τινος.

Ἄνθος, εος, τό, *a flower*, James 1: 10, 11. 1 Pet. 1: 24 bis. Sept. for צִיץ Num. 17: 8. נֵצֶה Job 15: 33. פֶּרַח Is. 5: 24. — Aelian. V. H. 9. 8. Xen. Ven. 5. 5.

Ἀνθρακία, ας, ἡ, (ἄνθραξ,) *a bed* or *mass of live coals*, John 18: 18. 21: 9. — Ecc. 11: 32. 4 Macc. 9: 20. Athen. VIII. p. 361. D.

Ἄνθραξ, ακος, ὁ, *a coal, a live coal*, Rom. 12: 20. So Sept. and גֶּחָלָה Prov. 25: 22, whence the proverb is borrowed. "To heap coals of fire on one's head," here signifies to excite in him feelings of painful regret. In a different sense, 4 Esdr. 16: 53.

Ἀνθρωπάρεσκος, ου, ὁ, ἡ, adj. (ἄνθρωπος and ἀρέσκω,) *desirous to please men*, sc. without regard to God. Eph. 6: 6. Col. 3: 22.—Sept. Ps. 53: 6. Fabr. Cod. Pseud. V. T. I. p. 929. — A word of the later Greek, see Lobeck ad Phryn. p. 621.

Ἀνθρώπινος, ίνη, ινον, (ἄνθρωπος,) *human, pertaining to man*, e. g.

a) in nature or kind, James 3: 7 φύσις ἀνθρωπίνη, *human nature*, i. e. *man*. 1 Cor. 2: 4, 13 σοφία ἀνθρωπίνη, *human wisdom*. Sept. for אֱנוֹשׁ Job 10: 5. אָדָם Num. 19: 16. — Wisd. 12: 5. Jos. Ant. 2. 15. 5. Xen. Mem. 1. 1. 12.

b) in respect to origin or adaptation.

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1 Cor. 4: 3 ἀνθρωπίνη ἡμέρα, *human day of trial*, i. e. a court-day. 1 Pet. 2: 13 κτίσις. 1 Cor. 10: 13 πειρασμὸς ἀνθρώπινος, i. e. *common to men*, not peculiar. Rom. 6: 19 ἀνθρώπινον λέγω, *I speak in the manner of men*, (Buttm. § 115. 4,) i. e. in a manner adapted to human weakness etc.—Jos. Ant. 7. 7. 1 ἀνθρώπινόν ἐστι τὸ συμβεβηκός.

Ἀνθρωποκτόνος, ου, ὁ, ἡ, adj. (ἄνθρωπος and κτείνω,) in N. T. as subst. *a homicide, a murderer*; spoken of Satan, as the author of sin and death, John 8: 44; see Wisd. 2: 23, 24, coll. Ecclus. 25: 24. Rom. 5: 12. — Constit. Apost. 8. 5 ὁ ἀνθρωποκτόνος ὄφις, i. e. Satan.—Hence *a murderer*, sc. in heart, in purpose, 1 John 3: 15 bis.

Ἄνθρωπος, ου, ὁ, ἡ, subst. (belongs prob. to the family ἀνά, ἄνω, ἄνθος, ἀνθέω, without composition.)

1. *a man, homo*, i. e. an individual of the human race, *a man* or *woman*, *a person*. Sept. everywhere for אָדָם, אִישׁ, also אֱנוֹשׁ.

a) genr. and univers. Matt. 4: 19. 12: 12. Mark 7: 21. Luke 2: 52. 5: 10. John 1: 4. 1 Cor. 4: 9. al. saep. — Herodian. 2. 5. 11. Xen. Mem. 1. 1. 7. — In a direct address, ὦ ἄνθρωπε, but rather implying an inferior or common person, etc. comp. in Ἀνήρ 1. a. Luke 5: 20. 12: 14. 22: 58, 60. Rom. 2: 1, 3. 9: 20. James 2: 20. So Sept. and אָדָם Is. 2: 9. 5: 15. See Gesen. Lex. art. אָדָם. — Xen. Cyr. 2. 2. 7. — So οἱ ἄνθρωποι, *men*, i. e. *the living*, Rev. 9: 10, 15, 18, 20. (Jos. Ant. 9. 2. 2.) or *those with whom we live, people*, Matt. 5: 13, 16, 19. 6: 1. 8: 27. 13: 25. Mark 8: 24, 27. al. or *men of this world, this generation, wicked men*, Matt. 10: 17. 17: 22. Luke 6: 22, 26. al. — Also οἱ ἄνθρωποι, *other men, others*, simply, Matt. 6: 5, 14, 15, 16. 7: 12. 19: 12. 23: 4 sq. Luke 6: 31. 11: 46. al. So Sept. and אָדָם Judg. 16: 7. 18: 28.

b) spoken in reference to his human nature, *a man*, i. e. *a human being, a mortal*.

(α) pp. Phil. 2: 7. James 5: 17 Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν. 1 Tim. 2: 5 ἄνθρωπος Χριστός. Rev. 4: 7. 9: 7. et passim. Here is included the idea of human infirmity and imperfection, especially when spoken in opp. to God and divine things; 1 Cor. 1: 25. 3: 21. Gal. 1: 11, 12, κατὰ ἄνθρωπον — παρὰ ἀνθρώπου, i. e. of human origin.—Xen. Mem. 4. 4. 21. — So λέγειν vel λαλεῖν κατὰ ἄνθρωπον, *to speak after the manner of men*, i. e. in accordance with human views etc. *to illustrate by human examples or institutions, to use a popular mode of speaking*, etc. Rom. 3: 5. 1 Cor. 9: 8. Gal. 3: 15. — 1 Cor. 15: 32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα, *if according to man's will*, etc. i. e. οὐ κατὰ θεόν, coll. 2 Cor. 7: 9, 11. 11: 17.—For the phrase υἱὸς τοῦ ἀνθρώπου, see no. 4 below. — The gen. ἀνθρώπου stands also instead of the adj. ἀνθρώπινος, as 2 Pet. 2: 16 ἐν ἀνθρώπου φωνῇ, *with a human voice*. Rev. 13: 18 ἀριθμὸς ἀνθρώπου, *a man's number*, i. e. an ordinary number. 21: 17 μέτρον ἀνθρώπου, *human measure*, i. e. common. So Sept. and אָדָם Is. 8: 1.

(β) metaph. spoken of *the internal man*, ὁ ἔσω ἄνθρωπος, i. e. *the mind, the soul, the rational man*, Rom. 7: 22. Eph. 3: 16. called 1 Pet. 3: 4 ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, *the hidden man of the heart*, to which is opposed ὁ ἔξω ἄνθρωπος, *the external visible man*, 2 Cor. 4: 16. — Philo de Gigant. p. 288 ὁ πρὸς τὴν ἀλήθειαν ἄνθρωπος. — So ὁ παλαιὸς καὶ ὁ καινὸς ἄνθρωπος, i. e. *the old man*, or the former unrenewed disposition of heart, and *the new man*, or the disposition which is created and cherished by the religion of Jesus, Rom. 6: 6. Eph. 2: 15. 4: 22, 24. Col. 3: 9.—Act. Thom. § 55.

c) spoken with reference to the character and condition of a person, and applied in various senses according to the context, viz.

(α) *a man, vir*, i. e. a male person of ripe age, Matt. 8: 9. 11: 8. 25: 24. Mark 3: 3. Luke 19: 21. John 1: 6. 3: 1. Acts 4: 13. al. saep. — Ἄνθρωπος τοῦ θεοῦ, *man of God*, i. e. minister or messenger of God, one devoted to his service, 1 Tim. 6: 11. 2 Tim. 3: 17. 2 Pet. 1: 21. So Sept. for אִישׁ אֱלֹהִים 1 K. 13: 1. 2 K. 1: 9—13. 4: 7, 9, 16, 21 sq. —Esdr. 5: 49. Philo de Gigant. p. 292. Id. de Nom. mut. p. 1048.— Ἄνθρωπος

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τῆς ἁμαρτίας, 2 Thess. 2: 3, see in Ἁμαρτία 2. a.

(β) *a husband*, in opp. to a wife, Matt. 19: 3, 10 ἡ αἰτία τοῦ ἀνθρώπου μετὰ γυναικός. 1 Cor. 7: 1. So Sept. for אִישׁ Deut. 22: 30.—Esdr. 9: 40 ἀπὸ ἀνθρώπου ἕως γυναικός, coll. Neh. 8: 2 where Sept. ἀπὸ ἀνδρός for מֵאִישׁ. Test. XII Patr. in Fabr. Pseudep. V. T. I. p. 529, γυναῖκες ἡττῶνται ὑπὲρ τῶν ἀνθρώπων.

(γ) *a son*, as opp. to a father, Matt. 10: 35, or *a male child* generally, John 7: 23. 16: 21. — Ecclus. 3: 11. Herodian. 1. 5. 14.

(δ) *a master*, as opp. to servants etc. Matt. 10: 36.

(ε) *a servant*, Luke 12: 36, coll. v. 37. So prob. ψυχαὶ ἀνθρώπων, *female slaves*, Rev. 18: 13. So Sept. and נֶפֶשׁ אָדָם Ez. 27: 13. See in Ψυχή. — 1 Macc. 2: 38. Xen. Vect. 4. 14. So ἡ ἄνθρωπος, *a female*, Herodot. 1. 60. Philo de Abr. p. 384. coll. Viger. p. 77, 78.

(ζ) οἱ ἄνθρωποι ἐν τῇ πόλει, i. e. *citizens, inhabitants*. John 4: 28.—Xen.Cyr. 1. 1. 2, 3.

2. indef. ἄνθρωπος, i. q. τὶς, *any man, a certain man*, i. e. *one, some one, any one*.

a) genr. τὶς ἄνθρωπος, *a certain man*, Luke 10: 30. 12: 16. 14: 2. John 5: 5. —Without τὶς, Matt. 9: 9 εἶδεν ἄνθρωπον καθήμενον. 12: 10. 13: 31. 16: 26. 21: 28. Mark 4: 26. 5: 2. 10: 7. 12: 1. Luke 6: 48, 49. John 3: 4, 27. al. saep. So Sept. for אָדָם Lev. 13: 2, 8. — Xen. Cyr. 6. 3. 9. — Εἷς ἄνθρωπος for εἴς τις, John 11: 50. 18: 4. — So in a general proposition, *a man*, i. e. *any one* out of a number. Rom. 3: 28 πίστει δικαιοῦσθαι ἄνθρωπον, *a man is justified by faith*, i. e. any one who has faith. 1 Cor. 11: 28.— With a negative, *no man, no one*, Matt. 19: 6. John 5: 7. 7: 46. 2 Cor. 12: 4. So Sept. for לֹא אָדָם Ex. 33: 20.

b) joined with an adject. or noun it forms a periphrase for a subst. comp. Ἀνήρ 1.b. Matt. 11: 19 ἄνθρωπος φάγος καὶ οἰνοπότης, *a glutton and winebibber*. 13: 24, 45 ἄνθρ. ἔμπορος, *a merchant*. 13: 52 ἄνθρ. οἰκοδεσπότης, *a householder*. 18: 23. 21: 33. Luke 2: 15. Tit. 3: 10. al.—So with gentile adjectives, as ἄνθρ. Κυρηναῖος, *a Cyrenian*, Matt. 27: 32. ἄνθρ. Ῥωμαῖος, *a Roman*, Acts 16: 37. ἄνθρ. Ἰουδαῖος, *a Jew*, Acts 21: 39. — So Sept. and אִישׁ Gen. 9: 5, 20. Ex. 2: 11. — Hom. Il. 16. 263. Od. 13. 123. Xen. Anab. 6. 4. 23.

c.) by impl. ὁ ἄνθρωπος, with the article, *every man, every person, whoever*. Matt. 4: 4 ἐπ' ἄρτῳ ζήσεται ὁ ἄνθρωπος, coll. Deut. 8: 3 where Sept. for אָדָם, as also Gen. 8: 21. Lev. 5: 4. — Matt. 12: 35. 15: 11, 18. Mark 7: 15, 18, 20. Luke 4: 4. 6: 45. Rom. 7: 1. 10: 5. 14: 20. al.

3. ὁ ἄνθρωπος, with the article, i. q. αὐτός or ἐκεῖνος, *this, that, he*, etc. Matt. 12: 13, 45. 26: 72 οὐκ οἶδα τὸν ἄνθρωπον, i. e. τὸν ἄνθρωπον τοῦτον ὃν λέγετε as in Mark 14: 71. — Mark 3: 3, 5. 14: 21. Luke 6: 10 εἶπεν τῷ ἀνθρώπῳ, where later editions read αὐτῷ. Luke 23: 4, 6. John 4: 50. 19: 5. So Sept. and אִישׁ Gen. 24: 29, 30, 32.—Xen. An. 2. 4. 16. — Sometimes ἐκεῖνος is added; as Matt. 26: 24 ὁ ἄνθρ. ἐκεῖνος. Mark 14: 21. James 1: 7.

4. υἱὸς τοῦ ἀνθρώπου, *son of man*, from the Heb.

a) i. q. ἄνθρωπος, *a man*; and so *sons of men* are i. q. *men*. Mark 3: 28 πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων coll. Matt. 12: 31, where it is τοῖς ἀνθρώποις. Heb. 2: 6 in the first clause τί ἐστιν ἄνθρωπος, in the second ἢ υἱὸς ἀνθρώπου. Rev. 1: 13 ὅμοιον υἱῷ ἀνθρώπου. So בֶּן־אָדָם and Sept. υἱὸς τοῦ ἀνθρώπου Ps. 8: 4.

b) as a proper name for *the Messiah*, with the art. ὁ υἱὸς τοῦ ἀνθρώπου, drawn from Dan. 7: 13, where Sept. for Chald. בַּר אֱנָשׁ. It is used by Jesus of himself; but is applied to him by no other person, except once by Stephen, Acts 7: 56. It would seem to refer not so much to his human nature, as to the fact of his being the Messiah who is described as coming from heaven ὡς υἱὸς τοῦ ἀνθρώπου, *in a human form*, Dan. 7: 13. 10: 16. Rev. 1: 13. 14: 14. Comp. John 3: 13. 6: 62, coll. v. 58.— John 12: 34, where ὁ υἱὸς τ. ἀνθ. and ὁ Χριστός are interchanged. So in Luke 22: 69, 70 ὁ υἱὸς τοῦ ἀνθ. and ὁ υἱὸς τοῦ θεοῦ. Matt. 16: 13, 16, 20, ὁ υἱὸς τοῦ θεοῦ, ὁ υἱὸς τοῦ ἀνθρώπου, and ὁ Χριστός. By using this name of himself before his judges, Jesus openly professed himself to be the Messiah,

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and was so understood by all present, Matt. 26: 64. Mark 14: 62. Luke 22: 69, 70.—John 1: 52. 5: 27. Not found in the epistles. Al.

Ἀνθυπατεύω, f. εύσω, (ἀνθύπατος,) *to be proconsul*, Acts 18: 12.—Herodian. 7. 5. 2.

Ἀνθύπατος, ου, ὁ, (ἀντί and ὕπατος consul,) *a proconsul*, Acts 13: 6, 8, 12. 19: 38. — Polyb. 21. 8. 11. Plut. Gall. c. 3.—For the rank and authority of proconsuls, see under Ἡγεμών. Cyprus was originally a *pretorian* province, στρατηγική, and not proconsular; but was left by Augustus under the senate, and hence was governed by a proconsul; Dio Cass. 54. p. 523. ed. Leuncl. See Adam's Rom. Ant. p. 158, 165. Kuinoel on Acts 13: 7.

Ἀνίημι, f. ἀνήσω, aor. 2 ἀνῆν, aor. 1 pass. ἀνέθην, (ἀνά and ἵημι,) *to send up or forth*, Od. 4. 568. In N. T. *to let up, to let go*, trans. i. e.

a) *to relax, to loosen*, e. g. τὰς ζευκτηρίας, Acts 27: 40. τὰ δεσμά Acts 16: 26. —Wisd. 16: 24 opp. to ἐπιτείνειν. Xen. Mem. 3. 10. 7 opp. to ἐντείνειν. Eunap. Max. p. 106.

b) *to omit, cease from*, as τὴν ἀπειλήν Eph. 6: 9.—Jos. Ant. 6. 11. 8 οὐκ ἀνήσω πρὶν ἤ. — In the sense of *to leave, neglect, not care for*, Heb. 13: 5 οὐ μή σε ἀνῶ. So Sept. for רָפָה Deut. 31: 6. דָּשִׁית Is. 5: 6. חָדַל 1 Sam. 9: 5.—Eccluss. 30: 8. Xen. Cyr. 7. 5. 75.

Ἀνίλεως, ω, ὁ, ἡ, adj. (α pr. and ἵλεως or ἵλαος,) *uncompassionate, stern*, James 2: 13.

Ἄνιπτος, ου, ὁ, ἡ, adj. (α pr. and νίπτω,) *unwashed*, Matt. 15: 20. Mark 7: 2, 5.—Hom. Il. 6. 266.

Ἀνίστημι, f. ἀναστήσω, (ἀνά and ἵστημι,) aor. 1 ἀνέστησα, aor. 2 ἀνέστην and imper. ἀνάστηθι, by apoc. ἀνάστα Acts 12: 7. Eph. 5: 14; see Buttm. § 107. n. I, 14. This verb is divided between the trans. and intrans. significations; comp. Ἵστημι and Buttm. § 107. II. — Sept. usually for קוּם Kal and Hiph.

I. *Transitive*, in the present, imperf. fut. and aor. 1, of the Active, *to cause to rise up, to raise up, cause to stand*, viz.

a) pp. spoken of those lying down, Acts 9: 41. So Sept. ἀν. στήλην for הֲקִים Lev. 26: 1. σκηνήν Num. 7: 1.—Jos. Ant. 5. 4. 2. ib. 7. 8. 5. Polyb. 13. 7. 8. — Spoken of the dead, *to raise up, recal to life*, John 6: 39, 40, 44, 54. Acts 2: 32. 13: 33. So ἐκ νεκρῶν Acts 13: 34. 17: 31. — Hom. Il. 24. 551, 756. Xen. Ven. 1. 6.

b) metaph. *to raise up*, i. e. *to cause to exist, cause to appear*, e. g. σπέρμα τινί Matt. 22: 24, coll. Gen. 38: 8 where Sept. for הֲקִים. — τὸν Χριστόν Acts 2: 30. προφήτην, Acts 3: 22, 26. 7: 37. So Sept. and הֲקִים Deut. 18: 18. — Pass. ἱερεὺς ἀν. Heb. 7: 11, 15.

II. *Intransitive*, in the perf. pluperf. and aor. 2 Act. and in the Mid. *to rise up, to arise*, viz.

a) pp. spoken of those who are sitting or lying down, Matt. 26: 62. Mark 5: 42. 9: 27. 14: 60. Luke 4: 16. 5: 25. 6: 8. 22: 45 ἀναστὰς ἀπὸ τῆς προσευχῆς, *rising up from prayer*, i. e. from a kneeling or recumbent posture. 17: 19. al. — Xen. Anab. 4. 4. 11. Lucian D. M. 27. 7. Hom. Il. 1. 533. — Spoken of rising from bed or from sleep, Luke 11: 7, 8. 22: 46.—Xen. Mem. 2. 1. 3.—So ἀναστῆναι ἐκ νεκρῶν, *to rise from the dead, return to life*, Matt. 17: 9. Mark 9: 9, 10. Luke 16: 31. John 20: 9. Acts 17: 3. al. So without ἐκ νεκρῶν, Matt. 20: 19. Mark 8: 31. 9: 31. 10: 34. Luke 9: 8, 19. 18: 33. 1 Thess. 4: 14, 16. al. —2 Macc. 7: 9 coll. v. 14. 12: 44. Hom. Il. 21. 56. Herodot. 3. 66, 67. — Trop. Eph. 5: 14 ἀνάστα ἐκ τῶν νεκρῶν, i. e. *arise from the death of sin*, put on the new man in Christ. Comp. Clem. Alex. Protr. 8, ἀνιστῶσιν ἀγχόμενον ὑπὸ κακίας τὸν ἄνθρωπον.

b) metaph. *to arise*, i. e. *to come into existence, to be*, Acts 7: 18 ἄνεστη βασιλεὺς ἕτερος. 20: 30. So Sept. for קוּם Ex. 1: 8. עָמַד Dan. 8: 22. 11: 2.

c) in the sense of *to stand forth, to come forward, to appear*, Matt. 12: 41. Mark 14: 57. Luke 10: 25. 11: 32. Acts 5: 36, 37. 6: 9. al. So Sept. for עָמַד 2 Chr. 20: 5.—So ἀναστῆναι ἐπί τινα, *to rise up against* any one, *to assault*, Mark 3: 26. So Sept. for קוּם אֶל Gen. 4: 8. עָמַד עַל 2 Chr. 20: 24. 24: 13.

d) by a species of oriental pleonasm

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it is often prefixed, espec. in the participle, to verbs of going, of undertaking or doing any thing, etc. like the Heb. קוּם, see Gesen. Lex. קוּם no. 1. Winer § 67. 2. p. 489.—Matt. 9: 9 ἀναστὰς ἠκολούθησεν, *he arose and followed.* Mark 1: 35 ἀναστὰς ἐξῆλθε. 2: 14. 7: 24. 10: 1, 50. Luke 1: 39. 5: 28. 15: 18, 20. Acts 8: 26, 27. 9: 6, 11. al. saep. So Sept. and קוּם Gen. 22: 3. Job 1: 20. 1 Sam. 24: 5. 2 Sam. 13: 31.—So also Rom. 15: 12 ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, coll. Is. 11: 10 where Sept. for עָמַד. 1 Cor. 10: 7 ἀνέστησαν παίζειν, coll. Ex. 32: 6 where Sept. for קוּם. Al.

Ἄννα, ης, ἡ, *Anna*, a prophetess mentioned Luke 2: 36.

Ἄννας, α, ὁ, (for the gen. see Buttm. § 34. IV. 4,) *Annas*, a high priest of the Jews, called by Josephus *Ananus*. He was appointed by Quirinus (Cyrenius) proconsul of Syria about A. D. 8; but was deposed 11 years after by Valerius Gratus procurator of Judea. After several changes the office was at length given to Joseph or Caiaphas, the son-in-law of Annas, A. D. 26. As Caiaphas continued high priest until A. D. 35, Annas appears to have acted as his vicar (סָגָן), or at least to have had great influence with him. Luke 3: 2. John 18: 13, 24. Acts 4: 6.—See Jos. Ant. 18. 2. 1, 2. Kuinoel on Luke 3: 2. Calmet's Dict. See in Ἀρχιερεύς a.

Ἀνόητος, ου, ὁ, ἡ, adj. (α pr. and νοέω,) pass. *unthought of, unintelligible*, Hom. Hymn. Merc. 80. In N. T. act. *unintelligent, unwise, foolish*, spoken of those who are slow to understand and receive moral and religious truth. Luke 24: 25. Rom. 1: 14 σοφοῖς τε καὶ ἀνοήτοις. Gal. 3: 1, 3. Tit. 3: 3. — Spoken of lusts, *imprudent, brutal*, 1 Tim. 6: 9. Sept. for אִוִּיל Prov. 17: 28. אֱוִלֶת Prov. 15: 21. כְּסִיל Prov. 19: 1. כֶּסֶל Jer. 10: 8. Sept. κτήνεσιν ἀνοήτοις for בְּהֵמוֹת Ps. 49: 13. — Sept. Deut. 32: 31. Ael. V. H. 2. 8. Xen. Mem. 2. 1. 31.

Ἄνοια, ας, ἡ, (ἄνους fr. α pr. and νοῦς,) *want of understanding, folly*, Sept. for אֱוִלֶת Prov. 22: 15. Wisd. 15: 18. Aelian. V. H. 9. 14.—In N. T. from the Heb. *madness, wickedness*, i. e. spoken of rage, malignity, Luke 6: 11. or of foolish temerity, 2 Tim. 3: 9.—2 Macc. 14: 5. 15: 33. Jos. Ant. 8. 13. 1 ἄνοια καὶ πονηρία.

Ἀνοίγω, f. ἀνοίξω, (ἀνά and οἴγω,) with irreg. forms, viz. aor. 1 ἀνέῳξα and later ἤνοιξα Matt. 2: 11. John 9: 17, 21. Pausan. 4. 26. 6. — Perf. 2 ἀνέῳγα intrans. Perf. Pass. ἀνέῳγμαι and with triple augm. ἠνέῳγμαι Rev. 4: 1. 10: 8. — Aor. 1 Pass. ἀνεῴχθην, later ἠνοίχθην, and with triple augm. ἠνεῴχθην Rev. 20: 12.—Aor. 2 Pass. late ἠνοίγην Rev. 11: 19. 15: 5.—Fut. 2 Pass. ἀνοιγήσομαι.—For all these forms see Buttm. § 114. p. 293. § 84. n. 8. § 86. n. 2, 6. Winer § 12. 6. *b*. — In N. T. *to open*, trans. and in later usage Perf. 2 ἀνέῳγα intrans. *to be open, to stand open*, Buttm. § 113. n. 3. Matth. § 494. p. 927. Lobeck ad Phryn. p. 157. Herodian. 4. 2. 14. Ael. H. A. 1. 45.

a) spoken of what is closed by a cover, door, etc. Matt. 2: 11 θησαυρούς, *treasures*, i. e. boxes, caskets, etc. So Sept. and פֶּתַח Jer. 50: 26. — Eurip. Ion. 923.—Matt. 27: 52 τὰ μνημεῖα, *sepulchres*, which were closed by large stones, coll. Matt. 27: 60, 66. 28: 2. Mark 16: 3, 4. So Sept. and פֶּתַח Ez. 37: 12, 13.—Trop. the throat of wicked men is called τάφος ἀνεῳγμένος, *an open sepulchre*, Rom. 3: 13, as voiding forth noisome slanders against God and the righteous; coll. Ps. 5: 10 where Sept. for קֶבֶר פָּתוּחַ.—Most freq. with θύρα, *a door* or *gate*, as Acts 5: 23. 12: 10, 14, 16. 16: 26, 27. Rev. 4: 1. — Herodian. 4. 2. 14. Xen. An. 5. 5. 20. — So in order that one may enter, Matt. 25: 11. Luke 12: 36. 13: 25. John 10: 3. or go out, Acts 5: 19. or view the interior, as ναός, Rev. 11: 19. 15: 5. So τὸ φρέαρ τῆς ἀβύσσου, *the pit of the abyss*, Rev. 9: 2, since in the East pits or wells are closed with large stones, cf. Gen. 29: 2. In like manner θύρα is implied before ἀνοιγήσεται, Matt. 7: 7, 8. Luke 11: 9, 10, i. e. *the door shall be opened to receive thee as a guest.* — Hence, metaph. *to open the door* sc. of the heart, i. e. receive willingly, Rev. 3: 20. *to open the*

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door sc. of faith or of the kingdom of heaven etc. i. e. to afford an opportunity of embracing the gospel of Christ, Acts 14: 27. Rev. 3: 7 bis, 8. *to open the door* sc. for the gospel, for a teacher, etc. i. e. to give opportunity to publish the gospel and gain converts, 1 Cor. 16: 9. 2 Cor. 2: 12. Col. 4: 3. Sept. and פָּתַח Is. 45: 1.—Metaph. Diod. Sic. 1. 67.

b) spoken of the heavens, ἀνοίγειν τὸν οὐρανόν, τοὺς οὐρανούς, i. e. *to open the heavens*, or *to have the heavens opened* or *divided*, so that celestial things become manifest, Matt. 3: 16. Luke 3: 21. John 1: 52. Acts 7: 56. 10: 11. Rev. 19: 11. So Sept. and קָרַע Is. 64: 1. פָּתַח Ez. 1: 1. Ps. 78: 23.—Ecclus. 43: 14.

c) spoken of a book, i. e. a volume, rolled up and sealed, Rev. 5: 2, 3, 4, 5. 10: 2, 8. 20: 12 bis. Spoken of the *seals* of a book, τὰς σφραγῖδας Rev. 5: 9. 6: 1, 3, 5, 7, 9, 12. 8: 1. — Xen. de Rep. Lac. 6. 4 ἀνοίξαντας τὰ σήμαντρα.

d) spoken of the mouth, τὸ στόμα, *to open the mouth*, e. g. of a fish, Matt. 17: 27. So Sept. and פִּצָּה Ps. 22: 14. — In order to speak, i. e. *to hold forth, to speak at length, to discourse*, Matt. 5: 2. 13: 35. Acts 8: 35. 10: 34. 18: 14. Rev. 13: 6. So Sept. and פָּתַח פִּי Dan. 10: 16. פִּצָּה Judg. 11: 35, 36. — Ecclus. 15: 5. 39: 6. Lucian. Philops. § 33. — In the sense of *to pour out one's mind, to open one's heart*, i. e. to speak fully and frankly, 2 Cor. 6: 11. So *not to open one's mouth*, i. e. *not to utter complaints* etc. Acts 8: 32, coll. Is. 53: 7 where Sept. for לֹא פָתַח פִּי Ps. 38: 14. 39: 10. — Spoken of the dumb, *to have the mouth opened*, i. e. *to recover the power of speech*, Luke 1: 64. So Sept. and פָּתַח אֶת פִּי Num. 22: 28.—Trop. spoken of the earth, *to open her mouth*, i. e. *to open, to form a chasm*, Rev. 12: 16. So Sept. and פִּצָּה of the earth, Num. 16: 30. Deut. 11: 6. פָּתַח Num. 26: 10. Ps. 106: 17.—Demosth. 777. 9.

e) spoken of the eyes, τοὺς ὀφθαλμούς, *to open the eyes*, e. g. either one's own eyes, Acts 9: 8, 40. or those of another, i. e. *to cause to see, to restore sight*, Matt. 9: 30. 20: 33. John 9: 10, 14, 17, 21, 26, 30, 32. 10: 21. 11: 37. So Sept. and פָּקַח Is. 35: 5. 37: 17. 42: 7. — Metaph. *to open the eyes* sc. of the mind, i. e. cause to perceive and understand, Acts 26: 18.

Ἀνοικοδομέω, ῶ, f. ήσω, *to rebuild*, trans. Acts 15: 16 bis. Sept. for בָּנָה Amos 9: 11. — Herodian. 8. 2. 12. Xen. H. G. 4. 4. 49.

Ἄνοιξις, εως, ἡ, (ἀνοίγω,) *the act of opening*, Eph. 6: 19, where ἐν ἀνοίξει τοῦ στόματος corresponds to ἐν παῤῥησίᾳ in the subsequent clause. Comp. in Ἀνοίγω d.—Thuc. 4. 67.

Ἀνομία, ας, ἡ, (ἄνομος,) pp. *lawlessness*, i. e. *violation of law, transgression*. In N. T. spoken chiefly of the divine law. viz.

a) pp. 1 John 3: 4 bis, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. — Xen. Mem. 1. 2. 44.—Hence

b) by impl. and from the Heb. *sin, iniquity, unrighteousness*, Matt. 23: 28. 24: 12. Rom. 4: 7 ὧν ἀφέθησαν αἱ ἀνομίαι, coll. Ps. 32: 1 where Sept. ἀνομία for פֶּשַׁע, parallel with ἁμαρτία.—Rom. 6: 19 τὰ μέλη ὑμῶν δοῦλα τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, i. e. obedient to depraved desires so as to work iniquity. 2 Cor. 6: 14. Tit. 2: 14. Heb. 1: 9 ἐμίσησας ἀνομίαν, coll. Ps. 45: 8 where Sept. for רֶשַׁע. Heb. 8: 12 and 10: 17 τῶν ἁμαρτιῶν καὶ τῶν ἀνομιῶν αὐτῶν, coll. Jer. 31: 34 where Sept. for חַטָּאתָם.—Hence ὁ ἐργαζόμενος or ὁ ποιῶν ἀνομίαν, *a worker of iniquity*, i. e. *wicked, impious*, Matt. 7: 23. 13: 41. So Sept. for פֹּעֲלֵי אָוֶן Job 31: 3. Ps. 5: 6.—Spoken of *defection* from Christianity to idolatry, i. e. *apostasy*, 2 Thess. 2: 7. — Sept. for עָוֹן Ex. 34: 7. Is. 6: 7. רִשְׁעָה Ez. 18: 20. 33: 12. תּוֹעֵבָה Ez. 8: 6. 18: 12. al.—Thuc. 2. 53.

Ἄνομος, ου, ὁ, ἡ, adj. (α pr. and νόμος,) *lawless*, i. e.

a) *without law, not subject to the law*, sc. of Moses. 1 Cor. 9: 21 quater, *to those not subject to the law* (i. e. Gentiles) *I was as one not subject to the law, (though not indeed without this law in the sight of God,) that I might win* etc. Hence put for *gentile, pagan*, Acts 2: 23. —Wisd. 15: 17. 1 Macc. 2: 44. 3: 5.

b) by impl. and from the Heb. *a violator of the divine law, a transgressor, impious, wicked*, 1 Tim. 1: 9. 2 Pet. 2: 8.

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In the sense of *malefactor*, Mark 15: 28. Luke 22: 37. — 2 Thess. 2: 8, *that impious one*, i. q. ἄνθρωπος τῆς ἁμαρτίας in v. 3, referring to the guilt of idolatry etc. — Sept. for פֹּשֵׁעַ Is. 53: 12. רָשָׁע Ez. 18: 24. 33: 8, 12. אִישׁ אָוֶן Is. 55: 7. —Xen. Mem. 4. 4. 13.

Ἀνόμως, adv. (ἄνομος,) *without law*; Rom. 2: 12 bis, *those who have sinned not being subject to the law* sc. of Moses, *will be condemned, not indeed by the* (Mosaic) *law, but by the moral law*; comp. v. 14, 15.

Ἀνορθόω, ῶ, f. ώσω, (ἀνά and ὀρθόω,) *to set upright, to erect*, trans.

a) pp. Aor. 1 Pass. ἀνωρθώθην with mid. signif. *to stand erect*, Luke 13: 13. cf. Buttm. § 136. 2. So Sept. for הִתְעוֹרֵר Ps. 20: 9. נָכוֹן Ez. 16: 7.—In the sense of *to confirm, to strengthen, to establish*, e. g. τὰ γόνατα Heb. 12: 12, quoted from Is. 35: 3 where Heb. חֲזַק and Sept. ἰσχύω.—Sept. for הֵכִין 2 Sam. 7: 13, 16, 26. Jer. 10: 11. 33: 2. זָקַף Ps. 145: 14. 146: 8.—Thuc. 6. 68.

b) *to erect again, to rebuild*, Acts 15: 16, quoted from Amos 9: 11 where Heb. בָּנָה and Sept. ἀνοικοδομέω.—Herodot. 8. 141. Xen. H.G. 4. 8. 12.

Ἀνόσιος, ου, ὁ, ἡ, adj. (α pr. and ὅσιος,) *unholy, ungodly*, regardless of duty to God or man, 1 Tim. 1: 9. 2 Tim. 3: 2. — Jos. Ant. 2. 3. 1. Xen. Mem. 1. 1. 11.

Ἀνοχή, ῆς, ἡ, (ἀνέχω, ἀνέχομαι,) *a holding back, delay*, e. g. *a truce*, 1 Macc. 12: 25. Jos. Ant. 6. 5. 1. *opportunity, leisure*, Herodian. 3. 6. 21. In N. T. *self-restraint, forbearance, patience*, Rom. 2: 4. 3: 26. — Hesych. ἀνοχή· μακροθυμία.

Ἀνταγωνίζομαι, f. ίσομαι, (ἀντί and ἀγωνίζομαι,) *to be an antagonist, to contend with, strive against*, c. c. πρός τι, Heb. 12: 4. — Aelian. V. H. 2. 8. Xen. Oec. 10. 12.

Ἀντάλλαγμα, ατος, τό, (ἀντί and ἀλλάσσω,) *that which is exchanged against any thing, compensation, equivalent*, and hence genr. *price*. Matt. 16: 26 and Mark 8: 37, ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ, *the price of his life*, i. e. of deliverance from death; the phrase being borrowed from the redemption of a slave; comp. Elsner I. 83. So Sept. for מְחִיר 1 K. 21: 2. Jer. 15: 3. Job 28: 15. תְּמוּרָה Ruth 4: 7.—Ecclus. 6: 15. 26: 14. Jos. B. J. 1. 18. 3.

Ἀνταναπληρόω, ῶ, f. ώσω, (ἀντί and ἀναπληρόω,) *to fill up instead of, to make good*, trans. Col. 1: 24 ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, *I fill up, make good, what is yet wanting to me of afflictions for Christ*, i. e. *instead* of any deficiency (ἀντὶ ὑστερήματος) I endure *a fullness* (πλήρωμα) of afflictions for Christ. — Dem. 182. 22. Dio Cass. 44. 48. See Tittmann in Bibl. Repos. III. 58.

Ἀνταποδίδωμι, f. δώσω, (ἀντί and ἀποδίδωμι,) *to give back instead of* something received, *to repay, to requite*, c. dat. or absol.

a) spoken of good, *to recompense, to reward*, Luke 14: 14 bis. Rom. 11: 35. 1 Thess. 3: 9. So Sept. and גָּמַל 1 Sam. 24: 18. Is. 63: 7. הֵשִׁיב 2 Sam. 22: 25. שָׁלַם Prov. 25: 23.—Ecclus. 3: 31. 30: 6.

b) spoken of evil, *to requite, to avenge*, etc. Rom. 12: 19. 2 Thess. 1: 6. Heb. 10: 30. So Sept. and גָּמַל 1 Sam. 24: 18. Ps. 103: 10. הֵשִׁיב Gen. 50: 15. 1 Sam. 25: 21. שִׁלֵּם Gen. 44: 4. Judg. 1: 7.—Judith 7: 15. Ecclus. 17: 23.

Ἀνταπόδομα, ατος, τό, (ἀνταποδίδωμι,) *requital, recompense, retribution*, e. g. of good, Luke 14: 12. of evil, Rom. 11: 9. Sept. for גְּמוּל Ps. 28: 4. 137: 8. Joel 3: 4.—Ecclus. 11: 2. 14: 6.

Ἀνταπόδοσις, εως, ἡ, (ἀνταποδίδωμι,) *recompense, reward*, Col. 3: 24. Sept. for גְּמוּל Is. 59: 18. Ps. 94: 2. Jer. 31: 56. — Diod. Sic. X. p.104, 106. ed. Bip.

Ἀνταποκρίνομαι, (ἀντί, ἀποκρίνομαι,) aor. 1 pass. ἀνταπεκρίθην with mid. signif. Buttm. § 136. 2; *to answer again, to reply against*, c. c. dat. and πρός τι, Luke 14: 6 coll. v. 4. Rom. 9: 20. So Sept. and עָנָה Judg. 5: 29. Job 16: 8. 32: 12.

Ἀντεῖπον, aor. 2, (ἀντί, εἶπον,) used as aor. of the verb ἀντιλέγω, Buttm.

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§ 114. p. 279; *to reply, to contradict, to gainsay*, c. dat. Luke 21: 15. absol. Acts 4: 14. Sept. for דָּבַר Gen. 24: 50. הֵשִׁיב Esth. 8: 9. Job 20: 2. עָנָה Job 32: 1. — 1 Macc. 14: 44. Ael. V. H. 3. 26. Xen. H. G. 1. 4. 8.

Ἀντέχω, (ἀντί, ἔχω,) *to hold before*, and intrans. *to resist*, Jos. Ant. 5. 8. 6. Mid. ἀντέχομαι, f. ἀνθέξομαι, *to hold before one's self*, Hom. Od. 22. 74. — In N. T. only Mid. *to hold fast to, cleave to*, i. e. *to be faithfully attached to* any person or thing; c. c. gen. Matt. 6: 24. Luke 16: 13. Tit. 1: 9. Hence, *faithfully to care for*, c. gen. 1 Thess. 5: 14 τῶν ἀσθενῶν.—Sept. for דָּרַשׁ Jer. 8: 2. Zeph. 1: 6. חָזַק Is. 56: 2, 4, 6. Prov. 3: 18. שָׁמַר Prov. 4: 6. תִּקְשֹׁ Jer. 2: 8. — 1 Macc. 15: 34. Pol. 5. 1. 8. Diod. S. 2. 12. Xen. Cyr. 2. 2. 27.

Ἀντί, prep. c. gen. pp. simply local, *over against, in presence of*, as ἀντὶ τινος στῆναι Hom. Il. 21. 481. Hence spoken metaph. either in a hostile sense, *against, contra*, Il. 15. 415. or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital, etc. Buttm. § 147. n. 2. So in N. T.

1. by way of substitution, *in place of, instead of*. Luke 11: 11 ἀντὶ ἰχθύος ὄφιν. James 4: 15 ἀντὶ τοῦ λέγειν ὑμᾶς. 1 Cor. 11: 15. As implying succession, Matt. 2: 22 Ἀρχέλαος βασιλεύει ἀντὶ Ἡρώδου. — 1 Macc. 2: 11. 16: 3. Jos. Ant. 3. 10. 7. Herodot. 3. 59. Xen. An. 1. 1. 4. Mem. 1. 2. 64.—So John 1: 16 ἐλάβομεν χάριν ἀντὶ χάριτος, one favour *in place of, after*, another; grace *upon* grace, i. e. most abundant grace.—Theognid. Sent. 344 ἀντ' ἀνιῶν ἀνίας. Chrysost. de Sacerdot. 6. 13 ἕτεραν ἀνθ' ἑτέρας φροντίδα.

2. by way of exchange, requital, equivalent, etc. *in consideration of, on account of*, spoken

a) of price, *for*, Heb. 12: 16 ἀντὶ βρώσεως μιᾶς. Sept. for חֶלְקָה Num. 18: 21, 31.—Jos. Ant. 4. 6. 5.

b) of persons *for* whom or *for the sake of* whom, *in behalf of*, Matt. 17: 27. 20: 28. Mark 10: 45.—Soph. Oed. Col. 1596.

c) of retribution, *for*. Matt. 5: 38 bis, ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ, etc. Rom. 12: 17 κακὸν ἀντὶ κακοῦ. 1 Thess. 5: 15. 1 Pet. 3: 9 bis.—Xen. Cyr. 5. 5. 29.

d) of the cause, motive, occasion, etc. *on account of, because of*. Heb. 12: 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, *on account of the joy*. Eph. 5: 31 ἀντὶ τούτου, *because of this*, i. e. for this cause. Luke 12: 3 ἀνθ' ὧν, *on account of which things*, i. e. wherefore. Sept. for מִגַּלַּל Jer. 11: 17.—Wisd. 18: 3. Xen. An. 1. 3. 4. — But ἀνθ' ὧν is more commonly a causative particle for ἀντὶ τούτου ὅτι, *on this account that, because that*, or simply *because*. Luke 1: 20 ἀνθ' ὧν οὐκ ἐπίστευσας. 19: 44. Acts 12: 23. 2 Thess. 2: 10. See Buttm. § 150. p. 435. So Sept. for עֵקֶב אֲשֶׁר Gen. 22: 18. 26: 5. 2 Sam. 12: 6. תַּחַת אֲשֶׁר Deut. 28: 62. עַל אֲשֶׁר Jer. 22: 9.—Jos. Ant. 7. 6. 2. Xen. Cyr. 6. 1. 48.

Note. In composition ἀντί denotes 1. *over against*, as ἀντιτάττειν. 2. *contrary to*, as ἀντιλέγειν. 3. reciprocity, as ἀνταποδίδωμι. 4. substitution, as ἀντιβασιλεύς, ἀνθύπατος *proconsul*. 5. similarity or correspondence, as ἀντίθεος, ἀντάξιος. Comp. Buttm. § 147. n. 9.

Ἀντιβάλλω, f. βαλῶ, *to throw in one's turn*, as a weapon, Thuc. 7. 25. In N. T. metaph. of words, *to cast backwards and forwards*, trans. i. e. *to converse*, Luke 24: 17.—2 Macc. 11: 13.

Ἀντιδιατίθημι, (ἀντί and διατίθημι,) *to place or dispose over against*. In N. T. Mid. ἀντιδιατίθεμαι, *to oppose one's self, to be adverse*, 2 Tim. 2: 25.

Ἀντίδικος, ου, ὁ, ἡ, (ἀντί, δίκη,) *an opponent, accuser*, e. g. the plaintiff in a suit at law, Matt. 5: 25 bis. Luke 12: 58.—Xen. Apol. 10. Demost. 226. 4. —Hence genr. any *adversary, enemy*, i. q. ἐχθρός, Luke 18: 3. 1 Pet. 5: 8. In this latter passage there is an allusion to the Jewish notion that Satan is the *accuser, calumniator*, of men before God; comp. Job 1: 6 sq. Rev. 12: 10 sq. coll. Zech. 3: 1.—Sept. for רִיב Jer. 50: 34. 51: 36. מָרִיב 1 Sam. 2: 10. אִישׁ רִיב Is. 41: 11.

Ἀντίθεσις, εως, ἡ, (ἀντιτίθημι,) *antithesis, opposition*. 1 Tim. 6: 20 ἀντιθέσεις τῆς ψευδ. γνώσεως, i. e. opposite

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opinions, contrary positions or doctrines.

Ἀντικαθίστημι, f. στήσω, (ἀντί and καθίστημι,) in the transitive tenses, (Buttm. § 107. II,) *to put in place of another*, Sept. Josh. 5: 7. Polyb. 22. 15. 11. *to oppose*, Sept. Deut. 31: 21. Xen. Cyr. 1. 6. 43.—In N. T. aor. 2 intrans. *to resist, stand firm against*, absol. Heb. 12: 4.—Thuc. 1. 71.

Ἀντικαλέω, ῶ, f. έσω, *to invite in turn*, sc. to a feast, trans. Luke 14: 12. — Xen. Conv. 1. 15.

Ἀντίκειμαι, f. κείσομαι, *to lie opposite*, spoken of a country, Herodian 6. 4. 8. In N. T. *to oppose, be adverse or repugnant to*, seq. dat. Gal. 5: 17. 1 Tim. 1: 10. So ὁ ἀντικείμενος, *an adversary, opposer*, absol. or seq. dat. Luke 13: 17. 21: 15. 1Cor. 16: 9. Phil. 1: 28. 2 Thess. 2: 4. 1 Tim. 5: 14. Sept. for צוּר Ex. 23: 22. רָדַף Job 13: 25. אוֹיֵב Is. 66: 6. שָׂטָן Zech. 3: 1. — Sext. Empir. Hypoth. 2. 14.

Ἀντικρύ, adv. (ἀντί,) *opposite to, over against*, c. gen. Acts 20: 15.—Jos. Ant. 7. 10. 2. Xen. H. G. 6. 2. 22.

Ἀντιλαμβάνω, f. λήψομαι, *to take in turn*, Xen. Cyr. 5. 3. 12. In N. T. Mid. ἀντιλαμβάνομαι, *to take to one's self, to take part in, to interest one's self for*, seq. gen.

a) spoken of things 1 Tim. 6: 2 οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι, i. e. who also are *partakers of, devoted to*, the good cause, etc. Sept. ἀντιλαβόμενος ἀληθείας for סָמַךְ Is. 26: 3. (Others by Hebraism, *firmly attached to*; as Sept. for חָזַק 1 K. 9: 9. 2 Chr. 7: 22.) —1 Macc. 2: 48. Jos. Ant. 5. 4. 3. Philo in Flacc. p. 967. Xen. Cyr. 2. 3. 6.

b) spoken of persons, *to aid, protect, relieve*, Luke 1: 54. Acts 20: 35. So Sept. for Hiph. and Piel of חָזַק Lev. 25: 35. 2 Chr. 28: 15. 29: 34. סָמַךְ Ps. 3: 6. 119: 116. Is. 63: 5. עָזַר 2 Chr. 28: 23. —Diod. Sic. 11. 13. Hesych. ἀντιλαμβάνεται· βοηθεῖ.

Ἀντιλέγω, f. ξω, c. e. dat. or absol. *to speak against*, i. e.

a) *to contradict*, Acts 13: 45 bis. 28: 19, 22. — Ecclus. 4: 25. Xen. Mem. 4. 4. 8.—Followed by μή c. infin. *to deny*, Luke 20: 27. cf. [illegible]

b) *to oppose, to disobey, to contemn or revile*, Luke 2: 34. John 19: 12. Rom. 10: 21. Tit. 1: 9. 2: 9. Sept. for הֵרִיב Hos. 4: 4. נָסוֹג Is. 50: 5. סוֹרֵר Is. 65: 2.— Jos. Ant. 4. 6. 2. Lucian. D. Deor. 8. 3.

Ἀντίληψις, εως, ἡ, (ἀντιλαμβάνω,) *aid, relief*; in N. T. by meton. of abstr. for concrete, *a helper, reliever*, 1 Cor. 12: 28, where it refers to those appointed to take care of the poor and sick, i. e. the διάκονοι, both male and female; comp. Acts c. 6. Rom. 16: 1. See Suicer. Thesaur. s. h. voc. — Sept. for עֶזְרָה Ps. 22: 19. מָעוֹז Ps. 108: 9. זְרוֹעַ Ps. 83: 9.

Ἀντιλογία, ας, ἡ, (ἀντιλέγω,) *contradiction*, i. e.

a) *controversy, question, strife*. Heb. 6: 16. 7: 7. Spoken of a controversy before a judge, Sept. for דָּבָר Ex. 18: 16. רִיב Deut. 25: 1. 2 Sam. 15: 4.—Polyb. 28. 7. 4.

b) *contumely, reproach*, Heb. 12: 3, comp. Matt. 26: 60 sq. 27: 22 sq. 29, 40 sq. 49. et al. — Jude 11, coll. Acts 13: 45. Others *rebellion*.—Sept. for מְדוֹן, *strife*, i. e. *reproach*, Ps. 80: 7. מְרִיבָה Num. 20: 13, where it is i. q. τὸ λοιδορεῖν, coll. v. 3. רִיב Deut. 21: 5.

Ἀντιλοιδορέω, ῶ, f. ήσω, *to revile in turn*, 1Pet. 2: 23.—Lucian. Conv. § 40.

Ἀντίλυτρον, ου, τό, (ἀντί, λύτρον,) *ransom, price of redemption*, 1 Tim. 2: 6 ἀντίλυτρον ὑπὲρ πάντων, comp. Matt. 20: 28 λύτρον ἀντὶ πολλῶν. — Anon. Vers. V. T. for יָקָר (read יָקַר) Ps. 49: 9, where Sept. τὴν τιμὴν τῆς λυτρώσεως.

Ἀντιμετρέω, ῶ, f. ήσω, *to measure out again* or *in turn*, absol. Luke 6: 38. [Matt. 7: 2.] i. e. metaph. put for *to repay, requite*, to render like for like.

Ἀντιμισθία, ας, ἡ, (ἀντί, μισθός,) *retribution, recompense, wages*; spoken of punishment, Rom. 1: 27.—Spoken of reward, 2 Cor. 6: 13 τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς, i. e. *by way of recompense* open ye your hearts towards me *in the same manner* as I have done to you; comp. v. 11.—Theophyl. ad Autol. lib. 1. p. 87.

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Ἀντιόχεια, ας, ἡ, *Antioch*, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the river Orontes, and was the royal residence and metropolis of all Syria. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, and afterwards for Christians, to all of whom invitations and encouragements were held out by Seleucus Nicanor. The distinctive name of *Christians* was here first applied to the followers of Jesus. It was inhabited by great numbers of Jews, Jos. B. J. 7. 3. 3. The modern name is *Antakia*. Acts 11: 19, 20, 22, 26 bis, 27. 13: 1. 14: 26. 15: 22, 23, 30, 35. 18: 22. Gal. 2: 11.

2. *Antioch of Pisidia* was so called, because it was attached to that province, although situated in Phrygia. It was founded by Seleucus Nicanor. Acts 13: 14. 14: 19, 21. 2 Tim. 3: 11. Comp. Strabo 12. Plin. H. N. 5. 27.

Ἀντιοχεύς, έως, ὁ, *a citizen of Antioch*, Acts 6: 5.

Ἀντιπαρέρχομαι, f. ελεύσομαι, *to pass along over against*, i. e. *to pass by*, sc. without stopping, Luke 10: 31, 32. —Wisd. 16: 10.

Ἀντίπας, α, ὁ, *Antipas*, pr. name of a martyr, Rev. 2: 13.

Ἀντιπατρίς, ίδος, ἡ, *Antipatris*, pr. name of a city of Palestine, situated two or three miles from the coast, in a fertile and well watered plain between Cesarea and Jerusalem, on the site of a former city Χαφαρζάβα. It was founded by Herod the great, and called Antipatris in honour of his father Antipater. Acts 23: 31. See Jos. Ant. 13. 15. 1. ib. 16. 5. 2. B. J. 1. 21. 9.

Ἀντιπέραν, adv. (ἀντί, πέραν,) *over against, on the opposite shore*, etc. Luke 8: 26. Some Mss. read ἀντιπέρα. —Jos. Ant. 2. 16. 3. Xen. H. G. 6. 2. 9.

Ἀντιπίπτω, f. πεσοῦμαι, pp. *to fall against or upon*, sc. in a hostile manner, Herodian. 6. 3. 13. In N. T. metaph. *to oppose, resist, strive against*, c. dat. Acts 7: 51. Sept. infin. for מְרִיבָה Num. 27: 14.—Polyb. 25. 9. 5.

Ἀντιστρατεύομαι, Mid. dep. (ἀντί, στρατεύω,) pp. *to lead out an army against*, Xen. Cyr. 8. 8. 26. In N. T. metaph. *to war against, to oppose*, c. dat. Rom. 7: 23. — Aristænet. II. Ep. 1 ἔρως ἀντιστρατεύειν τοῖς ὑπερηφανοῦσι φιλεῖ.

Ἀντιτάσσω, f. ξω, *to draw up an army against, to arrange in battle array*, Xen. Anab. 4. 8. 5. In N. T. Mid. ἀντιτάσσομαι, metaph. *to set one's self against, to oppose, to resist*, c. dat. or absol. Acts 18: 6. Rom. 13: 2. James 4: 6. 5: 6. 1 Pet. 5: 5. So Sept. for יָלִיץ Prov. 3: 34.

Ἀντίτυπος, ου, ὁ, ἡ, adj. (ἀντί, τύπος q. v.) *resisting a blow or impression*, i. e. *hard, solid*, Julian. Ep. 54. p. 441. Porphyr. p. 253. See Elsner Obs. Sac. II. p. 407. In N. T. ἀντί in compos. here implies resemblance, correspondence; hence, *formed after a type or model, like, corresponding*; and neut. ἀντίτυπον, as subst. *antitype, that which corresponds to a type*, Heb. 9: 24. 1 Pet. 3: 21.—Hesych. ἀντίτυπος· ἴσος, ὅμοιος. Gregor. Naz. Orat. 11. Gregor. Damasc. Orth. Fid. 4. 14. Constitut. Apost. 5: 13 τὰ ἀντίτυπα μυστήρια τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ, spoken of the bread and wine, the symbols of the body and blood of Christ.

Ἀντίχριστος, ου, ὁ, *antichrist*, lit. *an opposer of Christ*, found only in John's epistles, and there defined to be, collectively, *all who deny that Jesus is the Messiah, and that the Messiah is come in the flesh*, 1 John 2: 18 bis, 22. 4: 3. 2 John 7. What class of persons the apostle had in view is unknown; probably Jewish adversaries. See Suicer's Thesaur. s. voc.

Ἀντλέω, ῶ, f. ήσω, (ἄντλος a hold, sink,) *to draw out* sc. water, wine, etc. trans. or absol. John 2: 8, 9. 4: 7, 15. Sept. for שָׁאַב Gen. 24: 13, 20. דָּלָה Ex. 2: 16, 19.—Xen. Oec. 7. 40.

Ἄντλημα, ατος, τό, *what is drawn*, Dioscor. 4. 64. In N. T. *a bucket*, i. e.

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any vessel for drawing water, John 4: 11. Heb. דְּלִי.

Ἀντοφθαλμέω, ῶ, f. ήσω, (ἀντί, ὀφθαλμός,), *to look at directly* or *in the face*; Barnab. Ep. c. 5 εἰς ἀκτῖνας τοῦ ἡλίου ἀντοφθαλμῆσαι. Chrysost. in Jes. 6: 2.—In N. T. trop. spoken of a ship, *to look the wind in the face*, i. e. *to bear up against, to resist, to withstand*, c. dat. Acts 27: 15. — Wisd. 12: 14. Polyb. 2. 24. 1.

Ἄνυδρος, ου, ὁ, ἡ, adj. (α pr. and ὕδωρ,) *waterless, dry*, as ἄνυδροι τόποι, *dry places*, i. e. barren, sandy, desert, Matt. 12: 43. Luke 11: 24. The Jews supposed that the abode of evil spirits was in deserts; see Tob. 8: 3. Baruch 4: 35. and comp. Rev. 18: 2. Sept. for יְשִׁימוֹן Is. 43: 19, 20. מִדְבָּר Is. 41: 19. צִיָּה Hos. 2: 3. נְבֻאָה Is. 44: 3. — 2 Macc. 1: 19. Polyb. 5. 80. 2. — Trop. spoken of boastful deceivers and seducers, who are called πηγαὶ ἄνυδροι 2 Pet. 2: 17, and νεφέλαι ἄνυδροι Jude 12, i. e. fountains or clouds that promise much water, but deceive those who rely on them.

Ἀνυπόκριτος, ου, ὁ, ἡ, adj. (α pr. and ὑποκρίνομαι,) *unfeigned, real, true, sincere*, Rom. 12: 9. 2 Cor. 6: 6. 1 Tim. 1: 5. 2 Tim. 1: 5. James 3: 17. 1 Pet. 1: 22.—Wisd. 5: 18. 18: 16.

Ἀνυπότακτος, ου, ὁ, ἡ, adj. (α pr. and ὑποτάσσω,) *unsubjected*, i. e. spoken of things, Pass. *not made subject*, Heb. 2: 8. Spoken of persons, Act. *insubordinate, lawless, refractory*. 1 Tim. 1: 9. Tit. 1: 6, 10. Symmach. for אִישׁ בְּלִיַּעַל 1 Sam. 2: 12.

Ἄνω, adv. *up, above*, denoting

a) place where, ἐν τῷ οὐρανῷ ἄνω Acts 2: 19. Rev. 5: 3 in later edit. — Hence ὁ, ἡ, τὸ ἄνω, as an adj. (Buttm. § 125. 6,) *what is above, upper*, referred to heaven, and therefore *heavenly, celestial*. So τὰ ἄνω, *heaven*, John 8: 23, comp. 3: 13, 31. 6: 38. 17: 5. But τὰ ἄνω, *things above, heavenly* or *divine things*, Col. 3: 1, 2. — Act. Thom. § 36. — Gal. 4: 26 ἡ ἄνω Ἱερουσαλήμ, *the celestial Jerusalem*. Phil. 3: 14 ἡ ἄνω κλῆσις, *the heavenly calling*, i. q. ἐπουράνιος in Heb. 3: 1. — Sept. for הַמַּעַל Deut. 4: 39. Josh. 12: 11. Ex. 20: 4. עֶלְיוֹן Is. 7: 3. — Diod. Sic. 4. 55. Xen. An. 7. 4. 11.

b) motion to a higher place, *upwards, sursum*, John 11: 41. Heb. 12: 15. Sept. for לְמַעְלָה Is. 8: 21. 37: 21. Ecc. 3. 21. 1 Chr. 22: 5. — Xen. An. 4. 8. 28. — John 2: 7 ἕως ἄνω, *to the very top or brim*. Sept. for עַד לְמַעְלָה 2 Chr. 26: 8.

Ἀνώγεον, ου, τό, i. q. Ἀνάγαιον q. v.

Ἄνωθεν, adv. (ἄνω.)

1. of place, *from above, from a higher place*, Matt. 27: 51. Mark 15: 38. John 19: 23.—Jos. Ant. 3. 7. 3. Herodian. 8. 4. 20. Thuc. 3. 21.—Hence spoken of whatever is οὐρανόθεν or ἐκ τοῦ οὐρανοῦ, *from heaven*, and since God dwells in heaven, it signifies, *from God, in a divine manner*, John 3: 31. (3: 3, 7.) 19: 11. James 1: 17. So James 3: 17 ἡ ἄνωθεν σοφία, *heavenly or divine wisdom*, (Buttm. § 125. 6,) i. q. ἡ σοφία ἄνωθεν in v. 15. Sept. for מִמַּעַל Ex. 28: 27. Job 3: 4. — Clem. Alex. Protrept. 1. Just. Mart. Cohort. p. 9. Aelian. H. An. 9. 30. Xen. Mem. 4. 3. 14.

2. of time. a) *from the first, from the beginning*. Luke 1: 3. Acts 26: 5 προγινώσκοντές με ἄνωθεν, *from the first*, i. e. from the earliest age.—Dem. 1125. 24. Herodian. 8. 6. 12 κατ' εὔνοιαν, ἣν εἶχον πρὸς αὐτὸν ἄνωθεν. Just. Mart. Dial. c. Tryph. 24. p. 123. — So Gal. 4: 9 οἷς πάλιν ἄνωθεν δουλεύειν θέλετε, *again from the very beginning*, i. e. *wholly*, as if ye had never been Christians.—Wisd. 19: 6.

b) *again, another time*, John 3: 3, 7, γεννηθῆναι ἄνωθεν, *to be born again*. Others refer this to no. 1, and so far as the sense is concerned, it is doubtless i. q. ἐκ θεοῦ γεννηθῆναι, in John 1: 13; but Nicodemus in v. 4 takes it as synonymous with δεύτερον, *a second time*.

Ἀνωτερικός, ή, όν, (ἀνώτερος fr. ἄνω,) *upper, higher*. Acts 19: 1 ἀνωτερικὰ μέρη, *the higher regions*, i. e. the inland parts of Asia Minor, comp. 18: 23.

Ἀνώτερος, α, ον, compar. *higher, superior*, used in the neut. as the com-

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par. of ἄνω, Buttm. §115. 5. Luke 14: 10. Heb. 10: 8 ἀνώτερον λέγων, having said above, before, in the former part of the quotation. Sept. for מְמַצֵּל Lev. 11: 21.

Ἀνωφελής, ές, ὁ, ἡ, adj. (α pr. and ὠφελέω,) useless, unprofitable, serving no purpose.

a) pp. Heb. 7: 18. Sept. for לֹא הוֹעִיל spoken of idols, Jer. 2: 8. Is. 44: 10.—Lucian. Tim. § 127. Xen. Oec. 1. 16.

b) by impl. injurious, noxious, Tit. 3: 9.—Sept. Prov. 28: 3. Psalt. Salom. 16: 8 ἁμαρτία ἀνωφελής. Test. XII Patr. p. 959.

Ἀξίνη, ης, ἡ, (ἄγνυμι, inf. ἄξαι,) an axe, Matt. 3: 10. Luke 3: 9. Sept. for גַּרְזֶן Deut. 19: 5. קַרְדֹּם 1 Sam. 13: 20.—Aelian. V. H. 12. 5. Xen. Cyr. 6. 2. 34.

Ἄξιος, ία, ιον, worth, worthy, c. c. gen. or absol.

a) of equal value, of like worth, worthy of comparison, comparable. Rom. 8: 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν. So Sept. for יָקָר Prov. 3: 15. 8: 11. Comp. Gen. 23: 9. 1 Chr. 21: 22, 24.—Hom. Il. 8. 234. ib. 23. 885. Diod. Sic. 1. 51.

b) genr. worthy of, deserving of, either good or evil, viz.

(α) of good, absol. of persons, worthy sc. of benefit. Matt. 10: 11, 13 bis. 22: 8. Luke 7: 4. Rev. 3: 4. — Seq. gen. of thing, Matt. 10: 10 τῆς τροφῆς. Luke 10: 7 τοῦ μισθοῦ. 1 Tim. 5: 18. Acts 13: 46. 1 Tim. 1: 15. 4: 9. 6: 1. Sept. for שָׁוֶה Esth. 7: 4. — Wisd. 6: 16. 9: 12. 2 Macc. 4: 25. Xen. Mem. 1. 2. 62. — Seq. gen. of person, i. e. τοῦ εἶναί τινος, worthy to be the friend of, or to be cherished by, any one, Matt. 10: 37, 38. Heb. 11: 38. — Wisd. 3: 5. — Seq. infin. aor. Luke 15: 19, 21, οὐκ ἄξιος κληθῆναι υἱός. Acts 13: 25. Rev. 4: 11. 5: 2, 4, 9, 12. see Buttm. §140. 3. and § 137. 5.—Wisd. 1: 16. 18: 1. Xen. Oec. 21. 12.—With ἵνα, John 1: 27.—Dem. Tom. II. p. 222.

(β) of evil, deserving of, absol. Rev. 16: 6. Seq. gen. πληγῶν Luke 12: 48. ἄξιος θανάτου, deserving of death, Luke 23: 15. Acts 23: 29. 25: 11, 25. 26: 31. Rom. 1: 32.—Wisd. 19: 4. Xen. Mem. 1. 2. 62 θανάτου.

c) by impl. suitable, congruent, corresponding to, c. gen. as καρπὸς ἄξιος τῆς μετανοίας, Matt. 3: 8. Luke 3: 8. Acts 26: 20. So Luke 23: 41.—1 Macc. 10: 54. Xen. Ag. 1. 1. — Hence ἄξιόν ἐστι, it is suitable, proper, etc. 1 Cor. 16: 4. 2 Thess. 1: 3.—Xen. Mem. 1. 5. 3.

Ἀξιόω, ῶ, f. ώσω, (ἄξιος,) to regard as deserving, to hold worthy of.

a) pp. c. accus. et gen. 2 Thess. 1: 11. Pass. c. gen. 1 Tim. 5: 17. Heb. 3: 3. 10: 29.—Jos. Ant. 2. 11. 2. Xen. Anab. 3. 2. 7. — Seq. infin. aor. Luke 7: 7, comp. in Ἄξιος b. α. — Sept. Gen. 31: 28. Xen. Mem. 1. 4. 10.

b) to regard as suitable, to deem proper, to think good, seq. infin. aor. Acts 15: 38 ἠξίου, μὴ συμπαραλαβεῖν τοῦτον. 28: 22. — Act. Thom. § 11. Xen. Mag. Eq. 7. 4. — Others, to desire, to wish, etc. as Sept. for בִּקֵּשׁ Esth. 4: 7. Dan. 1: 8. for Chald. בְּעָא Dan. 2: 16, 23. — Xen. An. 1. 7. 8. Diod. Sic. 17. 107.

Ἀξίως, adv. suitably, properly, in a becoming manner, seq. gen. Rom. 16: 2. Eph. 4: 1. Phil. 1: 27. Col. 1: 10. 1 Thess. 2: 12. 3 John 6. — Wisd. 7: 16. 16: 1. Xen. Mem. 4. 5. 9.

Ἀόρατος, ου, ὁ, ἡ, adj. (α pr. and ὁράω,) unseen, invisible, Rom. 1: 20. Col. 1: 15, 16. 1 Tim. 1: 17. Heb. 11: 27. — Sept. Gen. 1: 2. 2 Macc. 9: 5. Jos. Ant. 14. 4. 4. Xen. Mem. 4. 3. 13.

Ἀπαγγέλλω, f. γελῶ, imperf. ἀπήγγελον Acts 26: 20 in later edit. aor. 1 ἀπήγγειλα, aor. 2 Pass. ἀπηγγέλην Luke 8: 20, doubtful, see Buttm. § 103. n. 4. marg. — c. c. dat. of person and accus. of thing or περί seq. gen. or ὅτι, πῶς, or infin.

1. to give up intelligence, to bring word from any person or place, concerning any thing, i. e.

a) to relate, to inform of, to tell, sc. what had occurred etc. c. dat. of pers. Matt. 8: 33. 14: 12. 28: 8, 10, 11. Mark 6: 30. 16: 10, 13. Luke 7: 18. 8: 20, 36. 9: 36. 13: 1. 24: 9. John 20: 18. Acts 4: 23. 11: 13. 1 Thess. 1: 9. Sept. for הִגִּיד Judg. 13: 10. — Xen. Anab. 1. 7. 2. — Seq. εἰς, Luke 8: 34 ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Mark 5: 14

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in later edit. So Sept. for מַגִּיד לְ Amos 4: 13.—Xen. An. 6. 4. 25.

b) *to announce, to make known, declare, tell*, sc. what is done or to be done etc. Matt. 12: 18. Luke 18: 37. John 4: 51. Acts 5: 25. 12: 14, 17. 15: 27. 16: 36. 23: 16, 17, 19. 28: 21. 1 John 1: 2, 3. Sept. for אָמַר Josh. 2: 2. הִגִּיד Gen. 24: 49. 29: 15. Judg. 13: 6.—So Heb. 2: 12 ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, i. e. *declare, make known*; so Sept. for סִפֵּר Ps. 78: 4, 6; here quoted from Ps. 22: 23, where Heb. סִפֵּר and Sept. διηγήσομαι. Others *to praise, celebrate*, as Sept. for הוֹדִיעַ Ps. 89: 2. 105: 1.—In the sense of *to exhort*, c. infin. Acts 26: 20 ἀπήγγελον μετανοεῖν. — So also by impl. *to confess*, Luke 8: 47. 1 Cor. 14: 25. So Sept. and הִגִּיד Gen. 12: 18.

2. *to bring back word from* any one, *to report*, c. dat. of pers. with or without accus. of thing, Matt. 2: 8. 11: 4. Luke 7: 22. 14: 21. Acts 5: 22. 22: 26. Sept. for הִגִּיד Gen. 27: 42. 29: 12.—Xen. Mem. 1. 2. 33.

Ἀπάγχω, f. ἄγξω, *to strangle*. In N. T. Mid. ἀπάγχομαι, *to strangle one's self*, sc. by hanging, *to hang one's self*, Matt. 27: 5. Sept. for חָנַק 2 Sam. 17: 23.—Aelian. V. H. 5. 8. Xen. Hiero 7. 13.—Comp. Acts 1: 18, where Judas is said περηνὴς γενόμενος ἔλακησε μέσος κ.τ.λ. i. e. having hanged himself, and the cord perhaps breaking, he fell with such violence as to dash out his bowels.

Ἀπάγω, f. ξω, aor. 2 ἀπήγαγον, aor. 1 Pass. ἀπήχθην, *to lead away, to conduct away*, trans.

a) genr. Luke 13: 15. seq. πρός Acts 23: 17. Sept. for נָהַג Gen. 31: 18. Deut. 28: 37. הוֹלִיךְ Deut. 28: 36. 1 K. 1: 38. al.—Ael. V. H. 1. 6. — Spoken in N. T. chiefly in a judicial sense, *to lead away*, or *bring*, sc. before a judge or to prison, seq. πρός or εἰς, Matt. 26: 57. 27: 2. Mark 14: 44, 53. 15: 16. John 18: 13. Acts 24: 7. or to punishment, Matt. 27: 31. Luke 23: 26. John 19: 16. Hence absol. ἀπαχθῆναι *to be put to death*, Acts 12: 19. — Ep. Jerem. 18. Sept. ἀπηγόμενος, *a prisoner*, for אָסִיר etc. Gen. 39: 22. 40: 3. 42: 16. Hesych. ἀπάγεσθαι· εἰς θάνατον ἕλκεσθαι.

b) spoken of a way, seq. εἰς, Matt. 7: 13, 14, ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν v. εἰς τὴν ζωήν.—Jos. Ant. 4. 6. 10 εἰς μετάνοιαν. So ἄγω, Jos. Ant. 8. 7. 4 ὁδοὺς τὰς ἀγούσας εἰς Ἱεροσόλυμα. Philo de Vit. Mos. II. p. 264.

c) Mid. ἀπάγομαι, lit. *to lead one's self away, to go away*, i. e. metaph. *to go astray, be seduced*. 1 Cor. 12: 2 πρὸς τὰ εἴδωλα, i. e. to the worship of idols.

Ἀπαίδευτος, ου, ὁ, ἡ, adj. (α pr. and παιδεύω,) pp. *untaught*, Xen. Mem. 4. 1. 4; hence, *ignorant, stupid, foolish*, of persons, Sept. for נָבָל Prov. 17: 22. כְּסִיל Prov. 8: 5. 15: 15. Jos. Ant. 2. 13. 3. — In N. T. of things, *inept, trifling, absurd*, 2 Tim. 2: 23 ἀπαιδεύτους ζητήσεις.

Ἀπαίρω, f. αρῶ, (ἀπό, αἴρω,) trans. *to take away, to remove*, Herodot. 8. 57. intrans. *to go away, depart*, Xen. H. G. 6. 5. 32. Sept. for נָסַע Gen. 12: 9. 13: 11. al. saep. Comp. Buttm. §130. n. 2.—In N. T. only aor. 1 Pass. ἀπήρθην, in the pass. sense, *to be taken away*, Matt. 9: 15. Mark 2: 20. Luke 5: 35. or perhaps with the mid. intrans. sense, *to depart*; comp. Buttm. § 135. 3. § 136.

Ἀπαιτέω, ῶ, f. ήσω, (ἀπό, αἰτέω,) *to demand back from* any one, sc. what is one's own, *to require*, trans. c. ἀπό τινος. Luke 6: 30. 12: 20 τὴν ψυχήν σου ἀπαιτοῦσιν ἀπό σου, lit. *they shall require thy life*, indef. for the Pass. *thy life shall be required* sc. by him who gave it; comp. Buttm. § 129. 11. Stuart § 500. Sept. for נָגַשׁ Deut. 15: 2, 3.—Ecclus. 20: 15. Jos. Ant. 12. 4. 5. Theophr. Char. 9 or 12.

Ἀπαλγέω, ῶ, f. ήσω, (ἀπό, ἀλγέω,) pp. *to grieve out*, i. e. *to cease from grieving*, Thuc. 2. 61. In N. T. *to cease to feel, to be unfeeling*, i. e. without sense of decorum, shame, etc. Eph. 4: 19. — Heliodor. 5. p. 213. Hesych. ἀπηλγηκότες· ἀναίσθητοι γενόμενοι, ἀποκάμοντες.

Ἀπαλλάσσω, v. άττω, f. άξω, (ἀπό, ἀλλάσσω,) *to remove from*, trans. τί ἀπό τινος, Xen. Anab. 3. 2. 28. Sept. for הֵסִיר Job 9: 34. 27: 5. Jer. 32: 31. Hence in N. T.

a) Mid. ἀπαλλάσσομαι, *to remove one's self from*, or intrans. *to depart, to*

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leave, c. ἀπό, Acts 19: 12.—So Act. intrans. Sept. Ex. 19: 22. Herodot. 1. 16. So Mid. Xen. Anab. 7. 1. 4. seq. ἐκ ib. 7. 6. 2.

b) by impl. *to free, to set free, to dismiss*, trans. seq. ἀπό. Luke 12: 58 ἀπηλλάχθαι ἀπ' αὐτοῦ, *to be set free, let go*, from thy opponent, creditor, etc. sc. by private adjustment. — Seq. gen. Wisd. 12: 2, 20. Jos. Ant. 2. 3. 3. Xen. Mem. 2. 9. 6. — So metaph. Heb. 2: 15 ἀπαλλάξῃ τούτους ὅσοι φόβῳ θανάτου ἔνοχοι ἦσαν δουλείας. — Seq. gen. Philo de spec. Leg. p. 793 ἀπηλλαχθῶ τῆς ἐπὶ τῷ θανάτῳ τιμωρίας. Jos. Ant. 11. 6. 12. Xen. Cyr. 5. 1. 12.

Ἀπαλλοτριόω, ῶ, f. ώσω, (ἀπό, ἀλλοτριόω,) *to estrange, to alienate*; Pass. *to be alienated from, to be a stranger to*, seq. gen. Eph. 2: 12. 4: 18. absol. Col. 1: 21. Sept. for זוּר Ps. 58: 4. נָכַר Job 21: 29.—4 Macc. 1: 3. Diod. Sic. 3. 72. ib. 11. 48.

Ἁπαλός, ή, όν, *soft, tender*; spoken of a shoot of a tree, Matt. 24: 32. Mark 13: 28. So Aquil. ἁπαλὰ λάχανα Lev. 2: 14. Sept. ἁπαλότης for יְנִיקוֹת Ez. 17: 4. So of flesh, Sept. for רַךְ Gen. 18: 7.—Aelian. V. H. 3. 42. Xen. Anab. 1. 5. 2.

Ἀπαντάω, ῶ, f. ήσω, (ἀπό, ἀντάω,) so in N. T. and Diod. Sic. 18. 15; but usually f. ήσομαι, as Xen. H. G. 1. 6. 3; *to meet from* opposite directions, *to fall in with*, c. c. dat. Matt. 28: 9. Mark 5: 2. 14: 13. Luke 17: 12. John 4: 51. Acts 16: 16. So Sept. for פָּגַע 1 Sam. 10: 5.—Xen. Anab. 2. 3. 17.—Spoken of a hostile encounter, Luke 14: 31. So Sept. *to fall upon*, for פָּגַע Judg. 8: 21. 2 Sam. 1: 15.

Ἀπάντησις, εως, ἡ, (ἀπαντάω,) *meeting, encounter*; found in N. T. only in the phrase εἰς ἀπάντησιν, used for the inf. ἀπαντᾶν, *to meet*, seq. gen. Matt. 25: 1, 6. 1 Thess. 4: 17. seq. dat. Acts 28: 15. So Sept. for לִקְרָאת 1 Sam. 9: 14. Jer. 41: 6. saep. לִקְרַאת 1 Chr. 12: 17. — Diod. Sic. 18. 59. Polyb. 5. 26. 8.

Ἅπαξ, adv. of time, *once*, i. e.

a) pp. *one time, semel*, 2 Cor. 11: 25. Heb. 9: 7, 26, 27, 28. 12: 26, 27. 1 Pet. 3: 18, [20.] Sept. for אַחַת Ex. 30: 11. Lev. 16: 34. —Xen. Oec. 10. 1. Herodian. 1. 10. 8. — So ἅπαξ καὶ δίς, *once and again*, i. e. *several times*, Phil. 4: 16. 1 Thess. 2: 18. So Sept. for פַּעַם וּשְׁתַּיִם Neh. 13: 20.—1 Macc. 3: 30.

b) trop. *once for all, already, formerly*, Heb. 6: 4. 10: 2. Jude v. 3, 5. So Sept. for אַחַת Ps. 62: 12. 89: 36.—Jos. Ant. 5. 3. 2.

Ἀπαράβατος, ου, ὁ, ἡ, adj. (α pr. and παραβαίνω,) Act. *not passing over*, i. e. *not transgressing* sc. a law, Jos. Ant. 18. 8. 2. Pass. *not violated, inviolate*, e. g. ὁ νόμος, Epict. Enchir. 50. 2. λόγος θεῖος Plut. de Fat. 1. de def. Orac. 3. — In N. T. spoken of Christ's priesthood, Heb. 7: 24, either Act. *not transient, perpetual*; or Pass. *immutable, unchanging*.—Found only in the later Greek, Lob. ad Phryn. p. 313.

Ἀπαρασκεύαστος, ου, ὁ, ἡ, adj. (α pr. παρασκευάζω,) *unprepared*, 2 Cor. 9: 4, coll. v. 3.—Jos. Ant. 4. 8. 41. Xen. Cyr. 2. 4. 15.

Ἀπαρνέομαι, οῦμαι, f. ήσομαι, depon, (ἀπό, ἀρνέομαι,) fut. 1 pass. ἀπαρνηθήσομαι in pass. sense Luke 12: 9, comp. Buttm. § 113. 3. n. 6; *to abnegate, to deny*, seq. infin. Luke 22: 34 πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με. — Herodot. 8. 69. See Kypke Obs. Sac. in loc.—Hence spoken of persons, *to deny*, i. e. *to disown, to abjure*, trans.

a) of Christ and his religion, Matt. 26: 34, 35, 75. Mark 14: 30, 31, 72. Luke 22: 61. John 13: 38. Of persons denied by Christ, Luke 12: 9. Sept. for מָאַס Is. 31: 7.—Dem. 575. 25 τὸν ὄνομα. Diod. Sic. 5. 24 τὸν γάμον.

b) seq. ἑαυτόν, *to deny one's self*, i. e. to disown and renounce self, to disregard all personal interests and enjoyments, Matt. 16: 24. Mark 8: 34. [Luke 9: 23.] Comp. Phil. 3: 7, 8.

Ἀπαρτί, adv. of time, i.q. ἀπ' ἄρτι, for which it is put in the later editions, *from now, from this time*, i. e.

a) *henceforth, hereafter*, Matt. 23: 39. 26: 29, 64. John 1: 52. Comp. ἀπὸ τοῦ νῦν Luke 1: 48. — Whether the Attics used it in this sense, is doubtful; Lob. ad Phryn. p. 20, 21.

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b) i. q. ἄρτι, but stronger, *at this very time, even now*, John 13: 19. 14: 7. Rev. 14: 13 μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπαρτι, *blessed, even now, are the dead*, etc.—Aristoph. Plut. 388.

Ἀπαρτισμός, οῦ, ὁ, (ἀπαρτίζω to complete,—a word of the later Greek, Lob. ad Phryn. p. 447,) *completion*. Luke 14: 28 εἰ ἔχει τὰ [δέοντα] πρὸς ἀπαρτισμόν, *whether he has what is necessary for completion* sc. of the building.—Dionys. Halic. de comp. Verb. 24. p. 370 ed. Schaefer.

Ἀπαρχή, ῆς, ἡ, (ἀπάρχομαι to offer first-fruits, to sacrifice, Sept. 2 Chr. 30: 24. 35: 7, 9,) pp. *an offering of first-fruits*; then, *an offering* genr. Sept. for תְּרוּמָה Ex. 25: 2, 3.—In N. T. *the first-fruits, primiliae*, which were usually consecrated to God; so Sept. for רֵאשִׁית Ex. 23: 19. Lev. 23: 10.—Jos. Ant. 4. 8. 19. Xen. Oec. 1. 10. — Hence

a) *the first part, earnest*, of any thing. Rom. 11: 16 ἀπαρχὴ sc. φυράματος, *the first-fruits, first portion*, sc. of the mass, i. e. metaph. spoken of the patriarchs and ancestors of the Jewish nation. Trop. Rom. 8: 23 τὴν ἀπαρχὴν τοῦ πνεύματος, *the first-fruits of the Spirit*, i. e. the first gifts of the Spirit, the earnest, the pledge, ἀῤῥαβών, of future and still higher gifts.—Ecclus. 32: 8 ἀπαρχὴ χειρῶν σου.

b) spoken of persons, *first in time, first in any thing*, i. e. the first of whom any particular thing may be predicated; *a firstling*. Rom. 16: 5 ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν, i. e. the first in Asia Minor who embraced the christian religion. 1 Cor. 16: 15. James 1: 18. Rev. 14: 4. In 1 Cor. 15: 20, 23, Christ is called ἡ ἀπαρχὴ τῶν κεκοιμημένων, i.e. the first who has risen from the dead.

Ἅπας, ασα, αν, (ἅμα, πᾶς,) i. q. πᾶς, but stronger, *the whole, every, all together*, Matt. 24: 39. Mark 16: 15. Luke 17: 27, 29. Acts 11: 10. al. saep. Sept. for כֹּל Ps. 22: 24. Jer. 18: 23.—Herodian. 3. 8. 4. Thuc. 2. 13. — Spoken also indefinitely of a large number, without necessarily including every individual of that number, Mark 8: 25. 11: 32. Luke 3: 21. 8: 37. 19: 48. etc. Al.

Ἀπατάω, ῶ, f. ήσω, *to deceive, to delude*, i. e. *to lead into error*, trans. Eph. 5: 6. 1 Tim. 2: 14 bis. James 1: 26. Sept. for הִסִּית 2 K. 18: 32. הִשִּׁיא Gen. 3: 13. פִּתָּה Ex. 22: 15.—Herodian. 2. 1. 22. Xen. Cyr. 5. 4. 20.

Ἀπάτη, ης, ἡ, (ἀπατάω,) *deception, delusion*; Act. εἰς ἀπάτην αὐτοῦ Judith 16: 8; in N. T. Pass. spoken of any thing which is deceptive, seducing, etc. Matt. 13: 22. Mark 4: 19. Col. 2: 8. 2 Thess. 2: 10. Heb. 3: 13 coll. Ἁμαρτία no. 2. e. 2 Pet. 2: 13.—Eph. 4: 22 ἐπιθυμίας τῆς ἀπάτης, i. e. *deceitful-propensities*, which seduce to sin and lead to disappointment; Buttm. § 123. n. 4. — Judith 9: 10, 13. Jos. Ant. 2. 14. 3. Xen. Cyr. 1. 2. 6.

Ἀπάτωρ, ορος, ὁ, (α pr. and πατήρ,) *without father*, Pollux Onom. 3. 2. 4. *one who has lost his father*, Eurip. Orest. 310. In N. T. *one whose father is not recorded in the Hebrew genealogies*, Heb. 7: 3. See Ἀμήτωρ.

Ἀπαύγασμα, ατος, τό, (ἀπό, αὐγή splendour,) *reflected splendour or brightness*. Heb. 1: 3 ἀπαύγασμα τῆς δόξης τοῦ θεοῦ, i. e. trop. in whom the divine majesty is conspicuous, i. q. εἰκών Col. 1: 15.—Orig. c. Cels. 5. 10 ἀπαυγ. φωτὸς ἀϊδίου.

Ἀπεῖδον, aor. 2, subj. ἀπίδω, (ἀπό, εἴδω,) used as aor. of ἀφοράω, Buttm. § 114 under εἴδω and ὁράω; *to look away from one thing towards another*, seq. πρός Thuc. 7. 71. seq. εἰς Act. Thom. § 51. trop. *to look at, to regard*, seq. πρός Jos. Ant. 2. 6. 1. Dio Cass. p. 396. ed. Reim. — In N. T. *to see out, to see through*, i. e. *to see to an end, to perceive, to know*, Phil. 2: 23. Sept. Jonah 4: 5 ἕως οὗ ἀπίδῃ τί ἔσται τῇ πόλει, for רְאֹה.

Ἀπείθεια, ας, ἡ, (ἀπειθής,) *unwillingness to be persuaded, wilful unbelief, obstinacy, contumacy*, Rom. 11: 30, 32. Eph. 2: 2. 5: 6. Heb. 4: 6, 11.—Jos. Ant. 3. 15. 2. Clem. Alex. Protrept. § 11. —Col. 3: 6 υἱοὶ τῆς ἀπειθείας, by Hebr. *sons of disobedience, unbelievers*, i. e. heathen, pagans; comp. Gesen. Lehrg. § 164. 1. d. Stuart § 444.

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Ἀπειθέω, ῶ, f. *ήσω,* (ἀπειθής,) *not to suffer one's self to be persuaded, to refuse belief,* i. e. *to disbelieve, to be disobedient,* etc.

a) absol. spoken of disbelievers in Christ, Acts 14: 2. [17: 5.] 19: 9. Rom. 15: 31. 2 Pet. 2: 7. Spoken of those who are disobedient to God, Heb. 3: 18. 2 Pet. 3: 20. Rom. 11: 31. 10: 21 coll. Is. 65: 20 where Sept. for סָרַר, as also Hos. 9: 18. Sept. for מָרָה Deut. 9: 7. Is. 50: 5. 63: 10.—Jos. Ant. 6. 7. 4. Hom. Od. 5. 43.—Hence *οἱ ἀπειθήσαντες, unbelievers,* i. e. heathen, pagans, Heb. 11: 31. So Sept. for אוֹיֵב Is. 66: 14. Comp. in Ἀπείθεια.

b) seq. dat. of person or thing, e. g. *τῷ υἱῷ* John 3: 36. *τῷ θεῷ* Rom. 11: 30 coll. Num. 14: 43 *τῷ κυρίῳ.* So *τῇ ἀληθείᾳ* Rom. 2: 8. *τῷ λόγῳ* 2 Pet. 2: 8. 3: 1. *τῷ εὐαγγελίῳ* 2 Pet. 4: 17. Comp. Deut. 1: 26 *τῷ ῥήματι.* 9: 23. 32: 53.

Ἀπειθής, ές, οῦς, ὁ, ἡ, adj. (α pr. and πείθω,) *unwilling to be persuaded, refusing belief and obedience, contumacious,* Luke 1: 17. Tit. 1: 16. 3: 3. Seq. dat. of pers. or thing, Acts 26: 19. Rom. 1: 30. 2 Tim. 3: 2. Sept. for סוֹרֵר Deut. 21: 18. מוֹרֶה Num. 20: 10. מָרִי Is. 30: 9. — Ecclus. 16: 6. 47: 21. Herodian. 2. 4. 10. Xen. Mem. 3. 5. 19.

Ἀπειλέω, ῶ, f. *ήσω, to threaten, to menace,* seq. dat. Acts 4: 17 *ἀπειλῇ ἀπειλησώμεθα αὐτοῖς let us strongly threaten.* The use of ἀπειλῇ here is intensive; see in Ἀγαλλιάω b, and Ἀνάθεμα. — Jos. Ant. 5. 2. 8. Herodian. 6. 8. 13. Xen. Mem. 1. 1. 18.—Hence in the sense of *to reproach, to upbraid,* absol. 1 Pet. 2: 23 *πάσχων οὐκ ἠπείλει.* So Sept. for נָצַר Nah. 1: 4. זָעַם Is. 66: 14.

Ἀπειλή, ῆς, ἡ, (ἀπειλέω,) *threat,* Acts 4: 17 see in Ἀπειλέω. 4: 29. 9: 1. —Jos. Ant. 8. 13. 8. Xen. Cyr. 4. 5. 18. —Hence, *reproach, upbraiding,* Eph. 6: 9. So Sept. for נָצָה Prov. 19: 12. גְּעָרָה Prov. 13: 8. 17: 10. זַעַם Hab. 3: 11.

Ἄπειμι, f. *ἐσομαι,* (ἀπό, εἰμί am,) *to be absent,* 1 Cor. 5: 3. 2 Cor. 10: 1, 11. 13: 2, 10. Phil. 1: 27. Col. 2: 5.—Wisd. 9: 6. Herodian. 2. 7. 8. Xen. Conv. 8. 18.

Ἄπειμι, (ἀπό, εἶμι go,) impf. *ἀπῄειν,* Buttm. § 108. V. *to go away, depart,* intrans. Acts 17: 10. — Jos. Ant. 1. 2. 1. Xen. Mem. 2. 6. 11.

Ἀπεῖπον, aor. 2, (ἀπό, εἶπον,) aor. 1 Mid. *ἀπειπάμην,* Buttm. § 96. n. 1. § 114 sub εἰπεῖν. Winer § 15 εἰπεῖν. pp. *to speak out or off,* i. e. to the end, Hom. Il. 7. 416; or in the sense of *to refuse, to deny,* ib. 1. 515. Sept. Zech. 11: 12. or *to interdict, forbid,* Sept. 1 K. 11: 2. Jos. Ant. 3. 12. 1.—In N. T. Mid. *to speak one's self off* from any thing, i. e. *to renounce, to disown,* sc. with aversion, trans. 2 Cor. 4: 2. So Sept. for מָאַס Job 10: 3.—Wisd. 11: 15. Max. Tyr. 5. 5 *Ἄμασις ἀπείπατο Πολυκράτην.* Plut. Coriol. 8. Dio Cass. p. 605 ed. Reim. Herodot. 1. 59.

Ἀπείραστος, ου, ὁ, ἡ, adj. (α pr. and πειράζω,) *untried, untempted,* i. e. incapable of being tempted, seq. gen. James 1: 13. Comp. Buttm. § 132. 6. 1. —Ignat. Ep. ad Philipp. *τί πειράζεις τὸν ἀπείραστον.* Constitut. Apost. I. 8. *Unattempted,* Jos. B. J. 5. 9. 3. ib. 7. 8. 1. —Others, Act. *not having tried.*

Ἄπειρος, ου, ὁ, ἡ, adj. (α pr. and πεῖρα,) *inexperienced, ignorant,* seq. gen. Heb. 5: 13 *ἄπειρος λόγου, ignorant of true doctrine.* Comp. Buttm. § 132. 5. 1. Sept. for אֶזְרוֹל Zech. 11: 15. לֹא נָסָה 1 Sam. 17: 39.—Wisd. 13: 18. Jos. Ant. 7. 14. 1. Plut. de glor. Athen. c. 6.

Ἀπεκδέχομαι, f. *ἐξομαι,* depon. (ἀπό, ἐκδέχομαι,) *to wait out,* i. e. *to wait long for, to await ardently, to expect,* trans. Rom. 8: 19, 23, 25. 1 Cor. 1: 7. Gal. 5: 5. Phil. 3: 20. Heb. 9: 28. 1 Pet. 3: 20 in later editions.

Ἀπεκδύομαι, f. *ύσομαι,* (ἀπό, ἐκδύομαι,) depon. Mid. *to strip off, to lay aside.* In N. T. trop. Col. 3: 9 *τὸν παλαιὸν ἄνθρωπον.* So trans. *to despoil,* Col. 2: 15 *τὰς ἀρχάς,* i. e. deprive of power.—Act. Jos. Ant. 6. 14. 2 *ἀπεκδὺς τὴν βασιλικὴν ἐσθῆτα.*

Ἀπέκδυσις, εως, ἡ, (ἀπεκδύομαι,) *a putting off,* metaph. *renunciation,* Col. 2: 11 *ἀπέκδυσις τοῦ σώματος τῆς σαρκός.*

Ἀπελαύνω, aor. 1 *ἀπήλασα,* (ἀπό, ἐλαύνω,) *to drive away from,* seq. ἀπό,

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Acts 18: 16. Sept. for הִבְזִיל Ez. 34: 12. —Wisd. 17: 8. Xen. Mem. 2. 6. 12.

Ἀπελεγμός, ου, ὁ, (ἀπελέγχω,) *confutation*; by impl. *disesteem, contempt*, Acts 19: 27 εἰς ἀπελεγμὸν ἐλθεῖν, i. e. ἀπελέγχεσθαι, parallel to εἰς οὐδὲν λογισθῆναι.

Ἀπελεύθερος, ου, ὁ, ἡ, adj. (ἀπό, ἐλεύθερος,) *a freedman*, 1 Cor. 7: 22. — Jos. Ant. 7. 11. 2. Herodian. 4. 8. 11. Xen. Rep. Athen. 1. 10.

Ἀπελλῆς, οῦ, ὁ, pr. name of a Christian, Rom. 16: 10.

Ἀπελπίζω, f. ίσω, (ἀπό, ἐλπίζω,) *to hope out*, i. e. *to have done hoping, to despond, to despair*, Luke 6: 35 δανείζετε, [κατὰ] μηδὲν ἀπελπίζοντες, i.e. *lend, never despairing nor doubting* of requital, for so your reward will be great from God; comp. v. 34.—Sept. Is. 29: 19. Judith 9: 11. 2 Macc. 9: 18. Diod. Sic. 2. 25. Polyb. 3. 63. 13. — Others, *to hope for something in return*, i. q. ἐλπίζειν ἀπό τινος, comp. ἀπεσθίειν Athen. 14. c. 17 ed. Casaub. ἀπαιτεῖν Theophr. Char. 9 or 12. [illegible]

Ἀπέναντι, adv. (ἀπό, ἔναντι,) *from over against, opposite to*, viz.

a) pp. *before, in the presence of*, spoken of persons, Matt. 21: 2. 27: 24 ἀπέναντι τοῦ ὄχλου. Acts 3: 16. So Sept. for לִפְנֵי Ex. 14: 2. Num. 7: 10. נֶגֶד Hos. 7: 2. מִנֶּגֶד Gen. 21: 16. נֹכַח Judg. 19: 10.—Spoken of place, Matt. 27: 61 τοῦ τάφου. Sept. for לִפְנֵי Ez. 40: 49. נֶגֶד Neh. 7: 3.

b) by Hebr. trop. of what is *before* the mind, Rom. 3: 18 οὐκ ἔστι φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν, quoted from Ps. 36: 2, where Sept. for לְנֶגֶד עֵינֵיהֶם.

c) by Hebr. *against, contrary to*, Acts 17: 7 ἀπέναντι τῶν δογμάτων Καίσαρος. So Sept. for לִקְרַאת 2 Sam. 10: 17. קֹבֶל Ez. 26: 9.—Ecclus. 37: 4.

Ἀπέπω, see Ἀπεῖπον.

Ἀπέραντος, ου, ὁ, ἡ, adj. (α pr. and πέρας limit,) *unlimited*. 1 Tim. 1: 4 γενεαλογίαι ἀπέραντοι *interminable genealogies*, i. e. which may be extended without limit, worthless. Sept. for לֹא חֵקֶר Job 36: 26. — Herodian. 8. 5. 21. Thuc. 4. 36.

Ἀπερισπάστως, adv. (α pr. and περισπάω to distract,) *without distraction, without solicitude*, sc. about earthly things, 1 Cor. 7: 35, coll. v. 32—34. — Polyb. 2. 20. 12. Arrian. Diss. Ep. 1. 29. 59.

Ἀπερίτμητος, ου, ὁ, ἡ, adj. (α pr. and περιτέμνω,) *not circumcised*, pp. Sept. for עָרֵל Gen. 17: 14. Ex. 12: 48. 2 Macc. 1: 51. In N. T. metaph. Acts 7: 51 ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, *uncircumcised in heart and ears*, i. e. whose heart and ears are still covered with the ἀκροβυστία of nature, so that they neither listen to nor obey the divine precepts; hence *obdurate, perverse*. So Sept. and עֲרֵל־לֵב Ez. 44: 7. עֲרֵלֵי־אָזְנַיִם Jer. 6: 10.

Ἀπέρχομαι, f. ἀπελεύσομαι, aor. 2 ἀπῆλθον, perf. ἀπεληλύθα; for this fut. instead of the more usual ἄπειμι, see Lob. ad Phryn. p. 37, 38. Buttm. § 108. V. 5. § 114. p. 282; *to go away from* one place etc. to another; hence

a) genr. *to go away, to depart*, absol. Matt. 8: 21. 13: 25, 28. 16: 4. 18: 30. Mark 5: 20, 24. 6: 28. al. Seq. ἀπό, Mark 5: 17. Luke 1: 38. 2: 15. 8: 37. al. Sept. for הָלַךְ Gen. 19: 2. 21: 14. בּוֹא Gen. 15: 15. — Herodian. 4. 3. 14. Xen. Mem. 4. 2. 39. — Trop. spoken of things, etc. e. g. of leprosy, Mark 1: 42. Luke 5: 13. of fruits, Rev. 18: 14 ἡ ὀπώρα ἀπῆλθεν ἀπὸ σοῦ, *has passed away, perished, from thee*, i. q. ἀπώλετο ἀπὸ σοῦ ibid. So Rev. 21: 1 ἡ πρώτη γῆ ἀπῆλθεν *has passed away*, in later edit. 21: 4. Rev. 9: 12 ἡ οὐαὶ ἡ μία ἀπῆλθεν, *is over, is past*. 11: 14. So Sept. ὁ ὑετὸς ἀπῆλθεν for חָלַף Cant. 2: 11.

b) *to go away to* a place, i. e. *to depart for, to set off, to journey*, etc. c. ἐκεῖ Matt. 2: 22. ὅπου 8: 19.—Seq. εἰς Matt. 8: 32, 33. 10: 5. 14: 15. 25: 46. al. — Lucian. D. D. 16. 1. — Seq. πρός, Matt. 14: 25. Mark 3: 13. Rev. 10: 9. al. — Xen. An. 1. 9. 29.—Spoken of a passage by water, Matt. 8: 18. Mark 6: 32. John 6: 1, 22. —Metaph. spoken of rumor, *to go forth, spread abroad*, Matt. 4: 24, coll. 9: 26

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where it is ἐξῆλθεν.—Including the idea of arrival, i. e. *to go away quite to* a place, i. e. *to come to, to arrive at*, Luke 23: 33 ὅτε ἀπῆλθον ἐπὶ τὸν τόπον. So Sept. ἀπῆλθεν ἐφ' ὑμᾶς θλῖψις for בוֹא Gen. 42: 21.

c) by Hebr. c. c. ὀπίσω τινός, *to go away after* any one, i. e. *to follow*, e. g. as companions or disciples, in the Jewish manner, Mark 1: 20. Luke 17: 23. John 12: 19. So ὀπίσω σαρκὸς ἑτέρας Jude 7.—Heb. הָלַךְ אַחֲרֵי Judg. 2: 12. 1 Sam. 6: 12, where Sept. πορεύομαι ὀπίσω. — In a similar sense, seq. πρός τινα, John 6: 68.

d) in the sense of *to withdraw, to go apart*, Matt. 26: 36. Acts 4: 15.

e) spoken of those who *turn back, to go back, to return*, seq. εἰς, Matt. 9: 7. Luke 1: 23. John 4: 3. So Sept. for שׁוּב Gen. 3: 19. 31: 13. Josh. 1: 15. 6: 14. Job 1: 21. al.—Herodian. 8. 8. 18. Xen. Cyr. 1. 5. 1.—In John c. c. εἰς τὰ ὀπίσω, *to turn back*, John 18: 6. *to return*, 6: 66. Al.

Ἀπέχω, f. ἀφέξω, (ἀπό, ἔχω.)

1. *to hold off from*, as a ship from the shore, Od. 15. 33; and hence *to avert, to restrain*, etc. Il. 1. 97. Herodot. 8. 27. Sept. for נָבַע Prov. 3: 27. Hence in N. T.

a) Mid. ἀπέχομαι, *to hold back one's self from*, i. e. *to abstain, to refrain from*, c. c. gen. or seq. ἀπό, Acts 15: 20, 29. 1 Thess. 4: 3. 5: 22. 1 Tim. 4: 3. 1 Pet. 2: 11. Sept. for סוּר Job 1: 1, 8. חָדַל Prov. 23: 4. — Herodot. 9. 73. Xen. Mem. 4. 8. 4. ib. 4. 4. 13.

b) intrans. *to be distant from, to be absent*, suppl. ἑαυτόν etc. comp. Buttm. § 113. n. 2. § 130. n. 2.—Luke 7: 6. 15: 20. 24: 13. So Sept. Is. 55: 9 where Heb. גָּבַהּ. — 2 Macc. 12: 29. Jos. Ant. 4. 6. 4. Xen. An. 4. 3. 5.—Trop. spoken of the heart etc. Matt. 15: 8 and Mark 7: 6, πόρρω ἀπέχει ἀπ' ἐμοῦ, *their heart is far from me*, i. e. they do not reverence nor regard me; quoted from Is. 29: 13, where Sept. for רָחַק.

2. *to have off* or *out*, i. e. *to have all* that is one's due, so as *to cease from having* any more, *to have received in full*; comp. Tittm. in Bibl. Repos. III. p. 52, 53. Spoken of reward or wages, μισθόν, Matt. 6: 2, 5, 16. παράκλησιν Luke 6: 24. πάντα Phil. 4: 18. Spoken of a person, *to have for good and all*, Philem. 15. Sept. Gen. 43: 23 and Num. 32: 19, where Heb. בּוֹא. — Jos. Ant. 1. 30. 6. Plut. Solon. c. 22. — Hence ἀπέχει impers. *sufficit, it is enough*, Mark 14: 41, i. e. ye have slept enough; comp. Luke 22: 45, 46, and comp. ἱκανόν ἐστι, Luke 22: 38. — Anacr. Od. 38. v. 33 ἀπέχει· βλέπω γὰρ αὐτήν. Hesych. ἀπέχει· ἀπόχρῃ, ἐξαρκεῖ. — Others, *it is gone, it is over*, sc. the hour of anguish.

Ἀπιστέω, ῶ, f. ήσω, (ἄπιστος,) *to withhold belief, to doubt, to distrust*, absol. Acts 28: 24. Mark 16: 11. Luke 24: 41. seq. dat. Luke 24: 11.—Wisd. 1: 2. 12: 17. Jos. Ant. 2. 4. 5. Xen. Anab. 2. 5. 6. — Hence, *to disbelieve, to be unbelieving*, i. e. without faith in God and Christ, Mark 16: 16. Rom. 3: 3.—Wisd. 10: 7. — By impl. *to break one's faith, to prove false*, 2 Tim. 2: 13.

Ἀπιστία, ας, ἡ, (ἄπιστος,) *unbelief, incredulity, distrust*, sc. in respect to declarations, doctrines, promises, etc. Matt. 13: 58. 17: 20. Mark 6: 6. 9: 24. 16: 14. Rom. 3: 3. 4: 20. 11: 20, 23. So 1 Tim. 1: 13 ἐν ἀπιστίᾳ, i. e. in a state of unbelief, before embracing the gospel.—Jos. Ant. 2. 4. 3. Diod. Sic. 11. 89. Thuc. 1. 10.—Hence by impl. *violation of faith, perfidy, apostasy*, Heb. 3: 12, 19.—Wisd. 14: 25. Polyb. 3. 99. 7.

Ἄπιστος, ου, ὁ, ἡ, adj. (α pr. and πίστις.)

1. Pass. spoken of things, *incredible*, Acts 26: 8 τί ἄπιστον κρίνεται. — Jos. Ant. 6. 10. 2 ἔργον ἄπιστον. Xen. Conv. 4. 50. Hiero 1. 9.

2. Act. spoken of persons, *withholding belief, incredulous, distrustful*, Matt. 17: 17. Mark 9: 19. Luke 9: 41. John 20: 27. So οἱ ἄπιστοι, *those who have not believed* sc. on Christ, 2 Cor. 4: 4.—Herodot. 9. 98. Hesych. ἄπιστος· ἀπαράπειστος, ἀπειθής. — Hence by impl. *heathen, pagan*, one who does not believe in and worship the true God, 1 Cor. 6: 6. 7: 12, 13, 14 bis, 15. 10: 27. 14: 22 bis, 23, 24. So with the idea of *impiety*, 2 Cor. 6: 14, 15. 1 Tim. 5: 8. Tit. 1: 15. So Sept. for זָר Is. 17: 10.—

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Further, by impl. *faithless, false, apostate*, Luke 12: 46. Rev. 21: 8.—Xen. Mem. 2. 6. 19.

Ἁπλόος, οῦς; όη, ῆ; όον, οῦν; *simple*, i. e. *not complex, easy*, Xen. Cyr. 1. 6. 27. In N. T. metaph. spoken of the eye, *sound, perfect*, Matt. 6: 22. Luke 11: 34.

Ἁπλότης, τητος, ἡ, (ἁπλόος,) *simplicity*, i. e.

a) genr. *sincerity, candour, probity*, 2 Cor. 1: 12. So Sept. for תֹּם 2 Sam. 15: 11. Prov. 19: 1.—Jos. B. J. 5. 7. 4. Polyb. 1. 78. 8.—So ἐν ἁπλότητι καρδίας, *in simplicity of heart, sincerity*, Eph. 6: 5. Col. 3: 22. So Sept. for יֹשֶׁר לֵבָב 1 Chr. 29: 17.—Wisd. 1: 1.

b) spoken of *christian simplicity, frankness, integrity, fidelity*, etc. 2 Cor. 11: 3.—So *fidelity*, 1 Macc. 2: 37, 60.—As manifesting itself in *liberality*, Rom. 12: 8. 2 Cor. 8: 2. 9: 11, 13.—Jos. Ant. 7. 13. 4.

Ἁπλῶς, adv. (ἁπλόος,) *simply*, i. e. in N. T. *in simplicity, sincerely, in reality*, James 1: 5. Sept. for בְּרוּחַ Prov. 10: 10. —Polyb. 32. 13. 14.—Others, *liberally*; see in Ἁπλότης b.

Ἀπό, prep. governing the genitive. Like ἐκ, παρά, and ὑπό, it expresses what is strictly the idea of the genitive case itself, (Buttm. § 132. 2,) viz. the *going forth* or *proceeding* of one object from another. Ἀπό is used of such objects as before were *on, by*, or *with*, another, but are now separated from it; (not *in* it, for to this, ἐκ corresponds;) either in respect of place, time, origin or source, etc. Its general meaning is therefore *from, away from, of*, etc. Sept. for מִן passim.

I. Of *place*. 1. Implying motion *from, away from*.

a) genr. and put after words signifying *departure from* a place, person, etc. Matt. 8: 34 ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν. 13: 1 ἐξελθὼν ἀπὸ τῆς οἰκίας. 20: 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ. 24: 1. Mark 16: 8 ἔφυγον ἀπὸ τοῦ μνημείου. Luke 4: 1. 9: 33 διαχωρίζεσθαι ἀπ' αὐτοῦ. 24: 31, 51. Acts 1: 4. 12: 19. 13: 13, 14.—Xen. Mem. 2. 6. 11. Anab. 7. 1. 4. — So trop. spoken of diseases, Mark 1: 42. Acts 19: 12. of goods taken Rev. 18: 14. of error, wandering, 1 Tim. 6: 10. James 5: 19. of aversion Rom. 16: 17. 1 Tim. 6: 5. of desertion Acts 15: 38. 21: 21. and the like often. — Put in like manner after words implying any kind of motion *away from* a place or person. Matt. 5: 29 βάλε ἀπὸ σοῦ. 26: 39. 28: 2. Mark 7: 33. 14: 36. Luke 9: 5. John 18: 28. al. saep.—So trop. in the *constructio praegnans*, Acts 8: 22 μετανόησον [καὶ ἀποστράφητι] ἀπὸ τῆς κακίας. Heb. 6: 1. 1 John 3: 17. 2 Thess. 2: 2. — Sometimes with the accessory idea of *down, down from*, sc. a higher place, after verbs of motion of any kind, Matt. 8: 1 καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. Luke 9: 37. 17: 29. Acts 9: 18. 13: 29.

b) as indicating the place *whence* any thing comes, sets off, etc. Acts 12: 20. 15: 33. 28: 21 οὔτε γράμματα ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας. 1 Thess. 3: 6. Corresponding to μέχρι Rom. 15: 19. to ἕως Matt. 1: 17.—Xen. Anab. 5. 5. 4. — Put after verbs of coming, following, setting off, etc. Matt. 2: 1 μάγοι ἀπὸ ἀνατολῶν παρεγένοντο. 3: 16 ἀνέβη ἀπὸ τοῦ ὕδατος, i. e. *away from*, not *out of*. 4: 25. 8: 11. Mark 1: 9. 6: 33. Luke 12: 54. Acts 13: 31. Rom. 1: 18. So with ἐλθών etc. implied, Mark 7: 4. Luke 22: 43. — Herodot. 8. 70, 114. Diod. Sic. 1. 31.— Prefixed to an adverb of the like sense, ἀπὸ ἄνωθεν, Matt. 27: 51; see Lob. ad Phryn. p. 46.—Hom. Il. 8. 365 ἀπ' οὐρανόθεν. 24. 492. — Spoken of *order* or *succession*, ἄρχομαι ἀπό τινος, *to begin from*, etc. Matt. 20: 8. Luke 23: 5. John 8: 9. Acts 8: 35. — Theophr. Char. 2. Xen. Mem. 3. 5. 15.—So with ἀρξάμενος implied, Acts 28: 23. 17: 2. So Matt. 23: 34. Matt. 2: 16 ἀπὸ διετοῦς καὶ κατωτέρω, *from two years old downwards*.

2. Implying the *separation, removal*, of one thing from another; and put after words which denote this in any way. Such verbs are often construed with a simple genitive; but the prep. may also be inserted for the sake of perspicuity; Buttm. § 132. 3.—Thus

a) after verbs implying *separation*, Matt. 25: 32. Rom. 8: 35, 39. 1 Thess. 2: 17.—Wisd. 1: 3. Plat. Phaedo. c. 12. — So in the *constructio praegnans*

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Rom. 9: 3, see in ἀνάθεμα. 2 Cor. 11: 3. 2 Thess. 1: 9. Col. 2: 20.

b) after verbs of *depriving*, *removing*, *taking away*, etc. Matt. 9: 15. 13: 12. Luke 10: 42. Luke 6: 29 see in Κωλύω. So where this idea is implied in the context; as ἀπώλετο ἀπὸ σοῦ, Rev. 18: 14. So Sept. and אָבַד מִן Jer. 18: 18. — After verbs of *hiding*, *concealing*, in which removal is implied, Matt. 11: 25. Luke 9: 45. 19: 42. So Sept. and הִסְתִּיר מִן Gen. 4: 14. הָעְלִים מִן 2 K. 4: 27. — Ecclus. 17: 15, 20. Hom. Od. 23. 110. — So after ὑστερέω, Heb. 12: 15.

c) after verbs of *demanding*, *desisting*, *abstaining*, *restraining*, etc. as ἀπαιτεῖν Luke 6: 30. ἐκζητεῖν 11: 51. ἀφίστημι Acts 5: 38. ἀπέχεσθαι Acts 15: 20. καταπαύειν Heb. 4: 4. 1 Pet. 3: 10. ἐκδικεῖν Rev. 6: 10. — Xen. Cyr. 1. 3. 11.

d) after verbs of *loosing*, i. e. λύειν and ἀπολύειν, Luke 13: 15. 16: 18. 1 Cor. 7: 27. καταργεῖν, Rom. 7: 2, 6. — In like manner after verbs of *freeing*, *purifying from*, *healing*, etc. and also after similar adjectives. So after σώζειν Matt. 1: 21. θεραπεύειν Luke 5: 15. ἰαθῆναι 6: 17. δικαιοῦν Acts 13: 39. ἐλευθεροῦν Rom. 6: 18, 22. ῥύεσθαι 15: 31. καθαρίζειν 2 Cor. 7: 1. 2 Tim. 2: 21. ῥαντίζεσθαι Heb. 10: 22. λούειν Acts 16: 33. Rev. 1: 5. etc. By implic. Heb. 11: 34. — After ἀθῶος Matt. 27: 24. ὑγιής Mark 5: 34. καθαρός Acts 20: 26. ἐλευθερός Rom. 7: 3. ἄσπιλος James 1: 27. — So with verbs of *redeeming*, Rev. 14: 3, 4, comp. Ἀγοράζω.

e) after verbs implying *fear*, *caution*, *avoidance*, etc. e. g. after φοβεῖσθαι Matt. 10: 28. Luke 12: 4. So Sept. for חָתַת מִן Jer. 10: 2. — Judith 4: 2. 1 Macc. 8: 12. So φόβος ἀπό τινος Xen. Anab. 7. 2. 37. — After φυλάττειν and φυλάττεσθαι, 1 John 5: 21. 2 Thess. 3: 3. Luke 12: 15. Sept. for שָׁמַר מִן Ps. 18. 24. — Ecclus. 12: 11. Xen. Cyr. 2. 3. 9. — After προσέχειν Matt. 7: 15. 10: 17. Luke 12: 1. 20: 46. Sept. for חָדַל מִן 2 Chr. 35: 21. — Ecclus. 6: 13. 13: 8. — After βλέπειν in the sense of *to beware*, Mark 8: 15. 12: 38. φεύγειν *to avoid*, 1 Cor. 10: 14.

3. Implying *distance* of one object *from* another. Rev. 12: 14 τρέφεται — ἀπὸ προσώπου τοῦ ὀφέως, i. e. *far from*, *away from*, the serpent. — Xen. Anab. 3. 3. 9. — Μακρὰν ἀπό, *far from*, Matt. 8: 30. al. Sept. for הַרְחֵק מִן Ex. 33: 7. — So after ἀπέχω, Luke 7: 6 ἀπὸ τῆς οἰκίας. 24: 13. — Xen. An. 4. 3. 5. Diod. Sic. 3. 67. — In later Greek writers and in N. T. ἀπό is prefixed to the noun of measure, which marks the distance; as John 11: 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. 21: 8 ὡς ἀπὸ πηχῶν διακοσίων. Rev. 14: 20. — Jos. Ant. 5. 1. 4 βάλλων στρατόπεδον ἀπὸ δέκα σταδίων τῆς Ἱεριχοῦντος. 18. 3. 2. Diod. Sic. 1. 51. The full form seems to be εἶναι ἀπό, *to be distant from*, as Jos. B. J. 1. 3. 5. or γίνεσθαι ἀπό; see Kypke Obs. in N. T. I. p. 390. — Before an adv. of distance, ἀπὸ μακρόθεν, Matt. 26: 58. Rev. 18: 10. So Sept. for מֵמֶרְחָק Ps. 138: 6. לַמֵּרְחוֹק Ezra 3: 13. Comp. Lob. ad Phryn. p. 46, 461. — Polemo Physiogn. 1. 6.

4. Found sometimes instead of ἐκ, where the distinction between the two (see above) is not definitely kept in view; so after verbs comp. with ἐκ, as ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ Matt. 7: 4, coll. v. 5 where it is ἐκ τοῦ ὀφθ. Acts 13: 50, coll. John 2: 15. — Luke 9: 5 ἐξερχόμενον ἀπὸ τῆς πόλεως, coll. John 4: 30 ἐκ τῆς πόλεως. Matt. 17: 18 ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, Mark 1: 25, 26, ἐξ αὐτοῦ. So metaph. of thoughts, purposes, etc. Mark 7: 15 τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, coll. v. 20 ἐκ τοῦ ἀνθρώπου, and Matt. 15: 11 ἐκ τοῦ στόματος. ib. 18, 19, ἐκ τῆς καρδίας. Matt. 18: 35 εἰ ἀφῆτε ἀπὸ τῶν καρδιῶν τὰ παραπτώματα, coll. Mark 12: 30, 33. In many instances such verbs imply external *departure*, and are then properly construed with ἀπό, as Luke 5: 8 ἔξελθε ἀπ' ἐμοῦ, comp. 1. a. above. — Put also for ἐκ after the verbs ἐγείρω, διεγείρω, etc. Matt. 1: 24 διεγερθεὶς ἀπὸ τοῦ ὕπνου, coll. Rom. 13: 11 ἐξ ὕπνου ἐγερθῆναι. Matt. 14: 2 ἠγέρθη ἀπὸ τῶν νεκρῶν, and so 27: 64. 28: 7, coll. Mark 6: 14, 16. John 12: 1, 9. Acts 3: 15. 13: 30. etc. where it is ἐκ νεκρῶν. — So ἀπό for ἐκ Xen. Mem. 2. 7. 2 λαμβάνομεν οὔτε ἐκ τῆς γῆς οὐδὲν — οὔτε ἀπὸ τῶν οἰκιῶν. Hiero 1. 38.

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II. Of *time*, i. e. *from* any time onwards, *since* any time.

a) before a noun. Matt. 9: 22 ἀπὸ τῆς ὥρας ἐκείνης. 11: 12 ἀπὸ τῶν ἡμερῶν Ἰωάννου. Luke 1: 70. 8: 43. Acts 23: 23. 1 John 1: 1. — Xen. Anab. 7. 5. 6. Plut. Lucull. c. 2.—With the names of persons, Matt. 1: 17. Rom. 5: 14.—Herodian. 6. 2. 5. — Before events or circumstances, Matt. 1: 17. 13: 35. Luke 2: 36. Acts 11: 19.—Herodot. 8. 54, 55. Thuc. 7. 43.

b) before a pronoun, as ἀφ᾽ ἧς sc. ἡμέρας, *from what day*, i. e. *from the time when, since*, Luke 7: 45. Acts 24: 11. 2 Pet. 3: 4. Fully written Col. 1: 6, 9. comp. Acts 20: 18. 24: 11. — Xen. H. G. 4. 6. 6. — So ἀφ᾽ οὗ sc. χρόνου *from what time, since*, Luke 13: 25. 24: 21. Rev. 16: 18. Sept. for מִאָז Ex. 5: 23. —Jos. Ant. 4. 4. 6. Xen. Conv. 4. 62. Fully, ἀφ᾽ οὗ χρόνου Xen. Cyr. 1. 2. 13.

c) before adverbs of time, with or without τοῦ, e. g. ἀπὸ τοῦ νῦν, *from now, henceforth*, Luke 1: 48. Acts 18: 6. ἀπ᾽ ἄρτι see in Ἄρτι and Ἄπαρτι. — ἀπὸ πέρυσι, *since a year ago*, 2 Cor. 8: 10. 9: 2. ἀπὸ πρωΐ, *from morning*, Acts 28: 23. ἀπὸ τότε, *from that time*, Matt. 4: 17. al. see in Τότε.—Simplic. in Epict. 166. — See Lob. ad Phryn. p. 47, 461. Sturz de Dial. Alex. p. 210.

III. Of the *origin* or *source* of any thing; where ἀπό marks the secondary, indirect, mediate origin; while ἐκ denotes the primary, direct, ultimate source; and ὑπό the immediate efficient agent; comp. Herm. ad Soph. Electr. 65. Winer § 51. p. 313.

1. Spoken of the *place* or *quarter* whence any one is derived, or where he belongs; so with the art. Matt. 21: 11 ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ, *a Nazarene*. Mark 15: 43. Acts 6: 9. Heb. 7: 13.—Xen. Cyr. 2. 1. 5. — Without the art. Luke 9: 38 ἀνὴρ ἀπὸ τοῦ ὄχλου. John 1: 45 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά. Matt. 15: 1. Acts 2: 5. Gal. 4: 24, *the Mount Sinai covenant*. Mark 8: 11 σημεῖον ἀπ᾽ οὐρανοῦ. — Xen. H. G. 3. 2. 17.

2. Of the *source*, i. e. the person or thing *from* which any thing proceeds, is derived, etc. Matt. 24: 32 ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν i. e. the parable drawn from the fig-tree. 2 Tim. 1: 3 ᾧ λατρεύω ἀπὸ προγόνων, i. e. whom I worship with a devotion inherited *from* my ancestors. Others, *in the manner of*, see no. 3 below.—Thuc. 4.108. Plut. Fab. Max. c. 2.—So 1 Thess. 2: 6, δόξαν οὔτε ἀφ᾽ ὑμῶν οὔτε ἀπ᾽ ἄλλων, parallel to ἐξ ἀνθρώπων, i. e. human applause. — Palaeph. Fab. 13, 40. — Spoken of persons from whom one hears, learns, asks any thing. Matt. 11: 29 μάθετε ἀπ᾽ ἐμοῦ. Col. 1: 7. Mark 15: 45 γνοὺς ἀπὸ τοῦ κεντυρίωνος. Luke 22: 71 ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. Acts 9: 13. So of any source of knowledge, Matt. 7: 16, 20, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.—Thuc. 1. 25. —Here too we may refer the use of ἀπό to mark that which is the *occasion* or indirect *cause* of any thing, e. g.

a) before the incidental cause, *from*, i. e. *by reason of, on account of, because of, in consequence of*. Matt. 18: 7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων. Luke 19: 3 οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου. John 21: 6. Acts 20: 9. 22: 11. 2 Cor. 7: 13. Heb. 5: 7. Rev. 9: 18. So Sept. and מִן Ex. 6: 9. 2 Chr. 5: 6. 20: 9.—Ecclus. 41: 17 sq. Jos. Ant. 9. 4. 3 ἀχλὺν, ἀφ᾽ ἧς ἀγνοήσειν αὐτὸν ἔμελλον.

b) before the inciting cause, motive, especially an affection of the mind, e. g. Matt. 13: 44 ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει. Luke 24: 41. 22: 45 κοιμωμένους ἀπὸ τῆς λύπης. Matt. 14: 26 ἀπὸ τοῦ φόβου ἔκραξεν. 28: 4. Luke 21: 26. Acts 12: 14. 2 Cor. 2: 3.

c) before the secondary efficient cause, or that which produces, exhibits, bestows any thing. Matt. 12: 38 θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, i. e. exhibited by thee, but wrought ultimately ὑπὸ τοῦ θεοῦ. Acts 23: 21 τὴν ἀπὸ σοῦ ἐπαγγελίαν, i. e. to be given, made by thee. 2 Cor. 3: 18 καθάπερ ἀπὸ κυρίου πνεύματος. Gal. 1: 1 ἀπόστολος οὐκ ἀπ᾽ ἀνθρώπων. — So αἰσχύνομαι ἀπ᾽ αὐτοῦ, *to be put to shame by him*, i. e. to be ashamed *at* his coming, before him, 1 John 2: 28. Sept. for בּוֹשׁ מִן Jer. 22: 22.—After verbs of *having* or *receiving* any thing from the author etc. 1 Cor. 6: 19. 1 Tim. 3: 7. 1 John 2: 20, 27. 4: 21. So ἀπὸ θεοῦ, ἀπὸ κυρίου, etc. as the author or bestower, Rom. 1: 7.

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13: 1. 1 Cor. 1: 3, 30. 4: 5. 2 Cor. 1: 2. Gal. 1: 3. Eph. 1: 2. Phil. 1: 2, 28. al. saep.—So ἀφ' ἑαυτοῦ, *of one's self*, i.e. *of one's own accord, by his own authority*, Luke 12: 57. 21: 30. John 5: 19. 15: 4. al. Ἀπ' ἐμαυτοῦ, *of myself*, etc. John 5: 30. 7: 17. 14: 10. al. Ἀπ' ἐμοῦ, *of myself, by my own authority*, John 7: 28. —Diod. Sic. 17. 56. See Kypke Obs. in N. T. I. p. 391.

d) put after neuter and passive verbs to mark the author and source of the action; but not where the author is to be conceived of as *personally and immediately* active,—this latter idea being expressed by ὑπό and παρά; Winer § 51. p. 318. Matt. 16: 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων. (Lucian D. D. 6. 5.) Acts 2: 22 ἄνδρα ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον, i. e. confirmed *from* God, from heaven, etc. — Jos. Ant. 7. 14. 5. —So Acts 10: 17, 21, ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, i. e. sent *from* Cornelius, from his household; comp. 11: 11 where it is ἀπὸ Καισαρείας, and comp. also in a different sense Luke 1: 26 ἀπεσταλ. ὑπό and John 1: 6 παρά. So James 1: 13 ἀπὸ τοῦ θεοῦ πειράζομαι, i.e. tempted *from* God, from heaven; comp. ὑπὸ τοῦ διαβόλου Matt. 4: 1. Luke 4: 2. al. where Satan is represented as the *immediate* agent. Rev. 12: 6, coll. Matt. 20: 3. — Matt. 11: 19. Luke 7: 35. Jude 23. — Still ἀπό would seem in a few instances in N. T. to be used less definitely where ὑπό might be expected; Mark 8: 31 ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων. Luke 9: 22. 17: 25. Comp. 1 Pet. 2: 4, where it is ὑπό. Comp. Passow sub ἀπό C. 9.

3. Spoken of the *manner* or *mode* in which any thing is done, etc. e. g. Matt. 18: 35 *to forgive* ἀπὸ καρδιῶν, *from the heart*, i. e. heartily, fully.—So ἀπὸ ψυχῆς Theophr. 19 or 17. ἀπὸ γνώμης Aeschyl. Eumen. 661. ἀπ' αὐτομάτου *voluntarily* Xen. An. 1. 2. 17.—Hence ἀπὸ μέρους, *ex parte*, i. e. *in part, partly*, Rom. 11: 25. 15: 15. 2 Cor. 1: 14. — Diod. Sic. 13. 108. — Luke 14: 18 ἀπὸ μιᾶς παραιτεῖσθαι, *with one accord*; or better, ἀπὸ μιᾶς sc. φωνῆς, *with one voice*. — Herodian. 1. 4. 21 ἐκ μιᾶς φωνῆς. Comp. Sept. Gen. 11: 1. Ex. 24: 3. — 2 Tim. 1: 3 ἀπὸ προγόνων, *in the manner of one's ancestors*; others *from*, see in III. 2, above.

4. Of the *instrument*, or instrumental source, *from*, *by means of*, *with*. Luke 8: 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. 15: 16 γεμίσαι τὴν κοιλίαν ἀπὸ τῶν κερατίων. Rev. 18: 15 οἱ πλουτίσαντες ἀπ' αὐτῆς.—Ecclus. 11: 18. Jos. Ant. 4. 8. 9. Hom. Il. 24. 605. Xen. Mem. 1. 2. 9.

5. Of the *material*, i. e. *from*, *of*, etc. Matt. 3: 4 ἔνδυμα ἀπὸ τριχῶν. — Esdr. 8: 57. Herodot. 7. 65 εἵματα ἀπὸ ξύλων πεποιημένα.

6. Spoken of *dependence from* or *on* any person or thing, i. e. attachment to or connexion with any one. Acts 12: 1 οἱ ἀπὸ τῆς ἐκκλησίας. 15: 5 οἱ ἀπὸ τῆς αἱρέσεως τῶν φαρισαίων. 27: 44 ἐπί τινων τῶν ἀπὸ τοῦ πλοίου.—Herodian. 7. 1. 11. ib. 7. 9. 2. Lucian. Conv. 6. Comp. Lob. ad Phryn. p. 164.

7. Implying a *part* in relation to a whole, a part *from* a whole, in the sense of *from*, *of*, etc. So after ἐσθίω and πίνω, *to eat or drink of* any thing, i. e. a part of it, Matt. 15: 27. Mark 7: 28. Luke 16: 21. 22: 18. [Rev. 2: 17.] Mark 7: 4 ἀπὸ ἀγορᾶς, see in Ἀγορά b. The Attic writers employ here the gen. without ἀπό, see Buttm. § 132. 4. 2. b. —Sept. ἐσθίειν ἀπό for מִן אָכַל Lev. 11: 40, also ἐσθίειν ἐκ 2. Sam. 12: 3. πίνειν ἀπό for מִן שָׁתָה Jer. 51: 7, also πίνειν ἐκ, Gen. 9: 21. Comp. Luke 22: 16. John 4: 14. 1 John 4: 13. al.—So also after other verbs, where an accus. would imply the *whole*. Mark 6: 43 ἦραν—ἀπὸ τῶν ἰχθύων. 12: 2 λάβῃ ἀπὸ τοῦ καρποῦ. Luke 20: 10. 24: 42. John 21: 10. Acts 2: 17, 18. 5: 2, 3. Rev. 22: 19. Comp. Winer § 30. 5.—Spoken of a *class* or *number* of persons etc. *from* which one is selected, *of* which he forms part, etc. Matt. 27: 9 ἐτιμήσαντο [τινὲς] ἀπὸ τῶν υἱῶν Ἰσραήλ. 27: 21 τίνα θέλετε ἀπὸ τῶν δύο. Luke 16: 30. 19: 39. Heb. 7: 2.—Xen. Cyr. 4. 2. 47. Thuc. 1. 116. Herodot. 6. 27.

Note. In composition ἀπό implies 1. separation, *from*, *off*, as ἀπολύω, ἀποτέμνω. 2. removal, *away*, as ἀποβάλλω, ἀπάγω. 3. abatement or cessation, as ἀπαλγέω. 4. completion, in full, as ἀπέχω, ἀποθνήσκω. 5. restitution, re-

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quital, as ἀποδίδωμι. 6. like a priv. it removes the force of the simple word, as ἀποδοκιμάζω, ἀποκαλύπτω.

Ἀποβαίνω, f. ήσομαι, aor. 2 ἀπέβην, pp. *to go away, to depart*, Xen. de Mag. Eq. 1. 16. Polyb. 24. 6. 1. In N. T.

1. *to go from, to descend from*, sc. a ship, i.e. *to disembark, to land*. Luke 5: 2. John 21: 9. Supply ἀπὸ τῶν πλοίων, etc.—Xen. H. G. 1. 1. 18. Pol. 1. 29. 5.

2. metaph. *to result, to become, evenire*, seq. dat. c. εἰς. Luke 21: 13 ἀποβήσεται ὑμῖν εἰς μαρτύριον. Phil. 1: 19. Sept. for הוּא לִי לְ Job 13: 16. הָיָה לִי לְ Job 13: 5. נִצָּשֶׁה Ex. 2: 4. — Wisd. 2: 3. Xen. Mem. 1. 1. 6. Hesych. ἀποβήσεται· γίνεται.

Ἀποβάλλω, aor. 2 ἀπέβαλον, *to cast away, to throw off*, and spoken of a garment, *to lay aside*, trans. Mark 10: 50. —Sept. Is. 1: 30. Aelian. V. H. 12. 38. — Metaph. Heb. 10: 35 τὴν παῤῥησίαν, *to lay aside* i. e. *to lose confidence*, etc. — Philo de Incorr. mund. p. 951 ἀφθαρσίαν θεοὺς ἀποβαλεῖν ἀδύνατον. Jos. Ant. 5. 1. 8. Xen. Oec. 12. 2 τὴν ἐπωνυμίαν. Comp. Loesner Obs. in N. T. e Phil. p. 438.

Ἀποβλέπω, f. ψω, pp. *to look away towards* any thing, *to fix the eyes intently upon*, c. c. εἰς, Polyb. 6. 50. 3. In N. T. metaph. *to regard, have respect to*, c. c. εἰς, Heb. 11: 26. Sept. for חָזָה Ps. 11: 4. פָּנָה Cant. 6: 1. Hos. 3: 11. —Jos. Ant. 20. 3. 2. Philo de Vict. off. p. 852. Polyb. 2. 39. 10. Comp. Ἀπείδον.

Ἀπόβλητος, ου, ὁ, ἡ, adj. (ἀποβάλλω) pp. *what should be cast away, abjiciendus*; in N. T. metaph. *what is to be rejected, contemned, spernendus*, 1 Tim. 4: 4. — Symmach. for מָאַס Hos. 9: 3. Hom. Il. 3. 65. Lucian. Tim. § 37. p. 83, οὗτοι ἀπόβλητά εἰσι δῶρα τὰ παρὰ τοῦ Διός.

Ἀποβολή, ῆς, ἡ, (ἀποβάλλω,) pp. *a casting off*, e. g. τῶν ὅπλων Plut. Legg. 12. In N. T. metaph.

a) *rejection*, Rom. 11: 15.

b) *loss, deprivation*, e. g. of life, Acts 27: 22. — Philo de Praem. et Poen. p. 915. Jos. Ant. 2. 6. 9 ἐπὶ παίδων ἀποβολῇ. Herodian. 4. 14. 8. Plato Phaedon. c. 20.

Ἀπογένομαι, aor. 2 ἀπεγενόμην, *to be absent from*, e.g. τῆς μάχης, Herodot. 9. 69. *to depart*, i. e. *to die*, Jos. Ant. 5. 1. 1. Thuc. 2. 34. — In N. T. metaph. *to die to* any thing, i. e. *to renounce*, seq. dat. 1 Pet. 2: 24 ταῖς ἁμαρτίαις. Comp. Rom. 6: 4.

Ἀπογραφή, ῆς, ἡ, (ἀπογράφω,) *registry, enrolment*, 3 Macc. 7: 22. *a register, table, catalogue*, e. g. of those capable of military duty, Polyb. 2. 23. 9. or of citizens, their names, property, etc. Jos. Ant. 18. 1. 1. — In N. T. *enrolment in a public register, a census*, Luke 2: 2. Acts 5: 37. The former passage seems to refer to a mere enumeration of persons, *capitum descriptio*; see Krebs Obs. p. 101 sq. and partic. Calmet, art. *Cyrenius*, p. 326. The latter was a census of persons and property, see Jos. Ant. 18. 1. 1.

Ἀπογράφω, f. ψω, pp. *to write off*, i. e. *to copy, to delineate*, Herodot. 3. 136. *to write down*, Sept. for כָּתַב Judg. 8: 14, coll. 3 Macc. 4: 14. 6: 38. In N. T. *to inscribe, to enrol*, sc. in a register etc. Heb. 12: 23 ἀπογεγραμμένοι ἐν οὐρανοῖς, in allusion to the book of life, סֵפֶר חַיִּים, Ps. 69: 29.—Herodot. 7. 100. Polyb. 30. 10. 7. — Mid. ἀπογράφομαι, *to cause one's self to be enrolled, to give one's name to the census*, Luke 2: 1, 3, 5. — Polyb. 10. 17. 10. Xen. H. G. 2. 4. 8.

Ἀποδείκνυμι, f. δείξω, *to point out, to shew*, Xen. H. G. 4. 4. 8. Sept. Job 33: 21. In N. T.

1. *to designate*, i. e. *to constitute, to appoint*, sc. to any office or station, trans. 1 Cor. 4: 9 ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους.—Susann. 5. Jos. Ant. 2. 11. 2 ult. 7. 3. 2. Herodot. 1. 124. Xen. Anab. 1. 1. 2. — So 2 Thess. 2: 4 ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ θεός, *making himself God*, i. e. giving himself out as such. Comp. Buttm. § 151. I. 6.

2. *to shew by argument, to demonstrate, to prove*. Acts 25: 7 ἃ οὐκ ἴσχυον ἀποδεῖξαι. 2: 22 ἀποδεδειγμένος δυνάμεσι,

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approved, confirmed of God by miracles. —Xen. Conv. 4. 1. Hiero 7. 5.

Ἀπόδειξις, εως, ἡ, (ἀποδείκνυμι,) *manifestation, demonstration, proof*, 1 Cor. 2: 4.—3 Macc. 4: 20. Jos. Ant. 4. 8. 23. Xen. Mem. 4. 6. 13.

Ἀποδεκατόω, ῶ, f. ώσω, *to tithe off*, trans. i. e.

a) *to tithe, levy tithes*, sc. of persons, Heb. 7: 5 coll. v. 8. So עָשַׂר and Sept. 1 Sam. 8: 15, 17.

b) *to pay* or *give tithes of*, Matt. 23: 23. Luke 11: 42. 18: 12. So Sept. for עָשַׂר Piel and Hiph. Gen. 28: 22. Deut. 14: 22. —Test. XII Patr. Fabr. p. 569.

Ἀπόδεκτος, ου, ὁ, ἡ, adj. (ἀποδέχομαι,) *acceptable*, 1 Tim. 2: 3. 5: 4. —Hesych. ἀπόδεκτον· ἐπαίνετον.

Ἀποδέχομαι, f. δέξομαι, Mid. depon. pp. *to take from another for one's self*; hence genr. *to receive*, trans.

a) spoken of persons, *to receive* as a friend or guest, *to bid welcome*, trans. Luke 8: 40. Acts 15: 4. 18: 27. 28: 30. —2 Macc. 3: 9. 13: 24. Diod. Sic. 1. 18. Polyb. 3. 66. 8. — Trop. of doctrine etc. *to admit, to embrace*, Acts 2: 41. — 1 Macc. 9: 71. Jos. Ant. 9. 8. 5. Polyb. 2. 39. 5.

b) *to accept with joy, to welcome*, and by impl. *to applaud, to extol*, Acts 24: 3. —Jos. Ant. 6. 14. 4. ib. 7. 1. 1 ἐπαινῶν καὶ ἀποδεχόμενος τὸ ἔργον. Diod. S. 4. 46.

Ἀποδημέω, ῶ, f. ήσω, (ἀπόδημος,) pp. *to be absent from one's people or country*, Xen. Mem. 2. 3. 12. Hence in N. T. *to go abroad, to travel into foreign countries*, Matt. 21: 33. 25: 14 coll. Luke 19: 12.—Matt. 25: 15. Mark 12: 1. Luke 15: 13. 20: 9.—Jos. Ant. 8. 13. 5. Xen. Cyr. 8. 5. 1.

Ἀπόδημος, ου, ὁ, ἡ, adj. (ἀπό, δῆμος people,) *gone abroad, absent in foreign countries*, Mark 13: 34. — Artemid. 2. 8.

Ἀποδίδωμι, f. δώσω, aor. 1 ἀπέδοκα Luke 9: 42, see Buttm. § 106. 10. §107. n. I. 8.—aor. 2 ἀπέδων, Opt. ἀποδοίην 2 Tim. 4: 14, a later form, Buttm. § 107. n. I. 3. Lob. ad Phryn. p. 345.

1. *to give away from* one's self, i. e. *to deliver over, to give up, to bestow*, trans. or absol.

a) genr. Matt. 27: 58 ἀποδοθῆναι τὸ σῶμα. 2 Tim. 4: 8. So Sept. for נָתַן 2 Sam. 3: 14. Gen. 30: 26. — Xen. Cyr. 4. 5. 26.—Metaph. of evidence, Acts 4: 33. So ἀποδιδόναι λόγον, *to give account, to render account*, Matt. 12: 36. Luke 16: 2. Acts 19: 40. Heb. 13: 17. 1 Pet. 4: 5. Sept. for Chald. יְהַב Dan. 6: 2. הֶשִׁיב 2 Chr. 34: 28. — Ecclus. 29: 6.

b) spoken in reference to obligation of any kind, *to give in full, to render, to pay over* or *off*; e. g. wages, μισθόν, Matt. 20: 8. So Sept. for נָתַן Deut. 24: 15.—Tobit 4: 14. Xen. An. 1. 2. 12.— So of rent, tribute, expenses, etc. Matt. 21: 41. 22: 21. Mark 12: 17. Luke 10: 35. 20: 25. Rom. 13: 7.—Xen. Cyr. 2. 4. 14. — Of vows or oaths, Matt. 5: 33. So Sept. for שָׁלַם Deut. 23: 22. Job 22: 27.—Ecclus. 18: 22. Jos. Ant. 11. 1. 3. Xen. Mem. 2. 2. 10.—Of duties in general, 1 Cor. 7: 3, comp. Rom. 13: 7.

c) spoken of trees, fruits, etc. *to yield*, Rev. 22: 2. So Sept. for נָתַן Lev. 26: 4.— Xen. Cyr. 8. 3. 38. — Metaph. Heb. 12: 11.

d) Mid. *to deliver over for one's self*, i. e. *to dispose of* sc. by sale, *to sell*, trans. Acts 5: 8. 7: 9. Heb. 12: 16. Sept. for הִשְׁבִּיר Deut. 2: 8. מָכַר Gen. 25: 33. 37: 27, 35. Amos 2: 6.—Philo de Joseph. p. 560. Herodot. 1. 70. ib. 2. 56. Xen. Mem. 2. 5. 5.

2. *to give back again, to restore*, trans. or absol.

a) genr. Luke 4: 20. 9: 42. Sept. for הֵשִׁיב Gen. 20: 7. 37: 22. Ex. 22: 26. —Xen. H. G. 2. 2. 9. Polyb. 1. 7. 13.— Spoken of debts, obligations, etc. *to repay, to refund*, Matt. 5: 26. 18: 25 bis, 26, 28, 29, 30, 34. Luke 7: 42. 12: 59. 19: 8. Sept. for הֵשִׁיב Lev. 25: 27, 52. Num. 5: 7, 8.—Herodian. 5. 1. 16.

b) in the sense of *to render back, requite, retaliate*, either good or evil. Matt. 6: 4, 6, 18. 16: 27. Rom. 2: 6. 12: 17. 1 Thess. 5: 15. 1 Tim. 5: 4. 2 Tim. 4: 14. 1 Pet. 3: 9. Rev. 18: 6. 22: 12. So Sept. for הֵשִׁיב Prov. 24: 12. 17: 13. Ps. 94: 23. גָּמַל Is. 65: 6.—Ecclus. 11: 26. 12: 6.

Ἀποδιορίζω, f. ίσω, (ἀπό, διορίζω

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to set bounds,) pp. *to set off by metes and bounds*; in N. T. metaph. *to divide off, to separate*, ἑαυτούς Jude 19, i. e. to create schisms, i. q. ἀφορίζω Gal. 2: 12.

Ἀποδοκιμάζω, f. άσω, (ἀπό i. q. α pr. δοκιμάζω,) *to disapprove, to reject*, trans. Spoken of a stone rejected or worthless, Matt. 21: 42. Mark 12: 10. Luke 20: 17. 1 Pet. 2: 4, 7. So Sept. and מָאַס Ps. 118: 22. Jer. 6: 30. — Xen. Oec. 19. 12. — Spoken of Jesus rejected as the Messiah by the Jews, etc. Mark 8: 31. Luke 9: 22. 17: 25. Of Esau, Heb. 12: 17. So Sept. and מָאַס Jer 6: 30. 7: 28. 14: 19. 31: 36. — Polyb. 3. 86. 8. Xen. Cyr. 6. 2. 36.

Ἀποδοχή, ῆς, ἡ, (ἀποδέχομαι,) *reception*, pp. of a guest, etc. Diod. Sic. 4. 51. In N. T. metaph. *assent, approbation, praise*, 1 Tim. 1: 15. 4: 9.—Diod. Sic. 4. 84. Jos. Ant. 6. 14. 4.

Ἀπόθεσις, εως, ἡ, (ἀποτίθημι,) *a putting off, laying aside*, trop. 1 Pet. 3: 21. 2 Pet. 1: 14.—Clem. Alex. Strom. 4. 25.

Ἀποθήκη, ης, ἡ, (ἀποτίθημι,) *a place where any thing is laid up, repository*, e. g. of arms, *an arsenal*, Herodian. 7. 11. 14. Thuc. 6. 97. *a treasury*, Sept. 1 Chr. 29: 8.—In N. T. spoken of grain etc. *a granary, storehouse, barn*, Matt. 3: 12. 6: 26. 13: 30. Luke 3: 17. 12: 18, 24. So Sept. for מַאֲבוּס Jer. 50: 26. Aquil. for אֲסָמִים Prov. 3: 10 where Sept. ταμιεῖα.—Jos. Ant. 9. 13. 3.

Ἀποθησαυρίζω, f. ίσω, *to treasure away, to lay up in store*, Ecclus. 3: 4. Diod. Sic. 5. 40. In N. T. trop. 1 Tim. 6: 19, comp. Matt. 6: 20. Rom. 2: 5.

Ἀποθλίβω, f. ψω, *to press from* every side, *to crowd*, absol. Luke 8: 45. Sept. for לָחַץ Num. 22: 25.—Jos. Ant. 2. 5. 2 βότρυς ἀποθλίβειν εἰς φιάλην. Cf. Tittmann in Bib. Repos. III. p. 65.

Ἀποθνήσκω, f. ἀποθανοῦμαι, aor. 2 ἀπέθανον, *to die*, intrans. i. e. through the force of ἀπό, *to die out, to expire, to become quite dead*; hence it is stronger than θνήσκω, though generally used synonymously with it and instead of it; see Tittmann in Bibl. Repos. III. p. 65.

a) spoken of persons, etc. Matt. 9: 24. Mark 5: 35, 39. 9: 26. Luke 8: 42, 52, 53. John 21: 23. Acts 9: 37. Rom. 7: 2, 3. Heb. 11: 4. Rev. 14: 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες, *who die in the Lord*, i. e. in devoted fidelity to him. Rom. 14: 7, 8, ἑαυτῷ, τῷ κυρίῳ ἀποθνήσκειν, *to die to* or *for* one's self, *to* or *for* the Lord, i. e. both in life and in death we belong not to ourselves, but to the Lord, and are bound to glorify him. Rom. 6: 10 ἀπέθανε τῇ ἁμαρτίᾳ, *he died for sin*, i. e. on account of it; Buttm. § 133. 3. 2. Sept. for מוּת Gen. 2: 17. 3: 3, 4. al. saep. — Herodot. 2. 63. Xen. Mem. 4. 8. 3. — Spoken of a violent death, *to be put to death, to be killed, to perish*, etc. Matt. 26: 35. Acts 21: 13. 25: 11. Rom. 5: 6, 7, 8. Heb. 11: 37. Rev. 8: 9, 11. So of animals, *to perish*, Matt. 8: 32. Rev. 16: 3. Spoken of the punishment of death, John 19: 7. Heb. 10: 28. So Sept. and מוּת Ex. 21: 12, 18. 22: 2. Deut. 17: 6, 12. — Susann. 41, 43. Jos. Ant. 4. 8. 2, 3. Herodian. 3. 15. 8. Xen. Mem. 4. 8. 9.

b) of vegetable life, e. g. seeds, *to rot*, John 12: 24. 1 Cor. 15: 36. of trees, *to wither, to die*, trop. Jude 12.

c) in an inchoative sense, Buttm. § 112. 10. n. 6; *to be dying*, i. e. *to be near to death*, Luke 8: 42. or, *to be exposed to death, to be in danger of death*, 1 Cor. 15: 31. 2 Cor. 6: 9. also, *to be subject to death, to be mortal*, Rom. 5: 15 coll. v. 17. 1 Cor. 15: 22. Heb. 7: 8 *mortal men*.—So Sept. and מוּת Gen. 48: 21.

d) metaph. Rev. 3: 2 στήρισον τα λοιπὰ ἃ ἔμελλον ἀποθανεῖν, *which are ready to expire*, i. e. *become extinct*, where it refers to religious faith, works, etc. — Ἀποθνήσκειν τινί or ἀπό τινος, *to die to* or *from* any thing, i. e. *to renounce, to forsake*, Col. 2: 20 ἀπὸ τῶν στοιχείων. Gal. 2: 19 τῷ νόμῳ, i. e. the Mosaic law. Rom. 6: 2 τῇ ἁμαρτίᾳ, which supply also in v. 7, 8. Col. 3: 3 ἀπεθάνετε γὰρ sc. τοῖς ἐπὶ τῆς γῆς, to earthly things.

e) trop. *to die forever, to come under condemnation of eternal death*, i. e. exclusion from the Messiah's kingdom, and subjection to eternal punishment for

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sin, i.q. the 'second death' in Rev. 20:14. — John 6: 50, where ἀποθάνῃ is contrasted with ζήσεται εἰς τὸν αἰῶνα in v. 51, 58. John 8: 21, 24. 11: 26 coll. v. 25, where physical and eternal death are distinguished. Rom. 7: 10. 8: 13. Al.

Ἀποκαθίστημι, also ἀποκαθιστάω and -άνω, f. ἀποκαταστήσω, *to put back into a former state, to restore*, trans. — For the form in -άω, Mark 9: 12, comp. Sept. Dan. 2: 21. Herodot. 4. 103. and see Buttm. § 106. n. 5. § 107. n. I. 2. For that in -άνω, Acts 1: 6, which is found only in late writers, see Buttm. §112. 12. Passow sub voc.—Spoken

a) of restoration to health, etc. Matt. 12: 13. Mark 3: 5. 8: 25. Luke 6: 10. So Sept. and שׁוּב Ex. 4: 7. Lev. 13: 16. —Test. XII Patr. p. 535. Hippocr. Opp. § 6. p. 12. ed. Foes. Xen. Lac. 6. 3.

b) of the Jewish kingdom, government, etc. which the Messiah was expected to restore and enlarge, Matt. 17: 11. Mark 9: 12. Acts 1: 6. So Sept. and שׁוּב Ez. 16: 55. — 1 Macc. 15: 3. Diod. Sic. 20. 32. Polyb. 4. 25. 7.

c) of restoration to one's friends and country, e. g. from prison, Heb. 13: 19. So Sept. and הֲשִׁיב Jer. 16: 15. 24: 6. — Esdr. 1: 31. Jos. Ant. 11. 1. 1. Polyb. 3. 5. 4.

Ἀποκαλύπτω, f. ψω, *to uncover*, Sept. for גָּלָה Ruth 3: 4, 7. Herodian. 7. 4. 10. In N. T. metaph. *to reveal, to disclose, to bring to light*, trans.

a) genr. Matt. 10: 26. Luke 12: 2. Sept. for הִגִּיד Josh. 2: 20. — So in the Passive, of things which become known or manifest by their effects; e. g. διαλογισμοί Luke 2: 35. βραχίων κυρίου John 12: 38, coll. Sept. Is. 53: 1 for גְּלָה. Is. 52: 10 for חֹשֶׂף. — δικαιοσύνη θεοῦ Rom. 1: 17, coll. Sept. for גְּלָה Ps. 98: 2. Jer. 11: 20.—ὀργὴ τοῦ θεοῦ Rom. 1: 18, comp. Is. 56: 1. — δόξη Rom. 8: 18. 1 Pet. 5: 1. σωτηρία 1 Pet. 1: 5.—1 Cor. 3: 13 ἐν πυρὶ ἀποκαλύπτεται, *be revealed by fire*, i.e. be tried, proved, made known. Gal. 3: 23 τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, i. e. until Christ, the object of faith, should be revealed. — Plato Gorg. p. 311. D.

b) spoken of things revealed from God, i. e. taught, communicated, made known, by his Spirit and influences, Matt. 11: 25. 16: 17. Luke 10: 21. 1 Cor. 2: 10. 14: 30 supply τὶ ἀπὸ τοῦ θεοῦ. Eph. 3: 5. Phil. 3: 15. 1 Pet. 1: 12. So Sept. and גָּלָה Dan. 10: 1. Chald. גְּלָא Dan. 2: 19, 22, 28, 30. — Lib. Henoch. Fabric. p. 189 ἐδίδαξε τὰ μυστήρια καὶ ἀπεκάλυψε τῷ αἰῶνι τὰ ἐν οὐρανῷ. Act. Thom. §10 κύριε, ὁ ἀποκαλύπτων μυστήρια. — Spoken of things revealed from God through Christ, Matt. 11: 27. Luke 10: 22. through Paul, Gal. 1: 16.

c) spoken of persons, in the Pass. *to be revealed*, i. e. *to appear*; spoken of Christ's appearing from heaven, Luke 17: 30. So Sept. and גָּלָה 1 Sam. 3: 21.— 4 Esdr. 13: 32. — Spoken of antichrist, 2 Thess. 2: 3, 6, 8.

Ἀποκάλυψις, εως, ἡ, (ἀποκαλύπτω,) *an uncovering*, i. e. *nakedness*, Sept. for עֶרְוָה 1 Sam. 20: 30. Plut. Cato Maj. c. 20. ib. Æm. Paul. c. 14.—In N. T. only metaph.

a) of the removal of the veil of ignorance and darkness by the communication of light and knowledge, *illumination, instruction*. Luke 2: 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν. Comp. אוֹר גּוֹיִם, Sept φῶς ἐθνῶν, Is. 42: 6.

b) in the sense of *revelation, disclosure, manifestation*, e. g. of that which becomes manifest by the event, Rom. 2: 5 ἡμέρα ἀποκαλύψεως, *day of manifestation* of God's wrath, i. e. when it will be manifested. Rom. 8: 19 ἀποκάλυψις τῶν υἱῶν τοῦ θεοῦ i. q. ἀποκ. τῆς δόξης τῶν υἱ. τ. θεοῦ, comp. v. 18, 21, i. e. *the manifestation*, disclosure, of the glorious liberty, bliss, of the sons of God.—Ecclus. 11: 27. — So of that which before was unknown and concealed, especially the divine mysteries, purposes, doctrines, etc. Rom. 16: 25. 1 Cor. 14: 6, 26.—Ecclus. 22: 22. 43: 1.—Of revelations from God or Christ, 2 Cor. 12: 1, 7. Gal. 1: 12. 2: 2. Eph. 3: 3.—Eph. 1: 17 πνεῦμα ἀποκαλύψεως, *a spirit of revelation*, i. e. which can fathom and unfold the deep things of God.—Spoken of future events, Rev. 1: 1, where it makes part of the title of the book.

c) in the sense of *appearance*, and spoken of Christ's appearance from

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heaven, 2 Thess. 1:7. 1Cor. 1:7. 1 Pet. 1:7, 13. 4:13.

Ἀποκαραδοκία, ας, ἡ, from the verb ἀποκαραδοκέω, (ἀπό, κάρα head, δοκεύω to look,) i. q. τῇ κεφαλῇ προβλέπειν Etym. Magn. i. e. 'to look away towards any thing with the head bent forward,' and hence *to await, to expect earnestly*; so Aquil. for הִתְחוֹלֵל Ps. 37: 7. Polyb. 16. 2. 8. ib. 18. 31. 4. Jos. B. J. 3. 7. 26. — Hence the subst. ἀποκαραδοκία in N. T. *earnest expectation*, Rom. 8: 19. Phil. 1: 20. See Bibl. Repos. I. p. 373.

Ἀποκαταλλάσσω v. -άττω, f. ξω, (ἀπό, κατά, ἀλλάσσω,) lit. *to change from* one state of feeling etc. to another, i. e. *to reconcile*, trans. and seq. dat. or εἰς. Eph. 2: 16 ἀπ. τοὺς ἀμφοτέρους τῷ θεῷ. Col. 1: 20, 21, εἰς ἑαυτόν, comp. Eph. 1: 10.—Hesych. ἀποκαταλλάξαι· φίλον ποιῆσαι.

Ἀποκατάστασις, εως, ἡ, (ἀποκαθίστημι q. v.) *restoration, restitution*, sc. to a former state. Acts 3: 21 χρόνοι ἀποκαταστάσεως πάντων, *the time of the restoration of all things*, i. e. the Messiah's future kingdom, i. q. καιροὶ ἀναψύξεως in v. 19, coll. Heb. 9: 10. See in Ἀνάψυξις, and comp. Olshausen's Comm. in loc.—Spoken of the restoration of a state, city, etc. Jos. Ant. 11. 3. 8. ib. 11. 4. 6. Polyb. 4. 23. 1.

Ἀπόκειμαι, f. κείσομαι, *to be laid away, to be laid up*, sc. for preservation, Luke 19: 20. So Symm. for שָׁרַת Is. 10: 17.—Xen. Cyr. 2. 2. 15. Anab. 2. 3. 15.—Metaph. *to be in store for, to await* any one, c. c. dat. of pers. Spoken of rewards, Col. 1: 5 τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς. 2 Tim. 4: 8 στέφανος. — 2 Macc. 12: 45. Heliodor. I. p. 33 μισθός. Jos. Ant. 6. 14. 7. —Spoken of death, Heb. 9: 27 ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν. — 4 Macc. 8: 10. Dion. Hal. Ant. 5. 8 τοῖς κακούργοις ἀπόκειται παθεῖν.

Ἀποκεφαλίζω, f. ίσω, (ἀπό, κεφαλή,) *to behead*, trans. Matt. 14: 10. Mark 6: 16, 27. Luke 9: 9. — Arrian. Diss. Epict. 1. 1. 29 ὑπὸ τοῦ Νέρωνος ἀποκεφαλισθῆναι. 4. 1. 121. Artemidor. 1. 37. Dio Cass. 71. 28. Not found in Attic usage, Lob. ad Phryn. p. 341.

Ἀποκλείω, f. είσω, *to close up*, i. e. *to shut to, to make fast*; e. g. τὴν θύραν, Luke 13: 25. Sept. for סָגַר Gen. 19: 10. Judg. 3: 23. נָעַל 2 Sam. 13: 17, 18. — Herodian. 5. 3. 26. Xen. Mem. 2. 1. 16.

Ἀποκόπτω, f. ψω, *to cut off, to amputate*, trans. Mark 9: 43, 45. John 18: 10, 26. Acts 27: 32. Sept. for כָּרַת 1 Sam. 31: 9. קָצַץ Deut. 25: 12.—Aelian. V. H. 2. 9. Xen. Cyr. 7. 3. 8. — Mid. Gal. 5: 12 ὄφελον καὶ ἀποκόψονται, spoken of Judaizing teachers, *I could wish that in their own case they would not only circumcise, but even cut off* sc. the parts usually circumcised, i. e. emasculate themselves. So Chrysostom, εἰ βούλονται, μὴ περιτεμνέσθωσαν μόνον, ἀλλὰ καὶ περικοπτέσθωσαν. So Sept. and כָּרַת Deut. 23: 1. — Arrian. Diss. Epict. 2. 20. 19. Lucian. Eunuch. § 8. See Raphel. Obs. in N. T. in loc. — Others, *separate themselves*, sc. from the christian community; comp. Kypke and Elsner in loc.

Ἀπόκριμα, ατος, τό, (ἀποκρίνομαι,) *an answer, judicial response, sentence*, genr. Aelian. H. A. 9. 15. Jos. Ant. 14. 10. 6. In N. T. ἀπόκριμα τοῦ θανάτου, *sentence of death*, 2 Cor. 1: 9, i. e. constant exposure to death, despair of life, comp. v. 8.

Ἀποκρίνομαι, aor. 1 ἀπεκρινάμην, aor. 1 pass. ἀπεκρίθην, fut. 1 pass. ἀποκριθήσομαι, Middle form from Act. ἀποκρίνω, *to judge off*, i. e. *to separate out, to separate*, genr. and so in Pass. Theophr. de caus. Plant. 1. 6 οἶνος ὀσμὴν λαμβάνει, ὅταν ἀπεκρίθη τι ὑδατώδες αὐτοῦ. Thuc. 2. 49. Jos. Ant. 3. 11. 3. Herodot. 1. 60. Hom. Il. 5. 12.—But Mid. ἀποκρίνομαι is every where *to answer, to respond*, and so also the aor. 1 pass. and fut. 1 pass. in later writers (Diod. Sic. 4. 31. Lucian. Demon. § 26.) which the grammarians censure; see Lob. ad Phryn. p. 108. — C. c. dat. of pers. or also in Luke and Acts c. πρός seq. accus. Luke 4: 4. 6: 3. al. Acts 3: 12. al. so Sept. Gen. 23: 5. Hab. 2: 2. viz.

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a) pp. *to answer, to reply*, sc. to a question, Matt. 11: 4. 13: 11. 19: 4. Mark 12: 34. al. saep. Sept. for עָנָה 1 Sam. 26: 14. 2 Sam. 14: 19. — Xen. Oec. 19. 4. Lucian. D. Mort. 29. 2.—To a judicial interrogation or accusation, Matt. 26: 62. 27: 12, 14. Mark 14: 61.—Herodian. 4. 7. 2. — To an entreaty, exhortation, proposition, etc. Matt. 4: 4. 12: 39. 13: 37. 25: 9. Luke 22: 68. al. saep. Sept. and עָנָה Gen. 23: 5. 24: 50. —Xen. An. 1. 4. 14. ib. 2. 1. 9, 10, 15. H. G. 2. 2. 18.—By way of contradiction, denial, etc. Matt. 3: 15. 8: 8. 12: 48. Mark 7: 28. 10: 20. John 2: 18. 3: 9. Acts 25: 4. al. saep.

b) by Hebraism, *to proceed to speak*, i.e. either, *to continue the discourse*, Matt. 11: 25. 12: 38. 15: 15. 22: 1. 26: 63. Mark 9: 19. 10: 24. al. Sept. and עָנָה Gen. 18: 27. 27: 37, 39. al. or more frequently, *to begin to speak*, prob. with reference to what another had already said. So ἀποκριθεὶς εἶπε, or καὶ ἀπεκρίθη καὶ εἶπε, Matt. 17: 4, 17. 28: 5. Mark 9: 5. 10: 51. 11: 14. 12: 35. Acts 3: 12. al. So Sept. and עָנָה in later Heb. Cant. 2: 10. Is. 14: 10. Zech. 1: 10. 3: 4. 4: 11. al.—1 Macc. 18: 19.—So of an interrogation, Matt. 27: 21, coll. Mark 14: 61 where it is ἐρωτάω. Rev. 7: 13. So Sept. and עָנָה Dan. 3: 14. — So ἀπόκρισις Act. Thom. § 40. Al.

Ἀπόκρισις, εως, ἡ, (ἀποκρίνομαι,) *an answer, a reply*, Luke 2: 47. 20: 26. John 1: 22. 19: 9. Sept. for מַעֲנֶה Job 32: 5. Prov. 15: 1. דָּבָר Deut. 1: 22.—Jos. Ant. 7. 6. 1. Diod. Sic. 14. 25. Xen. Hiero 1. 35.

Ἀποκρύπτω, f. ψω, *to hide away, to conceal*, trans. τὸ ἀργύριον, Matt. 25: 18. — Wisd. 7: 14. Jos. Ant. 3. 6. 5. Xen. Anab. 4. 4. 11. — Metaph. *to hide*, i. e. *not to reveal*, seq. ἀπό c. gen. of pers. Matt. 11: 25. Luke 10: 21. absol. 1 Cor. 2: 7. Eph. 3: 9. Col. 1: 26. So Sept. and הֶעְלִים 2 K. 4: 27. הִסְתִּיר Ps. 119: 19. — Jos. Ant. 3. 4. 2. Xen. Mem. 2. 6. 29.

Ἀπόκρυφος, ου, ὁ, ἡ, adj. (ἀποκρύπτω,) *hidden away, concealed*.

a) trop. Mark 4: 22. Luke 8: 17. So Sept. for Chald. part. מְסַתְּרְתָא Dan. 2: 22.—Xen. Conv. 8. 11.

b) by impl. *laid up in store*, trop. Col. 2: 3. So Sept. and מַטְמוֹן Is. 45: 3. pp. Sept. for מִכְמָנִים Dan. 11: 43.—pp. 1 Macc. 1: 23.

Ἀποκτείνω, also ἀποκτένω and ἀποκτέννω, f. ἀποκτενῶ, aor. 1 ἀπέκτεινα, aor. 1 pass. ἀπεκτάνθην, *to kill outright, to put to death*, trans.—The form ἀποκτένω, occurs in later edit. Matt. 10: 28. Luke 12: 4, but is doubtful, and can belong only to the later Greek. For ἀποκτέννω, in later edit. Rev. 6: 11. Sept. Hab. 1: 17. Dan. 2: 13. Esdr. 4: 7. Wisd. 16: 14. also as a form of the later Greek, Nicarch. Ann. Br. XX, see Gregor. Cor. p. 588, 597, ed. Schäfer. Sturz de Dial. Mac. et Alex. p. 119, 128. Winer § 15. p. 76. marg. — The aor. 1 pass. ἀπεκτάνθην, Matt. 16: 21. Mark 8: 31. al. though poetic, occurs mostly only in later prose, e. g. Dio Cass. 65. 4; see Winer § 15. p. 76. Lob. ad Phryn. p. 36, 757. Buttm. § 101. n. 6. § 114 sub κτείνω.—Spoken

a) pp. *to kill, to put to death*, in any way, Matt. 14: 5. 16: 21. 21: 35, 38, 39. Mark 6: 19. John 18: 31. Rev. 6: 8. al. saep. Sept. for הָרַג Gen. 4: 8. Judg. 9: 5. al. saep. הֲמִית Gen. 18: 25. Ex. 4: 24. חִכָּה Josh. 11: 10. 1 Sam. 17: 46.—Herodian. 2. 12. 1. Xen. Anab. 1. 1. 3. ib. 2. 1. 11.—So ἀποκτείνειν ἑαυτόν, *to kill one's self*, John 8: 22, coll. Wisd. 16: 14.—Passive, *to be slain*, i. e. *to die, to perish*, Rev. 9: 18, 20. al.

b) trop. *to kill eternally, to bring under condemnation of eternal death*; see in Ἀποθνήσκω e. Matt. 10: 28 τὴν ψυχὴν ἀποκτεῖναι, *to kill the soul*, there i. q. ψυχὴν ἀπολέσαι ἐν γεέννῃ, comp. Luke 12: 5.—Rom. 7: 11. 2 Cor. 3: 6.

c) trop. *to destroy, to abolish*, τὴν ἐχθράν Eph. 2: 16. Comp. Sept. and הָרַג Ps. 78: 47. Al.

Ἀποκυέω, ῶ, f. ήσω, (ἀπό of complet. and κυέω to be pregnant with, Il. 19. 117. Jos. Ant. 1. 18. 1.) lit. *to finish being pregnant with*, i. e. *to bring forth, to bear*, trans. 4 Macc. 15: 17. Herodian. 1. 5. 14. In N. T. metaph. *to beget, to bring forth*, James 1: 15, 18.

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Ἀποκυλίνδω, also ἀποκυλίω, f. ίσω, *to roll away*, trans. Matt. 28: 2. Mark 16: 3, 4. Luke 24: 2. Sept. for גָּלַל Gen. 29: 3, 8, 10. — Judith 13: 9. Jos. Ant. 4. 8. 37. Apollod. Bibl. 3. 14. 7.

Ἀπολαμβάνω, f. ἀπολήψομαι, aor. 2 ἀπέλαβον, *to take or have from* any one, i. e. *to receive*, trans.

a) strictly with the idea of completeness, *to receive in full*, see in Ἀπέχω no. 2. Luke 16: 25 ἀπέλαβες τὰ ἀγαθά σου. So genr. *to obtain*, Gal. 4: 5 τὴν υἱοθεσίαν. Sept. for לָקַח Num. 34: 14.

b) *to receive back, to obtain again*, e. g. debts etc. Luke 6: 34 bis. 15: 27. — Herodian. 4. 15. 20. Xen. An. 1. 2. 27. — Spoken of retribution, requital, etc. Luke 18: 30. 23: 41. Rom. 1: 27. Col. 3: 24. 2 John 8.—Xen. de re Eq. 2. 2. Diod. Sic. 12. 45.

c) *to take to one's self from* another place or person, i. e. either *to receive as a friend or guest*, 3 John 8. or, *to take aside with one's self*, Mark 7: 33 ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν. — So ἀπολαβὼν v. ἀπολαβόμενος τινὰ κατ' ἰδίαν 2 Macc. 6: 21, coll. 4: 46. Jos. B. J. 2. 7. 2. Appian. de Bell. Civ. lib. 5. p.18. Philostrat. Vit. Apollon. 7. 18.

Ἀπόλαυσις, εως, ἡ, (ἀπολαύω,) *fruition, enjoyment*, i. e.

a) the act of enjoying, εἰς ἀπόλαυσιν, *for enjoyment*, i. e. *to enjoy*, 1 Tim. 6: 17.—3 Macc. 7: 16. Jos. 2. 4. 4. Herodian. 2. 3. 18.

b) the source of enjoyment, *advantage, profit, pleasure*, Heb. 11: 25. So Symm. for שַׁעֲשֻׁעִים Ps. 119: 143. — Jos. Ant. 2. 7. 3. Polyb. 10. 19. 5. Xen. Mem. 2. 1. 33.

Ἀπολείπω, f. ψω, aor. 2 ἀπέλιπον, *to leave away from* one's self, i. e.

a) *to leave behind*, trans. 2 Tim. 4: 13 ὃν ἀπέλιπον ἐν Τρωάδι. 4: 20.—Jos. Ant. 4. 8. 21. Herodot. 3. 48. Xen. An. 6. 3. 4. — Pass. *to be left behind, to remain*, Sept. for נִשְׁאַר Ex. 14: 28. trop. ἀπολείπεται, *there remains*, Heb. 4: 6, 9. 10: 26.—Polyb. 3. 39. 12. coll. Wisd. 14: 6.

b) *to desert, to renounce*, Jude 6 ἀπολιπόντας τὸ ἴδιον οἰκητήριον. Sept. for עָזַב Prov. 2: 17. 9: 6.—Ecclus. 17: 19. Xen. Ag. 2. 29. Lucian. D. Deor. 5. 1.

Ἀπολείχω, f. ίξω, *to lick off*, trans. Luke 16: 21 οἱ κύνες ἀπέλειχον τὰ ἕλκη αὐτοῦ, i. e. they licked his sores clean. —Aristoph. Vesp. 27. See Tittmann in Bibl. Repos. III. p. 65.

Ἀπόλλυμι, f. ἀπολέσω, perf. 1 ἀπολώλεκα, perf. 2 ἀπόλωλα, Mid. fut. ἀπολοῦμαι, aor. 2 ἀπωλόμην. The force of ἀπό is here *away, wholly*, and the verb is therefore stronger than the simple ὄλλυμι.

I. Active form. 1. *to destroy, to cause to perish*, trans.

a) spoken of things, trop. 1 Cor. 1: 19 ἀπολῶ τὴν σοφίαν τῶν σοφῶν, i. e. *bring to nought, render void*, quoted from Is. 29: 14, where Sept. for אָבַד. — pp. Xen. Mem. 2. 6. 38.

b) of persons, *to destroy, put to death, cause to perish*. (α) spoken of physical death, Matt. 2: 13. 12: 14. 21: 41. 22: 7. Mark 3: 6. 9: 22. 11: 18. 12: 9. Luke [6: 9.] 17: 27, 29. 19: 47. 20: 16. John 10: 10. Jude 5. So Sept. for הָרַג Gen. 20: 4. Esth. 9: 16. אָבַד Deut. 11: 4. Esth. 4: 9. — 1 Macc. 2: 37. Jos. Ant. 1. 2. 1. Xen. Cyr. 3. 2. 12. Anab. 2. 5. 39. — In a judicial sense, Matt. 27: 20. James 4: 12.

(β) spoken of eternal death, i. e. future punishment, exclusion from the Messiah's kingdom, etc. see in Ἀποθνήσκω e. Matt. 10: 28. Mark 1: 24. Luke 4: 34. 9: 56. Rom. 14: 15. Luke 9: 25 ἑαυτὸν ἀπολέσας, *to destroy himself*, i. e. subject himself to eternal death. — Comp. Ecclus. 10: 3. 20: 22.

2. *to lose, to be deprived of*, trans. e. g. μισθόν Matt. 10: 42. Mark 9: 41. πρόβατον Luke 15: 4. δραχμήν Luke 15: 8, 9.—John 6: 39. 2 John 8. Sept. for אָבַד Prov. 29: 3.—Ecclus. 6: 4. 8: 15. Xen. H.G. 1. 1. 25.—So τὴν ψυχὴν ἀπολέσας, i. e. to lose one's life or soul, Matt. 10: 39 bis. 16: 25 bis. Mark 8: 35 bis. Luke 9: 24 bis. 17: 33 bis. John 12: 25.

II. Middle and Passive forms, as also perf. 2 ἀπόλωλα.

1. *to be destroyed, to perish*, intrans.

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a) spoken of things, Matt. 5: 29, 30. οἱ ἀσκοὶ ἀπολοῦνται, Matt. 9: 17. Mark 2: 22. Luke 5: 37.—John 6: 27. James 1: 11. 1 Pet. 1: 7. Rev. 18: 4 in later edit. Heb. 1: 11 αὐτοὶ [οἱ οὐρανοὶ] ἀπολοῦνται, quoted from Ps. 102: 27 where Sept. for אָבַד, as also Jer. 9: 11. 48: 8. Ez. 29: 8. 35: 7.—Xen. H.G. 1. 1. 36.

b) of persons, *to be put to death, to die, to perish.* (α) spoken of physical death, Matt. 8: 25. 18: 14. 26: 52. Mark 4: 38. Luke 8: 24. 11: 51. 13: 33. 15: 17. John 11: 50. 18: 9, 14. Acts 5: 37. 1 Cor. 10: 9, 10. 2 Cor. 4: 9. 2 Pet. 3: 6. Jude 11. So Sept. and אָבַד Lev. 23: 30. Esth. 9: 12. al.—Jos. Ant. 7. 11. 8. Ael. V. H. 5. 10 ult.

(β) spoken of eternal death, see I. 1. b. β, above; *to perish eternally,* i. e. to be deprived of eternal life, etc. Luke 13: 3, 5. John 3: 15, 16. 10: 28. 17: 12. Rom. 2: 12. 1 Cor. 8: 11. 15: 18. 2 Pet. 3: 9.—So οἱ ἀπολλύμενοι, *those who perish,* who are exposed to eternal death, 1 Cor. 1: 18. 2 Cor. 2: 15. 4: 3. 2 Thess. 2: 10.

2. *to be lost,* e. g. θρίξ Luke 21: 18. τί John 6: 12. — Spoken of those who wander away and are lost, e. g. the prodigal son, Luke 15: 24. sheep straying in the desert etc. Luke 15: 4, 6. trop. Matt. 10: 6. 15: 24. 18: 11. Luke 19: 10. So Sept. and אָבַד Ps. 119: 176. Jer. 50: 6. Ez. 34: 4.

Ἀπολλύων, ύοντος, ὁ, (particip. of ἀπολλύω,) *Apollyon,* i.e. the destroyer, i. q. Ἀβαδδών q. v. Rev. 9: 11.

Ἀπολλωνία, ας, ἡ, *Apollonia,* a city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. Acts 17: 1.

Ἀπολλώς, ώ, ὁ, *Apollos,* pr. name of a Jewish Christian, born at Alexandria, distinguished for his eloquence and success in propagating the christian religion. His history and character are given Acts 18: 24 sq. — Acts 19: 1. 1 Cor. 1: 12. 3: 4, 5, 6, 22. 4: 6. 16: 12. Tit. 3: 13.

Ἀπολογέομαι, οῦμαι, f. ήσομαι, depon. Mid. (ἀπό and λόγος,) *to speak one's self off,* i. e. *to plead for one's self, to defend one's self,* before a tribunal or elsewhere; absol. Luke 21: 14. Acts 25: 8. 26: 1. Rom. 2: 15. —2 Macc. 13: 26. Jos. Ant. 4. 7. 3. — Seq. dat. of pers. *to* or *against* whom, Acts 19: 33. 2 Cor. 12: 19. So Sept. πρός τινα for דָּרִיב Jer. 12: 1.—Seq. περί c. gen. Acts 26: 2.—Jos. B. J. 4. 5. 5. Xen. Cyr. 2. 2. 13. — With an accus. implying manner, Buttm. § 131. 6. Luke 12: 11 τί ἀπολογήσησθε. Acts 24: 10. 26: 24. — Diod. Sic. 13. 69. Demosth. 1052. 25.

Ἀπολογία, ας, ἡ, (ἀπολογέομαι,) *a plea, defence,* before a tribunal or elsewhere; Acts 22: 1. 2 Tim. 4: 16. So genr. 2 Cor. 7: 11. Phil. 1: 7, 17, τοῦ εὐαγγελίου.—Wisd. 6: 10. Polyb. 4. 16. 4. Xen. Apol. Socr. 4. — Seq. dat. of pers. *against* whom, 1 Cor. 9: 3. 1 Pet. 3: 15. περί τινος Acts 25: 16. πρός τινα Acts 22: 1.—Xen. Mem. 4. 8. 5.

Ἀπολούω, f. ούσω, *to wash off,* trans. Il. 18. 345. Lucian. Lexiph. § 2, 4. In N. T. Mid. ἀπολούομαι, *to wash one's self clean from,* i. e. *to wash away, to be freed from;* metaph. τὰς ἁμαρτίας, i. e. *the consequences of sins,* Acts 22: 16. 1 Cor. 6: 11. So Sept. for הִתְרַחֵץ Job 9: 30. Comp. Ps. 51: 4, 9. Is. 1: 16. Jer. 4: 14.—Philo de Nom. Mut. p. 1051 τὰ καταῤῥυπαίνοντα τὴν ψυχὴν ἀπολούσασθαι.

Ἀπολύτρωσις, εως, ἡ, (ἀπολυτρόω to let go free for a ransom, Sept. for פָּדָה Ex. 21: 8. Diod. Sic. 13. 24,) *redemption,* i. e.

a) *deliverance* sc. on account of a ransom paid; spoken of the deliverance from the power and consequences of sin which Christ procured for his followers by laying down his life as a ransom, λύτρον, cf. Matt. 20: 28. So Rom. 3: 24. Eph. 1: 7, 14. Col. 1: 14. Heb. 9: 15. By meton. 1 Cor. 1: 30.—Comp. Acts 20: 28. Col. 1: 13. Heb. 2: 14. John 12: 31. — Clem. Alex. Strom. 7. 10.

b) *deliverance,* simply, the idea of a ransom being dropped; e. g. from calamities and death, Luke 21: 28. Heb. 11: 35. So of the soul from the body

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as its prison, Rom. 8: 23. Eph. 4: 30. Comp. Rom. 7: 24. Wisd. 9: 15.

Ἀπολύω, f. ύσω, *to let loose from, to loosen, to unbind*, etc. trans. and seq. gen. of person or thing, pp. Hom. Od. 21. 46. Jos. Ant. 5. 1. 25. In N. T. trop.

a) *to free from, to relieve from*, seq. gen. τῆς ἀνθενείας Luke 13: 12. — Jos. Ant. 2. 5. 2. Tob. 3: 6 ἀπὸ τῆς ἀνάγκης. Diod. Sic. 4. 11. Xen. Mem. 2. 1. 5.

b) *to release, to let go free, to set at liberty*, trans. e. g. a debtor, Matt. 18: 27. or persons accused or in prison etc. Matt. 27: 15. Mark 15: 6. Luke 22: 68. John 19: 10. Acts 4: 21. 26: 32. 28: 18. al. saep. — 2 Macc. 4: 47. 6: 22. Xen. Mem. 4. 8. 5. — Metaph. *to overlook, to forgive*, Luke 6: 37.

c) spoken of a wife, *to let go free*, i. e. *to put away, to divorce*, trans. Matt. 1: 19. 5: 31, 32. 19: 3. al. So of a husband, Mark 10: 12. — Diod. Sic. 12. 18 νόμος ὃ διδοὺς ἐξουσίαν τῇ γυναικὶ ἀπολύειν τὸν ἄνδρα. Mark 10: 4. Luke 16: 18.

d) *to dismiss*, simply, i. e. *to let go, to send away*, trans. e. g. τὸν ὄχλον, τοὺς ὄχλους, Matt. 14: 15, 22, 23. 15: 32, 39. Luke 9: 12. al. or of other persons, Matt. 15: 23. Luke 8: 38. 14: 4. Acts 13: 3. 15: 30. 23: 22. al. τὴν ἐκκλησίαν, *to dismiss the assembly*, Acts 19: 40. So Sept. for גָּרַשׁ Ps. 34: 1.—Jos. Ant. 2. 14. 6. ib. 5. 2. 8. Xen. H. G. 6. 5. 21. — So Mid. ἀπολύομαι, *to depart, to go away*, Acts 28: 25. also 15: 33. So Sept. for שׁוּב Ex. 33: 11. — Polyb. 2. 34. 12.

e) *to dismiss* sc. from life, *to let depart* or *die*, trans. Luke 2: 29 νῦν ἀπολύεις τὸν δοῦλόν σου ἐν εἰρήνῃ. So Sept. for גָּוַע Num. 20: 29.—Tob. 3: 13. 2 Macc. 7: 9. Ael. V. H. 5. 6. So ἀπολύομαι *to die*, ib. 13. 19. Al.

Ἀπομάσσω, v. μάττω, f. ξω, *to wipe off*, sc. τὰ δάκρυα Polyb. 15. 26. 3. In N. T. Mid. *to wipe off from one's self*, sc. τὸν κονιορτόν, Luke 10: 11.

Ἀπονέμω, f. μῶ, *to divide out, to apportion, to assign*, Sept. for חָלַק Deut. 4: 19. Jos. Ant. 5. 1. 24. Polyb. 14. 4. 2. In N. T. simply, *to assign, to bestow*, trans. 1 Pet. 3: 7 ἀπονέμοντες τιμήν. — Jos. Ant. 1. 7. 1 τιμήν. Clem. Alex. Strom. 7. 2. Herodian. 1. 8. 1.

Ἀπονίπτω, f. ψω, *to wash off*, Sept. for רָחַץ Prov. 30: 12. שָׁטַף 1 K. 22: 38. In N. T. Mid. ἀπονίπτομαι, *to wash off for one's self* sc. the hands, *to wash one's own hands*, τὰς χεῖρας, Matt. 27: 24. This among the ancients was a symbolical action to signify one's innocence; see Deut. 21: 6, 7. Jos. Ant. 4. 8. 16. Scholiast. ad Soph. Ajax. 663. —Theophr. Char. 25 or 16.

Ἀποπίπτω, aor. 2 ἀπέπεσον, *to fall from*, intrans. seq. ἀπό c. gen. Acts 9: 18. Sept. for נָפַל Job 29: 24.—Xen. H. G. 1. 6. 33.

Ἀποπλανάω, ῶ, f. ήσω, *to cause to wander from, to lead astray from*, sc. the right way, Sept. for שׁוּבָב Jer. 50: 6. In N. T. metaph. *to seduce, to deceive*, trans. Mark 13: 22. Pass. metaph. *to go astray from*, i. e. *to swerve from, to apostatise*, 1 Tim. 6: 10 ἀπὸ τῆς πίστεως. Sept. for הִשָּׁה Prov. 7: 21. נָדַח Hiph. 2 Chr. 21: 11. — Ecclus. 4: 19. Lib. Henoch. Fabric. p. 180. Polyb. 3. 57. 4.

Ἀποπλέω, f. [πλεύσω] *to sail away*, ἀπαλεύσομαι *to depart by ship*, intrans. Acts 13: 4. 14: 26. 20: 15. 27: 1.—Xen. Anab. 5. 4. 12. H. G. 5. 1. 6.

Ἀποπλύνω, f. νῶ, *to wash off* or *out, to rinse*, trans. spoken of nets, Luke 5: 2. Sept. for כִּבֵּס 1 Sam. 19: 24. שָׁטַף Ez. 16: 9. — Hom. Od. 6. 95. Jos. Ant. 3. 6. 2. ib. 8. 15. 6.

Ἀποπνίγω, f. ξω, *to strangle*, as by drowning, trans. Luke 8: 33. Metaph. spoken of plants, *to choke, overpower*, Matt. 13: 7. Luke 8: 7.—Tob. 3: 9. Herodian. 1. 17. 24. Xen. Cyr. 8. 2. 21.

Ἀπορέω, ῶ, f. ήσω, (ἄπορος without resource, fr. α pr. and πόρος way, exit,) and in N. T. Mid. ἀπορέομαι, οῦμαι, *to be without resource*, i. e. *to know not what to do, to hesitate, to be in doubt and uncertainty*; seq. περί, c. gen. John 13: 22. εἴς τι Acts 25: 20. — So ἀπορέω, Jos. Ant. 1. 21. 1. ib. 2. 12. 2. ἀπορούμαι Ael. V. H. 8. 5. Xen. Anab. 5. 9. 22. ib. 7. 3. 29. — By impl. *to be perplexed, anxious*, 2 Cor. 4: 8. Gal. 4: 20. So Sept. for דָּוָי Jer. 8: 18. יָצַר Gen. 32: 8. — Wisd. 11. 6. 1 Macc. 3: 31.

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Ἀπορία, ας, ἡ, (ἀπορέω q. v.) *the state of one who knows not what to do; doubt, perplexity.* Luke 21: 25 συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, *disquiet of nations, with uncertainty, perplexity,* sc. as to the event, etc. Sept. for בָּהֳלָה Lev. 26: 16. צָרָה Is. 8: 22. — Herodian. 4. 14. 1. Xen. Anab. 1. 3. 13.

Ἀποῤῥίπτω, f. ψω, *to cast off, throw aside,* τὰ ὅπλα etc. Herodian. 8. 4. 27. In N. T. with a reflex. pron. implied, Acts 27: 43 ἀποῤῥίψαντες sc. ἑαυτούς, *throwing or letting themselves off* or *down* sc. from the ship into the water. Sept. for הִשְׁלִיךְ Ex. 22: 31. — Lucian. Ver. Hist. I. § 38, ῥίπτω ἐμαυτόν. Arrian. Indic. c. 24. § 5, 7.

Ἀπορφανίζω, f. ίσω, (ἀπό, ὄρφανος q. v.) *to bereave of,* sc. parents, Aesch. Choeph. 246. In N. T. Pass. *to be bereaved of,* seq. ἀπό, i. e. metaph. *to be separated from,* spoken of a teacher separated from his disciples, 1 Thess. 2: 17.

Ἀποσκευάζω, f. άσω, and Mid. ἀποσκευάζομαι, lit. *to divest one's self of baggage,* etc. hence genr. *to remove, to put out of the way,* Sept. for פִּנָּה Lev. 14: 36. Jos. Ant. 1. 13. 5. ib. 14. 16. 2. B. J. 1. 31. 1. Polyb. 2. 26. 6. Herodian. 1. 9. 1.—In N.T. Acts 21: 15 ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ, *divesting ourselves of baggage,* i. e. perhaps leaving part of it behind; see Olshausen's Comm. in loc.—Dion. Halic. Ant. 9. 23.—Or ἀποσκευασάμενοι sc. τὰ πάντα may mean, *putting aside or disregarding all impediments,* comp. v. 12—14. — Later editions read ἐπισκευασάμενοι.

Ἀποσκίασμα, ατος, τό, (ἀπό and σκιάζω,) *a shade, shadow;* metaph. *the slightest trace or vestige,* James 1: 17.

Ἀποσπάω, ῶ, f. άσω, *to draw from, to draw away,* trans. e. g. τὴν μάχαιραν, sc. from the scabbard, Matt. 26: 51.—Herodot. 3. 159 τὰς πύλας, i. e. to tear away. — Spoken of persons, *to draw away disciples from another* to one's self, Acts 20: 30. — Ael. V. H. 13. 31. Jos. Ant. 13. 4. 7.—Aor. 1 pass. in mid. sense, (Buttm. § 136. 2,) *to withdraw one's self, to depart, to go away,* c. c. ἀπό, Luke 22: 41. Acts 21: 1. — 2 Macc. 12: 10, 17. Diod. Sic. 20. 39. Clem. Alex. Strom. 1. 1.

Ἀποστασία, ας, ἡ, (ἀφίστημι,) *apostasy, defection,* a later word instead of ἀπόστασις, Lob. ad Phryn. p. 528.— Acts 21: 21. 2 Thess. 2: 3. Sept. for סָרָה Jer. 29: 32. בְּלִיַּעַל 1 K. 21: 13. מַעַל 2 Chr. 29: 19. Plut. Galb. c. 1.

Ἀποστάσιον, ίου, τό, (ἀφίστημι,) *defection, desertion,* as of a freedman from his patron, etc. Demosth. 940. 15. In N. T. *divorce, repudiation;* and βιβλίον ἀποστασίου, *a bill of divorce,* Matt. 19: 7. Mark 10: 4. So Sept. and סֵפֶר כְּרִיתֻת Deut. 24: 1, 3. Is. 50: 1. Jer. 3: 8.—By meton. ἀποστάσιον, *bill of divorce,* Matt. 5: 31. So Lat. *repudium,* Suet. Calig. 36. et Tib. 11. Pandect. 24. 2, 3.

Ἀποστεγάζω, f. άσω, *to remove the roof, to unroof,* trans. Mark 2: 4, where it is not improbably spoken of the *awning* drawn over the court of oriental houses; see Calmet, art. *House,* p. 506, 507.—Strabo IV. p. 304. V. p. 542.

Ἀποστέλλω, f. στελῶ, aor. 1 ἀπέστειλα, perf. ἀπέσταλκα, Pass. perf. ἀπέσταλμαι, aor. 2 ἀπεστάλην, *to send away, to send off, forth, out,* trans. or absol. — Construed as to the person *to* whom, c. dat. Matt. 22: 16. al. c. πρός seq. acc. Matt. 21: 37. al. c. εἰς Matt. 15: 24. al. — as to the place *whither,* c. εἰς Matt. 14: 35. al. c. ἐν Matt. 10: 16. al. ὧδε Mark 11: 3. — as to the person or place *whence,* c. ἀπό, Acts 10: 21. 11: 11. al. παρά c. gen. of pers. John 1: 6.—Sept. for שָׁלַח passim.

a) spoken of persons sent as agents, messengers, etc. Matt. 10: 5, 16. 11: 10. 21: 1. Mark 1: 2. 6: 7. Luke 14: 32. al. saep. So of persons, i. e. prophets, teachers, angels, sent from God, Matt. 10: 40. 13: 41. 15: 24. 23: 37. Luke 1: 26. John 1: 6. 3: 17. Acts 3: 26. Heb. 1: 14. Rev. 1: 1. Sept. for שָׁלַח Gen. 32: 3. 37: 12. al. saep.—Xen. Cyr. 7. 4. 8. Polyb. 4. 66. 2. — In this sense the accus. of the person sent is often omitted; John 5: 33. ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην. 11: 3. Acts 13: 15. 16: 36 coll. v. 35. So ἀποστείλας before an

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active verb; as Matt. 2: 16 ἀποστείλας ἀνεῖλε πάντας, *he sent out and slew* etc. Mark 6: 17. Acts 7: 14. So Sept. and שָׁלַח Gen. 31: 4. 41: 8, 14. Ex. 9: 28. Josh. 24: 9. al. — So πέμψας Plut. de Educ. Pueror. c. 14. Xen. Cyr. 3. 1. 6. coll. Jos. B. J. 1. 12. 7. — In the sense of *to expel, to drive away*, Mark 5: 10. 12: 3, 4.

b) trop. spoken of things, *to send forth* etc. i. e. *to proclaim, bestow*, e. g. τὸν λόγον Acts 10: 36. 13: 26. τὸ σωτήριον Acts 28: 28. τὴν ἐπαγγελίαν, *the promise*, i. e. the thing promised, the Comforter, Luke 24: 49. So Sept. and שָׁלַח Ex. 4: 28. 15: 7. 23: 27. צִוָּה Lev. 25: 21. Deut. 28: 8. — Ecclus. 15: 9. 34: 6. Herodot. 9. 4. Aelian. V. H. 12. 57 σημεῖα καὶ τέρατα. — So of physical things; Acts 11: 30 ἀποστείλαντες sc. τὴν διακονίαν, *sending off the present*, etc. — Ael. V. H. 12. 51 τὴν ἐπιστολήν. Xen. H. G. 5. 1. 23.—Mark 4: 29 ἀποστέλλει τὸ δρέπανον, *send forth*, i. e. *thrust in the sickle*. So Heb. שָׁלַח מַגָּל and Sept. ἐξαποστέλλω δρέπανα, Joel 4: 9. [3: 13.] Sept. ἀποστέλλω τὴν χεῖρα for Heb. שָׁלַח יָד Ex. 9: 15.—John 9: 7 Σιλωάμ, ὃ ἑρμηνεύεται ἀπεσταλμένος, Heb. שִׁלֹחַ, i. e. *the sent forth*, as typical perhaps of the fountain of spiritual blessings which was to flow forth from the temple as the symbolical seat of the Messiah's reign; comp. Olshausen's Comm. in loc.

c) in the sense of *to dismiss, to let go*. Mark 8: 26 ἀπέστειλε αὐτὸν εἰς τὸν οἶκον αὐτοῦ. Matt. [8: 31.] 21: 3. Mark 11: 3. Luke 4: 18 ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, *to let the oppressed go free*. — Plut. Moral. II. p. 24 ed. Tauchn. Xen. Anab. 2. 1. 5. Al.

Ἀποστερέω, ῶ, f. ήσω, *to deprive of, to defraud of*, construed strictly with an accus. of pers. and an accus. or gen. of thing. Xen. An. 6. 4. 23. Mem. 1. 2. 63. Comp. Buttm. § 131. 5. § 132. 5. Hence in N. T.

a) spoken of persons, seq. accus. 1 Cor. 6: 8. absol. Mark 10: 19. — Jos. Ant. 4. 8. 38. — In respect to conjugal intercourse, 1 Cor. 7: 5, comp. Sept. for גָּרַע Ex. 21: 10.—So Mid. *to suffer one's self to be defrauded*, 1 Cor. 6: 7. Comp. Ecclus. 29: 7.

b) spoken of things, seq. accus. τὸν μισθόν, and in the pass. construction (Buttm. § 134. 5) nom. ὁ μισθός, James 5: 4 ὁ μισθὸς ὁ ἀποστερήμενος, i.e. *wages held back by fraud*. So Sept. and עָשַׁק Deut. 24: 14. Mal. 3: 5.—Ecclus. 31: 22. Philo Vita Mos. I. p. 624. Plut. Demosth. c. 14. Xen. Anab. 7. 6. 9. — Seq. gen. 1 Tim. 6: 5 τῶν ἀποστερημένων τῆς ἀληθείας, *defrauding themselves*, i. e. *destitute of, the truth*. — Jos. Ant. 2. 14. 3. Thuc. 1. 40.

Ἀποστολή, ῆς, ἡ, (ἀποστέλλω,) *a sending off, expedition*, e. g. of ships Thuc. 8. 9. Polyb. 26. 7. 1. of persons Plut. Timol. c. 1. *the thing sent, a present*, Sept. for שִׁלֹחַ 1 K. 9: 16. 1 Macc. 2: 18.—In N. T. *the office of an apostle, apostleship*, Acts 1: 25. Rom. 1: 5. 1 Cor. 9: 2. Gal. 2: 8.

Ἀπόστολος, ου, ὁ, (ἀποστέλλω,) *one sent forth*, i. e. *a messenger, ambassador, apostle*, viz.

a) genr. *a messenger*, John 13: 16. Phil. 2: 25, coll. 4: 18. So Sept. and שָׁלוּחַ 1 K. 14: 6.—Herodot. 1. 21. ib. 5. 38.

b) spoken of messengers or ambassadors sent from God, and joined with προφῆται, Luke 11: 49. Eph. 3: 5. Rev. 2: 2. 18: 20. — In this sense spoken of the Messiah, Heb. 3: 1.

c) of the apostles of Christ, viz. (α) of *the twelve apostles*, chosen by Christ as the chief agents in propagating the gospel, Matt. 10: 2. Luke 6: 13. 9: 10. 22: 14. Acts 1: 26. Jude 17. Rev. 21: 14. al. saep. These are called by Paul οἱ ὑπερλίαν ἀπόστολοι, 2 Cor. 11: 5. 12: 11. So of Paul, who was afterwards reckoned to them, as being κατ' ἐξοχήν the apostle of the gentiles, 1 Tim. 2: 7. 2 Tim. 1: 11. — (β) in a wider sense, spoken of the *helpers* and *companions* of the twelve, as aiding to gather churches, 2 Cor. 8: 23. So of Paul and Barnabas, Acts 14: 4, 14. of Andronicus and Junias, Rom. 16: 7. — So Clem. Alex. Strom. 3. 6. ib. 4. 17. Al.

Ἀποστοματίζω, f. ίσω, (ἀπό, στόμα,) i. e. ἀπὸ στόματος v. ἀπὸ μνήμης λέγω, *to repeat from the mouth or memory*; so Suidas and Tim. in Lex. Plat. also

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Athen. 9. or, *to repeat to pupils* sc. in order that they may learn by heart, Plato Euthydem. p. 216. G. p. 217. A. (this was the common practice of Athenian schoolmasters; see Ruhnk. ad Plat. Tim. p. 43, 44.) also, *to cause pupils to repeat by heart*; Suidas, ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελεύει τὸν παῖδα λέγειν ἄπτα ἀπὸ στόματος. Hence in N. T. *to prepare questions to be answered off-hand, to ensnare by questions*, trans. Luke 11: 53. See Kuinoel and Olshausen in loc.

Ἀποστρέφω, f. ψω, *to turn away from, to turn aside, to avert*, trans. seq. ἀπό c. gen.

a) pp. τὴν ἀκοὴν ἀπὸ τῆς ἀληθείας, *the ears from the truth*, 2 Tim. 4: 4. So Sept. and הֵסִיר Prov. 4: 27. 2 Chr. 30: 9.—Ecclus. 4: 5. Diod. Sic. 4. 35. Xen. Cyr. 2. 4. 25.—Trop. Acts 3: 26. Luke 23: 14 ἀποστρέφοντα τὸν λαὸν sc. ἀπὸ τοῦ Καίσαρος (v. 2) *turning away the people from Cesar*, i. e. exciting to rebellion. Sept. for הֵסִיר Job 33: 17. and Mid. for שׁוּב Josh. 22: 16, 18.—Ecclus. 46: 11. Mid. Xen. H. G. 4. 8. 4. — In the sense of *to put away from, to remove*, Rom. 11: 26 ἀποστρέψει ἀδικίας ἀπὸ Ἰσραήλ, quoted from Is. 59: 20, where Sept. for שָׁבֵי פֶשַׁע. Sept. also for הֵסִיר Ex. 23: 25. — Ecclus. 23: 4. 1 Macc. 3: 8.

b) Mid. ἀποστρέφομαι, *to turn one's self away from*, seq. accus. Buttm. § 135. 4. i.e. either *to forsake, to desert*, 2 Tim. 1: 15. Sept. for נָטַשׁ Jer. 15: 6. or *to refuse, to reject*, Matt. 5: 42. Tit. 1: 14. Heb. 12: 25. So Sept. for זָנָה Hos. 8: 3. Zech. 10: 6.—3 Macc. 3: 23. Jos. Ant. 2. 4. 3. ib. 5. 1. 25. Polyb. 9. 39. 6.

c) *to turn back*, i. e. *to return, to restore*; Matt. 27: 3 τὰ ἀργύρια τοῖς ἱερεῦσι. So Sept. for הֵשִׁיב Gen. 24: 5, 6. 28: 15. — Spoken of a sword, *to put back, to replace*, etc. Matt. 26: 52 ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς, comp. Heb. and Sept. 1 Chr. 21: 27.

Ἀποστυγέω, ῶ, f. ήσω, lit. *to hate off*, i. e. *to avoid with hatred, to abhor, to detest*, trans. Rom. 12: 9. — Parthen. Erot. 8. Eurip. Ion. 488. Herodot. 2. 47.

Ἀποσυνάγωγος, ου, ὁ, ἡ, adj. (ἀπό and συναγωγή,) *excluded from the synagogue*, i. e. *excommunicated*, John 9: 22. 12: 42. 16: 2. There were three species of this excommunication, viz. נִדּוּי, חֵרֶם, שַׁמָּתָא. The first continued for one month, and prohibited a person from bathing, from shaving his head, or from approaching any person nearer than four cubits; but if he submitted to this, he was not debarred the privilege of attending the sacred rites. The second involved an exclusion from the sacred assemblies, was accompanied with heavy maledictions, and prohibited all intercourse with the person subjected to it. The last species was a perpetual exclusion from all the rights and privileges of the Jewish people, both civil and religious. See Lightfoot Hor. Heb. and Kuinoel on John 9: 22. Buxterf. Lex. Rab. Tal. 827, 1303, 2466.

Ἀποτάσσω, v. τάττω, f. ξω, *to arrange off*, i. e. *to assign to different places, to separate*, 1 Macc. 11: 3. Jos. B. J. 3. 4. 2. Xen. H. G. 5. 2. 40. In N. T. Mid. ἀποτάσσομαι, *to arrange one's self off, to separate one's self from*, i. e. *to take leave of, to bid farewell to*, c. c. dat. — In this sense the word occurs only in the Alexandrine Greek, especially in Josephus and Philo; comp. Lob. ad Phryn. p. 23, 24.

a) pp. Luke 9: 61. Acts 18: 18, 21. 2 Cor. 2: 13.—Jos. Ant. 8. 13. 7. Charit. 2. 1. — In the sense of *to dismiss, send away*, Mark 6: 46, comp. ἀπολύω Matt. 14: 23.—Jos. Ant. 11. 8. 6.

b) trop. *to renounce, to forsake*, Luke 14: 33. — Jos. Ant. 11. 6. 8. Jamblich. Vit. Pythag. c. 28. p. 145.

Ἀποτελέω, ῶ, f. έσω, *to finish off, to perfect*, 2 Macc. 15: 39. Xen. H. G. 3. 2. 10. Pass. *to be perfected, completed*, Esdr. 5: 73. Polyb. 6. 29. 2.—In N. T. Pass. *to be perfected*, i. e. *to be grown up, to be of full stature*, James 1: 15.—Trop. Xen. de Mag. Eq. 7. 4 ἀνὴρ ἀποτετελεσμένος.

Ἀποτίθημι, f. θήσω, *to put off, to lay aside*, Sept. for הֵנִיחַ Ex. 16: 33, 34. Lev. 16: 23. In N. T. and more comm. in Greek, Mid. ἀποτίθεμαι, *to put off*

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from one's self, to lay aside, trans. e. g. τὰ ἱμάτια, Acts 7: 58. — 2 Macc. 8: 35. Aelian. V. H. 3. 3. Xen. Cyr. 4. 4. 11. — Metaph. *to renounce, to abjure*, Rom. 13: 12 τὰ ἔργα τοῦ σκότους. Eph. 4: 22, 25. Col. 3: 8. Heb. 12: 1. James 1: 21. 1 Pet. 2: 1.—Dion. Hal. Ant. 9. 33 τὴν ὀργήν. Themist. Orat. 6 τὴν ἀπέχθειαν. Aristaen. I. Ep. 2 τὴν ἔριν.

Ἀποτινάσσω, f. ξω, *to shake off*, trans. Luke 9: 5 τὸν κονιορτόν. Acts 28: 5 τὸ θηρίον. Sept. for נָטַשׁ 1 Sam. 10: 2. נָאַר Lam. 2: 7.—Eurip. Bacch. v. 253 ἀποτινάσσειν κίσσον.

Ἀποτίνω v. τίω, f. ίσω, *to pay off*, i. e. *to repay, to make good*, Philem. 19. Sept. for שִׁלֵּם Lev. 24: 18. תֵּן Ex. 21: 19. שָׁקַל Ex. 22: 17. — Herodian. 4. 15. 19. Xen. Anab. 7. 6. 16.

Ἀποτολμάω, ῶ, f. ήσω, lit. *to dare off*, i. e. *to come out boldly*, Rom. 10: 20 ἀποτολμᾷ καὶ λέγει, *comes out boldly and says*, or, *boldly declares*; see Gesen. Lehrgeb. p. 823. Stuart § 533. Buttm. § 144. n. 8. — Acta Thom. § 33. Diod. Sic. 12. 17. Polyb. 2. 45. 2.

Ἀποτομία, ας, ἡ, (ἀποτέμνω,) pp. *a cutting off*; metaph. *cutting severity, sharpness, rigour*, Rom. 11: 22 bis.—Diod. Sic. 12. 16. Plut. de Pueror. Educ. c. 18 τὴν ἀποτομίαν τῇ πραότητι μιγνύναι.

Ἀποτόμως, adv. (ἀποτέμνω,) metaph. *sharply, severely*, 2 Cor. 13: 10. Tit. 1: 13. — Wisd. 5: 23. Polyb. 17. 11. 2.

Ἀποτρέπω, f. ψω, *to turn away from, to avert*, trans. Ecclus. 20: 29. Xen. Conv. 4. 47. In N. T. Mid. ἀποτρέπομαι, *to turn one's self away from*, i. e. *to avoid, to shun*, trans. 2 Tim. 3: 5. See Buttm. § 135. 4.—Plut. Fab. c. 16. Eurip. Orest. 410 ἀπαλδεῖτον δ' ἀποτρέπου λέγειν.

Ἀπουσία, ας, ἡ, (ἄπειμι,) *absence*, Phil. 2: 12. — Jos. Ant. 2. 4. 5. Xen. Vect. 9. 10.

Ἀποφέρω, aor. 1 ἀπήνεγκα, aor. 2 ἀπήνεγκον, aor. 1 pass. ἀπηνέχθην, *to bear or carry away from* one person or place to another, trans. Mark 15: 1. Luke 16: 22. 1 Cor. 16: 3. Rev. 17: 3. 21: 10. Sept. for הֵבִיא 2 Chr. 36: 7. הוֹבִיל Job 21: 32. Hos. 10: 6.—Esdr. 1: 13. Xen. Cyr. 2. 4. 19.

Ἀποφεύγω, f. ξω, *to flee from, to escape*, trans. in N. T. metaph. 2 Pet. 2: 18, 20. seq. gen. 2 Pet. 1: 4. — Ecclus. 22: 22. Xen. Mem. 8. 11. 8.

Ἀποφθέγγομαι, f. έγξομαι, *to speak out, to utter aloud, to declare*, absol. Acts 2: 4. trans. 26: 25. seq. dat. 2: 14. Sept. for נָבָא 1 Chr. 25: 1. קָסַם Ez. 13: 9. — Diog. Laert. 1. 63. Jamblic. de Myster. 3. 12.

Ἀποφορτίζομαι, f. ίσομαι, (ἀπό and φόρτος load,) *to unlade*, trans. Acts 21: 3; spoken only of the unlading of a ship, either in port or in a storm at sea. — Dion. Halic. Ant. 3. 44. Athen. II. p. 37. C. Philo de Praem. p. 915.

Ἀπόχρησις, εως, ἡ, (ἀποχράομαι to use up, Polyb. 1. 45. 2,) *a using up, consumption by use*; hence genr. *use*. Col. 2: 22 ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει κατὰ τὰ ἐντάλματα ἀνθρώπων, *all which*, i. e. the touching, tasting, handling, *if indulged in* (τῇ ἀποχρήσει in the use), *are causes of destruction, condemnation, according to these men*, etc.—Dion. Halic. I. p. 97 ἀπόχρησις γῆς, the *use of* land.—Others take ἀπόχρησις as meaning *abuse*; so ἀποχράομαι Herodian. 1. 8. 2; but this gives here a weaker sense.

Ἀποχωρέω, ῶ, f. ήσω, *to depart from, to go away*, intrans. seq. ἀπό c. gen. Matt. 7: 23. (coll. Ps. 6: 8.) Luke 9: 39. Acts 13: 13. Sept. for נָסוֹג Jer. 46: 5.—2 Macc. 4: 33. Jos. Ant. 1. 18. 2. Thuc. 7. 73. Xen. Ag. 2. 25.

Ἀποχωρίζω, f. ίσω, *to separate off*, i. e. *to designate, to appoint*, Sept. particip. for מִמְקָד Ez. 43: 21. In N. T. *to separate, to disjoin*, Pass. Rev. 6: 14 ὁ οὐρανὸς ἀπεχωρίσθη, *the heavens*, i. e. the firmament (רָקִיעַ Gen. 1: 6), *were separated, rent*, and the parts rolled away as a scroll; comp. Is. 34: 4, where Heb. נָגַלּוּ and Sept. εἰλιγήσεται.—Mid. *to separate one's self*; Acts 15: 39 ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, *so that they separated from one another*.

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Ἀποψύχω, f. ξω, *to breathe out, to expire;* spoken of the dying, Philo de Mund. inc. p. 961. Soph. Aj. Flag. 1656. of those who faint away, Jos. Ant. 19. 1. 15. In N. T. *to be faint at heart*, sc. from fear or terror, Luke 21: 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου, coll. Matt. 28: 4 ὡσεὶ νεκροί.—Hom. Od. 24. 347. Arrian. Diss. Epict. 4. 1. 145. Alciphr. III. Ep. 72. So Lat. *expiro*, Senec. Nat. Quaest. 2. 59. *exanimor*, Terent. Andr. 1. 5. 17.

Ἄππιος, ου, ὁ, *Appius*, i. e. Appius Claudius Caesar, a celebrated censor of Rome, who built the Appian way from Rome to Brundusium. Hence in N. T. Ἄππίου φόρον, *Forum Appii*, a small town situated on the Appian way [a few] miles from Rome, Acts 28: 15. — Comp. Hor. Sat. 1. 5. 3. Cic. ad Attic. 2. 10, [13.]

Ἀπρόσιτος, ου, ὁ, ἡ, adj. (α pr. and πρόσειμι to approach,) *unapproached, unapproachable, inaccessible.* 1 Tim. 6: 16 φῶς ἀπρόσιτον, i.e. excessive. Comp. Ps. 104: 1—3. Ez. 1: 4, 13, 26—28. — Diod. Sic. 19. 96 καταφυγή. Polyb. 3. 49. 7 ὄρη. Philo Vita Mos. p. 146.

Ἀπρόσκοπος, ου, ὁ, ἡ, adj. (α pr. and προσκόπτω,) *not stumbling*, i. e.

a) Act. *not causing to stumble;* pp. spoken of a way, *level, smooth*, Ecclus. 35: 21. Metaph. *giving no offence, not causing to sin*, 1 Cor. 10: 32.

b) Pass. *not stumbling*, i. e. metaph. *not falling into sin, pure;* Acts 24: 16 ἀπρόσκοπον συνείδησιν. Phil. 1: 10.

Ἀπροσωπολήπτως, adv. (α pr. and προσωπολημπτέω,) *without respect of persons, impartially*, 1 Pet. 1: 17. For the Hebraism, see in Λαμβάνω and Πρόσωπον.—So ἀπροσωπόληπτος spoken of God, Clem. Alex. Strom. 6. 6. Theophyl. in Gal. 6: 2.

Ἀπταιστος, ου, ὁ, ἡ, adj. (α pr. and πταίω,) *not stumbling*, pp. of a horse, Xen. de re Equest. 1. 6. In N. T. metaph. *without falling into sin, blameless*, i. q. ἄμωμος, Jude 24.—3 Macc. 6: 39. Lucian. Amor. T. II. p. 449 ed. Reiz. δὶ ἀπταίστου καὶ ἀκλινοῦς βίου ἀπολύπτως εἰς γῆρας ὁδεύσαι.

Ἅπτω, f. ψω, *to put one thing to another, to adjoin, to apply*, Hom. Od. 21. 408. Hence in N. T.

1. spoken of fire as *applied* to things, *to set fire to, to kindle, to light*, trans. λύχνον. Luke 8: 16. 11: 33. 15: 8. τὸ πῦρ Luke 22: 55. — Jos. Ant. 4. 3. 4. Theophr. Char. 18 or 28. Thuc. 4. 100. τὸ πῦρ Judith 13: 13.

2. Mid. depon. ἅπτομαι, *to apply one's self to*, i. e. *to touch*, c. c. gen. Buttm. § 132. 5, 3 and 6, 3.

a) genr. Matt. 8: 3, 15. 9: 20. Mark 1: 41. 5: 27. Luke 7: 14. 22: 51. al. saep. On John 20: 17 see Olshausen in loc. So Sept. for נָגַע Ex. 19: 12. 2 K. 13: 21. — Aelian. V. H. 3. 32. Xen. Mem. 2. 1. 24.

b) in the Levitical sense, comp. Lev. 5: 2, 3, where Sept. for נָגַע, and Lev. 7: 18—21. al. So Col. 2: 21 μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς; or perhaps here by implic. in the sense *to eat*, which would make the climax stronger, viz. *eat not, taste not, touch not.* — So Philo de Spec. Leg. p. 794 ὅσα σαρκῶν ἀνθρωπίνων ἅπτεται θηρία. Id. de Exsecr. p. 931. Hom. Od. 4. 60. Xen. Mem. 2. 1. 2 σίτου ἅπτεσθαι. — 2 Cor. 6: 17 ἀκαθάρτου μὴ ἅπτεσθαι, *touch no unclean one*, i. e. have no intercourse with the heathen; comp. Is. 52: 11, where Sept. for נָגַע and see Gesen. Com. in loc.

c) trop. ἅπτεσθαι γυναικός, *to touch a woman*, i. e. to have carnal intercourse with her, 1 Cor. 7: 1. So Sept. for נָגַע Gen. 20: 6. קָרַב Gen. 20: 4.—Jos. Ant. 1. 8. 1. Plut. Vit. Alex. Mag. c. 21. Xen. Mem. 1. 3. 8.

d) by impl. *to harm, to injure.* 1 John 5: 18 ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. So Sept. and נָגַע 1 Chr. 16: 22. Job 5: 19. —Xen. H. G. 1. 4. 19. Arrian. Exped. Alex. M. 4. 4. 1. AL.

Ἀπφία, ας, ἡ, *Apphia*, pr. name of a woman, Philem. 2. Chrysostom and Theodoret suppose her to have been the wife of Philemon.

Ἀπῴθέω, ῶ, f. ἀπώσω, (Buttm. § 114,) *to thrust away, to cast off*, Sept. for זָנַח Ps. 43: 2. Herodot. 1. 173. In N. T. Mid. ἀπωθέομαι, aor. 1 ἀπωσάμην, *to thrust away from one's self, to cast off, to repulse*, trans. Acts 7: 27 ἀπώσατο

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αὐτόν. Sept. for רָחַק Ez. 11: 16. גָּרַשׁ Jon. 2: 5.—Jos. Ant. 5. 3. 3 ἀπωσάμενοι αὐτούς, i. e. the enemy. Herodian. 4. 14. 18. — In the sense of *to reject, to refuse*, etc. Acts 7: 39. 13: 46. Rom. 11: 1, 2. 1 Tim. 1: 19. So Sept. for גָּרַע Ez. 5: 11. זָנַח Ps. 60: 11. 108: 12. מָאַס Hos. 9: 17. 2 K. 17: 15, 20. Jer. 6: 19. — Jos. Ant. 4. 6. 4. Xen. Cyr. 6. 1. 26.

Ἀπώλεια, ας, ἡ, (ἀπόλλυμι,) *loss, destruction*, viz.

a) spoken of things, *waste;* Matt. 26: 8. Mark 14: 4. Sept. for אֲבֵדָה, *something lost*, Lev. 6: 3, 4.

b) spoken of persons, *destruction, death.* Acts 25: 16 χαρίζεσθαί τινα εἰς ἀπώλειαν, *to deliver up any one to death*, i. e. to be put to death. Sept. for אַיִד Prov. 6: 15. הִשָּׁמֵד Deut. 4: 26. Esth. 7: 4. חֶרֶם Is. 34: 5. — Herodian. 8. 8. 9. Æsop. Fab. 48. — Spoken of the second death, *perdition*, i. e. eternal exclusion from the Messiah's kingdom; see in Ἀποθνήσκω e. Matt. 7: 13. Acts 8: 20. Rom. 9: 22. Phil. 1: 28. 3: 19. 1 Tim. 6: 9. Heb. 10: 39. 2 Pet. 2: 1, 3. 3: 7, 16. Rev. 17: 8, 11. 2 Pet. 2: 1 αἱρέσεις ἀπωλείας, i. e. *fatally destructive heresies*, Buttm. § 123. n. 4. So in v. 2 by meton. where later editions read ἀσελγείαις.—In John 17: 12 and 2 Thess. 2: 3 ὁ υἱὸς τῆς ἀπωλείας, *the son of perdition*, i. e. from the Heb. *one devoted to perdition*, see in Υἱός. So Sept. τέκνα τῆς ἀπωλείας for יְלִדֵי פֶשַׁע Is. 57: 4.

Ἀρά, ας, ἡ, *prayer*, i. e. *supplication*, Hom. Il. 15. 598. In N. T. *imprecation, curse*, Rom. 3: 14. So Sept. for אָלָה Num. 5: 23. Is. 24: 6. Zech. 5: 3. קְלָלָה Prov. 26: 2. — Jos. Ant. 1. 6. 3. ib. 4. 6. 2, 5. Polyb. 9. 40. 6. Diod. Sic. 13. 69.

Ἄρα or ἆρα, a particle illative and interrogative. As illative, it stands in classic writers after other words in a clause, and is always written ἄρα. As interrogative, it stands first in a clause, and in prose and the epic poets is written ἆρα; in other poets if the first syllable be long it is written ἆρα, if short, ἄρα. See Hermann ad Viger. p. 823. Buttm. §149. 2. p. 431. Passow sub ἄρα. Winer p. 372, 425, 460. edit. 1830. — In N. T.

I. As illative, ἄρα, *therefore, then, now, consequently*, marking a transition to what naturally follows from the words preceding.

a) pp. Rom. 7: 21 εὑρίσκω ἄρα τὸν νόμον, *I find therefore a law.* 8: 1. 1 Cor. 15: 14. Gal. 3: 7. — Wisd. 6: 20. Jos. Ant. 2. 2. 1. Lucian. D. M. 13. 1. Xen. Anab. 1. 7. 18. — So ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. 5: 10. 7: 14.

b) where it does not directly refer to any thing expressed, but still the idea 'according to nature or custom' etc. lies at the basis; *then, now, indeed, perhaps*, etc. but often not to be expressed in English. So τίς ἄρα, *who now? who then?* i. e. simply *who?* Matt. 18: 1. 19: 25. 24: 45. Mark 4: 41. Luke 8: 25. 12: 42. 22: 23. τί ἄρα, *what then? what?* Matt. 19: 27. Luke 1: 66. Acts 12: 18. — Soph. Ajac. 1164. Lucian. Amor. § 20. — So εἰ ἄρα, *if perhaps*, Mark 11: 13. Acts 7: 1. 8: 22. εἴπερ ἄρα, *if indeed*, 1 Cor. 15: 15. — Sept. Gen. 18: 3. Num. 22: 11. Ps. 58: 11. Jos. Ant. 6. 11. 6. Xen. Mem. 2. 2. 2. ἐὰν ἄρα 1 Macc. 9: 8. — So οὐκ ἄρα, Acts 21: 38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, *art not thou then that Egyptian?* also μήτι ἄρα 2 Cor. 1: 17.

c) contrary to classic usage (see above) ἄρα is used in N. T. as illative at the *beginning* of a clause, and without interrogation, *therefore, consequently*, etc. Luke 11: 48. Rom. 10: 17. 2 Cor. 7: 12. Gal. 4: 31. Heb. 4: 9. See Winer p. 460. — Sept. Ps. 139: 11. Xen. Ephes. 1. 11. — When εἰ precedes, ἄρα in the apodosis may be rendered *it follows that*, etc. Matt. 12: 28. Luke 11: 20. 1 Cor. 15: 18. 2 Cor. 5: 14. Gal. 2: 21. 3: 29. 5: 11. Heb. 12: 8.—Ps. 58. 11. — In this use, ἄρα is sometimes strengthened by other particles; e. g. ἄρα οὖν, *therefore then, so then, wherefore*, a favourite expression of Paul, Rom. 5: 18. 7: 3, 25. 8: 12. 9: 16, 18. 14: 12, 19. Gal. 6: 10. Eph. 2: 19. 1 Thess. 5: 6. 2 Thess. 2: 15. Comp. Buttm. § 149. p. 431 marg. — Also ἄρα γε, *therefore then, so then*, etc. Matt. 7: 20. 17: 26. Acts 11: 18. Once after εἰ, as

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εἰ ἄρα γε, *if perhaps, if haply*, Acts 17: 27.

II. As interrogative, ἆρα, at the beginning of a clause, serves merely to denote a question, like the Lat. *num*, and cannot be expressed in English. It requires the answer to be negative. Luke 18: 8. Gal. 2: 17. Comp. Winer p. 425. So Sept. for הֲ Gen. 18: 3. Neh. 3: 34. [4: 2.] — Jos. Ant. 6. 10. 2. Xen. Mem. 2. 5. 2. Cyr. 1. 4. 11. — Strengthened by γέ, as ἆρά γε, *num, whether indeed?* Acts 8: 30.—Sept. Gen. 26: 9. Jer. 4: 10. Xen. Mem. 3. 2. 2. Cyr. 1. 6. 12.

Ἄρα, see above in Ἄρα.—Ἄρα γε, Ἄρα οὖν, see in Ἄρα I. c.—Ἆρά γε, see in Ἄρα II.

Ἀραβία, ας, ἡ, *Arabia*, the name of a large region including the desert and peninsula which lies between Syria, Palestine, the Arabian and Persian gulfs, and the Indian ocean or sea of Arabia. It is usually divided into *Arabia Felix* in the S. E. *Arabia Deserta*, in the N. E. and *Arabia Petræa* on the W. and S. W. See Calmet. In N. T. the Arabia mentioned in Gal. 1: 17 is probably the northern portion, not far from Damascus; in Gal. 4: 25 Arabia Petræa is meant.

Ἀραμ, indec. *Aram*, Heb. רָם (high, 1 Chr. 2: 10,) pr. name of a man, Matt. 1: 3, 4. Luke 3: 33.

Ἄραψ, αβος, ὁ, *an Arabian*, Acts 2: 11.

Ἀργέω, ῶ, f. ήσω, (ἀργός,) *not to labour*, Xen. Cyr. 1. 2. 15. In N. T. *to be inactive, idle*, i. e. metaph. *to be still, to linger*, intrans. 2 Pet. 2: 3 τὸ κρίμα οὐκ ἀργεῖ, *whose condemnation lingers not*, i. e. will not be delayed. Sept. for בָּטַל Ecc. 12: 3. Ezra 4: 24.—Esdr. 2: 30. Ecclus. 30: 27. Polyb. 3. 5. 8. Spoken of things, *to be useless*, Xen. Cyr. 6. 2. 32.

Ἀργός, ή, όν, (contr. for ἀεργός fr. α pr. and ἔργον,) for which earlier writers use ὁ, ἡ, ἀργός, e. g. Xen. Cyr. 1. 2. 17 στρατία ἀργός; for the later usage see Artemidor. 1. 32. Aristot. Hist. An. 10. 27. Nicet. Ann. 8. 4. Lob. ad Phryn. p. 105. — In N. T. *not labouring, unemployed, inactive.*

a) pp. Matt. 20: 3, 6 bis. With the idea of choice, *idle*, 1 Tim. 5: 13 bis. — Ecclus. 37: 11. Herodot. 5. 6. Xen. Mem. 1. 2. 57. coll. Ael. V. H. 10. 14. Spoken of land, Herodian. 2. 4. 12.

b) by impl. *indolent, slothful, slow*; metaph. 2 Pet. 1: 8, *slothful* in christian duty. Tit. 1: 12 γαστέρες ἀργαί, *slow bellies*, i. e. lazy gormandizers. —Wisd. 15: 15 πόδες ἀργοί. So Sept. ἀεργός Prov. 19: 15. 15: 9.

c) by impl. *vain, empty, without effect*, in the sense of *false, insincere*; e. g. πᾶν ῥῆμα ἀργόν, Matt. 12: 36, i. e. the language of a man who speaks one thing and means another; see Olshausen in loc. Tittmann in Bibl. Repos. I. p. 481 sq.—Stobaeus Serm. c. 34 λόγος ἀργός. So the sophism λόγος ἀργός, Cic. de Fat. c. 12. Chrysostom Homil. 43 in Matt. ἀργὸν δὲ τὸ μὴ κατὰ πράγματος κείμενον, τὸ ψευδές.— Others, *useless*, and then *wicked, injurious*, like Chald. בְּטִיל Buxtorf. Lex. Chald. Rab. Talm. 291. Symmach. for פְּגוּל Lev. 19: 7, where Sept. ἄθυτον.

Ἀργύρεος, οῦς; έα, ᾶ; εον, οῦν; (ἄργυρος,) *silver*, i. e. *made of silver*, Acts 19: 24. 2 Tim. 2: 20. Rev. 9: 20. Sept. for כֶּסֶף Gen. 24: 53. Ex. 3: 22.—Xen. Anab. 4. 7. 27.

Ἀργύριον, ίου, τό, (ἄργυρος,) *silver*, i. e.

a) pp. Acts 3: 6. 7: 16. 20: 33. 1 Pet. 1: 18.—Ael. V. H. 1. 22. Xen. Mem. 3. 1. 9.

b) meton. for *money* in general, Matt. 25: 18, 27. 28: 12, 15. Mark 14: 11. Luke 9: 3. 19: 15, 23. 22: 5. Acts 8: 20. — Herodian. 2. 13. 12. Xen. Mem. 1. 6. 5.

c) meton. for *a silverling, a piece of silver*, i. e. a silver coin, the Jewish shekel, σίκλος, *siclus*, Matt. 26: 15. 27: 5, 3, 6, 9. Acts 19: 19. Till the captivity the Jews had no coins; the shekel being properly a weight, and all the money being reckoned by weight and not by tale; Gen. 23: 15, 16. Ex. 21: 32. Josh. 7: 21. Comp. Calmet art. *Money*. In the time of the Maccabees silver coins were first struck, 1 Macc. 15: 6, with the inscrip-

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tion שְׁקֶל יִשְׂרָאֵל, *shekel of Israel*, which were equal to four Attic *drachmae* or one *stater*, Jos. Ant. 3. 8. 2; with which agrees the weight of the specimens still preserved, Eckhel Doctr. Numm. Vet. III. p. 464. The Attic *drachma* was equivalent to 15½ cents nearly, Boeckh Ath. Staatshaush. I. 17. II. 349, which would make the shekel to be worth 62 cents; but Josephus probably refers to the value of the drachma as current among the Romans, where it was equivalent to the *denarius* and worth about 14 cents; which makes the value of the shekel to be about 56 cents. The Sept. translate שֶׁקֶל by *δίδραχμον, a double drachma;* which may be reconciled with Josephus by supposing either that the drachma of Alexandria was equal to 2 Attic drachmae, or that the Jewish shekel before the captivity was less than it was afterwards. Comp. Gesen. Lex. Heb. art. שֶׁקֶל. Jahn § 117. — In Acts 19: 19 it is matter of question whether *ἀργύρια* means the Jewish *siclus*, which would make the sum about $28,000; or whether it stands for the drachma or denarius, which would reduce the sum to about $7,000. In either case we must take into account the very high price of ancient books in general; and especially of those prepared by the *γοήτας* or magicians.

Ἀργυροκόπος, ου, ὁ, (*ἄργυρος, κόπτω,*) *a silversmith*, Acts 19: 24. Sept. for inf. צָרוֹף Jer. 6: 29. — Plut. de vitand. Aer. alien. c. 7.

Ἄργυρος, ου, ὁ, (*ἀργός* white,) *silver*, by meton. *silver work*, e.g. images, plate, vessels, etc. Acts 17: 29. 1 Cor. 3: 12. James 5: 3. Rev. 18: 12.—Xen. Cyr. 8. 7. 25. — Put for *silver money*, Matt. 10: 9. — Jos. Ant. 9. 4. 4. Herodot. 2. 6, 11.

Ἄρειος πάγος, G. *ἀρείου πάγου, ὁ, Areopagus*, i. e. *Mars' hill, campus Martius*, a hill in Athens with an open place, where sat the court of the Areopagus, the supreme tribunal of justice instituted by Solon; see Potter's Gr. Antiq. B. I. c. 19. Calmet in voc. Acts 17: 19, 22.—Herodot. 8. 52. Ael. V. H. 5. 15. Xen. Mem. 3. 5. 20.

Ἀρεοπαγίτης, ου, ὁ, an Areopagite, a judge of the court of the Areopagus, Acts 17: 34. On the form of the word see Lob. ad Phryn. p. 599, 698. — Aeschin. c. Timarch. 104. Lucian. Hermot. 64.

Ἀρέσκεια, ας, ἡ, (*ἀρέσκω,*) *desire of pleasing*. Col. 1: 10 *εἰς πᾶσαν ἀρέσκειαν*, i. e. so that ye may please God. Sept. for חֵן spoken of personal beauty etc. Prov. 31: 30.—Philo de Opif. Mundi p. 33. Id. de Profug. p. 463. Polyb. 6. 2. 12. In the sense of *flattery, blandishment*, Diod. Sic. 13. 53. Theophr. Char. 3 or 5.

Ἀρέσκω, f. *ἀρέσω*, aor. 1 *ἤρεσα*, (*ἄρω* to adapt, cf. Buttm. §114,) *to please*, intrans. and c. c. dat.

a) in the sense of *to be pleasing, acceptable to*, Matt. 14: 6. Mark 6: 22. 1 Cor. 7: 33, 34. Gal. 1: 10 *ζητῶ ἀνθρώποις ἀρέσκειν;* 2 Tim. 2: 4. So *τῷ θεῷ*, Rom. 8: 8. 1 Cor. 7: 32. 1 Thess. 2: 15. 4: 1. Sept. for יָטַב Josh. 22: 30, 33. Esth. 2: 4. 5: 15. — Ael. V. H. 2. 6. Xen. Mem. 1. 2. 47. — By Hebr. *ἀρέσκω ἐνώπιόν τινος, to please in the sight of* any one, i. e. *to be acceptable to him*, Acts 6: 5. So Sept. for יָטַב בְּעֵינֵי Deut. 1: 23. 2 Sam. 3: 36. 2 K. 3: 10. —1 Macc. 8: 21.

b) in the sense of *to seek to please* or *gratify, to accommodate one's self to*, etc. e. g. *τῷ πλησίον* Rom. 15: 2. *τῷ ἑαυτῷ* 15: 1, 3. *πᾶσιν* 1 Cor. 10: 33. *ἀνθρώποις* Gal. 1: 10, where it is i. q. *ζητῶ ἀρέσκειν*. 1 Thess. 2: 4.

Ἀρεστός, ή, όν, (*ἀρέσκω,*) *pleasing, acceptable, grateful*, seq. dat. John 8: 29 *τὰ ἀρεστὰ τῷ θεῷ*. Sept. for טוֹב Deut. 12: 28. — Ecclus. 48: 25. Xen. Cyr. 2. 3. 7. Plut. de def. Orac. c. 8.— By Hebr. *τὰ ἀρεστὰ ἐνώπιον τοῦ θεοῦ*, 1 John 3: 22. So Sept. for טוֹב Is. 38: 3. יָשָׁר Ex. 15: 26. Deut. 6: 18. 12: 25. רָצוֹן Ezra 10: 11. — Hence *ἀρεστόν ἐστιν, it is good, placet*, Acts 6: 2. Seq. dat. of pers. *it is pleasing to, it gratifies*, Acts 12: 3. Sept. for טוֹב בְּעֵינֵי Gen. 16: 6.

Ἀρέτας, α, ὁ, Aretas, a king of Arabia Petræa, whose daughter was for a time the wife of Herod Antipas.

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For a short time Aretas had possession of Damascus, about A. D. 39 or 40. 2 Cor. 11: 32. See Jos. Ant. 18. c. 5. Bibl. Repos. III. p. 264 sq. Calmet.

Ἀρετή, ῆς, ἡ, *virtue*, i. e. *good quality*, *excellence* of any kind, e. g. ἀρετὴ γῆς Jos. Ant. 4. 5. 3. ἄρματος Xen. Hiero 2. 2. *manliness*, *valour*, Jos. Ant. 3. 2. 4. Xen. Ag. 10. 2. *fortitude*, 2 Macc. 6: 31. *moral excellence*, Diod. Sic. 5. 71. — In N. T. spoken

a) of the divine *efficiency*, *power*, etc. 2 Pet. 1: 3 διὰ δόξης καὶ ἀρετῆς, i. e. through a glorious display of his efficiency. — Jos. Ant. 17. 5. 6 ἀρετὴ τοῦ θείου.

b) meton. *virtue*, i. e. *goodness of action*, *virtuous deeds*. Phil. 4: 8. 2 Pet. 1: 5 bis.—Wisd. 4: 1. 8: 7.—Spoken of God, *wondrous deeds*, as displays of the divine power and goodness, 1 Pet. 2: 9. So Sept for הוֹד Hab. 3: 3. תְּהִלָּה Is. 42: 12. 43: 21. 63: 7.

Ἄρην obsol. G. ἀρνός by sync. for ἀρένος, Buttm. § 58, *a lamb*, trop. Luke 10: 3. Sept. for טֶלֶה Is. 40: 11. 65: 25. כַּר Jer. 51: 40. כֶּבֶשׂ Gen. 30: 32. Lev. 1: 10.—Xen. Mem. 2. 7. 13.

Ἀριθμέω, ῶ, f. ήσω, (ἀριθμός,) *to number*, trans. Rev. 7: 9. Pass. Matt. 10: 30. Luke 12: 7. Sept. for סָפַר Gen. 15: 5. Job 14: 16. — Xen. Conv. 4. 43.

Ἀριθμός, οῦ, ὁ, *number*, i. e. spoken of a definite number, Luke 22: 3. John 6: 10 οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι, for which accus. see Buttm. §131. 6. n. 3. (Sept. dat. ἀριθμῷ 2 Sam. 21: 20.) Acts 4: 4. 5: 36. Rev. 7: 4. 9: 16. 13: 17 τὸν ἀριθμὸν τοῦ ὀνόματος, i. e. the number which the letters of the name make out. Rev. 13: 18 ter, ἀριθμὸς ἀνθρώπου ἐστί, i. e. a number which is made out by the letters of a man's name. 15: 2. So Sept. for מִסְפָּר 1 Sam. 6: 4. 1 K. 18: 31. 1 Chr. 7: 2. Xen. Mag. Eq. 1. 2. Anab. 1. 7. 10. — Spoken of an indefinite number, *a multitude*, Acts 6: 7. 11: 21. 16: 5. Rom. 9: 27. Rev. 20: 8. So Sept. for מִסְפָּר Hos. 1: 10. רֹאשׁ Num. 1: 49.—Ecclus. 51: 36. Xen. Cyr. 8. 2. 15.

Ἀριμαθαία, ας, ἡ, *Arimathea*, a city or village of Palestine, Heb. רָמָה. There were two or three places of this name; but that mentioned in N. T. was probably the Ramah situated on the borders of Ephraim and Benjamin; called also הָרָמָתַיִם, *Haramathaim*, 1 Sam. 1: 1, whence the Greek Ἀριμαθαία is readily derived; as also Ῥαμαθά 1 Macc. 11: 34. Ῥαμαθέμ Jos. Ant. 6. 11. 4, 5. It was the birth place of Samuel, and lay five or six miles north of Jerusalem. See Calmet. Rosenm. Bibl. Geogr. II. ii. p. 186.—Matt. 27: 57. Mark 15: 43. Luke 23: 51. John 19: 38.

Ἀρίσταρχος, ου, ὁ, *Aristarchus*, a native of Thessalonica who became the companion of Paul, was seized in the tumult at Ephesus, and was afterwards carried with Paul, as a prisoner, to Rome. Acts 19: 29. 20: 4. 27: 2. Col. 4: 10. Philem. 24.

Ἀριστάω, ῶ, f. ήσω, (ἄριστον q.v.) *to breakfast*, i. e. to take any meal before the principal one or supper, intrans. John 21: 12, 15, coll. v. 4. So Luke 11: 37, where others genr. *to dine*, but unnecessarily. Sept. for אָכַל לָחֶם Gen. 43: 25. — So the Greeks, of food taken early, Xen. Cyr. 6. 3. 21. ib. 6. 4. 1. or in the course of the day before the supper, ib. 1. 2. 11. Ael. V. H. 9. 19.

Ἀριστερός, ά, όν, *left*, *laevus*. Matt. 6: 3 ἀριστερά sc. χείρ, *the left hand*. So plur. Luke 23: 33 ἐξ ἀριστερῶν sc. μέρων. 2 Cor. 6: 7.—Xen. Cyr. 8. 4. 3.

Ἀριστόβουλος, ου, ὁ, *Aristobulus*, pr. name of a Christian, Rom. 16: 10.

Ἄριστον, ου, τό, *breakfast*, i. e. a meal which among the Jews corresponded sometimes to our breakfast, and sometimes to our dinner. Their principal meal was the δεῖπνον, supper, in the early part of the evening, when the heat of the day was gone. The ἄριστον was a slight refreshment, taken sometimes in the morning, or a little before noon, or just after noon, as circumstances might vary. Luke 11: 38. 14: 12. So Matt. 22: 4, where others unnecessarily make it i. q. δεῖπνον. — In Homer the ἄριστον is taken about

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sunrise; in later times it corresponded to the Lat. *prandium*, and was taken about mid-day; see Potter's Gr. Antiq. II. p. 352,353. Adam's Rom. Ant. p. 433. — Sept. for לֶחֶם 1 K. 5: 2. [4: 22.] מוֹצָר 2 Sam. 24: 15. — Susann. 12. Tob. 2: 1. Thuc. 7. 81. Xen. Cyr. 4. 2. 38. ib. 1. 2. 11.

Ἀρκετός, ή, όν, (ἀρκέω,) *sufficient, enough.* Matt. 6: 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς, for the neut. see Buttm. § 129. 6. Matt. 10: 25. 1 Pet. 4: 3. — Aquila for דַּי Deut. 25: 2. Anthol. Gr. II. p. 402. ed. Jacobs.

Ἀρκέω, ῶ, f. ήσω, *to hold back from, to ward off*, trans. Hom. Il. 6. 16. Hence in N. T.

a) *to aid, to assist*, seq. dat. 2 Cor. 12 9 ἀρκεῖ σοι ἡ χάρις μου, which however is better referred to no. 2. — Eurip. Hecub. 1164. Hom. Il. 21. 131. Od. 16. 261. See Kypke in loc.

b) by impl. *to be strong and able* sc. to assist any one; hence, *to suffice, to be enough*, seq. dat. of person, Matt. 25: 9. John 6: 7. Sept. 1 K. 8: 27. Num. 11: 22 bis.—Wisd. 14: 22. Herodian. 4. 7. 9. Xen. An. 5. 1. 13. — Hence impers. ἀρκεῖ τινι, *it is enough*, John 14: 8. So Sept. for הוֹן Prov. 30: 16. — Jos. Ant. 9. 13. 2. — Mid. ἀρκέομαι, *to suffice one's self with*, i. e. *to be satisfied, to be content with*, c. c. dat. of thing etc. Luke 3: 14. 1 Tim. 6: 8. Heb. 13: 5. — 2 Macc. 5: 15. Jos. Ant. 12. 7. 2 οὐκ ἠρκεῖτο τοῖς οὖσιν. Stob. Serm. 95. Polyb. 1. 20. 1. — So c. c. ἐπὶ τούτοις, 3 John 10.

Ἄρκος in later edit. or Ἄρκτος, ου, ὁ, ἡ, *a bear*, Rev. 13: 2.—So ἄρκος Ael. H. An. 1. 31. Jos. Ant. 6. 9. 3. ἄρκτος Ael. V. H. 13. 1. Xen. Cyr. 1. 4. 7.

Ἅρμα, ατος, τό, (ἄρω,) *a chariot*, Acts 8: 28, 29, 38. Sept. for מֶרְכָּבָה Gen. 41: 43.—Jos. Ant. 2. 5. 6. Aelian. V. H. 2. 27.—Spoken of chariots of war, Rev. 9: 9. So Sept. and מֶרְכָּבָה Joel 2: 5. — Jos. Ant. 5. 1. 18. Xen. Cyr. 6. 3. 8.

Ἁρμαγεδδών v. Ἁρμαγεδών, indec. *Armageddon*, pr. name of a place, Rev. 16: 16. It seems to be formed from the Heb. הַר מְגִדּוֹ, *mountain of Megiddo*; comp. 2 Chr. 35: 22, *field of Megiddo*. The name Megiddo, Sept. Μεγεδδό v. Μαγεδδώ, occurs in O. T. as a city situated in the great plain, but pertaining to the tribe of Manasseh; Bibl. Repos. I. p. 602. It was remarkable as having been the scene of a double slaughter, first of the Canaanites, Judg. 5: 19; and again of the Israelites, 2 K. 23: 29. Hence in Rev. it would seem to be put symbolically for *place of slaughter*.

Ἁρμόζω, f. όσω, (ἁρμός,) *to adapt, to fit, to join together*, c. c. accus. et dat. Hom. Od. 5. 247. Jos. Ant. 6. 9. 5. intrans. *to fit, to be adapted*, Sept. for נָאוָה Prov. 17: 7. 3 Macc. 1: 19. Jos. Ant. 2. 4. 1. Xen. Mem. 3. 10. 10—15. Hence, *to join in wedlock, to marry* sc. to another, trans. Sept. Prov. 19: 14. Jos. Ant. 20. 8. 1. Herodot. 9. 108. and Mid. *to marry to one's self, to take as a wife*, Herodot. 5. 32, 47.—In N. T. Mid. ἁρμόζομαι, *to marry*, sc. to another in one's own behalf, seq. accus. et dat. trop. 2 Cor. 11: 2. — Philo de Abr. p. 364. p. 384. — In the trans. sense *to fit*, the Attic form was ἁρμόττω, Greg. Cor. p. 154. Lob. ad Phryn. p. 241.

Ἁρμός, ου, ὁ, (ἄρω,) *a joint*, Heb. 4: 12. — Ecclus. 27: 2. Test. XII Patr. p. 633 οἱ ἁρμοὶ τοῦ σώματος. Xen. Ven. 5. 29.

Ἀρνέομαι, οῦμαι, f. ήσομαι, depon. *to deny*, i. e.

a) *to contradict, to affirm not to be*, opp. to ὁμολογεῖν, absol. Luke 8: 45. John 1: 20. Acts 4: 16. Sept. for נָחַשׁ Gen. 18: 15.—Ael. V. H. 14. 28. Xen. Mem. 4. 2. 10.—Spoken of Peter's denying himself to be Christ's disciple, Matt. 26: 70, 72. Mark 14: 68, 70. John 18: 25, 27. Seq. accus. Luke 22: 57 αὐτόν sc. Ἰησοῦν, i. e. denying that he had any connexion with him. — Seq. accus. Tit. 1: 16 ἀρν. τὸν θεὸν τοῖς ἔργοις, i. e. to deny by actions that there is a God. 1 John 2: 22 bis, ὁ ἀρνούμενος ὅτι, and ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, *denying* God to be the father of Christ, and Christ to be the son of God. v. 23 ὁ ἀρν. τὸν υἱόν, denying Christ to be the son of God.—Dem. 955. 10.

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b) *to refuse*, seq. infin. Heb. 11: 24.—Wisd. 12: 27. 16: 16. 17: 10. Jos. Ant. 4. 5. 1. ib. 5. 7. 2. Herodot. 6. 13.

c) in the sense of *to renounce, to reject*, trans. e. g. to reject Christ, Matt. 10: 33. Luke 12: 9. Acts 3: 13,14. 7: 35. 2 Tim. 2: 12. 2 Pet. 2: 1. Jude 4. So τὴν πίστιν, i.e. *to desert the christian faith, to apostatize*, 1 Tim. 5: 8. Rev. 2: 13. So Rev. 3: 8 τὸ ὄνομα Χριστοῦ. Spoken of Christ as rejecting men, Matt. 10: 33. 2 Tim. 2: 12. — Trop. Luke 9: 23 ἀρν. ἑαυτόν (text. recept. ἀπαρν.) *to deny one's self*, i. e. to disregard one's personal interests and enjoyments. But 2 Tim. 2: 13 ἀρν. ἑαυτόν, *to deny one's self*, i.e. to renounce one's own character, *to be inconsistent* with one's self. Tit. 2: 12 τὴν ἀσέβειαν. 2 Tim. 3: 5.

Ἀρνίον, ου, τό, (dimin. fr. ἀρήν, gen. ἀρνός,) *a lamb, agnellus*, Sept. for כֶּבֶשׂ Jer. 11: 19. בֶּן צֹאן Ps. 114: 4, 6. צְעִיר צֹאן Jer. 50: 45.—Jos. Ant. 3. 8. 10. —In N. T. trop. of the followers of Christ, John 21: 15. of Christ himself, Rev. 5: 6, 8, 12, 13. 6: 1, 16. 7: 9, 10, 14, 17. 12: 11. 13: 8, 11. 14: 1, 4, 10. 15: 3. 17: 14 bis. 19: 7, 9. 21: 9, 14, 22, 23, 27. 22: 1, 3.

Ἀρνός, see Ἀρήν.

Ἀροτριάω, ῶ, f. άσω, (ἄροτρον,) *to plough*, intrans. Luke 17: 7. 1 Cor. 9: 10 bis. Sept. for חָרַשׁ Deut. 22: 10. Is. 28: 24.—Ecclus. 6: 19. Theophr. de Caus. Pl. 4. 14.—The Attics used ἀρόω, Lob. ad Phryn. p. 254 sq.

Ἄροτρον, ου, τό, (ἀρόω,) *a plough*, Luke 9: 62, in a proverbial expression, comp. Jahn § 59. Sept. for אֵת Is. 2: 4. Joel 3: 10. — Jos. Ant. 2. 5. 6. Xen. Cyr. 8. 2. 5.

Ἁρπαγή, ῆς, ἡ, (ἁρπάζω,) *plundering, pillage*, i. e. the act of spoiling, Heb. 10: 34. So Sept. for גָּזֵל Ecc. 5: 7.—1 Macc. 13: 34. Herodian. 1. 11. 6. Xen. Ag. 1. 30, 32.—Metaph. of a disposition to plunder, *rapacity, ravening*, Matt. 23: 25. Luke 11: 39.—Xen. Cyr. 5. 2. 17. — Others, *spoil, prey*, as Sept. for גְּזֵלָה Is. 3: 14, and Herodian. 1. 10. 4. Xen. H. G. 3. 2. 26.

Ἁρπαγμός, οῦ, ὁ, (ἁρπάζω,) pp. i. q. ἁρπαγή, *robbery, the act of rapine*, Plut. de Puer. educ. c. 15. Tom. VI. 39. 11. ed. Reiske.—In N. T. trop. *object of rapine, something to be eagerly coveted*, Phil. 2: 6. — Others, *plunder, spoil*, i. e. something to be acquired by force, not merit.

Ἁρπάζω, f. άσω, aor. 1 pass. ἡρπάσθην, but aor. 2 pass. ἡρπάγην, a later form, Buttm. § 114. Winer § 15; *to seize upon, to snatch away*, trans.

a) spoken of beasts of prey, ὁ λύκος ἁρπάζει τὰ πρόβατα, John 10: 12. So Sept. for טָרַף Gen. 37: 33. Ez. 22: 25, 27.—Xen. Mem. 2. 7. 14. — Metaph. *to seize with avidity*, Matt. 11: 12 αὐτήν sc. τὴν βασιλ. τῶν οὐρανῶν, implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Luke 16: 16, and see Olshausen in loc. — Herodian. 2. 6. 10. ib. 2. 9. 3. Xen. An. 6. 5. 18.

b) spoken of what is snatched suddenly away; Matt. 13: 19. Jude 23 ἐκ τοῦ πυρὸς ἁρπάζοντες, coll. Amos 4: 11. Zech. 3: 2. So Sept. for גָּזַל 2 Sam. 23: 21.—Xen. Cyr. 4. 6. 4.—In the sense of *to rob, to plunder*, John 10: 28, 29. Sept. for גָּזַל Ez. 18: 7, 12, 16, 18. — Xen. Anab. 1. 2. 25.

c) *to carry away, to hurry off*, sc. by force and involuntarily; spoken of persons, John 6: 15. Acts 8: 39. 23: 10. 2 Cor. 12: 2, 4. 1 Thess. 4: 17. Rev. 12: 5. Sept. for חָטַף Judg. 21: 21. — Xen. Anab. 4. 3. 6.

Ἅρπαξ, αγος, ὁ, ἡ, adj. (ἁρπάζω,) *ravenous*, spoken of wild beasts, λύκοι ἅρπαγες, as the symbol of wicked men, Matt. 7: 15. Sept. for טָרַף Gen. 49: 27. —Oppian. de Venat. 3. 293. — Metaph. *rapacious, extortionate, a robber*, Luke 18: 11. 1 Cor. 5: 10, 11. 6: 10. — Act. Thom. § 12. Xen. Mem. 3. 1. 6.

Ἀῤῥαβών, ῶνος, ὁ, (Heb. עֵרָבוֹן) *an earnest, a pledge*, sc. given to ratify a contract; Sept. and Heb. Gen. 38: 17, 18, 20. Stobaei Serm. 42. Plut. Galba c. 14.—In N. T. metaph. spoken of the privileges of Christians in this life, especially the gift of the Holy Spirit, as being *an earnest, a pledge*, of future

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bliss in the Messiah's kingdom. 2 Cor. 1: 22. 5: 5. Eph. 1: 14.—Stobaei Serm. 59 ἡμεῖς ἔχοντες ἀῤῥαβῶνα τὴν τέχνην τοῦ ζῆν. Act. Thom. § 51 παρέχων τῆς πίστεώς σου τὸν ἀῤῥαβῶνα.

Ἄῤῥαφος, ου, ὁ, ἡ, adj. (α pr. and ῥάπτω,) *not sewed, having no seam*, John 19: 23 ὁ χιτὼν ἄῤῥαφος, i. e. not made of two pieces, but woven whole, and having no seams on the sides or shoulders; comp. Josephus' description of the tunic of the high priest, Ant. 3. 7. 4. Jahn § 120.

Ἄῤῥην, ενος, ὁ, and ἄῤῥεν, τό, adj. (Att. for the old or Ion. ἄρσην, Buttm. § 16. n. 4,) *male*, i. e. of the male sex, Rom. 1: 27. Rev. 12: 5, 13. Sept. for זָכָר Lev. 27: 7. — Ecclus. 36: 21. Jos. Ant. 7. 7. 2. Xen. Oec. 7. 18.

Ἄῤῥητος, ου, ὁ, ἡ, (α pr. and ῥητός fr. ἐρεῖν,) *unspoken*, Hom. Od. 14. 466. *wrong to be spoken*, Eurip. Herc. Fur. 174. Hecub. 198. Heliodor. IX. p. 424. *secret, private*, Diod. Sic. 2. 18. —In N.T. *unspeakable, ineffable*, 2 Cor. 12: 4.—Clem. Alex. Strom. 2. 2 θαῦμα ἄῤῥητον.

Ἀῤῥωστος, ου, ὁ, ἡ, adj. (α pr. and ῥώννυμι,) *infirm, feeble*, spoken of the sick, Matt. 14: 14. Mark 6: 5, 13. 16: 18. 1 Cor. 11: 30. So Sept. for particip. חֹלֶה 1 K. 14: 5. Mal. 1: 8.—Ecclus. 7: 37. Xen. Oec. 4. 2.

Ἀρσενοκοίτης, ου, ὁ, (ἄρσην, κοίτη bed,) *a sodomite*, i. e. one who lies with a male as with a female, 1 Cor. 6: 9. 1 Tim. 1: 10. coll. Rom. 1: 27.—Diog. Laert. 6. 65.

Ἄρσην, ενος, ὁ, and ἄρσεν, τό, (old or Ion. form for the later Attic ἄῤῥην, Buttm. § 16. n. 4,) *male*, i. e. of the male sex, Matt. 19: 4. Mark 10: 6. Luke 2: 23. Rom. 1: 27 bis. Gal. 3: 28. Sept. for זָכָר Gen. 1: 27. Lev. 1: 3. 3: 1.—Hom. Il. 8. 7. Od. 13. 16. Anacr. 52. 5. Soph. Trachin. 1213.

Ἀρτεμᾶς, ᾶ, ὁ, *Artemas*, pr. name of a christian friend of Paul, Tit. 3: 12.

Ἄρτεμις, ιδος or ιος, ἡ, *Artemis*, the Greek name of *Diana*, the goddess of hunting, etc. among the heathen. She had a splendid temple at Ephesus; see Ἔφεσος. Acts 19: 24, 27, 28, 34, 35.

Ἀρτέμων, ονος, ὁ, (ἀρτάω to hoist,) *a top-sail, supparum*, Acts 27: 40.—Others, *a jib, dolon*.

Ἄρτι, adv. of time, (ἄρω,) *now*, i. e.

a) *just now, even now*, spoken of a time just elapsed, Matt. 9: 18. Rev. 12: 10. This is the prevailing usage among Attic writers; see Lob. ad Phryn. p. 18, 20. Herm. ad Viger. p. 386 sq.—2 Macc. 3: 28. Diod. Sic. 19. 102. Xen. Cyr. 4. 1. 5. Mem. 3. 6. 10.

b) *now*, i. e. *at present, at this moment*. Matt. 3: 15 ἄφες ἄρτι, *suffer it now*, i. e. for the present. 26: 53. John 9: 19, 25. 13: 7 opp. to μετὰ ταῦτα. 13: 33, 37 opp. to ὕστερον. 16: 12, 31. 1 Cor. 13: 12 bis, ἄρτι — τότε. 16: 7. Gal. 1: 9, 10. 4: 20. 1 Thess. 3: 6. 2 Thess. 2: 7. 1 Pet. 1: 6, 8.—Jos. Ant. 2. 12. 2 ἀφέντες ἣν ἄρτι κατοικοῦσι γῆν. 1. 6. 1 Καππαδόκαι μὲν ἄρτι κέκληνται. Theocr. Id. 2. 104. Id. 23. 26. Xen. An. 7. 4. 7. — Hence ἡ ἄρτι ὥρα, *the present time*, 1 Cor. 4: 11. comp. Buttm. § 125. 6.— So ἕως ἄρτι, *until now*, i. e. up to the present moment, Matt. 11: 12. John 2: 10. 5: 17. 16: 24. 1 Cor. 4: 13. 8: 7. 15: 6. 1 John 2: 9. — For ἀπ' ἄρτι, *from now, henceforth*, see Ἀπάρτι.

Ἀρτιγέννητος, ου, ὁ, ἡ, adj. (ἄρτι and γεννητός fr. γεννάω,) *just born, new born*; metaph. those who have just embraced the christian faith, 1 Pet. 2: 2. — pp. Lucian. D. Deor. Mar. 12. 1.

Ἄρτιος, ου, ὁ, ἡ, adj. (ἄρω, ἄρτι,) *perfect, complete*, spoken of a religious teacher, who should be wanting in nothing, 2 Tim. 3: 17.—Theophr. H. Pl. 2. 7. Hesych. ἄρτια· ἀπηρτισμένα, τέλεια, προσηρμοσμένα.

Ἄρτος, ου, ὁ, *bread*, Heb. לֶחֶם, viz.

a) genr. *bread, a loaf*, plur. ἄρτοι, *loaves*. See Calmet, art. *Bread*. Matt. 4: 3, 4. 7: 9. 14: 17, 19. 15: 34, 36. Mark 6: 41. John 21: 9, 13. al. saep. Sept. for לֶחֶם Gen. 14: 18. 1 Sam. 17: 17. al. — Xen. Mem. 2. 7. 5. — Spoken of the shew bread, Matt. 12: 4. Heb. 9: 2. So Sept. and לֶחֶם Lev. 24: 7. 1 Sam. 21: 4, 6. — Of the bread in the

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sacred supper, Matt. 26: 26. Mark 14: 22. Luke 22: 19. 1 Cor. 10: 16, 17. 11: 23, 26, 27, 28. — Metaph. ὁ ἄρτος ἐκ τοῦ οὐρανοῦ, *heavenly bread*, i. e. that divine and spiritual aliment presented to the life and soul of Christians in the person of the Son of God, John 6: 31—58, see v. 51—56; hence compared with manna v. 49, 58, coll. Ps. 78: 24,25. Wisd. 16: 20. Others understand here intellectual aliment, *doctrine*, *wisdom*, etc. comp. Prov. 9: 5. Ecclus. 15: 3. 24: 21.

b) from the Heb. *food*, i. e. any thing for the sustenance of the body. Matt. 6: 11. Mark 6: 8, 36. Luke 11: 3. 2 Cor. 9: 10. al. So Sept. and לֶחֶם Ex. 16: 4, 15, 29. Is. 58: 7. al. — Ecclus. 34: 23, 24.—So ἄρτος τῶν τέκνων, i. e. food destined for the children, Matt. 15: 26. Mark 7: 27.—So in the phrases φαγεῖν ἄρτον Mark 3: 20. Luke 14: 1, 15; and ἄρτον ἐσθίειν Matt. 15: 2. Mark 7: 5, *to eat bread*, i. e. *to take food*, *to take a meal*, *to eat*, generally. Comp. Sept. and אָכַל לֶחֶם Gen. 37: 24. 39: 6. 1 Sam. 20: 33. 1 K. 13: 8—23. — John 13: 18 τρώγων μετ' ἐμοῦ ἄρτον, *who eateth bread with me*, i. e. who is my familiar friend; quoted from Ps. 41: 10, where Sept. ὁ ἐσθίων ἄρτους μου for אֹכֵל לַחְמִי. —Hence ἄρτον φαγεῖν παρά τινος, *to eat the bread of* any one, i. e. *to be supported by* any one, 2 Thess. 3: 8. Compare Sept. and Heb. 2 Sam. 9: 7, 10. So τὸν ἑαυτῶν ἄρτον ἐσθίειν, *to eat one's own bread*, i. e. *to support one's self*, 2 Thess. 3: 12. Al.

Ἀρτύω, f. ύσω, (ἄρω,) *to prepare fully*, *to set in order*, trans. e. g. an army for battle, Hom. Il. 15. 303. In N. T. and later writers, *to prepare food etc. by seasoning*, *to season*, Mark 9: 50 and Luke 14: 34, where it is spoken of restoring to salt its pungency; comp. Matt. 5: 13. — Symmach. ἠρτυμένον for רֶקֶח Cant. 8: 2. Athen. II. p. 67. — Metaph. Col. 4: 6 λόγος ἠρτυμένος ἅλατι, *discourse seasoned with salt*, i. e. appropriate, salutary.

Ἀρφαξάδ, ὁ, indec. *Arphaxad*, Heb. אַרְפַּכְשַׁד, a son of Shem, Luke 3: 36. Comp. Gen. 10: 22, 24. 11: 10, 12.

Ἀρχάγγελος, ου, ὁ, (ἄρχων and ἄγγελος,) *an archangel*, 1 Thess. 4: 16. Jude 9. i. e. a chief angel, εἷς τῶν ἀρχόντων, Heb. אַחַד הַשָּׂרִים הָרִאשֹׁנִים, Dan. 10: 13; or a great angel, ὁ ἄρχων ὁ μέγας, Heb. הַשַּׂר הַגָּדוֹל, Dan. 12: 1. Of these there are said to be seven, who stand immediately before the throne of God, Luke 1: 19. Rev. 8: 2. Tob. 12: 15; who have authority over other angels, Rev. 12: 7; and are the patrons of particular nations, Dan. 10: 13. 12: 1. The names of three only are found in the Jewish writings; *Michael*, the patron of the Jewish nation, Dan. 10: 13, 21. 12: 1. Jude 9. Rev. 12: 7. *Gabriel*, Dan. 8: 16. 9: 21. Luke 1: 19, 26. *Raphael*, Tob. 3: 17. 5: 4. 8: 2. 9: 1, 5. 12: 15. The book of Enoch adds that of *Uriel*, Lib. Henoch. p. 187, 190, 191, 193.

Ἀρχαῖος, αία, αῖον, (ἀρχή,) *ancient*, *old*, *of former days*, *of old time*. Matt. 5: 21, 27, 33, where Christ is speaking of Jewish traditions. Luke 9: 8, 19. Acts 15: 7, 21. 21: 16. 2 Cor. 5: 17. 2 Pet. 2: 5. Rev. 12: 9. 20: 2. Sept. for קָדֶם 1 K. 4: 30. Is. 37: 26. Lam. 1: 8. קַדְמֹנִי Is. 43: 18.—Ecclus. 9: 12. 2 Macc. 6: 22. Diod. Sic. 1. 6, 31. Xen. Mem. 2. 8. 1.

Ἀρχέλαος, ου, ὁ, *Archelaus*, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. 17. 1. 3. Herod bequeathed to him his kingdom, ib. 17. 8. 1, 2, 4. B. J. 1. 33. 8. but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of *ethnarch*, ἐθνάρχης, ib. 17. 11. 4. B. J. 2. 6. 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. 2. 7. 3; and his territories were reduced to the form of a Roman province under the procurator Coponius. ib. 2. 7. 3, and 2. 8. 1. In N. T. he is said βασιλεύειν, *to be king*, Matt. 2: 22, referring to the interval immediately after the death of Herod, when he assumed the title of king.

Ἀρχή, ῆς, ἡ, *beginning*, viz.

a) spoken of time, *the beginning*, *commencement*, Matt. 24: 8. Mark 1: 1. 13: 9. Heb. 7: 3. Sept. for רֵאשִׁית Job 40:

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14. תְּהִלָּה Hos. 1: 2. — Polyb. 3. 1. 1. Xen. Cyr. 5. 5. 16. Mem. 2. 1. 1. — Hence ἀρχὴν λαβεῖν, *to begin*, Heb. 2: 3. So Philo de Vit. Mos. I. p. 614. Ael. V. H. 2. 28. Polyb. 1. 12. 9.—John 2: 11 τὴν ἀρχὴν τῶν σημείων, i.e. the first miracle. Heb. 3: 14 τὴν ἀρχὴν τῆς ὑποστάσεως, for τὴν ὑπόστασιν τὴν πρώτην, i. e. our first confidence, our faith as at the first; Buttm. § 123. n. 4. So Heb. 5: 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. τὰ στοιχ. τὰ πρῶτα, *first principles, elements*; Buttm. l. c. Heb. 6. 1. — With prepositions etc. viz.

(α) ἀπ' ἀρχῆς, *from the beginning*, viz. (1) of all things, *from everlasting*; Matt. 19: 4, 8. John 8: 44. 1 John 3: 8. or more fully ἀπ' ἀρχῆς τοῦ κόσμου v. τῆς κτίσεως, Matt. 24: 21. Mark 10: 6. 13: 19. 2 Pet. 3: 4. So Sept. for מִקֶּדֶם Hab. 1: 12. מֵרֹאשׁ Ecc. 3: 11. מִיּוֹם Is. 43: 13. — Herodot. 2. 104, 113. — (2) of any particular thing, e. g. of the gospel dispensation, or of christian experience, *from the first*; Luke 1: 2. John 15: 27. 2 Thess. 2: 13. 1 John 1: 1. 2: 7 bis, 13, 14, 24 bis. 3: 11. 2 John 5, 6. of life, Acts 26: 4.

(β) ἐν ἀρχῇ, *in the beginning*, sc. of all things, of the world, John 1: 1, 2. So Sept. and בְּרֵאשִׁית Gen. 1: 1. — So of any particular thing, e. g. of the gospel dispensation or of christian experience, *at the first*, Acts 11: 15. Phil. 4: 15.—Diod. Sic. 19. 110. Polyb. 4. 76. 8.

(γ) ἐξ ἀρχῆς, *from the beginning, from the first*, e. g. of Christ's ministry, John 6: 64. 16: 4. — Xen. Mem. 1. 4. 5. *1. 2. 39.*

(δ) κατ' ἀρχάς, *at the beginning*, sc. of all things, *of old*, Heb. 1: 10. So Sept. for לִפְנִים Ps. 102: 26. קֶדֶם Ps. 119: 151.—Plut. Solon. c. 3. Plato Theaet. p. 185. B. Polyb. 4. 52. 7.

(ε) accus. τὴν ἀρχήν, adverbially, *at the beginning, at first*, Sept. for בַּתְּחִלָּה Gen. 43: 18, 20. Dan. 8: 1. Jos. B. J. 1. 3. 1. Herodian. 3. 1. 15.—Hence in N. T. *from the very beginning on*, i. e. *throughout, wholly*. John 8: 25 τὴν ἀρχὴν ὅ,τι καὶ λαλῶ ὑμῖν, *wholly that which I also say unto you*. See Olshausen and Kuinoel in loc.—Philo de Spec. Leg. p. 796. Herodot. 4. 25, 28. So ἀρχήν Herodot. 1. 9, 193. Comp. Herm. ad Vig. p. 80, 722, 723, 882.] — Others, *that which I said to you from the beginning*; but then it should read, ὅ,τι καὶ τὴν ἀρχὴν λαλῶ ὑμῖν. 810.

b) spoken by meton. of abstr. for concr. spoken of persons etc. *the first, primus*. Col. 1: 18 ὅς ἐστιν ἀρχή, πρωτοτόκος ἐκ τῶν νεκρῶν. So Sept. ἀρχὴ τέκνων, *first-born*, for רֵאשִׁית Gen. 49: 3. Deut. 21: 17. — So ἀρχὴ καὶ τέλος, *the beginning and the end*, i. e. *the first and the last*, Rev. [1: 8.] 21: 6. 22: 13; comp. under Ἀ.—Rev. 3: 14 ἡ ἀρχὴ τῆς κτίσεως, coll. Prov. 8: 22. — Theophil. ad Autol. lib. 2. p. 88, οὗτος [λόγος] λέγεται ἀρχή, ὅτι ἄρχει καὶ κυριεύει πάντων δι' αὐτοῦ δημιουργημένων. Tatian. Orat. ad Graec. p. 144. Clem. Alex. Protrept. 1.

c) spoken of place, *the extremity, corner*, e. g. of a sheet, Acts 10: 11. 11: 5. So Sept. for סוֹף 2 Chr. 20: 17. קָצֶה Ez. 48: 1. קְצֹה Ex. 28: 23. 39: 15.— Philo de Vit. Mos. I. p. 638. Diod. Sic. 1. 35. Herodot. 4. 60.

d) spoken of dignity, *the first place*, i.e. *power, dominion*, Luke 20: 20. Sept. for מֶמְשָׁלָה Gen. 1: 16. Jer. 34: 1. Mic. 4: 8.—Jos. Ant. 4. 6. 11. Xen. Mem. 1. 1. 16. ib. 4. 6. 12.—In the sense of *preeminence, precedence, princedom*, Jude 6 ἄγγελους μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν. So Sept. υἱοὶ φυλάσσοντες τὴν ἀρχήν, 1 Chr. 26: 10. Comp. Sept. Gen. 6: 2. Jos. Ant. 1. 3. 1. Fabric. Cod. Pseud. V. T. I. p. 529, 179 sq. — By meton. of abstr. for concrete, *rulers, magistrates, princes*, etc. i. e. persons of influence and authority; e. g. civil rulers, Luke 12: 11. Tit. 3: 1. So Sept. and רֹאשׁ Mic. 3: 1.—Jos. Ant. 4. 8. 16. Herodian. 8. 6. 18. Xen. Cyr. 1. 2. 12. — Spoken of the princes or chiefs among angels, Eph. 1: 21. 3: 10. Col. 2: 10. among demons, 1 Cor. 15: 24. Eph. 6: 12. Col. 2: 15. genr. the powers of the other world, Rom. 8: 38. Col. 1: 16. Comp. Ἐξουσία.

Ἀρχηγός, οῦ, ὁ, (ἀρχή, ἄγω) *one who makes a beginning*, i. e.

a) *the author, source, cause* of any thing, Acts 3: 15. Heb. 2: 10. 12: 2. So Sept. for רֵאשִׁית Mic. 1: 13. — 1 Macc. 9: 61. 10: 47. Jos. Ant. 7. 9. 4

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πολλῶν ἀρχηγὸς κακῶν. Xen. H. G. 3. 3. 5.

b) *a leader, chief, prince*, etc. Acts 5: 31, comp. 2: 36 and Eph. 1: 20 sq. Sept. for שַׂר Is. 30: 4. Judg. 5: 15. פָּקִיד 2 Chr. 23: 14. — Thuc. 1. 132. Dem. 1378. 6.

Ἀρχι-, an inseparable particle from ἀρχή, prefixed to names of office or dignity like our *Arch-*, which is equivalent to it and derived from it.

Ἀρχιερατικός, ή, όν, (ἀρχιερεύς,) *belonging to the high priest, pontifical*, Acts 4: 6.—Jos. Ant. 4. 4. 7. ib. 6. 6. 3. ib. 15. 3. 1.

Ἀρχιερεύς, εως, ὁ, (ἀρχι- q. v. and ἱερεύς,) *a high priest, chief priest, pontifex maximus*. Sept. for הַכֹּהֵן הַגָּדוֹל Lev. 4: 3; more usually ὁ ἱερεὺς ὁ μέγας, Lev. 21: 10. Num. 35: 25. al.—Esdr. 9: 40. 1 Macc. 10: 20. Jos. Ant. 3. 7. 1. coll. Pol. 23. 1. 2. ib. 32. 22. 5.—In N.T.

a) *the high priest* of the Jews, Matt. 26: 3, 62, 63, 65. Mark 2: 26. Luke 22: 50. al. By the original divine appointment he was to be of the family of Aaron, Ex. 29: 9. For his duties etc. see Jahn § 366—370. Calmet, art. *Priest*. —In the time of the Romans the office had become venal and was given even to foreign Jews; 2 Macc. 4: 7. Jos. Ant. 15. 3. 1. It was also no longer for life; so that there were often several persons living at one time who had borne the office, and still retained the title of *high priests*, Jos. Ant. 20. 9. 2. coll. 15. 3. 1. see Krebs Obs. in N. T. e Jos. p. 3, 114, 178. There appears also to have been a סְגָן, i. e. a *vicar* or *substitute* for the high priest, to perform his duties on certain occasions; Buxtorf. Lex. Chald. s. voc. Lightfoot Hor. Heb. ad Luke 3: 2. Jahn § 366. Krebs l. c. p. 175, coll. Jos. Ant. 17. 6. 4. Such a substitute is not expressly mentioned in the scriptures, though such a person seems to be implied in the כֹּהֵן מִשְׁנֶה 2 K. 25: 18. Jer. 52: 24. — In one of these senses Annas is called high priest, Luke 3: 2. John 18: 13. Acts 4: 6.

b) *a chief priest*, as spoken of those who were at the head of the twenty-four classes of priests mentioned 1 Chr. c. 24, and who are there called ἄρχοντες τῶν πατριῶν τῶν ἱερέων, v. 6. So Jos. Ant. 20. 8. 8. B. J. 4. 3. 6. comp. Krebs l. c. p. 3. — Matt. 2: 4. 26: 3. Mark 14: 1. Luke 22: 2. al. saep.—These were members of the Sanhedrim, and indeed the expressions ἀρχιερεῖς καὶ γραμματεῖς Matt. 2: 4. al. and ἀρχιερεῖς καὶ Φαρισαῖοι John 7: 32, 45. al. seem to be put by way of circumlocution for τὸ συνέδριον, *the Sanhedrim*; and in some instances the word ἀρχιερεῖς appears to be used by itself in a general sense to denote the same council; as John 12: 10, coll. 11: 47. Jahn § 244. I.

c) in the Ep. to the Heb. c. 2: 17. 3: 1. 4: 14. 5: 5. 6: 20. et passim, Christ is called ἀρχιερεύς and compared with the high priest of the Jews, as having offered up himself a sacrifice for sin; comp. Heb. 9: 7, 11, 12. Al.

Ἀρχιποίμην, ενος, ὁ, (ἀρχι- and ποιμήν,) *a chief shepherd*; metaph. of Christ as the chief teacher of religion and head of the church, 1 Pet. 5: 4.

Ἄρχιππος, ου, ὁ, *Archippus*, pr. name of a Christian, Col. 4: 17. Philem. 2.

Ἀρχισυνάγωγος, ου, ὁ, (ἀρχι- and συναγωγή,) *a ruler or moderator of the synagogue*, i. q. ὁ ἄρχων τῆς συναγωγῆς (Luke 8: 41). There were several *elders* in each synagogue, whose duty it was to preserve order, and to select and invite persons to read or speak in the assembly; comp. Acts 13: 15. The presiding elder was called ἀρχισυνάγωγος; though the name is sometimes applied to them all; see Jahn § 372. Vitringa de Synag. Vet. lib. 2. c. 11.—Mark 5: 22, 35, 36, 38. Luke 8: 49. 13: 14. Acts 13: 15. 18: 8, 17.

Ἀρχιτέκτων, ονος, ὁ, (ἀρχι- and τέκτων,) *an architect, master-builder*, 1 Cor. 3: 10. — Sept. for חָרָשׁ Is. 3: 2. —Ecclus. 38: 30. Xen. Mem. 4. 2. 10.

Ἀρχιτελώνης, ου, ὁ, (ἀρχι- and τελωνής,) *a chief publican*, i. e. a farmer or chief collector of the taxes, Luke 19: 2. See Jahn § 242.

Ἀρχιτρίκλινος, ου, ὁ, (ἀρχι- and τρίκλινος, Lat. triclinium; see Calmet art. *Eating*, and Adam's Rom. Ant.

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p. 436,) *the master of a feast*, Lat. *magister convivii*, Adam's Ant. p. 456; i.e. the person who had the direction of an entertainment, arranged the guests, etc. John 2: 8, 9 bis. Comp. Ecclus. 35: 1, where he is called ἡγούμενος. By the Greeks he was called συμποσίαρχος, συμποσίου ἐπιμελητής, τραπεζοποιός, etc. Potter Gr. Ant. II. p. 386. So Pollux Onom. 3. 41. p. 287, ὁ δὲ πάντων τῶν περὶ τὴν ἑστίασιν ἐπιμελούμενος, τραπεζοποιός. ib. 6. 13. p. 570.

Ἄρχω, f. ξω, (ἀρχή,) *to begin, to be first* in any thing, Xen. Conv. 7. 1. In N. T. *to be first in* rank, dignity, etc. i. e. *to rule, to reign*, c. c. gen. Mark 10: 42. Rom. 15: 12. Sept. for מָשַׁל Gen. 1: 18. Deut. 15: 6.—1 Macc. 1: 4. Xen. Mem. 2. 6. 25. ib. 4. 6. 12. — Mid. ἄρχομαι, *to begin*, intrans. and followed by an infinitive expressed or implied.

a) genr. Matt. 4: 17 ἤρξατο κηρύσσειν. 11: 7, 20. Mark 1: 45. Luke 4: 21. Acts 1: 1. al. saep. Sept. for הֵחֵל Gen. 6: 1. 9: 20. הוֹאִיל Deut. 1: 5. — Jos. Ant. 11. 7. 1. Xen. Mem. 3. 6. 3, 4. Oec. 11. 8. — Luke 3: 23 ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, *and Jesus was beginning, entering upon*, [the age of] *about thirty years*, where the gen. ἐτῶν may be governed by ἀνήρ understood, or by ἀρχόμενος, as Jos. Ant. 7. 4. 1 ἄρχεσθαι μάχης. — By Hebraism, emphatic, implying difficulty etc. *to attempt, to undertake, to venture*, Mark 6: 7. 10: 28, 32. Luke 3: 8. So Sept. and הוֹאִיל Gen. 18: 27. הֵחֵל Judg. 10: 18.

b) part. ἀρξάμενος c. c. infin. and ἀπό seq. gen. *beginning from*, expressing the *terminus a quo*, the point of departure in a narration, transaction, etc. See Ἀπό I. 1. b. Matt. 20: 8 ἀποδὸς αὐτοῖς ἀρξάμενος ἀπὸ τῶν ἐσχάτων, *beginning from* or *at the last*. Luke 23: 5. 24: 27. John 8: 9. Acts 1: 22. 8: 35. 10: 37. also Luke 24: 47 ἀρξάμενον ἀπὸ Ἱερουσαλήμ, where the neut. is the case absol. Buttm. § 145. n. 4, 7. Herodot. 3. 91. or it may depend on κηρυχθῆναι. So Sept. ἀρξάμενος for הֵחֵל Gen. 44: 12. —Theophr. Char. 2. Xen. Mem. 2. 1. 1. — So the verb, 1 Pet. 4: 17 καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ. So Sept. for הֵחֵל Ez. 9: 6. — Xen. Mem. 3. 5. 15. Al.

Ἄρχων, οντος, ὁ, (particip. of ἄρχω,) *one first in power, authority, dominion*; hence *a ruler, lord, prince, a chief person*; genr. Matt. 20: 25. Acts 4: 26. Rom. 13: 3. 1 Cor. 2: 6, 8. Sept. for מָלַךְ Gen. 49: 20. Num. 23: 21. מֹשֵׁל Is. 14: 5. נָשִׂיא Gen. 25: 16. שַׂר Gen. 12: 15. 2 Chr. 8: 9. — Xen. Cyr. 1. 2. 2. Mem. 3. 9. 11.—Spoken of the Messiah, as king of kings, Rev. 1: 5. of Moses as a judge, Acts 7: 27, 35. as the leader of Israel Acts 7: 35.—Spoken of magistrates of any kind, e. g. the high priest Acts 23: 5. of civil judges, Luke 12: 58. Acts 16: 19. — Herodian. 4. 4. 1. Xen. Cyr. 1. 2. 5. — Of a ruler of the synagogue, Luke 8: 41. Matt. 9: 18, 23, coll. Mark 5: 22. So of persons of weight and influence among the Pharisees and other sects at Jerusalem, who also were members of the Sanhedrim, Luke 14: 1. 18: 18. 23: 13, 35. 24: 20. John 3: 1 coll. 7: 45, 50.—John 7: 26, 48. 12: 42. Acts 3: 17. 4: 5, 8. 13: 27. 14: 5. So Sept. for סְגָנִים, *magnates*, Neh. 4: 8, 13. 5: 7. and Jos. Ant. 20. 1. 2 ἄρχοντες Ἱεροσολυμιτῶν. —Spoken of the chief of the fallen angels, Satan, ἄρχων τῶν δαιμονίων, Matt. 9: 34. 12: 24. Mark 3: 22. Luke 11: 15. called also ἄρχων τοῦ κόσμου τούτου, as ruling in the hearts of worldly and wicked men, John 12: 31. 14: 30. 16: 11. also ἄρχων τῆς ἐξουσίας τοῦ ἀέρος, i. e. *lord of the powers of the air*, sc. of the dæmons who dwell and rule in the atmosphere, Eph. 2: 2.

Ἄρωμα, ατος, τό, (ἄρω,) *aromatics, spices, spicery*, e.g. myrrh and aloe, John 19: 40 coll. v. 39. Mark 16: 1. Luke 23: 56. 24: 1. Sept. for בֹּשֶׂם 2 K. 20: 13. 2 Chr. 9: 1, 9. Cant. 4: 10, 16. — Jos. Ant. 3. 1. 6. Xen. Anab. 1. 5. 1.

Ἀσά, ὁ, indec. *Asa*, Heb. אָסָא (medicus), a pious king of Judah, Matt. 1: 7, 8. See 1 K. 15: 9—24. 2 Chr. c. 14—16.

Ἀσάλευτος, ου, ὁ, ἡ, adj. (α pr. and σαλεύω,) *unshaken, immoveable*, Acts 27: 41. Metaph. *firm, enduring*, Heb. 12:

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28.—Diod. Sic. 2. 48 ἐλευθερίαν διαφυλάττοντες ἀσάλευτον.

Ἄσβεστος, ου, ὁ, ἡ, adj. (α pr. and σβέννυμι,) *not extinguished*, Strabo IX. p. 606. In N. T. *unquenchable*, spoken of fire, i. e. *perpetual, eternal*, Matt. 3: 12. Mark 9: 43, 45. Luke 3: 17. Comp. Matt. 18: 8.—Hom. Od. 4. 584.

Ἀσέβεια, ας, ἡ, (ἀσεβής,) *impiety, ungodliness*, either in thought or action, Rom. 1: 18. 11: 26. 2 Tim. 2. 16. Tit. 2: 12. So the genitive as adj. Jude 15, 18, comp. Buttm. § 123. n. 4. Sept. for זִמָּה Ez. 16: 57. פֶּשַׁע Jer. 5: 6. Ez. 21: 24. רֶשַׁע Prov. 4: 17. Ecc. 8: 8. —Diod. Sic. 13. 90. Xen. Cyr. 8. 8. 6.

Ἀσεβέω, ῶ, f. ήσω, (ἀσεβής,) *to be ungodly, to live impiously*, intrans. 2 Pet. 2: 6. Jude 15. Sept. for פָּשַׁע Zeph. 3: 12. רָשַׁע Dan. 9: 5.—Jos. Ant. 9. 13. 1. Diod. Sic. 1. 77. Xen. Cyr. 5. 2. 10.

Ἀσεβής, ές, οῦς, ὁ, ἡ, adj. (α pr. and σέβομαι,) *impious, ungodly, wicked*, 1 Tim. 1: 9. 1 Pet. 4: 18. 2 Pet. 2: 5. 3: 7. Jude 4, 15 bis. Implying exposure to punishment, Rom. 4: 5. 5: 6. Sept. for פּוֹשֵׁעַ Hos. 14: 10. רָשָׁע Ps. 1: 1. Jer. 5: 26.—Xen. Cyr. 8. 8. 27. Mem. 1. 2. 2.

Ἀσέλγεια, ας, ἡ, (ἀσελγής,) *excess, immoderation, intemperance*, in any thing, e. g.

a) in language, etc. *arrogance, insolence*, Mark 7: 22.—3 Macc. 2: 26. Jos. Ant. 4. 6. 12 ἀσέλγεια τῶν λόγων.

b) in general conduct, *licentiousness, madness*, 2 Pet. 2: 2 ταῖς ἀσελγείαις in later edit. for ταῖς ἀπωλείαις.—Jos. Ant. 8. 13. 1 ἀσέλγεια καὶ μανία. Dem. 131. 11.

c) particularly *wantonness, lasciviousness*, Rom. 13: 13. 2 Cor. 12: 21. Gal. 5: 19. 2 Pet. 2: 7, 18.—Wisd. 14: 26.—In a wider sense, *debauchery, dissoluteness*, in general, Eph. 4: 19. 1 Pet. 4: 3. Jude 4.

Ἄσημος, ου, ὁ, ἡ, adj. (α pr. and σῆμα,) *without mark*, Sept. Gen. 30: 42. of money, *unstamped*, Sept. Job 42: 11. Herodot. 9. 41. In N. T. metaph. *obscure, ignoble, mean*, Acts 21: 39.—Eurip. Ion. 8 πόλιν οὐκ ἄσημον. Herodian. 1. 9. 12.

Ἀσήρ, ὁ, indec. *Asher*, Heb. אָשֵׁר (blessed), eighth son of Jacob, Luke 2: 36. Rev. 7: 6. Comp. Gen. 30: 13.

Ἀσθένεια, είας, ἡ, (ἀσθενής,) *want of strength, infirmity, weakness*, viz.

a) genr. Rom. 6: 19. 1 Cor. 15: 43. 2 Cor. 11: 30 τὰ τῆς ἀσθενείας μου, i. q. τὴν ἀσθένειαν μου, Buttm. § 128. n. 2. 2 Cor. 12: 5, 9 bis, 10. — Spoken of the weakness and infirmity of human nature generally; 2 Cor. 13: 4. Heb. 4: 15. 5: 2. 7: 28.—Sept. Job 7: 37. Herodot. 8. 51.

b) spec. *infirmity*, sc. of the body, i. e. *disease, sickness*, Matt. 8: 17. Luke 5: 15. 8: 2. 13: 12. John 5: 5. 11: 4. Acts 28: 9. 1 Tim. 5: 23. Heb. 11: 34. Luke 13: 11 πνεῦμα ἀσθενείας, i.e. an evil spirit causing disease, coll. v. 16. — 2 Macc. 9: 21, 22. Herodian. 1. 4. 16. Xen. Mem. 4. 2. 32.

c) trop. of the mind, *feebleness, depression, want of energy*, 1 Cor. 2: 3. Sept. ἀσθ. φωνῆς for שְׁפָל Ecc. 12: 4. —Xen. Ag. 9. 5.

d) by impl. *sorrow, affliction, distress*, producing depression and perplexity of mind, Rom. 8: 26. Gal. 4: 13. So Sept. for עֲצֻבָּה Ps. 16: 4. מְכֹשׁוֹל Jer. 6: 21.

Ἀσθενέω, ῶ, f. ήσω, (ἀσθενής,) *to want strength, to be infirm, weak, feeble*, viz.

a) genr. Rom. 8: 3 ἐν ᾧ ἠσθένει, *in that it was weak*, i. e. not adapted to the proposed end. 2 Cor. 13: 3. Sept. for אֻמְלַל 1 Sam. 2: 5. Lam. 2: 8. דַּל 2 Sam. 3: 1.—Xen. Cyr. 5. 2. 28. — So *to be accounted weak*, 2 Cor. 13: 4, 9.

b) spec. *to be infirm* in body, i. e. *to be sick, to labour with disease*, Matt. 10: 8. 25: 36. Mark 6: 56. Luke 4: 40. 7: 10. 9: 2. John 4: 46. 5: 3, 7. 6: 2. 11: 1, 2, 3, 6. Acts 9: 37. 19: 12. Phil. 2: 26, 27. 2 Tim. 4: 20. James 5: 14. Sept. for חָלָה Judg. 16: 7, 11, 17. Ez. 34: 4.—Diod. Sic. 3. 46. Polyb. 31. 21. 7. Xen. An. 1. 1. 1.

c) trop. of the mind, *to be feeble-minded, faint hearted, timid*, 2 Cor. 11: 21. So Sept. for רָכָה Is. 7: 4.—1 Macc. 11: 49. Xen. Hiero I. 23.—By Hebraism, implying a want of firmness and

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decision of mind, *to be weak-minded*, i. e. *to doubt, to hesitate, to vacillate*, spoken of those whose minds are easily disturbed, Rom. 14: 2, 21. 1 Cor. 8: 9, 11, 12. So ἀσθενεῖν τῇ πίστει, *to be weak, not settled, in the faith*, Rom. 4: 19. or *in opinion*, Rom. 14: 1. So Sept. for כָּשַׁל *to totter*, (see Gesen. Lex.) Ps. 27: 2. Jer. 50: 32. Hos. 14: 2.

d) by impl. *to be afflicted, to be distressed*, sc. by want, oppression, calamity, etc. Acts 20: 35. 2 Cor. 11: 29 bis. 12: 10. So Sept. and כָּשַׁל Job 4: 4. Ps. 107: 12. Dan. 11: 33, 34, 35.

Ἀσθένημα, ατος, τό, (ἀσθενέω, perf. pass. ἠσθένημαι,) pp. *infirmity*; metaph. *doubt, scruple, hesitation*, Rom. 15: 1. See Ἀσθενέω c.

Ἀσθενής, ές, οῦς, ὁ, ἡ, adj. (α pr. and σθένος,) *without strength, infirm, weak, feeble*, viz.

a) genr. Matt. 26: 41 ἡ σὰρξ ἀσθενής ἐστι, *the flesh is weak, impotent*, i. e. unequal to the task. Mark 14: 38. 1 Pet. 3: 7. Sept. for רָפֶה Num. 13: 19. Job 4: 3. שָׁפֵל Ez. 17: 14. — Wisd. 2: 11. Jos. Ant. 3. 1. 3. Herodian. 2. 10. 13. Xen. Mem. 1. 4. 6.—Including the idea of *imperfection*, 1 Cor. 12: 22. Gal. 4: 9. Heb. 7: 18. So neut. as subst. 1 Cor. 1: 25 τὸ ἀσθενὲς τοῦ θεοῦ. v. 27 τὰ ἀσθενῆ τοῦ κόσμου, spoken of men. Buttm. § 123. 3.

b) spec. *infirm* in body, *sick, diseased*, Matt. 25: 39, 43, 44. Luke 10: 9. Acts 4: 9. 5: 15, 16. 1 Cor. 11: 30.

c) trop. of the mind, *faint-hearted, timid*, 2 Cor. 10: 10. Comp. 11: 21 and 1 Cor. 2: 3. — Implying a want of decision and firmness of mind, *weak-minded*, i. e. *doubting, hesitating, vacillating*, in opinion or in faith, 1 Cor. 8: 7, 10. 9: 22 bis. 1 Thess. 5: 14. See in Ἀσθενέω c.

d) by impl. *afflicted, distressed*, sc. by oppression, calamity, etc. 1 Cor. 4: 10, comp. v. 9, 11 sq. Sept. for עָנִי Prov. 22: 22. 30: 14. בֶּן עָנִי Prov. 31: 5.—In a moral sense, *wretched, diseased*, i. e. in a state of sin and wretchedness, Rom. 5: 6 ὄντων ἡμῶν ἀσθενῶν, i. q. ἁμαρτωλῶν ὄντ. ἡμ. in v. 8.

Ἀσία, ας, ἡ, *Asia*, i. e. in N. T. Asia Minor, comprehending the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; as appears from Acts, and from Jos. Ant. 12. 3. 2. 14. 10. 11. 16. 2. 3.—In N. T. Asia is put

a) for the whole of *Asia Minor*, Acts 19: 26, 27. 21: 27. 24: 18. 27: 2. Rom. 16: 5 in later edit.

b) for *proconsular Asia*, i. e. the region of Ionia, of which Ephesus was the capital, and which Strabo also calls Asia, lib. 14. init. Acts 2: 9. 6: 9. 16: 6. 19: 10, 22. 20: 4, 16, 18. (1 Cor. 16: 19. 2 Cor. 1: 8.) 2 Tim. 1: 15. 1 Pet. 1: 1. Rev. 1: 4, 11. — Cicero speaks of proconsular Asia as containing the provinces of Phrygia, Mysia, Caria, and Lydia. Pro Flacc. 27.

Ἀσιανός, οῦ, ὁ, ἡ, adj. *Asiatic*, i.e. *belonging to Asia Minor*, Acts 20: 4.

Ἀσιάρχης, ου, ὁ, (Ἀσία, ἄρχω,) *an Asiarch*, Acts 19: 31. — Strabo 14. p. 960.—In the eastern provinces of the Roman empire, persons of wealth were annually appointed to preside over the public worship, and to exhibit games and theatrical amusements at their own expense in honour of the gods, in the manner of the Roman aediles. These officers received their titles from the province to which they belonged, as Συριάρχης 2 Macc. 12: 2, Λυκιάρχης, Φοινικιάρχης, Καριάρχης, etc. and of course, in proconsular Asia, they were called Ἀσιάρχαι. They were ten in number, selected by the cities and approved by the proconsul; of whom one was the chief Asiarch and always resided at Ephesus the capital; the others were his colleagues and advisers. Comp. Euseb. Hist. Ecc. IV. 15. Wesseling Diss. de Asiarchis, Ultraj. 1753. Wetstein and Kuinoel in loc.

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Ἀσιτία, ας, ἡ, (α pr. and σῖτος,) *abstinence from food, fasting*, Acts 27: 21. Comp. v. 34—36. Jos. Ant. 12. 7. 1. Aristot. Rhet. 10. 9.

Ἄσιτος, ου, ὁ, ἡ, adj. (see ἀσιτία,) *not taking food, fasting*, Acts 27: 33. — Jos. Ant. 6. 14. 6. Xen. Cyr. 4. 2. 46.

Ἀσκέω, ῶ, f. ήσω, *to work up with skill*, sc. raw materials, e. g. εἴρια Hom. Il. 3. 388. *to exercise, to practise*, sc. an art, e. g. τὴν ἱππικήν Xen. Mag. Eq. 1. 19. and so τὸ σῶμα Xen. Mem. 1. 2. 19. ψυχὰς πρὸς ἀρετήν Jos. Ant. 4. 8. 41.—Hence in N. T. with the reflex. pron. implied, (Buttm. § 130. n. 2,) *to exercise one's self in* any thing, seq. ἐν c. dat. i. e. *to endeavour, to strive*, Acts 24: 16—Symmach. for נִסָּה Judg. 3: 1. Xen. Mem. 2. 1. 6. Ag. 11. 4.

Ἄσκος, ου, ὁ, *a bottle* sc. of skin, for water, wine, etc. like the oriental bottles of the present day; see Calmet art. *Bottle*. — Matt. 9: 17 quater. Mark 2: 22 quater. Luke 5: 37 ter, 38. Sept. for נֹאד Josh. 9: 4, 13. נֵבֶל Jer. 13: 12.—Jos. Ant. 1. 12. 3. Hom. Il. 3. 247. Herodot. 2. 121. Xen. An. 3. 5. 9.

Ἀσμένως, adv. (ἥδομαι, perf. part. pass. ἡσμένος,) *gladly, with joy*, Acts 2: 41. 21: 17. comp. Luke 8: 13.—2 Macc. 4: 12. Jos. Ant. 4. 6. 7. Xen. Mem. 3. 11. 10. Ag. 9. 3.

Ἄσοφος, ου, ὁ, ἡ, adj. (α pr. and σόφος,) *unwise*, i.e. without true wisdom in Christ, Eph. 5: 15.—Xen. Mem. 3. 9. 4.

Ἀσπάζομαι, f. άσομαι, depon. Mid. (σπάω,) pp. *to draw to one's self*, Hom. Od. 3. 35. Hence *to embrace, to salute*, trans. spoken of those who meet or who separate. In the former case the Jews said שָׁלוֹם לָךְ, Judg. 19: 20. Dan. 10: 19. or הַשָּׁלוֹם אַתָּה 2 Sam. 20: 9, coll. 1 Sam. 25: 6. or יְהוָה עִמָּךְ Ruth 2: 4. in N. T. εἰρήνη ὑμῖν Luke 24: 36. John 20: 19. coll. Luke 10: 5. Matt. 10: 12. — In the latter case they said לֵךְ בְּשָׁלוֹם 2 Sam. 15: 9. or לֵךְ לְשָׁלוֹם Judg. 18: 6. in N. T. ὕπαγε εἰς εἰρήνην Mark 5: 34.—In N.T. spoken

a) of those who meet, or are present, etc. *to salute, to welcome, to greet*, Matt. 10: 12. Mark 9: 15. Luke 1: 40. 10: 4. Acts 21: 19. Sept. for שָׁאַל לְשָׁלוֹם Ex. 18: 7. Judg. 18: 15. — 1 Macc. 7: 19, 33. 11: 6. Jos. Ant. 12. 4. 3. Xen. Cyr. 2. 1. 1. — Including the idea of *to visit, to pay one's respects to*, Acts 18: 22. 21: 7. 25: 13.—Jos. Ant. 6. 11. 1.—So *to salute with a kiss*, ἐν φιλήματι, Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12. 1 Pet. 5: 14.—Spoken of the salute given to a king, homage, accompanied with prostration, Mark 15: 18, coll. v. 19. —Jos. Ant. 10. 10. 5.

b) of those who separate, *to take leave of, to bid adieu*, Acts 20: 1. 21: 6.—Xen. Anab. 7. 1. 40.

c) of salutations sent by letter, etc. Rom. 16: 3—23. 1 Cor. 16: 19 bis, 20. 2 Cor. 13: 12. Phil. 4: 21 bis, 22. Col. 4: 10, 12, 14, 15. 1 Thess. 5: 26. 2 Tim. 4: 19, 21. Tit. 3: 15 bis. Philem. 23. Heb. 13: 24 bis. 1 Pet. 5: 13. 2 John 13. 3 John 15 bis.

d) by impl. *to love, to treat with affection*, Matt. 5: 47.—Herodot. 1. 122. Ael. V. H. 9. 4. Xen. Ag. 11. 3, where it is opp. to μισεῖν.

e) spoken of things, *to welcome, to embrace*, i. e. *to receive gladly*, e. g. τὰς ἐπαγγελίας, Heb. 11: 13.—Jos. Ant. 6. 5. 3 τὴν εὔνοιαν. 7. 8. 4 τοὺς λόγους. Eurip. Ion. 587.

Ἀσπασμός, οῦ, ὁ, (ἀσπάζομαι,) *salutation, greeting*, either oral or by letter, Matt. 23: 7. Mark 12: 38. Luke 1: 29, 41, 44. 11: 43. 20: 46. 1 Cor. 16: 21. Col. 4: 18. 2 Thess. 3: 17.—Act. Thom. § 11.

Ἄσπιλος, ου, ὁ, ἡ, adj. (α pr. and σπίλος,) *spotless, without blemish*, spoken of a victim, and trop. of Christ, 1 Pet. 1: 19.—Herodian. 5. 6. 16. Greg. Naz. Orat. 17. 325. — Metaph. *unblemished, pure*; spoken of doctrine, 1 Tim. 6: 14. of moral conduct, James 1: 27. 2 Pet. 3: 14.

Ἀσπίς, ίδος, ἡ, *an asp*, a species of serpent of the most deadly venom, Rom. 3: 14. Sept. for עַכְשׁוּב Ps. 140: 4. פֶּתֶן Deut. 32: 33. אֶפְעֶה Is. 30: 6. צְפְעוֹנִי Is. 59: 5.—Ael. H. An. 1. 54. — In Sept. and Greek writers also *a shield*, Sept. for מָגֵן 1 Chr. 5: 18. 1 Macc. 14: 24. Xen. Mem. 3. 9. 2.

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Ἄσπονδος, ου, ὁ, ἡ, adj. (α pr. and σπονδή libation, league, compact,) *without treaty*, i. e. *informal*, Thuc. 1. 37. ib. 5. 32. In N. T. *averse to any compact*, i.e. *implacable*, Rom. 1: 31. 2 Tim. 3: 3. — Jos. Ant. 4. 8. 24 ἐχθροὺς ἄσπ. Philo de Charit. II. p. 397. 18 ἄσπ. πολέμιοι. Dem. 314. 16. Polyb. 1. 65. 6.

Ἀσσάριον, ίου, τό, *assarion*, Lat. *as*, Rabb. אִיסָר, a brass coin, equal to one tenth of the denarius or δραχμή, i. e. to nearly 1½ cent. Comp. in Ἀργύριον c. Adam's Rom. Ant. p. 492, 493. Used in N.T. to denote the most trifling value, like our *mite*, *farthing*, etc. Matt. 10: 29. Luke 12: 6.—Dion. Hal. 9. p. 586. ib. 10. p. 674. Comp. Kypke I. p. 57 sq.

Ἄσσον, adv. (compar. of ἄγχι near, Buttm. §115. 7,) *nearer*, *next*, i. e. *close to*, Acts 27: 13. — Jos. Ant. 1. 20. 2. Hom. Il. 1. 335. Herodot. 3. 52. ib. 4. 5.

Ἄσσος, ου, ἡ, *Assos*, a maritime city of Mysia in Asia Minor, situated on the Ægean sea about nine miles below Troas. Acts 20: 13, 14. It was also called *Apollonia*; Plin. 5. 30.

Ἀσιατέω, ῶ, f. ήσω, (ἄστατος unstable, wandering; fr. α pr. and ἵστημι,) *to have no fixed residence, to wander without a home*, intrans. 1 Cor. 4: 11. — Spoken of the sea, *to be tossed, agitated*, Appian. Bell. Syr. p. 221.

Ἀστεῖος, ου, ὁ, ἡ, adj. (ἄστυ,) *urbane, polished*, Xen. Cyr. 2. 2. 12. In N. T. *elegant*, and spoken of external form, *fair, beautiful*, Heb. 11: 23. Acts 7: 20 ἀστεῖος τῷ θεῷ, i. e. by Hebr. *exceedingly fair*; comp. for the beauty of Moses, Ex. 2: 2. Jos. Ant. 2. 9. 6, 7. and for the idiom comp. Sept. μεγάλη τῷ θεῷ for לֵאלֹהִים Jon. 3: 3. Gesen. Lehrg. p. 693. d. Stuart § 456.—Sept. for טוֹב Ex. 2: 2.—Judith 11: 23. Aristaenet. 1. 4, 19. of a garment, Herodian. 4. 12. 4.

Ἀστήρ, έρος, ὁ, *a star*, spoken of fixed stars, planets, meteors, etc. Matt. 2: 2, 7, 9, 10. 1 Cor. 15: 41 ter. Rev. 6: 13. 8: 12. 12: 1, 4. On Matt. 24: 29 and Mark 13: 25, comp. Joel 2: 10. Ez. 32: 7. Is. 13: 10, and Gesen. in h. loc. et in Is. 24: 18. Sept. for כּוֹכָב Gen. 1: 16. Is. 13: 10. Joel 3: 15.—Herodian. 1. 14. 1. Xen. Mem. 4. 7. 5. — Jude 13 ἀστέρες πλανῆται, *wandering stars, meteors*, i. e. false and impious teachers. — To Jesus is attributed ὁ ἀστὴρ ὁ πρωϊνός, *the morning star*, as the symbol of majesty and glory, Rev. 2: 28. 22: 16. Comp. Dan. 8: 10. Is. 14: 12, and Gesen. in loc. — Trop. put as the symbol of angels, Rev. 1: 16, 20 bis, 2: 1. 3: 1. Probably also as the symbolic designation of an angel, Rev. 8: 10, 11. 9: 1. Comp. 9: 1 sq. Luke 10: 18.

Ἀστήρικτος, ου, ὁ, ἡ, adj. (α pr. and στηρίζω,) *not established, unstable*, metaph. spoken of those who have no firm persuasion of divine truth, 2 Pet. 2: 14. 3: 16.—Longin. de Sublim. 2. 2.

Ἄστοργος, ου, ὁ, ἡ, adj. (α pr. and στοργή instinctive affection,) *without natural affection, inhuman*. Rom. 1: 31. 2 Tim. 3: 3. — Æschin. 47. 29. Athen. 14. p. 655.

Ἀστοχέω, ῶ, f. ήσω, (ἄστοχος fr. α pr. and στόχος mark,) *to miss the mark*; trop. *to miss, to err, to swerve from*, c. c. gen. 1 Tim. 1: 6. — Ecclus. 7: 19. 8: 9. Plut. de defect. Orac. c. 10. p. 414, ἀστοχοῦσι τοῦ πρέποντος.—Seq. περί c. accus. 1 Tim. 6: 21. 2 Tim. 2: 18.—Plut. de Audit. περὶ τὰς ποιότητας ἀστοχοῦντες. Polyb. 3. 21. 10 περί τινος.

Ἀστραπή, ῆς, ἡ, *lightning*.

a) pp. Rev. 4: 5. 8: 5. 11: 19. 16: 18. Sept. for בָּרָק Ex. 19: 16. Jer. 10: 12.—Xen. Cyr. 1. 6. 11.—Put as the symbol of speed, celerity, Matt. 24: 27. Luke 10: 18. 17: 24. So Sept. and בָּרָק Nah. 2: 4.

b) by impl. *brightness, splendour*, Matt. 28: 3. Luke 11: 36. So Sept. and בָּרָק Deut. 32: 41. Dan. 10: 6.

Ἀστράπτω, f. άψω, (ἀστραπή,) *to lighten*, sc. as lightning, Luke 17: 24. Sept. for בָּרָק Ps. 144: 6. — Diod. Sic. 3. 34. Hom. Il. 9. 237. — By impl. *to shine, to be bright*, Luke 24: 4. comp. Matt. 28: 3. — Wisd. 11: 18, of shining eyes.

Ἄστρον, ου, τό, *a constellation*, Xen. Mem. 4. 3. 4. In N. T. *a star*, i. q.

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ἀστήρ, Luke 21: 25. Acts 27: 20. Heb. 11: 12. Sept. for כּוֹכָב Ex. 32: 12. Job 38: 7. — In Acts 7: 43 *the star-god*, i. e. an image of Saturn in the form of a star; see Calmet, art. *Chiun*.

Ἀσύγκριτος, ου, ὁ, *Asyncritus*, name of a Christian, Rom. 16: 14.

Ἀσύμφωνος, ου, ὁ, ἡ, adj. (α pr. and σύμφωνος,) *dissonant, harsh*, Wisd. 18: 10. Arrian. Diss. Epict. 3. 16. 5. In N. T. trop. *discordant, disagreeing*, Acts 28: 25. — Diod. Sic. 4. 1 ἀσυμφώνους εἶναι πρὸς ἀλλήλους. Plut. Agesi. 10.

Ἀσύνετος, ου, ὁ, ἡ, adj. (α pr. and συνετός,) *void of understanding, dull of apprehension, foolish*; Matt. 15: 16. Mark 7: 18. Sept. for כְּסִיל Ps. 92: 7. — Wisd. 11: 15. Thuc. 2. 24. — From the Heb. with the accessory idea of *impiety*, i. e. *impious, ungodly*, as neglecting the true wisdom, and continuing in sin, heathenism, etc. Rom. 1: 21, 31. 10: 19. So Sept. and נָבָל Deut. 32: 1; comp. נָבָל Ps. 14: 1. Job 2: 10, where Sept. ἄφρων.

Ἀσύνθετος, ου, ὁ, ἡ, (α pr. and συντίθεμαι,) *not compounded*, Long. de Subl. 10. 6. In N.T. *covenant-breaking, faithless, treacherous*, Rom. 1: 31. Sept. for בֹּגֵד and בָּגוֹד Jer. 3: 7, 8, 10, 11. —Dem. 283. 6.

Ἀσφάλεια, ας, ἡ, (ἀσφαλής,) *firmness, fixedness, security*, sc. from falling, rupture, etc.

a) pp. Acts 5: 23. Sept. for מָכוֹן Ps. 104: 6.—Herodian. 1. 14. 4.—Trop. in the sense of *certainly*, Luke 1: 4. Comp. Xen. Mem. 4. 6. 15.

b) Metaph. *safety, security*, sc. from peril etc. 1 Thess. 5: 13. Sept. for בֶּטַח Deut. 12: 10. Lev. 26: 5. שֶׁקֶט Is. 18: 4. — 2 Macc. 9: 21. Jos. Ant. 2. 10. 2. Herodian. 3. 12. 16. Xen. Mem. 3. 12. 7.

Ἀσφαλής, ές, οῦς, ὁ, ἡ, adj. (α pr. and σφάλλω,) *not falling*, i. e. *firm, fixed, immoveable*.

a) pp. ἀγκύρα, Heb. 6: 19. Sept. for עֹזֶן Prov. 8: 28.—Wisd. 4: 3. Xen. Anab. 3. 2. 19. — Trop. τὸ ἀσφελές in the sense of *certainty*, Acts 21: 34. 22: 30. 25: 26.—Xen. Mem. 2. 6. 39.

b) metaph. *safe, secure*, sc. from peril etc. (Xen. Cyr. 5. 3. 6.) i. e. *affording safety*, Phil. 3: 1. — Wisd. 7: 23. Xen. Lac. 12. 1.

Ἀσφαλίζω, f. ίσω, (ἀσφαλής,) and Mid. depon. ἀσφαλίζομαι, f. ίσομαι, *to make firm, to make fast*, trans.

a) pp. as τοὺς πόδας εἰς τὸ ξύλον, Acts 16: 24. Sept. for הֶחֱזִיק Neh. 3: 15.—Wisd. 13: 15. Polyb. 6. 22. 4.

b) metaph. *to secure, to make safe*, sc. against enemies etc. Matt. 27: 65, 66, τὸν τάφον. Pass. Matt. 27: 64. Sept. for תָּמַךְ Is. 41: 10. — Wisd. 4: 17. 10: 12. Jos. Ant. 13. 1. 5. Diod. Sic. 18. 52. Polyb. 4. 60. 5.

Ἀσφαλῶς, adv. (ἀσφαλής,) *firmly, without falling*, Xen. Eq. 9. 9. de Mag. Eq. 8. 3. In N. T. trop.

a) *certainly, assuredly*, Acts 2: 36. — Wisd. 18: 6. Xen. Cyr. 6. 3. 18.

b) *securely, safely*, i. e. against escape, rescue, etc. Mark 14: 44. Acts 16: 23. Sept. for בָּטַח Gen. 34: 25.—1 Macc. 6: 40. Xen. Mag. Eq. 6. 2. ib. 8. 12.

Ἀσχημονέω, ῶ, f. ήσω, (ἀσχήμων,) *to be deformed*, Ael. V. H. 11. 4. In N. T. trop. and intrans.

a) *to behave unseemly, to conduct improperly*, 1 Cor. 13: 5. Sept. for עָרְיָה Ez. 16: 7, 22. — Ael. V. H. 6. 12. Xen. Eq. 11. 6.

b) *to be disgraced, to suffer reproach*. 1 Cor. 7: 36 εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον νομίζει, *if any one thinks himself exposed to disgrace in respect to his daughter*, i.e. if he has fears of her being seduced. So Sept. for נִקְלָה Deut. 25: 3.—Diod. Sic. 14. 10. Eurip. Hec. 407.

Ἀσχημοσύνη, ης, ἡ, (ἀσχήμων,) pp. *deformity*, metaph. *indecorum, indecency*, and by impl. *shameful lewdness*, Rom. 1: 27.—Ecclus. 26: 8. 30: 13. Jos. Ant. 16. 7. 6. Comp. ἀσχήμον Sept. Gen. 34: 7. Deut. 24: 1.—By euphemism *nakedness, pudenda*, Rev. 16: 15. So Sept. and עֶרְיָה Ex. 20: 26. Lev. 18: 6, 7.

Ἀσχήμων, ονος, ὁ, ἡ, adj. (α pr. and σχῆμα,) pp. *deformed*, Herodian. 5. 6. 24. In N. T. metaph. *indecent, unworthy*, 1 Cor. 12: 23. Sept. for נְבָלָה

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Gen. 34: 7. עֶרְוָה Deut. 24: 1.—Wisd. 2: 20. Hist. of Sus. 63. Xen. Ap. Soc. 7. Plut. Apophth. Mor. II. p. 171. ed. Tauchn.

Ἀσωτία, ας, ἡ, (ἄσωτος not saveable, incorrigible, dissolute, past hope, Polyb. 14. 12. 3; from α pr. and σώζω,) *dissoluteness, debauchery, revelry,* Eph. 5: 18. Tit. 1: 6. 1 Pet. 4: 4. Sept. for זָלֵל Prov. 28: 7.—2 Macc. 6: 4. Herodian. 2. 5. 2.

Ἀσώτως, adv. (see Ἀσωτία,) *dissolutely,* etc. Luke 15: 13. — Jos. Ant. 12. 4. 8 ἀσώτως ζῆν. Dem. 1025. 19.

Ἀτακτέω, ῶ, f. ήσω, (ἄτακτος,) *to be disorderly,* intrans. i. e. pp. *to leave or break the ranks,* spoken of soldiers, Xen. Cyr. 7. 2. 6. In N. T. metaph. *to neglect one's duties,* 2 Thess. 3: 7. — Xen. Cyr. 8. 1. 22. Oec. 5. 15.

Ἄτακτος, ου, ὁ, ἡ, adj. (α pr. and τάσσω,) *disorderly,* i. e. pp. *not keeping the ranks,* as of soldiers, Xen. Mem. 3. 1. 7. In N. T. metaph. *neglectful of duties, irregular, dissolute,* 1 Thess. 5: 14. — Plut. de Pueror. educ. c. 7 ἄτακτοι ἡδοναί. Act. Thom. § 53. Test. XII Patr. p. 664 μηδὲν ἄτακτον ποιεῖτε.

Ἀτάκτως, adv. (ἄτακτος,) *disorderly,* i.e. metaph. *irregularly, dissolutely,* as ἀτάκτως περιπατεῖν, i. e. to live a disorderly life, 2 Thess. 3: 6, 11. — So ἀτάκτως ζῆν Isocr. ad Nicocl. p. 25. ed. Lange. pp. Xen. Mem. 3. 1. 7. Herodian. 4. 11. 7.

Ἄτεκνος, ου, ὁ, ἡ, adj. (α pr. and τέκνον,) *childless,* Luke 20: 28, 29, 30. Sept. for עֲרִירִי Gen. 15: 2. Lev. 20: 20. שְׁכוּל Is. 49: 21. שַׁכֵּל Jer. 18: 21. — Ecclus. 16: 3. Eurip. Hec. 512.

Ἀτενίζω, f. ίσω, (ἀτενής, fr. α intens. and τείνω, Buttm. § 120. n. 11,) *to fix the eyes intently upon, to gaze upon intently;* c. c. εἰς seq. accus. Acts 1: 10. 3: 4. 6: 15. 7: 55. 11: 6. 13: 9. 2 Cor. 3: 7, 13. — 3 Macc. 2: 26. Jos. B. J. 5. 12. 3. Polyb. 6. 11. 7. — Seq. dat. Luke 4: 20. 22: 56. Acts 3: 12. 10: 4. 14: 9. 23: 1. — So ἐπατενίζειν τοῖς βρέφεσιν Synes. Ep. 1. See Matth. Gr. Gram. § 401.

Ἄτερ, adv. *without, in the absence of,* c. c. gen. and chiefly poetical, Luke 22: 6, 35. See Buttm. § 146. 1, 2. — 2 Macc. 12: 15. Hom. Il. 1. 498. Od. 7. 325.

Ἀτιμάζω, f. άσω, (ἄτιμος,) *to dishonour, to contemn,* trans. John 8: 49. Rom. 2: 23. Sept. for נִבֵּל Mic. 7: 6. קָלַל Niph. Gen. 16: 4, 5. — Xen. Mem. 2. 1. 31. ib. 2. 2. 14. — In the sense of *to abuse, to treat shamefully,* spoken of persons, Luke 20: 11. Acts 5: 41. James 2: 6. of things, τὸ σῶμα, Rom. 1: 24, coll. v. 27. Sept. for בּוּז Prov. 14: 21. דָּכָא Prov. 22: 22.—Xen. Cyr. 1. 6. 20. Anab. 1. 9. 4.

Ἀτιμάω, see Ἀτιμόω.

Ἀτιμία, ας, ἡ, (ἄτιμος,) *dishonour, shame.*

a) pp. 2 Cor. 6: 8. 11: 21. Rom. 1: 26 πάθη ἀτιμίας, i. e. shameful passions, Buttm. § 123. n. 4. Stuart § 440. Sept. for נְקָלָה Prov. 12: 9. בּוּז Job. 12: 21. כְּלִמּוּת Jer. 23: 4.—Ecclus. 5: 15. Herodian. 2. 4. 9. Xen. Cyr. 2. 2. 13. — In the sense of *indecorum,* 1 Cor. 11: 14.

b) in the sense of *vileness, meanness,* 1 Cor. 15: 43. So εἰς ἀτιμίαν, *for a mean use,* Rom. 9: 21. 2 Tim. 2: 20. Sept. for קָלוֹן Prov. 11: 2. 13: 18. נְקָלָה Jer. 8: 11.—Epict.Ench. 24. 1.

Ἄτιμος, ου, ὁ, ἡ, adj. (α pr. and τιμή,) *without honour,* i. e. *dishonoured, disgraced,* Xen. Cyr. 1. 2. 14. In N.T.

a) *contemned, despised,* 1 Cor. 4: 10.—Wisd. 3: 17. 5: 4. Diod. Sic. 17. 66. Xen. Anab. 7. 7. 46, 50.

b) *low, mean, of small estimation,* spoken of character, reputation, etc. Matt. 13: 57. Mark 6: 4. of things, 1 Cor. 12: 23. So Sept. for נְקָלָה Is. 3: 5.—Ecclus. 10: 19.

Ἀτιμόω, ῶ, f. ώσω, (ἄτιμος,) *to dishonour, to affect with disgrace,* trans. Sept. for כָּלַם 2 Sam. 10: 5. Dem. 548. 8.—In N. T. *to abuse, to treat shamefully,* Mark 12: 4. Sept. for בָּזָה Jer. 22: 28. 1 Sam. 10: 27.—Hermog. p. 345. 5. ex Demosth. Midian.

Ἀτμίς, ίδος, ἡ, *vapour,* i. e. an exhalation, James 4: 14. comp. Wisd. 2: 2, 4. Spoken of dense smoke, Acts 2:

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19 ἀτμὶς καπνοῦ, *cloud of smoke*, quoted from Joel 3: 3, [2: 30,] where Sept. for תִּמְרוֹת. Sept. for עָשָׁן Lev. 16: 13. Ez. 8: 11. קִיטוֹר Gen. 19: 28. — Ecclus. 22: 24. Diod. Sic. 12. 58. Herodian. 4. 8. 19.

Ἄτομος, ου, ὁ, ἡ, adj. (α pr. and τομή fr. τέμνω,) *uncut, undissected*, Dioscor. 1. 82. *not divisible*, and by impl. *very minute*, as an atom, Plut. Phocion c. 3.—In N. T. spoken of time, ἐν ἀτόμῳ sc. χρόνῳ, *in a moment, instantly*, 1 Cor. 15: 52.—Hesych. ἐν ἀτόμῳ · ἐν ῥιπήματι, ἐν τάχει.

Ἄτοπος, ου, ὁ, ἡ, adj. (α pr. and τόπος,) *out of place*, i. e. *inept, absurd*, Xen. Mem. 2. 3. 15. Arrian. Diss. Ep. 3. 2. 17. *unusual, strange*, Thuc. 3. 38. Philo in Flacc. p. 970. In N. T. *improper*, i. e. *evil, wicked*; spoken of persons, 2 Thess. 3: 2.—Athen. VII. p. 279. D. — Spoken of conduct, Luke 23: 41. So Sept. for אָוֶן Job 4: 8. 11: 11. — 2 Macc. 14: 23. Jos. Ant. 6. 5. 6. Plut. de aud. Poet. c. 3. So *evil*, in the sense of *noxious, hurtful*, Acts 28: 6. — Jos. Ant. 11. 5. 2. Herodian. 4. 11. 7. Thuc. 2. 49.

Ἀττάλεια, ας, ἡ, *Attalia*, a maritime city of Pamphylia, situated near the borders of Lycia, and built by Attalus Philadelphus king of Pergamus; now *Antali*. Acts 14: 25.

Αὐγάζω, f. άσω, (αὐγή,) *to shine upon, to enlighten*, metaph. and c. c. dat. 2 Cor. 4: 4. Sept. pp. for מָאִירָה Lev. 13: 24, 25, 26, 28.—Clem. Alex. Protr. 6. pp. Eurip. Hec. 637.

Αὐγή, ῆς, ἡ, *light, brightness*, spoken of the light of day, the sun, etc. Acts 20: 11 ἄχρις αὐγῆς, *till dawn*. Sept. for נֹגַהּ Is. 59: 9.—Polyaen. IV. p. 386 κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας. Xen. Mem. 4. 7. 7 αὐγὴ ἡλίου.

Αὔγουστος, ου, ὁ, *Augustus*, a surname conferred by the senate on Octavianus, the first Roman emperor; see Flor. 4. 12. Sueton. Aug. 7. Our Saviour was born in the forty-second year of his reign, Luke 2: 1. He died A. D. 14, aet. 76, after a reign of fifty-six years, reckoning from his first entrance on public life, or of forty-four years as sole sovereign.

Αὐθάδης, εος, ους, ὁ, ἡ, adj. (αὐτός, ἥδομαι,) *self-complacent*; by impl. *assuming, arrogant, imperious*. Tit. 1: 7. 2 Pet. 2: 10. Sept. for עַז Gen. 49: 3, 7. יָהִיר Prov. 21: 24. — Theophr. Char. 15 or 23. Plato Ap. Soc. 23.

Αὐθαίρετος, ου, ὁ, ἡ, adj. (αὐτός, αἱρέομαι,) *self-chosen, voluntary*, as θάνατος Xen. H.G. 6. 2. 36; in N. T. *acting from choice*, and as expressing an adverbial idea, *of one's own accord, spontaneously*, 2 Cor. 8: 3, 17. Buttm. §123. n. 3.—Symm. for נָדִיב Ex. 35: 5. Lucian. Catapl. § 4. p. 430, εἵπετο αὐθαίρετός μοι. Plut. de Garrul. 4.

Αὐθεντέω, ῶ, f. ήσω, (αὐθέντης for αὐτοέντης, fr. αὐτός and τὰ ἔντεα armour, arms; i. e. *a killer with one's own hand*, either of others, Wisd. 12: 6. Jos. B. J. 2. 12. 5. Thuc. 3. 58. or of one's self, Antiph. 671. 2. *perpetrator, author*, Diod. Sic. 16. 61. Polyb. 23. 14. 2. also in Eurip. Suppl. 442 and in later prose writers, *exercising authority, sovereign*, Macar. Hom. 1. Lob. ad Phryn. p. 120.)—only in N. T. and later, *to have authority over*, c. c. gen. 1 Tim. 2: 12.—In ecc. writers, Basil. Mag. Ep. 52, 86. Hesych. αὐθεντεῖν · ἐξουσιάζειν.

Αὐλέω, ῶ, f. ήσω, (αὐλός q. v.) *to pipe*, i. e. to play on the pipe, intrans. Matt. 11: 17. Luke 7. 32. 1 Cor. 14: 7. — Aelian. V. H. 14. 8. Xen. Oec. 1. 10.

Αὐλή, ῆς, ἡ, (ἄω,) *a yard, a court*, i. e. any inclosed space in open air, exposed to the winds and weather; spoken in N. T.

a) of *a sheep-fold*, into which flocks are driven at night, John 10: 1, 16. — Hom. Il. 4. 433. So of the circle in which nomadic shepherds pitch their tents, Jos. Ant. 1. 11. 2.

b) of *the court* of an oriental house or edifice, i. e. the open court in the middle, around which the house is built, and which serves as a place of reception for company etc. see Calmet art. *House*. Jahn § 35.—Matt. 26: 58, 69. Mark 14:

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54, 66. 15: 16. Luke 22: 55. John 18: 15. So Sept. for חָצֵר Ex. 27: 9. Neh. 8: 16. Esth. 1: 5. al. — Jos. Ant. 12. 4. 11. Ael. V. H. 3. 4. — Spoken of the *exterior court*, before a dwelling or edifice, Rev. 11: 2.—Hom. Il. 24. 452.

c) by synecd. of a part for the whole, *a house, mansion, palace*, Matt. 26: 3. Luke 11: 21. So Sept. for חֲצִיר Is. 34: 13.—Jos. B. J. 2. 17. 6. Herodian. 2. 12. 8. Polyb. 5. 26. 9. Hom. Od. 4. 74.

Αὐλητής, οῦ, ὁ, (*αὐλέω,*) *a piper, a minstrel*, Matt. 9: 23. Rev. 18: 22. — Xen. Mem. 1. 7. 2.—On the custom of employing minstrels in mourning, see Jos. B. J. 3. 9. 5. Calmet, art. *Mourning*. Jahn § 211. Buxtorf. Lex. Chald. 766, 1524.

Αὐλίζομαι, f. ίσομαι, depon. Mid. (*αὐλή,*) *to pass the time in an αὐλή*, pp. spoken of shepherds and their flocks at night, Hom. Od. 12. 265. ib. 14. 412. Herodot. 9. 33. spoken of an army, *to encamp in the open air, to bivouac*, either by night, Xen. Anab. 4. 1. 11. Polyb. 8. 34. 2. ib. 10. 15. 9. or by day, Xen. Anab. 4. 3. 1. hence genr. *to remain, to delay*, sc. in a place, Sept. for דִּוְתַמְדְּמַדָּה 2 Sam. 15: 28. Esdr. 9: 2. Xen. Anab. 7. 7. 6. — In N. T. *to pass the night, to lodge*, intrans. Matt. 21: 17. Luke 21: 37. Sept. for לוּן Josh. 6: 11. 8: 9. Judg. 19: 6, 10, 15, 20.—Jos. Ant. 1. 19. 1.

Αὐλός, οῦ, ὁ, (*ἄω, αὔω,*) *a pipe, tibia*, 1 Cor. 14: 7. It probably had a general resemblance to the flageolet. See Jahn § 95. II. Buxtorf. Lex. Ch. Rab. 766. Sept. for חָלִיל 1 Sam. 10: 5. Is. 5: 12.—Xen. Conv. 6. 4.

Αὐξάνω, f. αὐξήσω, aor. 1 *ηὔξησα,* aor. 1 pass. *ηὐξήθην*; also *Αὔξω,* Eph. 2: 21. Col. 2: 19. Jos. Ant. 4. 4. 1. Xen. Cyr. 5. 5. 33. Conv. 7. 4; *to increase, to augment*, trans. and intrans.

a) trans. *to give increase, to cause to grow, to enlarge*, 1 Cor. 3: 6, 7. in number, 2 Cor. 9: 10. Sept. for הִגְדִּיל Josh. 4: 14. הִפְרָה Gen. 17: 20. 26: 22. שִׂגֵּב שְׂגֻבוֹת Job 42: 10.—Jos. Ant. 7. 4. 2. Herodian. 3. 8. 9. Xen. Mem. 3. 6. 2.

b) intrans. *αὐξάνω* and *αὔξω* in later writers, and Mid. *αὐξάνομαι,* f. *ήσομαι,* aor. 1 pass. with mid. signif. *ηὐξήθην,* (Buttm. § 136. 2,) *to receive increase, to grow, to grow up.*—(*α*) Mid. Matt. 13: 32. 1 Pet. 2: 2. Metaph. 2 Cor. 10: 15. Col. 1: 10. Sept. for גָּדַל Gen. 21: 8. Judg. 13: 24. נִצָּא Num. 24: 7. פָּרָה Gen. 1: 22, 28. Ex. 1: 7.—Herodian. 1. 11. 8. Xen. Mem. 2. 6. 39. — (*β*) Act. form, Matt. 6: 28. Mark 4: 8. Luke 1: 80. 2: 40. 12: 27. 13: 19. John 3: 30. Acts 6: 7. 7: 17. 12: 24. 19: 20. Eph. 2: 21. 4: 15. Col. 2: 19. 2 Pet. 3: 18. — Jos. Ant. 2. 7. 7 *οὐ γὰρ ηὔξε* sc. the Nile. 8. 2. 9. Æsop. Fab. 48. Diod. Sic. 4. 64.

Αὔξησις, εως, ἡ, (*αὔξω,*) *increase, enlargement*, Eph. 4: 16. Col. 2: 19 *αὔξει τὴν αὔξησιν τοῦ θεοῦ*, i. e. which God bestows; for the accus. see Buttm. § 131. 3. — 2 Macc. 5: 16. Jos. Ant. 1. 2. 2. Xen. Oec. 5. 1.

Αὔξω, see *Αὐξάνω.*

Αὔριον, adv. (*αὔρα* morning air, fr. *ἄω, αὔω,*) *tomorrow*, Matt. 6: 30. Luke 12: 28. Acts 23: 15, 20. 25: 22. 1 Cor. 15: 32. Sept. for מָחָר Ex. 8: 10, 23. 9: 5, 19. 2 Sam. 11: 12. al.—Xen. Cyr. 3. 3. 31. An. 4. 6. 8.—Luke 13: 32, 33, *σήμερον καὶ αὔριον καὶ τῇ τρίτῃ* v. *τῇ ἐχομένῃ, today and tomorrow and the third day*, i. e. for a time, a definite time; see Olshausen in loc. James 4: 13 *tomorrow*, i. e. at some future time. —With the art. *ἡ αὔριον* sc. *ἡμέρα, the morrow, the next day*, Matt. 6: 34. Luke 10: 35. Acts 4: 3, 5. James 4: 14. See Buttm. § 125. 6. — Polyb. 1. 60. 5. Xen. An. 6. 4. 15. Oec. 11. 6.

Αὐστηρός, ά, όν, (*ἄω, αὔω,*) *austere*, spoken of flavour, Dioscor. 5. 6. Aquila for חָמָר Deut. 32: 14; in N. T. metaph. of disposition etc. i. e. *severe, harsh*, Luke 19: 21, 22.—2 Macc. 14: 30. Polyb. 4. 20. 7. Plut. de discr. Amic. 21.

Αὐτάρκεια, ας, ἡ, (*αὐτάρκης,*) *self-sufficiency*, in a good sense, i. e. *sufficiency within one's self*, viz.

a) spoken of a mind satisfied with its lot, *contentment*, 1 Tim. 6: 6.—Diod. Sic. Vol. X. p. 81. ed. Bip. Diog. Laert. 10. 130. Clem. Alex. Paed. 2. 12.

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b) spoken of the necessaries of life etc. *competency*, 2 Cor. 9: 8.

Αὐτάρκης, εος, ους, ὁ, ἡ, adj. (αὐτός and ἀρκέω,) *sufficient in one's self, self-adequate*, Xen. Mem. 4. 7. 1. Jos. Ant. 4. 8. 23. p. 243. In N. T. *satisfied with one's lot, contented*, Phil. 4: 11. —Ecclus. 40: 18. Polyb. 6. 48. 7. Xen. Mem. 2. 6. 2.

Αὐτοκατάκριτος, ου, ὁ, ἡ, adj. (αὐτός and κατακρίνω,) *self-condemned*, Tit. 3: 11.—Chrysost. Hom. 1. Photius, οἱ ἀσεβεῖς αὐτοκατάκριτοι.

Αὐτόματος, η, ον, (αὐτός and μέμαα to strive for, fr. obs. μάω,) *existing or acting of one's self, spontaneous*, in an adverbial sense, Mark 4: 28. Acts 12: 10. See Buttm. § 123. n. 3. Sept. for סָסִיחַ Lev. 25: 5, 11.—Wisd. 17: 6. Jos. Ant. 1. 2. 1. Diod. Sic. 1. 8. Xen. H. G. 6. 4. 7.

Αὐτόπτης, ου, ὁ, (αὐτός and ὄπτομαι,) *self-beholding*, i. e. *an eye-witness*, Luke 1: 2. — Polyb. 1. 4. 7. Xen. Cyr. 5. 4. 18.

Αὐτός, ή, ό, pron. *self*; in the oblique cases *him, her, it*; and with the art. *the same*; see Buttm. § 127. 2. Herm. ad Viger. p. 733 sq.

I. *Self*, in all the persons, *myself, thyself, himself*, etc.

1. Joined with a noun or pronoun, as if in apposition; and put either after the noun, or before it and its article, viz.

a) *self*, emphatic, and apart from every thing *not self*; e. g. with proper names, Mark 12: 36, 37, αὐτὸς γὰρ Δαβὶδ, *David himself*. Luke 20: 42. John 4: 2 Ἰησοῦς αὐτός, *Jesus himself*, i. e. in distinction from his disciples. Luke 24: 15. 2 Cor. 10: 1 αὐτὸς δὲ ἐγὼ Παῦλος. Mark 6: 17 αὐτὸς ὁ Ἡρώδης. al. saep.—Xen. Cyr. 1. 3. 1. ib. 5. 2. 29. — With other nouns, Rom. 8: 26 αὐτὸ τὸ πνεῦμα. 1 Cor. 15: 28 αὐτὸς ὁ υἱός. Gal. 6: 13 οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοί. 1 Thess. 4: 16. Heb. 9: 23. 3 John 12. Rev. 21: 3 αὐτὸς ὁ θεός.—Xen. Cyr. 1. 6. 8, 9. Hiero 6. 6. — With personal pronouns; as αὐτὸς ἐγώ Luke 24: 39. Rom. 15: 14. κἀγὼ αὐτός Acts 10: 26. ὑμεῖς αὐτοί Mark 6: 31. 1 Cor. 11: 13. αὐτοὶ ὑμεῖς John 3: 28. — Sept. Job 13: 8. 3 Macc. 3: 13. Herodot. 3. 83. Xen. Cyr. 2. 1. 9, 11. Hiero 1. 24.—So with other pronouns, as αὐτοὶ οὗτοι Acts 24: 15, 20. ὃς καὶ αὐτός Matt. 27: 57. Mark 15: 43.—Xen. Cyr. 2. 3. 4. Plut. Caes. c. 5. Sept. 1 Sam. 10: 19.

b) with the sense *even*, implying comparison and distinction. 1 Cor. 11: 14 ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει, *does not even nature herself teach?* 2 Cor. 11: 14 αὐτὸς γὰρ ὁ Σατανᾶς, *for even Satan himself*. Rom. 8: 21. Heb. 11: 11. — 2 Macc. 4: 12. Hom. Il. 6. 451.

c) as marking the strongest emphasis and prominency, *the very*. John 5: 36 αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ, *the very works which I do*, etc. Heb. 9: 24 εἰς αὐτὸν τὸν οὐρανόν.—Thuc. 2. 3 αὐτὸ τὸ πτολίεθρον.

d) as marking the exclusion of all else, *self alone*. 2 Cor. 12: 13 αὐτὸς ἐγώ, *I alone*, i. e. exclusive of the other apostles. Rev. 19: 12 ὄνομα ὃ οὐδεὶς οἶδεν, εἰ μὴ αὐτός, *except himself alone*.—Hom. Il. 8. 99. Wolf ad Lept. p. 303.—With μόνος subjoined, John 6: 15 Ἰησοῦς ἀνεχώρησε εἰς τὸ ὄρος αὐτὸς μόνος. — So the Attics, Xen. Cyr. 3. 3. 38. Wolf ad Lept. p. 288.

e) *of one's self, of one's own accord, sponte*. John 16: 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, *the Father himself, of his own accord, loveth you*. (1 Pet. 2: 24.) — Hom. Il. 17. 254. Xen. Cyr. 5. 4. 27. Anab. 2. 1. 5. Mem. 1. 3. 7.

2. Used alone, the pers. pron. being omitted or implied; chiefly in the nominative for *I myself, he himself*, etc. with various degrees of emphasis; in the oblique cases only at the beginning of a construction; Buttm. § 127. 2. I. b.

a) genr. and often having καί. So in the Nom. Luke 6: 42 αὐτὸς οὐ βλέπων, *thyself not seeing the beam*, etc. Phil. 2: 24 ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι, *that I myself shall also come shortly*. Luke 11: 4 καὶ γὰρ αὐτοὶ ἀφίομεν. Luke 11: 46, 52. 15: 14. John 7: 4. 9: 21 bis. Acts 2: 34. 13: 14. 17: 25. 21: 24. Col. 1: 17. 1 John 1: 7. al. saep. — Xen. Cyr. 1. 6. 35 bis. 8. 1. 4, 10. Thuc. 6. 5.—So in the oblique cases at the beginning of a construction, Luke 24: 24 αὐτὸν δὲ οὐκ εἶδον. John 9: 21 αὐτὸν ἐρωτήσατε. —

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Xen. Hiero 6. 10. Plat. Lys. p. 204. A. Dem. de Coron. 270. 19.

b) by way of special emphasis, put for a person distinguished from all others, whom all know and venerate, etc. So of Jesus, i. e. *He*, for *the Master, the Lord*, etc. Matt. 8: 24 αὐτὸς δὲ ἐκάθευδε. Mark 4: 38. 6: 47. 8: 29. Luke 5: 16, 17. 8: 54. 9: 51. 10: 38. 11: 17. 14: 1. So of God, Heb. 13: 5.—Schol. ad Aristoph. Nub. 218. Comp. the αὐτὸς ἔφα of the disciples of Pythag. *ipse dixit, the master has said it*, Jamblichus Vita Pythag. c. 18. Cic. de Nat. Deor. 1. 5. Matth. § 467. 1. p. 867.

3. Where several words intervene between the subject and verb, αὐτός is put emphatically instead of repeating the subject itself, viz.

a) in the sense of οὗτος or ἐκεῖνος, *this, that*, and often to be expressed in English by an emphatic *he, she, it, they*, etc. Matt. 1: 21 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ, *for* HE (and no other) *shall save his people from their sins*. 5: 4 μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται, *for* THEY (of all others) *shall be comforted*. v. 5—10. 6: 4 καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι, HE *shall reward thee openly*. 11: 14 αὐτός ἐστιν Ἠλίας, THIS *is Elias*. 12: 50, coll. Mark 4: 35 where it is οὗτος. Matt. 25: 17. Mark 1: 8. 14: 15. Luke 1: 17, 36. 11: 14. John 14: 10. Acts 10: 42. 15: 27. Heb. 8: 9. 1 John 2: 2. al. saep. So Sept. and Heb. הוּא Is. 53: 5, 7, 12. Ps. 19: 6.—Wisd. 12: 27 ἐπὶ τούτοις οὓς ἐδόκουν θεοὺς, ἐν αὐτοῖς κολαζόμενοι. Jos. Ant. 6. 13. 4. Plat. Repub. 2. p. 217. Palaeph. Fab. 20. Hom. Od. 5. 198.

b) with ordinals, αὐτός implies *one's self with the others* included in the number. Rev. 17: 11 αὐτὸς ὀγδόος ἐστὶ, καὶ ἐκ τῶν ἑπτά ἐστι, HE *is the eighth*, i. e. he was with the seven and is of them. Comp. 2 Pet. 2: 5.—Jos. Ant. 10. 11. 1 αὐτὸς ὀλιγοστός. Thuc. 1. 46. Xen. H. G. 2. 2. 17. Comp. Vigerus, p. 73. Kypke Obs. II. p. 442.

II. Put instead of the pers. pron. of the third person, *him, her, it, them*, etc. but only in the oblique cases and not at the beginning of a construction; Buttm. § 127. 2. II. Herm. ad Viger. p. 735. XI.

1. As referring to a definite subject or antecedent expressed, viz.

a) genr. and simply, Matt. 3: 16 bis, καὶ ἰδοὺ ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ—ἐρχόμενον ἐπ' αὐτόν. 6: 26 bis. 8: 1 sq. 11: 25. 26: 71. Mark 3: 33. Luke 1: 21, 22. John 1: 5, 6. Acts 7: 21. al. saepiss.—Plut. Caes. c. 2. Xen. Mem. 3. 1. 3.—In this use of αὐτόν etc. some irregularities occur in N. T. viz.

(α) as in Heb. a transition is made from the first person to the third, Luke 1: 45, coll. v. 44. Rev. 5: 10, coll. v. 9. or from the second to the third, Rev. 18: 24, coll. v. 22, 23. Comp. Gesen. Lehrg. p. 742. Stuart § 565.

(β) sometimes αὐτόν, αὐτοῦ, etc. refers not to the nearest subject, but to a remote one; Mark 8: 22 παρακαλοῦσιν αὐτὸν (Ἰησοῦν), ἵνα αὐτοῦ (τυφλοῦ) ἅψηται. So espec. Mark 9: 27, 28. — Sept. Gen. 16: 6, 7.

b) for the sake of distinctness, αὐτόν etc. is sometimes inserted after an antecedent by way of repetition, usually in the same case; Matt. 4: 16 τοῖς καθημένοις—φῶς ἀνέτειλεν αὐτοῖς. 5: 40 τῷ θέλοντι—ἄφες αὐτῷ. 25: 29 ἀπὸ δὲ τοῦ μὴ ἔχοντος ἀρθήσεται ἀπ' αὐτοῦ. John 15: 2. Rev. 1: 5, 6. 2: 7 τῷ νικῶντι δώσω αὐτῷ. 6: 4. In a different case, Matt. 12: 36.—Gen. 16: 3 τῷ Ἄβραμ—αὐτῷ. Esdr. 6: 1 ἐπὶ τοὺς Ἰουδαίους—ἐπὶ αὐτούς. Xen. Cyr. 1. 3. 15 τῷ πάππῳ—συμμαχεῖν αὐτῷ. Anab. 5. 6. 15 ξενοφῶντι ὁρῶντι—καλὸν αὐτῷ ἐδόκει. Comp. Winer § 22. 4. a. — Especially does this take place after a *relative*; Mark 7: 25 γυνὴ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. 1: 7. John 1: 27. Acts 15: 17 ἐφ' οὓς—ἐπ' αὐτούς. Eph. 2: 10. Rev. 3: 8 θύραν, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν. 7: 2 οἷς ἐδόθη αὐτοῖς. 7: 9. So Sept. freq. Ex. 4: 17. Lev. 18: 5. Num. 11: 21. Judg. 18: 5, 6. 1 K. 13: 10. al. — Esdr. 3: 5. 4: 54. Judith 16: 4. Baruch 2: 17. Herodian. 8. 6. 10 οἷς ἐπιφοιτῶσιν αὐτοῖς. Herodot. 2. 10. Diod. Sic. 1. 97 εἰς ὃν—εἰς αὐτόν. Comp. Winer § 22. 4. b.—Of the same kind are those clauses commencing with a relative, where the writer falls out of the construction and proceeds with αὐτοῦ etc. 2 Pet. 2: 3 οἷς τὸ κρῖμα οὐκ ἀρ-

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γεῖ, καὶ ἡ ἀπώλεια αὐτῶν, for καὶ ὧν ἡ ἀπώλεια. Rev. 2: 18 καὶ οἱ πόδες αὐτοῦ, for καὶ οὗ οἱ πόδες. 17: 2. — Xen. Cyr. 3. 1. 38. Comp. Winer l. c. note. Herm. ad Vig. p. 170, 708. — Of a different kind are those constructions where αὐτόν etc. is put after a relative *epexegetically;* Matt. 3. 12 οὗ τὸ πτύον ἐν χειρὶ αὐτοῦ, as in Engl. *whose fan is in* HIS *hand.* Rev. 7: 9. — Sept. Judg. 6: 10. Gen. 24: 3. Comp. Winer l. c.

2. Where no definite subject or antecedent is directly expressed, but αὐτόν etc. stands in the 'constructio ad sensum;' Winer § 22. 3.

a) as referring to names of places, countries, etc. in which is likewise included the collective idea of their inhabitants; Matt. 4: 23 καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. of the Galileans. 9: 35. Luke 4: 15. Acts 8: 5 αὐτοῖς, i. e. the Samaritans. 20: 2. 2 Cor. 2: 13. 1 Thess. 1: 9, coll. v. 8. — Soph. Trach. 259 ed. Erf. Herm. Eurip. Hec. 22. p. 7 ed. Pors. Lucian. Tim. 9. Dial. Mort. 12. 4. Dion. Hal. IV. 2117. Thue. 1. 136 ὁ δὲ Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης.

b) as referring to an abstract noun implied in a preceding concrete, and vice versa. John 8: 44 ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ, sc. τοῦ ψεύδους. Vice versa, Rom. 2: 26 ἐὰν ἡ ἀκροβυστία — οὐχὶ ἡ ἀκρ. αὐτοῦ, i. e. of such an ἀκρόβυστος. Luke 5: 17 αὐτούς, i. e. τοὺς ἀσθενεῖς, coll. v. 15.—Theodoret. I. 914 τοῦτο τῆς ἀποστολικῆς χάριτος ἴδιον· αὐτοῖς γὰρ, sc. ἀποστόλοις.

c) as referring to an antecedent implied in a preceding verb; Acts 12: 21 ὁ Ἡρώδης ἐδημηγόρει πρὸς αὐτοὺς [τὸν δῆμον]. ὁ δὲ δῆμος ἐπεφώνει. 1 Pet. 3: 13, 14, τίς ὁ κακώσων ὑμᾶς — τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, sc. τῶν κακούντων ὑμᾶς.

d) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely presupposed; Luke 1: 17 αὐτὸς προελεύσεται αὐτοῦ, *before* HIM, i. e. the Messiah; so 1 John 2: 12. 2 John 6; comp. above in I. 2. b.—Luke 2: 22 καθαρισμοῦ αὐτῶν, sc. of the mother and child. 23: 51 τῇ πράξει αὐτῶν, i. e. of the Sanhedrim, τῶν βουλευτῶν, τῶν ἀρχιερέων καὶ γραμματέων, coll. v. 50, and comp. John 7: 47, 50.— John 20: 15, coll. v. 13. Acts 4: 5 αὐτῶν, i. e. of the people, the Jews; and so Matt. 11: 1. 12: 9. Heb. 8: 8 αὐτοῖς λέγει, sc. τοῖς ἔχουσι τὴν διαθήκην τὴν πρώτην.—Xen. Cyr. 5. 4. 42.

3. Sometimes αὐτοῦ, αὐτόν, etc. is found where we might expect the reflexive ἑαυτοῦ, αὑτοῦ, etc. Matt. 21: 45 οἱ Φαρισαῖοι ἔγνωσαν, ὅτι περὶ αὐτῶν λέγει, instead of περὶ αὑτῶν. John 1: 48 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν. 4: 47 καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ [αὐτοῦ] τὸν υἱόν. In such cases the sentiment is expressed in the person of the writer, not in that of the subject. Comp. Buttm. § 127. 3, and n. 4. Winer § 22. 5, note.—Gen. 16: 3 Σάρα ἔδωκεν αὐτὴν τῷ Ἄβραμ ἀνδρὶ αὐτῆς [αὐτῆς]. Jos. Ant. 5. 2. 11 ἠπατημένους αὐτοὺς [αὐτοὺς] ἤσθητο. ib. 6. 11. 2 τί, ὦ πάτερ, προσέταξας ἀνελεῖν ἄνδρα, μέγα μὲν αὐτῷ [αὐτῷ for σεαυτῷ] πρὸς σωτηρίαν ὄφελος γεγενημένον. Diod. Sic. 17. 64 τὴν πρὸς αὐτὸν εὐνοίαν, coll. § 65 στοργὴν πρὸς ἑαυτόν. Arrian. Diss. Epict. 1. 19. 11. Herodian. 1. 17. 9. ib. 2. 4. 13.

4. Sometimes, though not often, αὐτόν etc. is omitted where it must be supplied in the thought; Acts 13: 3 καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν [αὐτούς]. Mark 6: 5. 1 Cor. 10: 9. Eph. 5: 11. 2 Thess. 3: 15. 1 Tim. 6: 2. Comp. Buttm. §130. 5. Winer § 22. 1. — Xen. H. G. 3. 4. 3. Dem. adv. Conon. p. 728. B.

III. With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same.* Buttm. §127. 2. III. Herm. ad Viger. p. 735.

a) genr. *the same, not different,* objectively; Mark 14: 39 τὸν αὐτὸν εἰπών. Luke 6: 38 τῷ αὐτῷ μέτρῳ. Rom. 9: 21 ἐκ τοῦ αὐτοῦ φυράματος. 10: 12 ὁ γὰρ αὐτὸς κύριος πάντων. 1 Cor. 12: 4—11. Phil. 1: 30. al. So Sept. for אֶחָד Job 31: 15. Ex. 36: 8.—2 Macc. 3: 33. Xen. Mem. 3. 4. 6, 7. — So τὸ αὐτό, τὰ αὐτά, *the same, the same things, like things,* Matt. 5: 46. Luke 6: 33. Acts 15: 27. Rom. 2: 1. 1 Cor. 1: 10. Eph. 6: 9.— Xen. Mem. 4. 4. 6, 7. — Hence the following adverbial phrases:—(α) τὸ αὐτό, *the same, in the same manner, in like*

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manner; Matt. 27: 44. 1 Cor. 12: 25. — Xen. Mem. 3. 8. 5. — (β) ἐπὶ τὸ αὐτό, spoken of place or time; of place, *in the same place, in one place*, Matt. 22: 34. Acts 2: 1, 44. 4: 26. 1 Cor. 11: 20. So Sept. for יַחַד Ps. 2: 2. 2 Sam. 10: 15. —Comp. εἰς τὸ αὐτό Jos. Ant. 5. 2. 12. Xen. Mem. 4. 2. 17.—Spoken of time, *at the same time, together*, Acts 3: 1. Luke 17: 35. So Sept. for יחדו Ps. 37: 38. Deut. 32: 10. 2 Sam. 21: 9.—(γ) κατα τὸ αὐτό, *at the same time, together*, Acts 14: 1. So Sept. and יחדו 1 Sam. 31: 6. 2 Sam. 2: 16.—Diod. Sic. 20. 76. Herodot. 7. 106.—Others, *in like manner*, as Sept. and יחדו 1 Sam. 30: 24; but comp. Kypke and Kuinoel in loc.

b) spoken subjectively, *always the same*, i. e. *not changing, immutable*; Heb. 1: 12 σὺ δὲ ὁ αὐτός εἶ, quoted from Ps. 102: 28, where Sept. for הוּא. Heb. 13: 8 Ἰησοῦς Χρ. ὁ αὐτός. So הוּא Is. 41: 4. — Thuc. 2. 61 ἐγὼ μὲν ὁ αὐτός εἰμι, καὶ οὐκ ἐξίσταμαι.

c) constr. with a dat. *the same with, the same as if*; 1 Cor. 11: 5 ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. 1 Pet. 5: 9. Comp. Buttm. § 133. 2. 2, and n. 1. — Jos. Ant. 4. 2. 2. Polyb. 3. 95. 2. Xen. Cyr. 2. 1. 15. ib. 3. 3. 35. Al.

Αὐτοῦ, adv. of place, (pp. gen. of τὸ αὐτό,) *here, there, in this* or *that place*, i. q. ἐπ' αὐτοῦ τοῦ τόπου, Matt. 26: 36. Acts 15: 34. 18: 19. 21: 4. Sept. for בֹּזֶה Ex. 24: 14. Num. 22: 19. אֵפוֹ Num. 32: 6. Deut. 5: 31. 2 Sam. 20: 4.—Polyb. 3. 65. 3. Herodot. 1. 94. ib. 4. 9. Comp. Schaefer ad Bos. Ellips. p. 885.

Αὐτοῦ, ῆς, οῦ, Attic contr. for ἑαυτοῦ, ῆς, οῦ, pron. reflex. of 3d pers. *himself, herself, itself*, etc. Matt. 1: 21. 3: 12. Luke 5: 25. 9: 14. Acts 15: 26. 2 Tim. 2: 19. Rev. 16: 17, al. saep. For αὐτοῦ instead of αὑτοῦ, see in Αὐτός II. 3. — In Matt. 23: 37, some editions read πρὸς αὐτήν, which there would be for 2 pers. i. q. πρὸς σεαυτήν; comp. Buttm. § 127. n. 5. Al.

Αὐτόφωρος, ου, ὁ, ἡ, adj. (αὐτός, φώρ,) pp. *taken in the very theft*, and genr. of any crime, *taken in the very act*, Thuc. 6. 38. Hence in N. T. ἐπ' αὐτοφώρῳ or ἐπαυτοφώρῳ as an adv. *in the very act* or *offence*; e. g. adultery, John 8: 4 γυνὴ κατειλήφθη ἐπαυτοφώρῳ μοιχευομένη.—Aelian. H. An. 14. 3 μοιχευομένην γυναῖκα ἐπ' αὐτοφώρῳ καταλαβών. Jos. Ant. 16. 7. 5. Lysias Orat. 1. 7.

Αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χείρ,) *self-handed*, i. e. *doing with one's own hands*. Acts 27: 19 αὐτόχειρες—ἐρρίψαμεν, *with our own hands we threw overboard*; for this adverbial use, see Buttm. §123. n. 3.—Aristoph. Av. 1135. Herodian. 7. 2. 17. Spoken chiefly of one who kills another with his own hand, Dem. 321. 17. Xen. H. G. 7. 3. 7. Jos. Ant. 6. 11. 9. ib. 10. 9. 3.

Αὐχμηρός, ά, όν, (αὐχμός,) *dusty, dirty, squalid*, Xen. Mem. 2. 1. 31. In N. T. by impl. *murky, dismal, dark*, 2 Pet. 1: 19.—Suidas, αὐχμηρόν· στυγνὸν ἢ σκοτεινόν.

Ἀφαιρέω, ῶ, f. ήσω, in text. rec. Rev. 2: 19; f. 2 ἀφελῶ, aor. 2 ἀφεῖλον, aor. 2 Mid. ἀφειλόμην, (ἀπό, αἱρέω,) *to take away, to remove*, trans.

a) genr. as τὸ ὄνειδος, Luke 1: 25. So Sept. for אָסַף Gen. 30: 23. Is. 4: 1. —Xen. Mem. 2. 6. 23 τὸν φθόνον.—So ἀφαιρεῖν τὴν ἁμαρτίαν, *to take away sin*, i. e. the consequences of it, *to procure the forgiveness of sin*, Rom. 11: 27. Heb. 10: 4. So Sept. for נָשָׂא חֲטָאָה Ex. 34: 7. Lev. 10: 17. al. כָּפַר Is. 27: 9. הֵסִיר Is. 6: 7. Zech. 3: 4. סָלַח Ex. 34: 9.—Ecclus. 47: 12. — Constr. with ἀπό τινος, *to take away from* any one, Rev. 22: 19 bis. Mid. Luke 16: 3. Pass. Luke 10: 42.—Sept. Num. 11: 17. Deut. 12: 32. Gen. 31: 31. Lev. 4: 10. Prov. 4: 16.—Seq. ἔκ τινος, Rev. 22: 19. — Sept. Is. 22: 19. Judg. 21: 6. Xen. Ven. 12. 9.

b) in the place of *to cut off*, e. g. τὸ ὠτίον, τὸ οὖς, Matt. 26: 51. Mark 14: 47. Luke 22: 50. So Sept. for כָּרַת 1 Sam. 17: 51. Is. 9: 14. 18: 5.—Herodian. 3. 7. 16. Ael. V. H. 3. 1 τὸν κλάδον.

Ἀφανής, εός, οῦς, ὁ, ἡ, adj. (α pr. and φαίνω,) *not apparent*, i. e. *unseen, hidden, concealed*, Heb. 4: 13.—Ecclus. 20: 30. 2 Macc. 3: 34. Jos. Ant. 7. 10. 2. Xen. Mem. 1. 1. 2. Anab. 4. 2. 4.

Ἀφανίζω, f. ίσω, (ἀφανής,) *to cause to disappear, to put out of sight*, trans.

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Diod. Sic. 2. 20. Xen. Anab. 3. 4. 8. —Pass. *to disappear, to be out of sight*, Jos. Ant. 4. 8. 48. Act. Thom. § 43. In N. T.

a) Pass. *to disappear, to vanish*, e. g. ἀτμίς James 4: 14. Sept. for אָיִן Prov. 10: 25.—Philo de Char. p. 714 τὸ σκότος ἀφανίζεται.—Metaph. *to faint with terror, to expire with fear*, Acts 13: 41 quoted from Hab. 1: 5 where Sept for תְּמַהּ. So Sept. for הֶהָרִיד Ez. 30: 9.

b) by impl. *to destroy, to consume*, Matt. 6: 19, 20, coll. Luke 12: 33 where it is διαφθείρω. So Sept. for שָׁמַם Ez. 36: 34, 35, 36. Joel 1: 17. שָׁמַד Hiph. and Niph. Prov. 14: 11. Judg. 21: 17. הִכְרִית Ex. 8: 9. Jer. 47: 4.—Ael. V. H. 2. 4. Diod. Sic. 15. 48. Xen. An. 3. 2. 11.

c) trop. *to deprive of a good appearance*, i. e. *to deform, to disfigure*, e. g. τὰ πρόσωπα Matt. 6: 16, i. e. by neglect, etc. comp. v. 17. See Kypke in loc. I. p. 33. —Stob. Serm. 72. p. 445, γυνὴ ἀφανίζων τὰς ὄψεις sc. with pigments. ib. 46. p. 333. Test. XII Patr. in Fabr. Cod. N. T. p. 184, 192, 545. Jos. Ant. 9. 3. 2.

Ἀφανισμός, οῦ, ὁ, (ἀφανίζω,) *a disappearing, vanishing*, i. e. *destruction*. Sept. for מְשׁוֹאָה Zeph. 1: 16. שַׁמָּה Jer. 2: 15. שְׁמָמָה Jer. 51: 26, 62. Polyb. 5. 11. 5. — In N. T. trop. *abolition, abrogation*, sc. of a covenant, Heb. 8: 13. See Kypke in loc.

Ἀφαντος, ου, ὁ, ἡ, adj. (α pr. and φαίνομαι, 3 p. perf. pass. πέφανται,) i. q. ἀφανής, *not apparent, not seen*; hence ἄφαντος γενέσθαι, *to disappear, to vanish*, Luke 24: 31. — Eurip. Orest. 1557. Diod. Sic. 4. 65. Plut. de def. Orac. 1. So ἀφανὴς γίνεσθαι 2 Macc. 3: 34. Act. Thom. § 27. § 43.

Ἀφεδρών, ῶνος, ὁ, (ἀπό, ἕδρα seat, stool,) *a privy*, Matt. 15: 17. Mark 7: 19.—Florentin. Geoponic. 6. 2. 8.—This word belongs only to a later age; Sturz de Dial. Alex. p. 150. Comp. in Sept. ἄφεδρος, *menses*, Lev. 15: 19, 20, 24. al. Psalt. Sal. 8: 13.

Ἀφειδία, ας, ἡ, (ἀφειδής, fr. α pr. and φείδομαι,) *unsparingness*, i. e. *rigour, austerity*, Col. 2: 23.—Ael. V. H. 14. 34.

Ἀφελότης, τητος, ἡ, (ἀφελής not stony, level, and metaph. simple, sincere, Ael. V. H. 12. 1. Lucian. D. Deor. 4. 5; from α pr. and φελλεύς stony ground,) *simplicity, sincerity*, Acts 2: 46. — So ἀφέλεια Jos. Ant. 3. 12. 2. Ael. V. H. 3. 10.

Ἄφεσις, εως, ἡ, (ἀφίημι q. v.)

1. *dismission*, i. e. *deliverance*, sc. from service, captivity, etc. Luke 4: 18 bis. Sept. for חָפְשִׁי Is. 58: 6. דְּרוֹר Lev. 25: 10. Is. 61: 1.—Esdr. 4: 62. Polyb. 1. 79. 12. Herodian. 7. 11. 3.

2. *remission*, i. e. *forgiveness, pardon*, sc. of sins, absol. Mark 3: 29. Heb. 9: 22. 10: 18. seq. τῶν ἁμαρτιῶν, Matt. 26: 28. Mark 1: 4. Luke 1: 77. 3: 3. 24: 47. Acts 2: 38. 5: 31. 10: 43. 13: 38. 26: 18. Col. 1: 14. seq. τῶν παραπτωμάτων, Eph. 1: 7. — Ep. Barnab. 6. Act. Thom. § 47. Spoken of debt, tribute, etc. Sept. Deut. 15: 3. Esth. 2: 18. 1 Macc. 13: 34. τῆς τιμωρίας Diod. Sic. 20. 44.

Ἁφή, ῆς, ἡ, (ἅπτω necto,) *a ligature, vinculum*, sc. by which the different members of the body are connected, *commissure, joint*, Eph. 4: 16. Col. 2: 19. — Plut. Anton. 27.

Ἀφθαρσία, ας, ἡ, (ἄφθαρτος,) *incorruption, incapacity of decay*; hence spoken of the future bodies of saints, *immortality*, 1 Cor. 15: 42, 50, 53, 54. So of their future life and happiness, 2 Tim. 1: 10 ζωὴν καὶ ἀφθαρσίαν, by hendiadys for ζωὴν ἄφθαρτον. So Rom. 2: 7, comp. 1 Cor. 9: 25 and 1 Pet. 5: 4. Also Tit. 2: 7 in earlier editions.—Wisd. 2: 23. 6: 18, 19. Plut. Aristid. c. 6. — Spoken of things, etc. *perpetuity*; Eph. 6: 24 ἐν ἀφθαρσίᾳ.

Ἄφθαρτος, ου, ὁ, ἡ, adj. (α pr. and φθαρτός, fr. φθείρω,) *incorruptible*; i. e. spoken of persons, *immortal*, as God, Rom. 1: 23. 1 Tim. 1: 17. the future bodies of saints, 1 Cor. 15: 52.—Wisd. 12: 1. Diog. Laert. X. 123.—Spoken of things, *imperishable, enduring*, 1 Cor. 9: 25. 1 Pet. 1: 4, 23. 3: 4.—Wisd. 18: 4. Jos. Ant. 3. 5. 3.

Ἀφθορία, ας, ἡ, (ἄφθορος fr. α pr. and φθείρω,) pp. *incorruption, in-*

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capacity of decay; metaph. *incorruptness, integrity*, Tit. 2: 7 in some Mss. for ἀδιαφθορία.

Ἀφίημι, (ἀπό, ἵημι,) f. ἀφήσω, aor. 2 ἀφῆν, perf. ἀφῆκα, aor. 1 pass. ἀφέθην, f. 1 pass. ἀφεθήσομαι, comp. Buttm. § 108. I. — Anomalous forms: 2 p. pres. ἀφεῖς, from ἀφέω, Rev. 2: 20 in later edit. comp. Ex. 32: 32. Buttm. § 106. n. 5. § 107. n. I, 2. Winer § 14. 3. —Imperf. ἧφιον from ἀφίω, Mark 1: 34. 11: 16. comp. Ecc. 2: 18. 5: 11. Philo Leg. ad Cai. p. 1021. Buttm. § 108. I. 5. Winer l. c. For the augm. see Buttm. § 86. n. 2.—Perf. pass. 3 plur. ἀφέωνται Matt. 9: 2, 5. Mark 2: 5, 9. al. from a form of the perf. act. ἀφέωκα, Buttm. § 108. I. p. 231, marg. note. § 97. n. 2. Winer l. c.—*To send forth* or *away, to let go from* one's self, trans.

a) pp. e. g. τοὺς ὄχλους, *to dismiss*, Matt. 13: 36. — Xen. Cyr. 1. 2. 8. ib. 8. 1. 6. — Spoken of a wife, *to put away*, 1 Cor. 7: 11, 12, 13. — Jos. Ant. 15. 7. 10. — So Matt. 27: 50 ἀφῆκε τὸ πνεῦμα, *he gave up the ghost*, i. e. expired.— Sept. Gen. 35: 18. Jos. Ant. 7. 13. 3 τὴν ψυχήν. 5. 2. 8. Ael. H. An. 2. 1. See Kypke in loc.—Mark 15: 37 ἀφεὶς φωνὴν μεγάλην, *sending forth a loud cry*. Sept. for נָתַן קוֹל Gen. 45: 2. — Act. Thom. § 39. Jos. Ant. 8. 13. 3. Dem. 301. 10. Comp. Kypke in loc.

b) *to let go from* one's power, possession, etc. i. e. *to let go free, to let escape*, Matt. 24: 40, 41. Luke 17: 34, 35, 36. Sept. for הִרְפָּה Cant. 3: 4. Prov. 4: 13. — Palaeph. Fab. 41. — Trop. *to let go from* obligation towards one's self, *to remit*, e. g. a debt, offence, etc. seq. dat. of pers. Matt. 18: 27, 32, 35. Mark 11: 25. Sept. for שָׁמַט Deut. 15: 2. — 1 Macc. 10: 29. Ael. V. H. 14. 24. Dem. 1480. 11.—So of sins, *to remit the penalty* of sins etc. i. e. *to pardon, to forgive*, seq. dat. of pers. e. g. ὀφειλήματα Matt. 6: 12 bis. ἁμαρτίας Matt. 9: 2, 5, 6. 12: 31. Mark 2: 5, 7, 9, 10. al. βλασφημίαν Matt. 12: 31, 32 bis. παραπτώματα Matt. 6: 14 bis, 15 bis. Mark 11: 25. ἁμαρτήματα Mark 3: 28. 4: 12. ἀνομίας Rom. 4: 7. So Sept. for כִּפֶּר Is. 22: 14. נָשָׂא Gen. 50: 17. Ex. 32: 31. Ps. 24: 18. 32: 5. סָלַח Lev. 4: 20. 5: 10, 13. Is. 55: 7. —Ecclus. 2: 12. 28: 2. Act. Thom. § 6. § 24. Jos. Ant. 6. 5. 6. Herodot. 6. 30 τὴν αἰτίαν. Comp. Ael. V. H. 1. 14.

c) *to let go from* one's further notice, care, attendance, occupancy, etc. i. e. *to leave, to let alone*, viz.

(α) pp. *to quit, to forsake, to abandon*; spoken of persons etc. Matt. 4: 11. 8: 15. 15: 14. 26: 44, 56. Mark 4: 36. John 10: 12. al. spoken of things etc. Matt. 4: 20 τὰ δίκτυα. Mark 13: 34 τὴν οἰκίαν. John 4: 3 τὴν Ἰουδαίαν. Matt. 19: 27, 29, τὰ πάντα. So Sept. for נָטַשׁ 1 Sam. 17: 20, 28. Jer. 12: 7. — Wisd. 10: 14. Ecclus. 6: 27. Lucian. D. Deor. 6. 12. — So *to leave*, sc. in any place or state, *to let remain*, Matt. 5: 24 ἄφες ἐκεῖ τὸ δῶρόν σου. 18: 12. Mark 1: 20. Luke 10: 30. John 4: 28. 14: 18, 27. Acts 14: 17. ἀφιέναι τινὰ μόνον John 8: 29. 16: 32. So Sept. for הִנִּיחַ Gen. 42: 33. 1 K. 19: 3. 1 Chr. 16: 21. עָזַב Ex. 9: 21. 2 Sam. 15: 16.—1 Macc. 7: 20. 1: 28. — So *to leave to* any one, i. e. *to let him have or take*, Matt. 5: 40 ἄφες αὐτῷ καὶ ἱμάτιον. — Comp. Ecclus. 15: 14. Jos. Ant. 7. 11. 4 τὸν υἱὸν ἄφες μοι. — Further, *to leave behind*, sc. at death, Matt. 22: 25. Mark 12: 19, 20, 21, 22. Sept. for הִנִּיחַ Ps. 17: 14. Ecc. 2: 18. —So *to leave remaining*, and Pass. *to be left, to remain*; Heb. 2: 8. Matt. 23: 38. Luke 13: 35. So Matt. 24: 2 οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον. Mark 13: 2. Luke 19: 44. 21: 6. Sept. for הִנִּיחַ Judg. 2: 23. 3: 1.—Jos. Ant. 10. 10. 4.

(β) metaph. *to leave*, in various senses, viz. *to desert, to quit*, Rom. 1: 27 τὴν φυσικὴν χρῆσιν. Rev. 2: 4.—Or, *to omit, to pass by*, Heb. 6: 1 ἀφέντες τὸν τῆς ἀρχῆς λόγον. — Eurip. Androm. 392. Arrian. Diss. Epict. 4. 4. 36. — So *to neglect, to omit*, Matt. 23: 23 bis, τὰ βαρύτερα τοῦ νόμου. Mark 7: 8. Luke 11: 42. Sept. for הִנִּיחַ Ecc. 11: 6.

d) *to let go*, i. e. *to let pass, to permit, to suffer*, seq. acc. c. infin. expressed or implied, Matt. 8: 22. 13: 30. 19: 14. Mark 1: 34. 5: 37. al. Matt. 3: 15. Mark 5: 19. 11: 6. Luke 13: 8. John 11: 48. 12: 7. Rev. 2: 20 ὅτι ἀφεῖς [text. rec. ἐᾷς] τὴν γυναῖκά σου Ἰεζάβελ sc. διδάσκειν. Sept. for הִנִּיחַ 2 Sam. 16: 11. Judg. 16: 26. נָתַן Ex. 12: 23. Num. 22: 13. — Xen. Cyr. 1. 2. 2. Palaeph.

add Gen 4: 3. 18: 26 Ex. 32: 32 [illegible] 24 [illegible] 24, Lev. 24: 19 [illegible] 29 ἀφαιρεῖν, Ex. 34: 7 [illegible] ἕως γένοιτο, Num. 14: 19.

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Fab. 4.—Seq. ἵνα with the subjunct. in the manner of the later poets after verbs of command etc. Mark 11: 16 οὐκ ἤφιεν ἵνα κ.τ.λ. See Hermann ad Viger. p. 852. — So the imperat. ἄφες, ἄφετε, is followed by the subjunct. without ἵνα, e. g. ἄφες, ἴδωμεν, *let us see, suffer us to see*, Matt. 27: 49. Mark 15: 36. ἄφες, ἐκβάλω, *let me cast out*, Matt. 7: 4. Luke 6: 42. See Winer § 42. 4. Herm. de Ellips. p. 183. Comp. Matth. § 516. B. Viger. p. 315. — Arrian. Diss. Epict. 1. 9. ib. 3. 12 ἄφες, ἴδω. AL.

Ἀφικνέομαι, οῦμαι, f. ἕξομαι, depon. (ἀπό, ἱκνέομαι,) *to come or go away* sc. to a place, etc. i.e. *to arrive at, to reach*, c. c. εἰς, Jos. Ant. 1. 8. 3. Xen. Cyr. 2. 1. 2. In N. T. metaph. spoken of a report, rumour, *to come forth, to spread abroad*, c. c. εἰς, Rom. 16: 19. — Ecclus. 47: 17.

Ἀφιλαγαθός, οῦ, ὁ, ἡ, adj. (α pr. φίλος, and ἀγαθός,) *unfriendly, hostile to good and to good men*, 2 Tim. 3: 3.

Ἀφιλάργυρος, ου, ὁ, ἡ, adj. (α pr. φίλος and ἄργυρος,) *not covetous, liberal, generous*, 1 Tim. 3: 3. Heb. 13: 5.

Ἄφιξις, εως, ἡ, (ἀφικνέομαι,) *arrival*, Diod. Sic. 13. 112. Herodian. 1. 7. 2. In N. T. *departure*, Acts 20: 29. — 3 Macc. 7: 18. Jos. Ant. 2. 2. 4. ib. 4. 8. 47. Dion. Halic. Ant. 10. 8. Herodian. 3. 1. 1. Demosth. 1436. 6.

Ἀφίστημι, f. ήσω, (ἀπό, ἵστημι,) trans. and intrans. See Ἵστημι and Buttm. § 107. II.

I. Trans. in the Act. pres. imperf. fut. and aor. 1; pp. *to place away from, to separate*, i. e. *to remove, to cause to depart*, Sept. for הֲסִיר 1 Sam. 18: 13. הִרְחִיק Is. 59: 11. Ecclus. 42: 9. Xen. H. G. 7. 5. 23. In N. T. *to lead away, to seduce*, sc. a people from their allegiance, Acts 5: 37 ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ, *he seduced the people to follow him*. Sept. for הֲסִיר Deut. 7: 4. הִדִּיחַ Deut. 13: 10.—Xen. An. 6. 6. 34. Herodian. 1. 9. 2. ib. 7. 7. 13.

II. Intrans. in the Act. perf. pluperf. aor. 2, and in Mid. *to separate one's self*, i. e. *to depart*.

a) genr. *to go away from, to leave*, c. c. ἀπό seq. gen. Luke 2: 37. 4: 13. Acts 12: 10. 19: 9. Luke 13: 27 quoted from Ps. 6: 8 where Sept. for סוּר, coll. Matt. 7: 22 where it is ἀποχωρεῖτε. Sept. for סוּר Num. 12: 10. 1 Sam. 18: 12. — C. c. gen. Herodian. 1. 10. 6. ib. 6. 4. 8. Polyb. 1. 88. 12.—In the sense of *to forsake, to desert*, Acts 15: 38. So Sept. for יָקַע Jer. 6: 8. Ez. 23: 17, 18. — In the sense of *to withdraw from, to avoid*, 1 Tim. 6: 5. 2 Tim. 2: 19. So Sept. for סוּר Lam. 4: 15. — C. c. gen. Jos. Ant. 1. 18. 4. Diod. Sic. 1. 80. Thuc. 7. 7.

b) metaph. *to desist from, to refrain from, to let alone*. Acts 5: 38 ἀπόστησε ἀπὸ τῶν ἀνθρώπων τούτων. 22: 29. 2 Cor. 12: 8. So Sept. for חָדַל Job 7: 16. סוּר 1 Sam. 6: 3. 2 Sam. 2: 22, 23.—Polyb. 5. 46. 4. Dem. 78. 21.

c) *to make defection from, to revolt, to apostatize*, absol. Luke 8: 13. seq. gen. 1 Tim. 4: 1. seq. ἀπό c. gen. Heb. 3: 12. Sept. for הֶמְרָה Ez. 20: 8. מָעַל 2 Chr. 26: 18. 28: 19, 22. מָרַד Gen. 14: 4. Dan. 9: 9. — C. c. gen. Jos. Ant. 8. 7. 8. ib. 9. 5. 1. Herodian. 6. 2. 19. Xen. Cyr. 4. 5. 11. seq. ἀπό 5. 4. 1.

Ἄφνω, adv. (contr. from ἀφανῶς fr. α pr. and φαίνω,) *suddenly, unexpectedly*, Acts 2: 2. 16: 26. 28: 6. Sept. for פִּתְאֹם Josh. 10: 9. Ecc. 9: 12. — 2 Macc. 3: 27. Diod. Sic. 1. 57.

Ἀφόβως, adv. (α pr. and φόβος,) *without fear, boldly*, Luke 1: 74. 1 Cor. 16: 10. Phil. 1: 14. Jude 12. Sept. for מִפַּחַד Prov. 1: 33. — Wisd. 17: 4. Herodian. 7. 2. 1. Xen. Hiero 7. 10.

Ἀφομοιόω, ῶ, f. ώσω, (ἀπό, ὅμοιος,) lit. *to liken off*, i. e. *to make like*, Pass. Heb. 7: 3. — Ep. of Jer. 5, 63, 71. Xen. Mem. 3. 10. 2.

Ἀφοράω, ῶ, f. ἀπόψομαι, (ἀπό, ὁράω,) *to look away* sc. towards a distant object, Jos. Ant. 1. 20. 3. Herodot. 8. 37. In N. T. metaph. *to behold in mind, to fix the mind upon*, seq. εἰς c. acc. Heb. 12: 2 εἰς τὸν Ἰησοῦν. — 4 Macc. 17: 10 εἰς τὸν θεόν. Jos. Ant. 7. 5. 4 πρὸς τὴν ἀλήθειαν. 8. 12. 1.

Ἀφορίζω, f. ίσω, (ἀπό, ὁρίζω,) *to set off by bounds, to limit off*, Sept. for הִגְבִּיל

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Ex. 19: 12, 23. Polyb. 17. 5. 7. In N.T. *to set off apart, to separate*, Matt. 13: 49. 25: 32 bis. Acts 19: 9. 2 Cor. 6: 17. Gal. 2: 12. Sept. for הִבְדִּיל Lev. 20: 25. Is. 56: 3. — Dem. 719. 17. — So *to set apart for* any thing, *to select, to choose*, c. c. εἴς τι Acts 13: 2. Rom. 1: 1. absol. Gal. 1: 15. Sept. for הִבְדִּיל Lev. 20: 26.—Act. Thom. § 44.—In the sense of *to excommunicate*, Luke 6: 22. — Eurip. Hec. 931.

Ἀφορμή, ῆς, ἡ, (ἀπό, ὁρμή,) pp. that *from* which any thing proceeds, viz. *means, material, apparatus*, sc. for accomplishing any thing, Jos. Ant. 5. 1. 16. Xen. Mem. 3. 5. 11. Polyb. 14. 9. 8. —In N.T. *occasion, opportunity*, Rom. 7: 8, 11. 2 Cor. 5: 12. 11: 12 bis. Gal. 5: 13. 1 Tim. 5: 14.—3 Macc. 3: 2. Jos. Ant. 2. 11. 1. Herodian. 1. 8. 4. Diod. Sic. 1. 83.

Ἀφρίζω, f. ίσω, (ἀφρός,) *to froth, to foam*, Mark 9: 18, 20. — Diod. Sic. 3. 9.

Ἀφρός, οῦ, ὁ, *froth, foam*, Luke 9: 39. — Hom. Il. 20. 168. Jos. Ant. 6. 12. 2.

Ἀφροσύνη, ῆς, ἡ, (ἄφρων,) *want of wisdom, folly*.

a) genr. 2 Cor. 11: 1, 17, 21. Sept. for אִוֶּלֶת Prov. 18: 13. 19: 3. 26: 4, 5.—Xen. Cyr. 4. 2. 41.

b) from the Heb. *want of true wisdom*, i. e. *impiety, wickedness*, Mark 7: 22. So Sept. and כִּסְלָה Job 4: 6. נְבָלָה Deut. 22: 21. סִכְלוּת Ecc. 7: 25. — Wisd. 12: 23.

Ἄφρων, ονος, ὁ, ἡ, adj. (α pr. and φρονέω from φρήν,) *unwise, simple, foolish*.

a) genr. Luke 11: 40. 12: 20. 1 Cor. 15: 36. 2 Cor. 11: 16 bis, 19. 12: 6, 11. So Sept. for אֱוִיל Prov. 11: 29. כֶּסִיל Prov. 10: 1. נָבָל Prov. 30: 22. סָכָל Ecc. 2: 19. — Herodian. 5. 7. 1. Xen. Mem. 3. 7. 5.

b) in the sense of *uninstructed, unlearned, ignorant*, sc. of true religion, Rom. 2: 20. Eph. 5: 17. 1 Pet. 2: 15. So Sept. and בַּעַר Ps. 92: 7.

Ἀφυπνόω, ῶ, f. ώσω, (ἄφυπνος, fr. ἀπό and ὕπνος,) pp. *to cease to sleep, to awake from sleep*, Anthol. Græc. II. p. 103. ed. Jac. In N. T. and later writers, *to sleep away*, i. e. *to fall into a deep and prolonged sleep*, Luke 8: 23, coll. Matt. 8: 24 et Mark 4: 38 where it is καθεύδω. So Sept. ed. Aldin. for שָׁכַב Judg. 5: 27. — Nicet. Ann. II. 6. 48. B. Comp. Lob. ad Phryn. p. 224. H. Planck in Bibl. Repos. I. p. 677.

Ἄφωνος, ου, ὁ, ἡ, adj. (α pr. and φωνή,) *voiceless*, i. e.

a) *dumb*, not having the power of speech, e. g. beasts, 2 Pet. 2: 16. idols, 1 Cor. 12: 2, comp. Ps. 115: 5 sq. Hab. 2: 18, 19.—Aeschin. 88. 37.

b) *mute, silent*, sc. in patient suffering, Acts 8: 32, quoted from Is. 53: 7 where Sept. for נָאֲלַם.—Ael. V. H. 12. 41.

c) metaph. *unexpressive*, i. e. *without expression, not having τὴν δύναμιν τῆς φωνῆς*, 1 Cor. 14: 10, coll. v. 11.

Ἀχάζ, ὁ, indec. *Ahaz*, Heb. אָחָז (possessor), an idolatrous king of Judah, Matt. 1: 9 bis. See 2 K. c. 16. 2 Chr. c. 28.

Ἀχαΐα, ας, ἡ, *Achaia*, a region of Greece. In a more restricted sense, Achaia was a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence Ἀχαιοί, *the Greeks*. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all which lay southward of the former. Corinth was the capital of Achaia, and the residence of the proconsul. In N. T. the name Achaia is always employed in this latter acceptation; Acts 18: 12, 27. 19: 21. Rom. 15: 26. 16: 5 in text. rec. 1 Cor. 16: 15. 2 Cor. 1: 1. 9: 2. 11: 10. 1 Thess. 1: 7, 8. See Kuinoel on Acts 18: 12.

Ἀχαϊκός, οῦ, ὁ, *Achaicus*, name of a Christian, 1 Cor. 16: 17, 25.

Ἀχάριστος, ου, ὁ, ἡ, adj. (α pr. and χαρίζομαι,) *unthankful, ungrateful*,

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Luke 6: 35. 2 Tim. 3: 2.—Ecclus. 29: 17, 25. Jos. Ant. 3. 15. 1. Xen. Mem. 2. 2. 1.

Ἀχείμ, ὁ, indec. *Achim*, pr. name of a man, Matt. 1: 14.

Ἀχειροποίητος, ου, ὁ, ἡ, adj. (α pr. χείρ and ποιέω,) *not made with hands*, Mark 14: 58. 2 Cor. 5: 1. Col. 2: 11.

Ἀχλύς, ύος, ἡ, *thick mist, cloud, darkness*, sc. which shrouds objects from view, Hom. Od. 7. 41. In N.T. spoken of the eyes, *a mist*, sc. before the eyes, Acts 13: 11 ἀχλὺς καὶ σκότος. — Jos. Ant. 9. 4. 3 ἀχλὺν ταῖς ὄψαις αὐτῶν ἐπιβαλών. Hom. Il. 5. 127. Themist. Orat. 21. Spoken often in Homer of the mist which comes over the eyes of the dying, Il. 5. 696. ib. 16. 344.

Ἀχρεῖος, α, ον, (α pr. and χρεῖα,) *useless, unprofitable*, pp. Epist. Jer. 17. Xen. Cyr. 6. 3. 21. Mem. 1. 2. 54. In N. T. by implic.

a) *slothful, wicked*, Matt. 25: 30, coll. v. 26. — Achill. Tat. V. p. 321. Comp. ἀχρειότης Tob. 4: 13.

b) spoken in humility, *humble, of little value*, Luke 17: 10. So Sept. and שָׁפָל 2 Sam. 6: 22.

Ἀχρειόω, ῶ, f. ώσω, (ἀχρεῖος,) *to render useless*, Polyb. 3. 64. 8. *to mar, to destroy*, Sept. for הִכְאִיב 2 K. 3: 19. רָעַע Jer. 11: 16. Esdr. 1: 57. In N. T. metaph. *to corrupt*; Pass. *to become corrupt, depraved*; Rom. 3: 12, quoted from Ps. 14: 3 or 53: 4, where Sept. for נֶאֱלָח.

Ἄχρηστος, ου, ὁ, ἡ, adj. (α pr. and χρηστός,) *useless, unprofitable*, pp. Sept. for אֵין חֵפֶץ Hos. 8: 8. Ecclus. 37: 19. Herodian. 8. 4. 21. Xen. Oec. 1. 10.—In N. T. metaph. and by impl. *worse than useless, wicked, detrimental*, seq. dat. of pers. Philem. 11, coll. v. 18.—Wisd. 3: 11 ἄχρ. ἔργα. Ecclus. 16: 1 where it is i. q. ἀσεβής, coll. Wisd. 3: 12. Act. Thom. § 12.

Ἄχρι, or Ἄχρις sometimes before a vowel, Buttm. § 26. 4. Lob. ad Phryn. p. 14. pp. adv. of time (in N. T. also of place) marking duration, *continuedly*; with the genitive, as a preposition, *continuedly until*, i. e. *during, until, usque ad*; with verbs, as a conjunction, *so long as until*, i. e. *until*, followed in N. T. only by the subjunctive mood implying uncertainty; Buttm. § 146. 3, and n. 1, 2. Winer § 42. 3.

I. As a prep. with the genitive. a) with nouns (α) of time, as ἄχρι καιροῦ, *during a season*, Luke 4: 13. Acts 13: 11. 20: 11 ἄχρις αὐγῆς. — Jos. Ant. 6. 11. 4 ἄχρι τῆς ἕω.—Acts 2: 29. 3: 21. 22: 22. 23: 1. 26: 22. Rom. 5: 13. 1 Cor. 4: 11. 2 Cor. 3: 14. Gal. 4: 2. Phil. 1: 6. Heb. 6: 11. Rev. 2: 26.—2 Macc. 14: 15. Jos. Ant. 4. 8. 23. Xen. Conv. 4. 37. — So ἄχρι ἡμερῶν πέντε, *during* i. e. IN *five days*, or *until*, ON, *the fifth day*, Acts 20: 6. So of a point of time, e. g. ἄχρι θανάτου, Acts 22: 4. Rev. 2: 10. 12: 11. So Heb. 4: 12.—(β) Of place, Acts 11: 5 ἄχρις ἐμοῦ. 13: 6 ἄχρι Πάφου. 20: 4. 28: 15. 2 Cor. 10: 13, 14. Rev. 14: 20. 18: 5. — Lucian. D. Deor. 7. 4.

b) with a relative pron. either with a noun of time, as ἄχρι ἧς ἡμέρας, *until the day when*, i. e. until, Matt. 24: 38. Luke 1: 20. 17: 27. Acts 1: 2.— or seq. οὗ, for ἄχρι χρόνου οὗ, *until the time when*, i. e. *until*; so that ἄχρις οὗ has the nature of a conjunction; Acts 7: 18 ἄχρις οὗ ἀνέστη, *until another king arose*. 27: 33. Rom. 11: 25. 1 Cor. 11: 26. 15: 25. Gal. 3: 19. 4: 19. Rev. 2: 25. 7: 3. — Heliod. 3. 7. Xen. H.G. 6. 4. 37.—With a verb in the present, ἄχρις οὗ signifies *so long as, while*, Heb. 3: 13 ἄχρις οὗ τὸ σήμερον καλεῖται.—So ἄχρι 2 Macc. 14: 10.

c) before particles, Rom. 1: 13 ἄχρι τοῦ δεῦρο. 8: 22 ἄχρι τοῦ νῦν. Phil. 1: 5. —Jos. Ant. 2. 14. 5 ἄχρι πότε. Philo de Abr. p. 375.

II. As a conjunction, before verbs in the subjunctive, Luke 21: 24. Rev. 15: 8. 17: 17. 20: 3. — Jos. Ant. 12. 7. 6. Plut. de def. Orac. c. 13.

Ἄχυρον, ου, τό, *chaff*, pp. Sept. for תֶּבֶן Job 21: 18. מֹץ Is. 17: 13. Polyb. 1. 19. 13. Xen. Oec. 18. 6, 7, 8. — In N. T. *straw*, sc. as broken up by treading out the grain, Matt. 3: 12. Luke 3: 17. So Sept. and תֶּבֶן Gen. 24: 25, 32. Judg. 19: 19. בְּלִיל Is. 30: 24. Such straw was used by the Hebrews

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as fodder, and for burning; see Gen. l.c. Judg. l.c. and Ex. 5: 7. Luke 12: 28. Comp. Calmet, art. *Thrashing*. Jahn § 64, 65.

Ἀψευδής, ές, οῦς, ὁ, ἡ, adj. (α pr. and ψευδής,) *incapable of falsehood, verax*, Tit. 1: 2. — Symm. for לֹא־שָׁקָר Job 36: 4. Wisd. 7: 18. Herodian. 2. 9. 4.

Ἄψινθος, ου, ἡ, wormwood, as the emblem of poisonous bitterness, Rev. 8: 11 bis; where, as the name of a star, it is masc. *ὁ Ἄψινθος*. Heb. לַעֲנָה Prov. 5: 4 where Sept. *χολή*, Aquila *ἀψίνθιον*. The figure of waters thus converted into bitter poison, is drawn perhaps from Jer. 9: 15. 23: 15. Lam. 3: 15, 19, (where Heb. לַעֲנָה,) comp. Deut. 29: 18. Heb. 12: 15. Ex. 15: 23. — Xen. Anab. 1. 5. 1 *ἀψίνθιον*.

Ἄψυχος, ου, ὁ, ἡ, adj. (α pr. and ψυχή,) *inanimate, void of sense and life*, 1 Cor. 14: 7.—Wisd. 14: 29. Polyb. 6. 47. 10.

B.

Βάαλ, ὁ, indec. *Baal*, Heb. בַּעַל (master), Chald. בְּעַל, בֵּל, *Bel*, pr. name of one of the chief gods of the Phenicians and Babylonians, representing either the sun, or more probably the planet Jupiter. Rom. 11: 4 *οὐκ ἔκαμψαν γόνυ τῇ [εἰκόνι] Βάαλ*, quoted from 1 K. 19: 18 where it is *τῷ Βάαλ*; comp. Buttm. § 125. 5. The Israelites were often seduced to the worship of this god; Judg. 2: 11, 13. 3: 7. 8: 33. 1 K. 16: 31. See Calmet, art. *Baal*.

Βαβυλών, ῶνος, ἡ, Babylon, Heb. בָּבֶל, *Babel*, (i. e. confusion, contr. for בִּלְבֵל from בָּלַל Gen. 11: 9,) the celebrated capital of Babylonia and the seat of the Assyrian and Chaldean empires. For a full account of it, and of the present ruins, see Calmet, arts. *Babel*, *Babylon*, and *Babylonia*. In N. T.

a) pp. Matt. 1: 11, 12, 17 bis. Acts 7: 43. 1 Pet. 5: 13.

b) poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, probably pagan Rome, as being the successor of ancient Babylon in this respect; comp. Is. 21: 9. Jer. 50: 38. 51: 7, 8. — Rev. 14: 8. 16: 19. 17: 5. 18: 2, 10, 21.

Βαθμός, οῦ, ὁ, (βαίνω,) *a step*, sc. of a stair, door, etc. Ecclus. 6: 36. Sept. for מִפְתָּן 1 Sam. 5: 5. Plut. Romul. c. 20. In N. T. *a step of dignity, degree, standing*, 1 Tim. 3: 13.—Artemid. 2. 42. Plut. Alcib. c. 17. Lucian. Amor. § 53.—The Attic form is *βασμός*, Lob. ad Phryn. p. 324.

Βάθος, εος, ους, τό, (βαθύς,) *depth*.

a) pp. Matt. 13: 5. Mark 4: 5. Rom. 8: 39. Eph. 3: 18. Luke 5: 4 *εἰς τὸ βάθος* sc. *τῆς θαλάσσης*, i. e. *the deep*, deep water, the sea. Sept. for מַעֲמַקִּים Ez. 27: 34. Is. 51: 10. מְצוּלָה Zech. 10: 11. תַּחְתִּי Ez. 31: 14, 18. — Diod. Sic. 5. 36. Xen. Oec. 19. 14.

b) metaph. (α) for *greatness, abundance*, Rom. 11: 33 *βάθος πλούτου κ.τ.λ.* — Sept. Prov. 18: 3. Ael. V. H. 3. 18 *πλοῦτος βαθύς*.—2 Cor. 8: 2 *ἡ κατὰ βάθος πτωχεία, deep, abject poverty*. — (β) *τὰ βάθη, depths, deep things*, i. e. *the secret unrevealed purposes* of any one, e. g. *τοῦ θεοῦ* 1 Cor. 2: 10. *τοῦ σατανᾶ* Rev. 2: 24 in text. rec. So Sept. for עָמֹק Ecc. 7: 24. Comp. Ps. 92: 5. Dan. 2: 22. Judith 8: 14. Ecclus. 24: 29.—Hom. Il. 19. 125 *φρὴν βαθεῖα*.

Βαθύνω, f. υνῶ, (βαθύς,) *to deepen, to make deep*. Luke 6: 48 *ἔσκαψε καὶ ἐβάθυνε*, i. q. *βαθέως ἔσκαψε, he dug deep*, where by Hebraism *ἐβάθυνε* stands adverbially; Gesen. Lehrg. p. 823. Stuart § 533. comp. Buttm. § 144. n. 8. Sept. for עָמַק Ps. 92: 6. Hiph. הֶעֱמִיק Jer. 49: 8.—Hom. Il. 23. 421.

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Βαθύς, εῖα, ύ, *deep, profound,* e. g. τὸ φρέαρ John 4: 11. Sept. for עָמֹק Job 11: 8. Prov. 22: 14. — Xen. An. 5. 2. 3. — Metaph. Acts 20: 9 ὕπνῳ βαθεῖ. Luke 24: 1 ὄρθρου βαθέος, lit. *deep twilight,* i. e. earliest dawn, i. q. λίαν πρωΐ Mark 16: 2.—Jos. Ant. 2. 14. 2. Aelian. V. H. 9. 13. Plato Crit. c. 1.—So τὰ βαθέα τοῦ σατανᾶ, *the deep things, secret purposes,* Rev. 2: 4 in later edit. see in *Βάθος* b. β.

Βαΐον, ου, τό, (βαΐς,) Plur. τὰ βαΐα, *branches of the palm tree,* John 12: 13. Heb. כַּפּוֹת תְּמָרִים Lev. 22: 40. Symm. for סַנְסִנִּים Cant. 7: 9.—1 Macc. 13: 51. Test. XII Patr. p. 668.

Βαλαάμ, ὁ, indec. *Balaam,* Heb. בִּלְעָם, pr. name of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. c. 22, 23. Deut. 23: 4. Josh. 24: 9. Jos. Ant. 4. c. 6. In N. T. put as the emblem of false and seducing teachers, 2 Pet. 2: 15. Jude 11. Rev. 2: 14. See in *Νικολαΐτης.*

Βαλάκ, ὁ, indec. *Balak,* Heb. בָּלָק (vacant), a king of the Moabites, Rev. 2: 14.—See Num. c. 22. Josh. 24: 9. Jos. Ant. 4. c. 6.

Βαλάντιον, ου, τό, also *βαλλάντιον, a purse,* Luke 10: 4. 12: 33. 22: 35, 36. Sept. for צְרוֹר Job 14: 17. כִּיס Prov. 1: 14. — Herodian. 5. 4. 4. Xen. Conv. 4. 2.

Βάλλω, f. *βαλῶ,* perf. *βέβληκα,* aor. 2 ἔβαλον, perf. pass. *βέβλημαι,* aor. 1 pass. *ἐβλήθην,* f. 1 pass. *βληθήσομαι, to throw, to cast,* with a greater or less degree of force as modified by the context; trans. and seq. dat. or a prep.

a) genr. τὸν κλῆρον, *to cast lots,* sc. into the urn or vessel, Matt. 27: 35 bis, Mark 15: 24. Luke 23: 34. al. Comp. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. So Sept. for הִפִּיל 1 Sam. 14: 42. Neh. 10: 34. 11: 1. — Ecclus. 37: 8. Jos. Ant. 6. 3. 4. Comp. Virg. Æn. 5. 491. — Spoken of a tree, *to cast* sc. its fruit, Rev. 6: 13. So *βάλλειν ἑαυτόν, to cast one's self,* and with κάτω, *to cast one's self down,* Matt. 4: 6. Luke 4: 9. John 21: 7. For Acts 27: 14, see below in d.—Seq. dat. *to cast to* or *before* any one, Matt. 15: 26. Mark 7: 27. So Matt. 25: 27 βαλεῖν τὸ ἀργύριον τοῖς τραπεζίταις, i. e. *to put out, to place out,* money with the brokers, etc. — Diogn. 2. 20 τὰ βαλλόμενα κέρματα ἀθροίζειν.—As construed with different prepositions and particles, the signification is variously modified, though the idea of *to throw* lies every where at bottom, viz.

(α) seq. ἀπό, *to throw from* one, *to cast away,* Matt. 5: 29. 18: 8, 9. al. — Philostr. Vit. Sophist. 1. 20 ὥσπερ τοὺς προτέρους ὀφθαλμοὺς ἀποβαλών.

(β) seq. ἐκ, *to cast out of,* e. g. τοῦ στόματος, *to vomit forth,* Rev. 12: 15, 16.

(γ) seq. ἔξω, *to cast out,* i. e. *to throw away, to reject;* Matt. 5: 13. 13: 48. Luke 14: 35. John 15: 6. — Hesiod. Ἔργ. 332.—Trop. *to banish,* sc. τὸν φόβον 1 John 4: 18.

(δ) seq. εἰς c. acc. of place whither, *to cast into,* e. g. εἰς τὸ πῦρ etc. Matt. 3: 10. 5: 29. 6: 30. 13: 42. Mark 9: 22, 45. al. saep. Sept. for רָמָה Dan. 3: 21, 25. —Εἰς τὴν θάλασσαν, Matt. 21: 21. Mark 11: 23. Rev. 18: 21. Spoken of nets, etc. *to cast into, to let down into* the sea, Matt. 4: 18. 13: 47. 17: 27. al. So Sept. for הִשְׁלִיךְ Is. 19: 8. — Εἰς φυλακήν, *to cast into prison,* Matt. 18: 30. Luke 12: 58. Acts 16: 37. al. — Arrian. Diss. Epict. 1. 29. 6. — Spoken of contributions in money *cast into* a treasury, etc. Mark 12: 41—44. Luke 21: 1—4. Also, *to deposit,* Matt. 27: 6. John 12: 6. — Spoken of a sword, *to thrust into,* sc. the sheath, i. e. *to put up,* John 18: 11. of a sickle, Rev. 14: 19, comp. in ζ below. So of the finger, hand, etc. *to thrust into, to put into,* Mark 7: 33. John 20: 27. Comp. Heb. שָׁלַח יָד, Sept. ἐκτείνω, Job 28: 9. Dan. 11: 42. — James 3: 3 τῶν ἵππων τοὺς χαλινοὺς βάλλειν, *to put, to place,* sc. bits in horses' mouths. — Spoken of liquids, as wine and water, where we can only translate by *to put into, to pour into,* Matt. 9: 17 bis. Mark 2: 22 bis. Luke 5: 37, 38. John 13: 5. So Sept. and שִׂים Judg. 6: 19.—Arrian. Diss. Epict. 4. 13. 12, οἶνον, ἵνα βάλω εἰς τὸν πίθον. Dioscor. 1. 94 ὕδωρ βαλὼν εἰς ἀγγεῖον. — Metaph. βάλλειν εἰς τὴν

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καρδίαν, to put into one's heart, to suggest to one's mind, John 13: 2. — Jos. Ant. 6. 13. 4 ἃ μήτε εἰς νοῦν ἐβαλόμην. 7. 4. 3. Plut. Timol. 3. Hom. Od. 1. 201. Pind. Olymp. 13. 21.

(ε) seq. ἔμπροσθεν v. ἐνώπιόν τινος, to cast before any one, sc. at his feet, Matt. 7: 6. Rev. 2: 14. 4: 10.

(ζ) seq. ἐπί, to cast upon, e. g. τὸν σπόρον ἐπὶ τῆς γῆς, i. e. to sow, to scatter seed, Mark 4: 26. So Sept. for נָשָׂא Ps. 126: 6. — So to cast stones at any one, John 8: 7 ἐπ' αὐτῇ. v. 59 ἐπ' αὐτόν. So Sept. for הִשְׁלִיךְ Ecc. 3: 5. and genr. for יָרָה Is. 37: 33. שׂוּם Ez. 21: 22. — Wisd. 5: 13. Ecclus. 22: 21. — So βάλλειν τὴν εἰρήνην ἐπὶ τὴν γῆν, to send out peace upon the earth, Matt. 10: 34 bis. — Rev. 2: 24 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος, to cast upon, i. e. to put upon, to impose. Spoken of a sickle, to thrust in, Rev. 14: 16, and c. c. εἰς v. 19.—Spoken of liquids, to pour, Matt. 26: 12, coll. v. 7; see more in δ above.

b) Pass. perf. and pluperf. βέβλημαι, to be cast, i. e. to be laid, to lie, i. q. κεῖμαι, comp. Buttm. § 113. 6. Matt. 8: 6 βέβληται ἐν τῇ οἰκίᾳ παραλυτικός. v. 14. 9: 2 ἐπὶ κλίνης βεβλημένον. Mark 7: 30. Luke 16: 20. So the Act. Rev. 2: 22 βάλλω αὐτὴν εἰς κλίνην, I will cast her into a bed, i. e. will afflict her with disease, etc.

c) seq. accus. of pers. to throw at any one, Mark 14: 65 ῥαπίσμασι αὐτὸν ἔβαλον, lit. they threw at him with blows, i. e. they gave him blows. Sept. βάλλειν βέλεσι καὶ λίθοις for יָרָה 2 Chr. 26: 15. βάλλειν τόξοις for רָמָה Ps. 78: 9. — Jos. Ant. 2. 15. 4 λίθοις βάλλειν τινά. Comp. Xen. An. 1. 5. 12 ἵησι (Κλέαρχον) τῇ ἀξίνῃ.

d) intrans. or with ἑαυτόν implied, to cast one's self, i. e. to rush forward, spoken of a wind, to blow, Acts 27: 14. See Buttm. § 130. n. 2. — Hom. Il. 11. 721 ποταμὸς εἰς ἅλα βάλλων. Al.

Βαπτίζω, f. ίσω, (βάπτω,) a frequentative in form but not in fact, to immerse, to sink, trans. e. g. spoken of ships, galleys, etc. Polyb. 1. 51. 6 καὶ πολλὰ τῶν σκαφῶν ἐβάπτιζον. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragm. ed. Schweigh. 14. Jos. B. J. 3. 8. 5 κυβερνήτης, ὅστις χειμῶνα δεδοικὼς πρὸ τῆς θυέλλης ἐβάπτισεν ἑκὼν τὸ σκάφος. Ant. 9. 10. 2. Spoken of animals, Diod. Sic. 1. 36 τῶν δὲ χερσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθείρεται βαπτιζόμενα. Polyb. 5. 47. 2. Spoken of men, partially, Polyb. 3. 72. 4 ἕως τῶν μαστῶν οἱ πεζοὶ βαπτιζόμενοι. — In N. T.

1. to wash, to cleanse by washing, trans. Mid. and aor. 1 Pass. in middle sense, to wash one's self, to bathe, to perform ablution; comp. Buttm. § 136. 2. — Mark 7: 4 ἐὰν μὴ βαπτίσωνται, coll. v. 3 where it is νίψωνται. Luke 11: 38 ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Sept. for טָבַל 2 K. 5: 14, coll. v. 10 where it is רָחַץ and λούω. — Judith 12: 7 καὶ (Judith) ἐβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος. Ecclus. 31: 25 βαπτιζόμενος ἀπὸ νεκροῦ, comp. Lev. 11: 25, 28, 40. Num. 19: 18, 19.

2. to baptize, to administer the rite of baptism, either that of John or of Christ. Pass. and Mid. to be baptized or to cause one's self to be baptized, i. e. genr. to receive baptism. In the primitive churches, where according to oriental habits bathing was to them what washing is to us, the rite appears to have been ordinarily though not necessarily performed by immersion. — Spoken

a) pp. and (α) simply, Matt. 3: 6, 13, 14, 16. Mark 1: 4, 5. 16: 16. Luke 3: 7, 12, 21 bis. 7: 30. John 1: 25, 28. 3: 22, 23 bis, 26. 4: 1, 2. 10: 40. Acts 2: 41. 8: 12, 13, 36, 38. 9: 18. 10: 47. 16: 15, 33. 18: 8. 22: 16. 1 Cor. 1: 14, 16 bis, 17. So Mark 6: 14 Ἰωάννης ὁ βαπτίζων i. q. ὁ βαπτιστής.—With an accus. of the cognate noun, Acts 19: 4 Ἰωάννης ἐβάπτισε βάπτισμα μετανοίας, John baptized a baptism of repentance, i. e. by which those who received it acknowledged their obligation to repent. Luke 7: 29. Comp. Buttm. § 131. 3.—In Luke's writings with a dative of the instrument or material employed, i. e. ὕδατι, WITH water, Luke 3: 16. Acts 1: 5. 11: 16. Elsewhere with ἐν ὕδατι, IN water, Matt. 3: 11. Mark 1: 8. John 1: 26, 31, 33. Comp. Matt. 3: 6 ἐν τῷ Ἰορδάνῃ. See Buttm. § 133. 3. 1. Winer § 31. 5. Matth. § 396. n. 2. So with εἰς τὸν Ἰορδάνην,

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baptized into the Jordan, Mark 1: 9. — Plut. de Superstit. 3. Jos. Ant. 4. 4. 6.

(β) with adjuncts marking the object and effect of the rite of baptism; chiefly εἰς c. accus. *to baptize* or *to be baptized* INTO any thing, i. e. into the belief, profession, observance, of any thing. Matt. 3: 11 εἰς μετάνοιαν. Acts 2: 38 εἰς ἄφεσιν ἁμαρτιῶν. 19: 3 εἰς τὸ Ἰωάννου βάπτισμα, i. e. the repentance into which John baptized. 1 Cor. 12: 13 εἰς ἓν σῶμα, i. e. that we may become one body. Rom. 6: 3 εἰς θάνατον.—So with εἰς c. accus. of person, *to baptize* or *to be baptized* INTO sc. a profession of faith in any one and sincere obedience to him; Rom. 6: 3 and Gal. 3: 27 εἰς Χριστόν. 1 Cor. 10: 2 εἰς τὸν Μωϋσῆν. So εἰς τὸ ὄνομά τινος, *into the name of* any one, in the same sense; Matt. 28: 19. Acts 8: 16. 19: 5. 1 Cor. 1: 13, 15. — So also in the same sense, ἐπὶ τῷ ὀνόματι Ἰησοῦ, Acts 2: 38; and ἐν τῷ ὀνόματι τοῦ κυρίου, Acts 10: 48. — With ὑπέρ, 1 Cor. 15: 29 bis, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, *baptized on account of the dead*, i. e. why baptized into a belief of the resurrection of the dead, if in fact the dead rise not? See more in b.

b) metaph. and (α) in direct allusion to the sacred rite, βαπτίζειν ἐν πνεύματι ἁγίῳ καὶ πυρί, *to baptize in the Holy Ghost and in fire*, i.e. to overwhelm, richly furnish, with all spiritual gifts, or overwhelm with 'fire unquenchable' etc. Matt. 3: 11. Luke 3: 16. See Calmet, p. 144; and for the construction see above in a. α. So with ἐν πνεύματι ἁγίῳ alone, Mark 1: 8. John 1: 33. Acts 1: 5. 11: 16.—(β) genr. but still in allusion to the rite, *to baptize with calamities*, i. e. *to overwhelm with sufferings*; [Matt. 20: 22 bis, 23 bis.] Mark 10: 38 bis, 39 bis, τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, *to receive the baptism with which I must be baptized*, i. e. can ye endure to be overwhelmed with sufferings like those which I must endure? For the construction see above in a. α. Luke 12: 50. — Sept. (for בִּצָּה) Is. 21: 4 ἡ ἀνομία με βαπτίζει. Jos. B. J. 4. 3. 3 οἳ δὴ ὕστερον ἐβάπτισαν τὴν πόλιν, i. e. the robbers who had broken into Jerusalem afterwards *baptized the city*, filled it with confusion and calamity. Plut. de Educ. Pueror. 13. 3, ψυχὴ τοῖς μὲν συμμέτροις αὔξεται πόνοις, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεται. Heliodor. Aethiop. 2. 3 τῇ συμφορᾷ βεβαπτισμένον. Diod. Sic. 1. 73 ἰδιώτας βαπτίζειν ταῖς εἰσφοραῖς. Clem. Alex. Paed. 2. 2 ὑπὸ μέθης βαπτιζόμενος εἰς ὕπνον. Jos. Ant. 10. 9. 4 βεβαπτισμένοις εἰς ἀναισθησίαν καὶ ὕπνον ὑπὸ τῆς μέθης. Evenus 15, in Anthol. Gr. ed. Jac. I. p. 99, βαπτίζει ὕπνῳ.—So 1 Cor. 15: 29 bis, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν· — τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; i. e. if the dead, οἱ νεκροί, do not rise, why expose ourselves to so much danger and suffering in the hope of a resurrection? comp. v. 30, 31, where κινδυνεύω and ἀποθνήσκω are substituted for βαπτίζομαι; see also Calmet, p. 145, 147. Comp. above in a. β.

Βάπτισμα, ατος, τό, (βαπτίζω,) pp. *something immersed;* in N.T. *baptism*, spoken of the rite, viz. of John's baptism, Matt. 3: 7. 21: 25. Mark 1: 4. 11: 30. Luke 3: 3. 7: 29. 20: 4. Acts 1: 22. 10: 37. 13: 24. 18: 25. 19: 3, 4. of the baptism instituted by Jesus, Rom. 6: 4. Eph. 4: 5. Col. 2: 12. 1 Pet. 3: 21. — Metaph. *baptism into calamity*, i. e. *afflictions* with which one is oppressed or overwhelmed, Matt. 20: 22, 23. Mark 10: 38, 39. Luke 12: 50. See in Βαπτίζω 2. b.

Βαπτισμός, οῦ, ὁ, (βαπτίζω.)

1. *washing, ablution*, sc. of vessels, etc. Mark 7: 4, 8. Heb. 9: 10. Comp. Lev. 11: 32.

2. *baptism*, i. e. the christian rite, Heb. 6: 2.—Jos. Ant. 18: 5. 2, of John's baptism.

Βαπτιστής, οῦ, ὁ, (βαπτίζω,) *a baptizer*, i. e. *the Baptist*, as a cognomen of John the Baptist, the forerunner of our Lord. Matt. 3: 1. 11: 11, 12. 14: 2, 8. 16: 14. 17: 13. Mark 6: 24, 25. 8: 28. Luke 7: 20, 28, 33. 9: 19. — Jos. Ant. 18. 5. 2.

Βάπτω, f. ψω, *to dip in, to immerse*, trans.

a) pp. c. c. εἰς seq. accus. John 13: 26 βάψας τὸ ψωμίον, sc. εἰς τὸ τρυβλίον, coll. Mark 14: 20. So Sept. seq. εἴς τι, for טָבַל Lev. 4: 6. 14: 6. Num. 19: 18.

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seq. ἔν τινι Ruth 2: 14. 2 K. 8: 15. Job 9: 31.—Xen. Anab. 2. 2. 9. seq. ἔν τινι Hom. Od. 9. 392. — So trans. and seq. gen. of the thing touched; Luke 16: 24 ἵνα βάπτῃ τὸ ἄκρον τοῦ δακτυλίου ὕδατος, i. e. by impl. in a small portion of water, which then is put in the gen. comp. Buttm. § 132. 6, 3. Winer § 30. 5. p. 166. Matth. § 333. Herm. ad Vig. p. 881. — So Hom. Il. 6. 508 λούεσθαι ποταμοῖο.

b) by impl. *to tinge, to dye*, c. c. dat. of means, Buttm. § 133. 3, 1. Rev. 19: 13 ἱμάτιον βεβαμμένον αἵματι. — Jos. Ant. 3. 6. 1 τριχὰς καὶ δορὰς προβάτων, καὶ τὰς μὲν ὑακίνθῳ βαβαμμένας, τὰς δὲ φοίνικι. Herodot. 7. 67 εἵματα βεβαμμένα. Hom. Batrachom. 218 or 223 ἐβάπτετο δ' αἵματι λίμνη. Helladius in Anthol. Gr. ed. Jac. III. p. 145.

Βαραββᾶς, ᾶ, ὁ, Barabbas, Aramæan בַּר אַבָּא (son of the father), pr. name of a robber, whose release the Jews demanded of Pilate, Matt. 27: 16, 17, 20, 21, 26. Mark 15: 7, 11, 15. Luke 23: 18. John 18: 40 bis. Three Mss. the Armenian version, and one Syriac version, read in Matt. l. c. Ἰησοῦς Βαραββᾶς; see Olshausen in loc.

Βαράκ, ὁ, indec. *Barak*, Heb. בָּרָק (lightning), pr. name of a Hebrew, who in conjunction with Deborah delivered Israel from the Canaanites. Heb. 11: 32. See Judg. c. 4, 5.

Βαραχίας, ου, ὁ, Barachias, pr. name of a man, Matt. 23: 35. He was probably the same with Jehoida, 2 Chr. 24: 2, 20; as the Jews often had two names. See Ζαχαρίας, and Kuinoel and Olshausen in loc.

Βάρβαρος, ου, ὁ, a barbarian, i. e. in ancient usage simply *a foreigner*, viz.

a) *one who uses a different language*, 1 Cor. 14: 11 bis. Sept. for לֹעֵז Ps. 114: 1.—2 Macc. 2: 21. Herodot. 2. 158 βαρβάρους πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους. Herodian. 7. 3. 2. ib. 7. 8. 23.

b) *one who does not speak Greek, one not a Greek*; Acts 28: 2, 4, where the inhabitants of Melita (Malta) are so called, as speaking a dialect of the Phenician language. Rom. 1: 14 Ἕλλησί τε καὶ βαρβάροις, *to the Greeks and to those not Greeks*.—Jos. Ant. 4. 2. 1. B. J. 5. 1. 3. So Clem. Alex. often calls the Jews βάρβαροι, e. g. Strom. 6. 6 ἐδόθη νόμος μὲν καὶ προφῆται βαρβάροις, φιλοσοφία δὲ Ἕλλησι.—Col. 3: 11 Ἕλλην καὶ Ἰουδαῖος — βάρβαρος, Σκύθης, where βάρβαρος seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, etc. and Σκύθης to nations not under the Roman dominion. — Jos. B. J. proem. 5 Ἕλλησι καὶ βαρβάροις, i. e. the Romans, Jews, etc. So of the Romans, Polyb. 5. 104. 1. ib. 9. 37. 5.

Βαρέω, ῶ, f. ήσω, (βάρος,) in N. T. only Pass. βαρέομαι, οῦμαι, aor. 1 ἐβαρήθην, perf. particip. βεβαρημένος, *to be heavy, to be weighed down, to be oppressed*, only metaph. as βεβαρημένοι ὕπνῳ Luke 9: 32, and so with ὕπνῳ implied Matt. 26: 43. Mark 14: 40. So Sept. βαρύνω for כָּבַד 1 Sam. 3: 2. — Anthol. Gr. ed. Jac. IV. p. 177, βεβ. ὕπνῳ.—Luke 21: 34 μήποτε βαρηθῶσιν (text. rec. βαρυνθῶσιν) αἱ καρδίαι ὑμῶν ἐν κραιπάλῃ, i. e. lest ye *be oppressed* through surfeiting etc. i. e. dull, heavy, stupid. So Sept. for כָּבַד Ex. 7: 14.— Act. Thom. § 36. Hom. Od. 19. 122 οἴνῳ βεβαρηότα. Comp. βαρύνω Wisd. 9: 15.—So *to be oppressed, to be borne down*, sc. by evils, calamities, etc. 2 Cor. 1: 8. 5: 4. — Act. Thom. § 21 διὰ τὴν λύπην ἐβαρήθη. Dion. Hal. Ant. 1. 14 πόλεις ὑπὸ πολέμων καὶ ἄλλων κακῶν βαρηθεῖσα. So βαρύνω Jos. Ant. 6. 3. 2. Diod. Sic. 4. 38. — In the sense of *to be burdened*, sc. by expense, 1 Tim. 5: 16 μὴ βαρέσθω ἡ ἐκκλησία. Comp. in Ἀβαρής and Ἐπιβαρέω.—Of this word only the participles βεβαρηώς, βεβαρημένος, occur in the early and Attic writers, as Hom. Od. 3. 139. ib. 19. 122. Plato Symp. p. 203. B. The present and other forms occur only in later writers; as fut. βαρήσει Lucian. Dial. Mort. 10. 4 or 5. See Matth. § 227. Buttm. Ausf. Sprachl. II. p. 88. Comp. Thom. Mag. p. 141 sq.

Βαρέως, adv. (βαρύς,) *heavily*, metaph. *with difficulty*, as τοῖς ὠσὶ βαρέως ἤκουσαν, i. e. to hear *with difficulty*, to be dull of hearing, Matt. 13: 15 and

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Acts 28: 27, quoted from Is. 6: 10, where Sept. for הַכְבֵּד.—But β. ἀκούειν, *to hear with indignation*, Xen. An. 2. 1. 9. Also β. φέρειν, *to be displeased*, Sept. for חָרָה Gen. 31: 35. 2 Macc. 14: 27. Xen. An. 2. 1. 4.

Βαρθολομαῖος, ου, ὁ, *Bartholomeo*, Heb. בַּר תַּלְמַי (son of Tolmai), the patronymic appellation of one of the twelve, whose proper name seems to have been Nathaniel; see John 1: 46. 21: 2.—Matt. 10: 3. Mark 3: 18. Luke 6: 14. Acts 1: 13.

Βάρ-ἰησοῦς, οῦ, ὁ, *Bar-jesus*, Heb. בַּר־יְהוֹשֻׁעַ, the name of a Jewish magician, Acts 13: 6.

Βάρ-ἰωνᾶς, ᾶ, ὁ, *Bar-jonas*, Heb. בַּר־יוֹנָה (son of Jonas), patronymic appellation of the apostle Peter, Matt. 16: 17.

Βαρνάβας, α, ὁ, *Barnabas*, surname of Joses, a Levite, born in Cyprus, who became the chief associate of Paul in his labours. The name *Barnabas*, Heb. בַּר־נֶבֻא, is explained by Luke (Acts 4: 36) to be i. q. υἱὸς παρακλήσεως, see in Υἱός.—Acts 4: 36. 9: 27. 11: 22, 25, 30. 12: 25. 13: 1, 2, 7, 43, 46, 50. 14: 12, 14, 20. 15: 2 bis, 12, 22, 25, 35, 36, 37, 39. 1 Cor. 9: 6. Gal. 2: 1, 9, 13. Col. 4: 10.

Βάρος, εος, ους, τό, weight, Xen. Cyr. 3. 3. 42. Ven. 6. 5. In N.T. only metaph.

a) *weight*, sc. in reference to its pressure, *burden, load*. (pp. Xen. Oec. 17. 9.) Matt. 20: 12 βαστάζειν τὸ βάρος τῆς ἡμέρας, *the burden*, i. e. the heavy labour of the day.—Act. Thom. § 57 ὑποφέρων τὸ βάρος τῆς ἡμέρας. — Spoken of precepts, of which the observance is burdensome, Acts 15: 28. Rev. 2: 24. — Ecclus. 13: 2. Clem. Alex. Strom. 3. 1. Plato Legg. 11. p. 971. E, νόμων βάρος. —Spoken of sinful conduct and its consequences, *trouble, sorrow*, etc. Gal. 6: 2 ἀλλήλων τὰ βάρη βαστάζετε.—In a pecuniary sense, 1 Thess. 2: 6 ἐν βάρει εἶναι, *to be burdensome*, comp. v. 9, and see in Βαρέω. Others, *honour, authority*, as in Diod. Sic. 4. 61.

b) *weight*, sc. in reference to its cause, i. e. *greatness, abundance, fullness, opulence*. 2 Cor. 4: 17 αἰώνιον βάρος δόξης, for βάρος αἰωνίου δόξης, *a weight, fullness, of eternal glory*. For the constr. comp. 2 Macc. 9: 10 διὰ τὸ τῆς ὀσμῆς ἀφόρητον βάρος, for τὸ τῆς ὀσμῆς ἀφορήτου βάρος. Comp. Soph. Oed. Col. 297 πατρῷον ἄστυ γῆς for πατρῴας γῆς ἄστυ. Herm. ad Vig. p. 891.—So Heb. כָּבוֹד Ps. 49: 17. Is. 10: 3. 66: 12. Soph. Ajac. 130 μακροῦ πλούτου βάρει. Suidas, βάρος· ἀντὶ τοῦ τὸ πλῆθος, τὴν ἰσχύν. Comp. ὄχλος βαρύς, a great army, Sept. Num. 20: 20. 1 Macc. 1: 17, 20.

Βαρσαβᾶς, ᾶ, ὁ, *Barsabas*, surname of two men, viz. 1. of Joseph mentioned Acts 1: 23; see Ἰωσήφ. 2. of Judas mentioned Acts 15: 22; see Ἰούδας.

Βαρτιμαῖος, ου, ὁ, *Bartimaeus*, Heb. בַּר טִמַּאי i. e. son of Timaeus. name of a blind man, Mark 10: 46.

Βαρύνω, f. υνῶ, (βαρύς,) in N. T. only aor. 1 Pass. ἐβαρύνθην, *to be heavy*, i. e. metaph. *to be oppressed, dull, stupid*, Luke 21: 34 in text. recept. where later editions read βαρέω, which see.—Diod. Sic. 4. 38. Xen. Lac. 2. 5.

Βαρύς, εῖα, ύ, (βάρος,) *heavy*, viz.

a) pp. Matt. 23: 4 φορτία βαρέα, *heavy burdens*, spoken metaph. of burdensome precepts. So Sept. for כָּבֵד Ps. 38: 5. of a yoke 2 Chr. 10: 4, 11.—Ecclus. 40: 1. pp. Xen. Hiero 1. 5. Eq. 10. 6.

b) trop. *weighty*, i. e. *important*, Matt. 23: 23 τὰ βαρύτερα τοῦ νόμου. Acts 25: 7 βαρέα αἰτιώματα, i. e. not trivial, severe. So Sept. for יַקִּיר Dan. 2: 11.—Herodian. 2. 14. 7.—Spoken of an epistle, *weighty*, i. e. not to be made light of, *stern, severe*, 2 Cor. 10: 10. — Herodian. 3. 11. 6.

c) trop. *grievous*, i. e. *oppressive, hard to be borne*; e. g. precepts, 1 John 5: 3. Sept. for כָּבֵד Neh. 5: 18.—Wisd. 2: 15. Ecclus. 29: 28. — In the sense of *afflictive, violent*, as λύκοι βαρεῖς, i. e. *fierce wolves*, Acts 20: 29. Sept. σύγχυσις βαρεῖα for כָּבֵד 1 Sam. 5: 11, coll. v. 6. — 3 Macc. 6: 5 ὁ βαρὺς Ἀσσυρίων βασιλεύς. Wisd. 17: 21. Ael. V. H. 1. 34 θανάτου τρόπον βαρύτατον.

Βαρύτιμος, ου, ὁ, ἡ, adj. (βαρύς and τιμή,) *of great price, precious*, Matt.

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26: 7.—Heliodor. II. p. 113. Aeschyl. Suppl. 25.

Βασανίζω, f. *ίσω*, (*βάσανος* q. v.) pp. *to apply a touch-stone;* metaph. *to examine, to scrutinize*, either by words, Xen. Cyr. 5. 3. 16. or by torture, Jos. Ant. 5. 1. 2. Herodian. 3. 5. 13. Hence in N. T. *to torture*, i. e. *to torment, to afflict with pain*, etc. trans.

a) spoken of disease, Matt. 8: 6 *δεινῶς βασανιζόμενος*. Rev. 9: 5. So Sept. for הָחֹלֶה Mic. 6: 13. נִגְעָם 1 Sam. 5: 3.—2 Macc. 9: 6.—Spoken of the pains of parturition, Rev. 12: 2. of punishment, Matt. 8: 29. Mark 5: 7. Luke 8: 28. Rev. 11: 10 coll. v. 6. Rev. 14: 10. 20: 10.—Wisd. 11: 9. 12: 23. 2 Macc. 1: 28. Jos. Ant. 2. 14. 4. genr. Arrian. Diss. Ep. 2. 22. 35.

b) trop. *to vex, to harass*, 2 Pet. 2: 8 *ψυχὴν δικαίαν*. So physically, with toil, Mark 6: 48. Spoken of a vessel tossed by the waves, Matt. 14: 24.

Βασανισμός, οῦ, ὁ, (*βασανίζω*,) pp. *examination*, sc. by a touch-stone or by torture. In N. T. *torture, torment;* Rev. 14: 11 *κάπνος βασανισμοῦ*, i. e. the smoke of the fire in which they are tormented. Rev. 9: 5 bis. 18: 7, 10, 15. —4 Macc. 9: 6.

Βασανιστής, οῦ, ὁ, (*βασανίζω*,) pp. *one who applies the torture, an inquisitor*, Dem. 978. 11. In N. T. *a prison-keeper, jailer*, Matt. 18: 34, i. q. *δεσμοφύλαξ*. — Symm. *βασανιστήριον* for מַהְפֶּכֶת Jer. 20. 2.

Βάσανος, ου, ἡ, pp. *a touch-stone*, the ancient *lapis Lydius*, for trying metals, etc. Pind. Pyth. 10. 106. Comp. there the Scholia, and also Rees' Cyclop. art. *Touch-stone*. Hence, *examination, trial*, Polyb. 22. 3. 7. *torture*, Polyb. 15. 27. 7. Ael. V. H. 7. 18. comp. Wisd. 2: 19.—In N. T. *torment, pain*, e. g. from disease, Matt. 4: 24. Sept. for רִגְזָה Ez. 12: 18. So of punishment, Luke 16: 23, 28. — Wisd. 3: 1. 17: 13. 19: 4. Jamblich. Vit. Pythag. § 68. Spoken of the pains of parturition, Anthol. Gr. ed. Jac. II. p. 205.

Βασιλεία, ας, ἡ, (*βασιλεύς*,) *kingdom*, viz.

a) *dominion, reign*, i. e. the exercise of kingly power, [Matt. 6: 13.] Luke 1: 33. 19: 12, 15. Heb. 1: 8. Rev. 17: 12, 17, 18. Sept. for מַלְכוּת 1 Sam. 10: 16, 25. מַלְכוּת 1 Sam. 28: 17. מַמְלָכָה 1 Sam. 13: 13.—Wisd. 6: 4. Herodian. 6. 9. 17. Xen. Cyr. 3. 1. 29. ib. 8. 3. 26. H. G. 3. 3. 5. — So by meton. of abstr. for concrete, *kings*, Rev. 1: 6 in later edit. where the text. rec. has *βασιλεῖς*. Comp. *σωτήριον* for *σωτήρ*, Luke 2: 30. *πενία* for *πένητες*, Jos. Ant. 4. 3. 2.

b) *dominions, realm*, i. e. a people and territory under kingly rule, Matt. 4: 8. Mark 6: 23. Luke 4: 5.—Matt. 12: 25, 26. Mark 3: 24 bis. Luke 11: 17, 18.—Matt. 24: 7 bis. Mark 13: 8 bis. Luke 21: 10 bis. So Heb. 11: 33. Rev. 11: 15. 16: 10. Sept. for מַלְכוּת 2 Chr. 32: 15. Esth. 2: 3. מַמְלָכָה Gen. 10: 10. Num. 32: 33. Josh. 11: 10.—Ecclus. 44: 3. Ael. V. H. 4. 5. Herodian. 4. 3. 11.

c) In the phrase *ἡ βασιλεία τοῦ θεοῦ*, *kingdom of God*, Matt. 6: 33. Mark 1: 4, 15. Luke 4: 43. 6: 20. John 3: 13, 5. al. saep. also *ἡ βασ. τοῦ Χριστοῦ*, Matt. 13: 41. 20: 21. Rev. 1: 9. or *τοῦ Χ. καὶ θεοῦ* Eph. 5: 5. or *τοῦ Δαυΐδ*, as the ancestor and type of the Messiah, Mark 11: 10; further, *ἡ βασ. τῶν οὐρανῶν*, *kingdom of heaven*, but only in Matthew, as 3: 2. 4: 17. al. for which we find in 2 Tim. 4: 18 *βασ. ἐπουράνιος;* and likewise absol. *ἡ βασιλεία*, Matt. 8: 12. 9: 35. al. i. q. later Heb. מַלְכוּת אֱלֹהִים or מַלְכוּת הַשָּׁמַיִם. All these expressions are in N. T. synonymous, and signify *the divine spiritual kingdom, the glorious reign of the Messiah.* The idea of this kingdom has its basis in the prophecies of the O. T. where the coming of the Messiah and his triumphs are foretold; e. g. Ps. 2 and 110. Is. 2: 1—4, coll. Mich. 4: 1 sq. (where in v. 7 the Targum has מַלְכוּת הַשָּׁמַיִם,) Is. 11: 1 sq. Jer. 23: 5 sq. 31: 31 sq. 32: 37 sq. 33: 14 sq. Ez. 34: 23 sq. 37: 24 sq. and espec. Dan. 2: 44. 7: 14, 27. 9: 25 sq. His reign is here figuratively described as a golden age, when the true religion and with it the Jewish theocracy should be re-established in more than pristine purity, and universal peace and happiness prevail. All this

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was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it; as Zacharias, Luke 1: 67 sq. Simeon, 2: 25 sq. Anna, 2: 36 sq. Joseph, Luke 23: 50, 51. But the Jews at large gave to these prophecies a temporal meaning; and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. *Αἰών* 2. See Schoettgen Diss. de regno coelor. in Hor. Heb. I. p.1147. Wetstein N. T. I. p. 256. Kuinoel on Matt. 3: 2. Koppe Exc. I. in Ep. ad Thess. p. 92 sq. Keil Hist. dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Bertholdt Christol. Judaeor. p. 187 sq. — Referring to the O. T. idea, we may therefore regard the kingdom of heaven etc. in the N. T. as designating in its christian sense, *the christian dispensation*, or 'the community of those who receive Jesus as the Messiah, and who, united by his Spirit under him as their Head, rejoice in the truth and live a holy life in love and in communion with him.' This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come. Comp. Olshausen on Matt. 3: 2. Tholuck Bergpred. p. 72 sq. — Hence in N. T. spoken

(α) in the Jewish temporal sense, by Jews and by the apostles before the day of Pentecost, Matt. 18: 1. 20: 21. Luke 17: 20 init. 19: 11. Acts 1: 6.

(β) in the christian sense, as announced by John, where perhaps something of the Jewish view was intermingled, Matt. 3: 2; comp. also Luke 23: 51. As announced by Jesus and others, Matt. 4: 17, 23. 9: 35. 10: 7. Mark 1: 14, 15. Luke 10: 9, 11. Acts 28: 31. al. — In the internal spiritual sense, Rom. 14: 17 *οὐ γάρ ἐστιν ἡ β. τοῦ θ. βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ.* Matt. 6: 33. Mark 10: 15. Luke 17: 21. 18: 17. John 3: 3, 5. 1 Cor. 4: 20. — In the external sense, i. e. as embodied in the visible church and the universal spread of the gospel, Matt. 6: 10. 12: 28. 13: 24, 31, 33, 41, 47. 16: 28. Mark 4: 30. 11: 10. Luke 13: 18, 20. Acts 19: 8. al. or as perfected in the future world, Matt. 13: 43. 16: 19. 26: 29. Mark 14: 25. Luke 22: 29, 30. 2 Pet. 1: 11. Rev. 12: 10. al. In this view it denotes especially *the bliss of heaven* which is to be enjoyed in the Redeemer's kingdom, i. q. eternal life, Matt. 8: 11. 25: 34. Mark 9: 47. Luke 13: 28, 29. Acts 14: 22. 1 Cor. 6: 9, 10. 15: 50. Gal. 5: 21. Eph. 5: 5. 2 Thess. 1: 5. 2 Tim. 4: 18. Heb. 12: 28. James 2: 5. al. — Spoken generally, Matt. 5: 19 bis. 8: 12 *υἱοὶ τῆς βασιλείας*, *sons of the kingdom*, i. e. the Jews, who thought the Messiah's reign was destined only for them: but *υἱοὶ τῆς β.* Matt. 13: 38, are the true citizens of the kingdom of God. Matt. 11: 11, 12 see in *Ἁρπάζω*. 13: 11, 19, 44, 45, 52. 18: 4, 23. 19: 12, 24. 20: 1. al. saep. Spoken also genr. of the privileges and rewards of the divine kingdom both here and hereafter, Matt. 5: 3, 10, 20. 7: 21. 18: 3. Col. 1: 13. 1 Thess. 2: 12. Al.

Βασίλειος, ου, ὁ, ἡ, adj. (*βασιλεύς*) *royal, regal.*

a) pp. 1 Pet. 2: 9 *βασίλειον ἱεράτευμα, a royal priesthood*, consecrated to God as kings and priests, i. e. in a distinguished manner; quoted from Ex. 19: 6, where Sept. for מַמְלֶכֶת כֹּהֲנִים. — Wisd. 18: 15. Jos. Ant. 2. 10. 2. Xen. Anab. 1. 10. 12.

b) as a subst. *τὸ βασίλειον*, and plur. *τὰ βασίλεια*, (sc. *δῶμα* or *δώματα*,) *a royal mansion, palace*, Luke 7: 25. So

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Sept. plur. for בִּירַת מַלְכוּת Esth. 2: 13. בִּירַת מַלְכוּת Esth. 2: 13. הֵיכָל Nah. 2: 6. sing. for אַרְמוֹן Prov. 18: 19.— Plur. Jos. Ant. 13. 5. 3. Xen. Cyr. 1. 1. 5. Sing. Jos. Ant. 6. 12. 4. Xen. Cyr. 8. 7. 1.

Βασιλεύς, έως, ὁ, a king, i. e. one who exercises royal authority and sovereignty. Sept. everywhere for Heb. מֶלֶךְ. *mélĕk.*

a) pp. and genr. of David, Matt. 1: 6. Acts 13: 22. Pharaoh, Acts 7: 10, 18. Heb. 11: 23, 27. of the Roman emperor, John 19: 15. of ancient Jewish kings, Luke 10: 24.—Herodian. 4. 10. 4. Polyb. 3. 33. 3. Xen. 1. 2. 1. — So also Jesus as the Messiah is often called king, king of Israel, of the Jews, etc. Matt. 2: 2. 21: 5. 25: 34, 40. Luke 19: 38. John 1: 50. 12: 13, 15. al. So Sept. and מֶלֶךְ Ps. 2: 6. Ez. 37: 24. — Spoken of God, 1 Tim. 1: 17. 6: 15. Rev. 15: 3. 17: 14. *βασιλεὺς βασιλέων, king of kings*, by way of emphasis; comp. *ἄναξ ἀνάκτων* Aeschyl. Suppl. 533. Matth. § 430. 5. Gesen. p. 692. c. Stuart, § 455. c. So Sept. and מֶלֶךְ Ps. 5: 3. 29: 10. 47: 3. 95: 3.—Ecclus. 51: 1. — Matt. 5: 35 *πόλις τοῦ μεγάλου βασιλέως*, i. e. of God, viz. Jerusalem as the seat of his worship; so Sept. and מֶלֶךְ Ps. 47: 2.

b) in a more general and lower sense, as a title of distinguished honour, *viceroy, prince, leader, chief*, etc. Thus Herod the Great and his successors had the title of king, but were dependent for the name and power on the Romans; Matt. 2: 1, 3, 9. Luke 1: 5. Acts 12: 1. 25: 13 sq. 26: 2 sq. But Herod Antipas was in fact only a tetrarch, (Matt. 14: 1. Luke 3: 1, 19. 9: 7,) though he is called *βασιλεύς* Matt. 14: 9. Mark 6: 14. So Aretas, king of Arabia Petræa, 2 Cor. 11: 32, comp. Bibl. Repos. III. p. 266, 267. Also when joined with *ἡγεμόνες*, Matt. 10: 18. Mark 13: 9. Luke 21: 12. also Acts 4: 26. So Sept. and מֶלֶךְ Ps. 2: 2. 102: 16. — Genr. 1 Pet. 2: 13, 17. 1 Tim. 2: 2. Matt. 17: 25. 18: 23. Acts 9: 15. Rev. 9: 11. So Sept. and מֶלֶךְ Josh. c. 12. — Hom. Od. 1. 394. Spoken of the sons of the emperor Severus, Herodian. 3. 13. 3. comp. 7. 10. 3, and 8. 8. 6, 15. — Trop. spoken of Christians, as about to reign with the Messiah over the nations, Rev. 5: 10. 1: 6 in text. rec. comp. 20: 6, and see in *Βασιλεύω* b. Al.

Βασιλεύω, f. εύσω, (βασιλεύς,) to be king, to reign, intrans.

a) genr. and c. c. *ἐπί* seq. gen. of country or accus. of pers. *to reign over*, etc. Luke 19: 14, 17. 1 Tim. 6: 15 *ὁ βασιλεύων, a king*. Spoken of Archelaus, who for a time had the title of king, Matt. 2: 22, see in *Ἀρχέλαος*. Sept. for מָלַךְ Judg. 9: 8, 10. 1 Sam. 8: 9, 11. — C. c. gen. Herodot. 1. 206. Xen. Mem. 3. 2. 2. — Spoken of the Messiah, Luke 1: 33. 1 Cor. 15: 25. Rev. 11: 15.

b) absol. *to reign*, i. e. *to possess and to exercise dominion*; spoken of God as vindicating to himself his regal power, Rev. 11: 17. 19: 6. So Sept. and מָלַךְ Ps. 93: 1. 96: 10. 97: 1. 99: 1.—Trop. spoken of Christians who are to reign with Christ, i. e. enjoy the high privileges, honours, and felicity of the Messiah's kingdom, Rom. 5: 17. Rev. 5: 10. 20: 4, 6. 22: 5. So of Christians on earth, *to enjoy the honour and prosperity of kings*, 1 Cor. 4: 8 bis. Comp. Lat. *vivo et regno*, Hor. Ep. 1. 10. 8.—Trop. *to have dominion, to prevail, to be predominant*, e. g. death, Rom. 5: 14, 17. sin and grace, 5: 21 bis. 6: 12.

Βασιλικός, ή, όν, (βασιλεύς,) kingly, royal, i. e.

a) pp. belonging to a king, e. g. a territory, Acts 12: 20. a robe, 12: 21. So Sept. for מָלָךְ Num. 20: 17. 21: 22. 2 Sam. 14: 26. מַלְכוּת Esth. 8: 15. — Xen. Cyr. 8. 5. 3.—Spoken of a person attached to a court, *a courtier, a nobleman*, John 4: 46, 49. — Jos. Ant. 17. 10. 3, 6. Polyb. 4. 76. 2.

b) trop. *noble, excellent, pre-eminent*. James 2: 8 *νόμος βασιλικός*. — Clem. Alex. Strom. 1. 16 *διδασκαλία*. 5. 14 *ὁ λόγος θεῖος καὶ βασιλικός*. Jos. Ant. 6. 4. 5. Xen. Conv. 1. 8 *βασ. κάλλος*. So *regalis* Cic. Off. 1. 13.

Βασίλισσα, ης, ἡ, (βασιλεύς,) a queen, Matt. 12: 42. Luke 11: 31. Acts

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8: 27. Rev. 18: 7. Sept. for מַלְכָּה 1 K. 10: 1. Esth. 1: 9, 11, 12, 15, 16, 17. — Polyb. 23. 18. 2. Aristot. Oec. 9. Xen. Oec. 9. 15. — The Atticists condemn it as a word of the later Greek instead of *βασίλεια* or *βασιλίς*, Phryn. ed. Lob. p. 225. Sturz de Dial. Mac. p. 151.

Βάσις, εως, ἡ, (*βαίνω,*) *a step, pace,* Herodian. 6. 5. 12. *a foot, base,* on which any thing stands, Sept. for כֶּן Ex. 30: 18, 28. In N. T. *the foot,* as that with which we walk, Acts 3: 7. —Wisd. 13: 18. Jos. Ant. 7. 5. 5. ib. 7. 11. 3.

Βασκαίνω, f. *ανῶ,* (*βάσκω, βάζω,*) aor. 1 *ἐβάσκανα,* for which Mss. have *ἐβάσκηνα,* as also Herodian. 2. 4. 11. comp. Buttm. § 101. 4. n. 2; *to prate* sc. about any one, *to slander,* trans. Plut. Pericl. 12. — In N. T. *to prate to* any one, i. e. *to mislead by pretences,* as if by magic arts, *to fascinate, to bewitch,* trans. Gal. 3: 1. — Herodian. 2. 4. 11. Diod. Sic. 4. 6. Aristot. Probl. 20. 34. Theocr. Id. 6. 39. Comp. Lob. ad Phryn. p. 462 sq. Wetstein N. T. ad loc.

Βαστάζω, f. *άσω,* (*βάσις,*) pp. *to raise upon a basis, to support;* in ordinary usage and in N. T. *to take up and hold, to bear,* trans. viz.

a) *to take up and hold,* sc. in the hands etc. John 10: 31 *ἐβάσταζον λίθους.* — Jos. Ant. 7. 11. 7 *βαστάσας τὴν μάχαιραν ἀπὸ τῆς γῆς.* Herodian. 4. 2. 11. — In the sense of *to take up and bear,* Acts 21: 35. So *to take up and bear away,* i. e. *to take away,* John 20: 15.— Jos. Ant. 7. 15. 3. ib. 9. 7. 1. Polyb. 1. 48. 2.—Trop. *to take upon one's self and bear,* Matt. 8: 17 *τὰς νόσους.* Comp. Is. 53: 4.

b) *to bear, to carry,* in the hands or on the shoulders, etc. Matt. 3: 11 *τὰ ὑποδήματα,* one's sandals, which was the duty of a servant. Mark 14: 13 and Luke 22: 10 *κεράμιον ὕδατος.* Luke 14: 27 and John 19: 17 *τὸν σταυρόν.* Luke 7: 14. John 12: 6. Acts 3: 2. 15: 10. Gal. 6: 5. Rev. 17: 7.—Ecclus. 6: 27. Bel and Drag. 36. Herodian. 4. 7. 11. Polyb. 2. 24. 6. ib. 8. 7. 9.—Trop. Acts 9: 15 *σκεῦος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν κ. τ. λ. to bear my name,* i. e. to announce, to publish, etc. —In the sense of *to bear up, to support,* Rom. 11: 18.—Metaph. *to bear, to support, to endure,* e. g. labours, sufferings, etc. Matt. 20: 12 see in *Βάρος.* Rev. 2: 3. punishment, *τὸ κρίμα,* Gal. 5: 10. So Sept. for נָשָׂא 2 K. 18: 14. Heb. נָשָׂא עָוֹן Lev. 5: 1, 17. Is. 53: 12. Ez. 23: 35. So *to bear patiently,* Rom. 15: 1. Gal. 6: 2. Rev. 2: 2.—Arrian. Diss. Epict. 1. 3. 2.—Metaph. in the sense of *to receive, to understand,* John 16: 12 *πολλὰ — οὐ δύνασθε βαστάζειν ἄρτι.*— Arrian. Diss. Ep. 3. 15. 9 *σκέψαι τὸ πρᾶγμα, καὶ τὴν σαυτοῦ φύσιν, τί δύνασαι βαστάσαι.*

c) *to bear or carry about,* sc. as attached to one's person; Gal. 6: 17 *στίγματα ἐν τῷ σώματι.* So Symm. for נָשָׂא Ps. 89: 51, where Sept. *ὑπέχω.* — Luke 11: 27 *κοιλία ἡ βαστάσασά σε.* So Schol. Ms. in Hom. Il. 6. 59 *ὃν ἐν γαστρὶ ἡ μήτηρ—βαστάζει,* comp. Wetstein in loc. — In the sense of *to wear,* for which classic writers use *φορέω,* Luke 10: 4. — So *φορέω,* Diod. Sic. 20. 54. Xen. An. 1. 8. 29.

I. *Βάτος, ου,* ἡ or ὁ, *a thornbush, bramble;* fem. Luke 6: 44. 20: 37. Acts 7: 30, 35. So Sept. for סְנֶה Deut. 33: 16. — Hom. Od. 24. 229. Polyb. 3. 71. 1. Theophr. H. Pl. 3. 18. — Masc. ὁ *βάτος,* Mark 12: 26 in later edit. So Sept. Vatic. for סְנֶה Ex. 3: 2, 3, 4. So the Attics, according to Moeris p. 99. Thom. Mag. p. 148. Comp. H. Planck in Bibl. Repos. I. p. 667.

II. *Βάτος, ου,* ὁ, *a bath,* Heb. בַּת, a Jewish measure for wine and oil, equal to the *ephah* for dry measure, Luke 16: 6. According to Josephus, Ant. 8. 2. 9, it contained 72 *ξέσται* or *sextarii;* but the sextarius, which at Rome was equal to 1½ pint, and would thus make the *bath* equal to 13½ gallons, varied much in different places. The more usual estimate for the capacity of the bath, is 7½ or 9 gallons. Comp. 1 K. 7: 26, 38. Ez. 45: 10, 11, 14. See Jahn § 114. Adam's Rom. Ant. p. 504.

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Βάτραχος, ου, ὁ, a frog, Rev. 16: 13. Sept. for צְפַרְדֵּעַ Ps. 78: 45. 105: 30.—Aelian. V. H. 1. 3. Artemid. 2. 15 *βάτραχοι δὲ ἄνδρας γοήτας καὶ βωμολόχους προσημαίνουσι· τοῖς δὲ ἐξ ὄχλου πορίζομένοις ἀγαθόν.*

Βαττολογέω, ῶ, f. *ήσω*, compounded from *λέγω* and *βάττος*, a word derived by some from the Heb. בָּטָא to prate, to use many words, Lev. 5: 4. or from בַּד, plur. בַּדִּים, empty words, Job 11: 3 coll. v. 2. Is. 16: 6. 44: 25. By others it is regarded as of Greek origin, and even as a proper name. This Battus, according to some, was a king of Cyrene who stuttered, Herodot. 4. 155; according to others, he was a silly loquacious poet, who made long hymns full of repetitions; Suid. *βαττολογία· ἡ πολυλογία, ἀπὸ Βάττου τινὸς μακρούς καὶ πολυστίχους ὕμνους ποιήσαντος, ταυτολογίαν ἔχοντες.* It is more probably imitated by a sort of onomatopœia from a person who stutters or stammers; and thus *βαττολογέω* originally signified *to stammer*, and then *to babble, to chatter*; so Passow sub voc. — Hence in N. T. *to use empty words, to repeat the same thing over and over*, intrans. Matt. 6: 7, where it is explained by *πολυλογία*. Comp. Ecclus. 7: 14.—Simplic. in Epictet. p. 212. [340.] *περὶ καθηκόντων δὲ βαττολογῶν νῦν.* Eustath. in Od. ω. p. 833. 43, *Βάττος, βασιλεὺς, Λίβυς,—ὃς δοκεῖ παροιμίαν δοῦναι τοῦ βαττολογεῖν.* See Wetstein ad Matt. l. c. Tholuck Bergpred. p. 362 sq.

Βδέλυγμα, ατος, τό, (*βδελύσσω,*) *an abomination*, i. e. any thing abominable or detestable.

a) genr. Luke 16: 15 *βδ. ἐνώπιον τοῦ θεοῦ*, opp. to *τὸ ἐν ἀνθρώποις ὑψηλόν.* So Sept. for תּוֹעֵבָה seq. *ἐνώπιον* Prov. 11: 1. seq. *ἔναντι* Deut. 24: 4. seq. dat. Prov. 15: 8, 9. 20: 23. 21: 27. al.

b) spoken of what was *unclean* in the Jewish sense, and especially of impure idol-worship; hence, *idolatry, licentiousness, abominable impurity*, Rev. 17: 4, 5. 21: 27. So Sept. *τὰ βδελύγματα τῶν ἐθνῶν* for תּוֹעֵבוֹת 2 K. 16: 3. 21: 2. comp. Lev. 18: 22. שֶׁקֶץ Lev. 11: 10, 12, 13. מְזִמָּה Jer. 11: 15, coll. v. 13, 17. — Test. XII Patr. p. 615 *ἐν βδελύγμασιν ἐθνῶν.* — Here belongs the phrase *τὸ βδέλυγμα τῆς ἐρημώσεως*, Matt. 24: 15 and Mark 13: 14, quoted by Jesus from Dan. 9: 27, coll. 11: 31. 12: 11, where Sept. for שִׁקּוּץ מְשֹׁמֵם, pp. *an abomination causing desolation*, and applied by Christ to what was to take place at the destruction of Jerusalem by the Romans; comp. Luke 21: 20, and so also Josephus, Ant. 10. 11. 7. It is probably to be referred to the pollution of the temple by idol-worship or the setting up of images; though express historical testimony is wanting; comp. 2 Thess. 2: 4. See Olshausen on Matt. 24: 15. So Sept. *τῇ Ἀστάρτῃ βδελύγματι Σιδωνίων* for אֱלֹהִים 1 K. 11: 5. גִּלּוּל 1 K. 21: 26. חֲמוּן Is. 17: 8.—So *βδ. τῆς ἐρημώσεως* 1 Macc. 1: 54, where it refers to the like pollution of the temple by Antiochus Epiphanes, who set up in it the statue of Jupiter Olympius; comp. 2 Macc. 6: 2—5. 1 Macc. 1: 59. 6: 7.

Βδελυκτός, ή, όν, (*βδελύσσω,*) *abominable, detestable*, Tit. 1: 16. Sept. for תּוֹעֵבָה Prov. 17: 15. — 2 Macc. 1: 27. Ecclus. 41: 5.

Βδελύσσω, f. *ύξω*, (*βδέω* pedo,) *to emit a stench, to excite disgust*; in N. T. Mid. *βδελύσσομαι*, as trans. *to feel disgust at, to abominate, to abhor*; see Buttm. § 135. 4. Rom. 2: 22 *βδελυσσόμενος τὰ εἴδωλα.* So Sept. for גָּעַל Lev. 26: 11. תָּעַב Deut. 23: 7. Amos 5: 10.—Wisd. 11: 25. Polyb. 33. 16. 20. of a stench, Aristoph. Plut. 700. —Particip. of the Perf. Pass. in a pass. sense, *ἐβδελυγμένος, abominable, detestable*, i. e. polluted with crimes etc. Rev. 21: 8. So Sept. for נִתְעָב Is. 14: 19. Job 15: 16. תּוֹעֵבָה Lev. 18: 30. Prov. 8: 7. שִׁקּוּץ Hos. 9: 10.

Βέβαιος, αία, ον, (*βάω, βαίνω,*) *steadfast, firm, sure*; as *ἐλπίς* 2 Cor. 1: 7. Heb. 3: 6. 6: 19. So Rom. 4: 16. Heb. 2: 2. 3: 14. 9: 17. 2 Pet. 1: 10, 19. —Wisd. 7: 23. Jos. Ant. 4. 8. 2 *κτῆσις.* 7. 9. 2. Xen. Cyr. 3. 2. 23 *εἰρήνη.* Hiero 3. 7 *φιλία.*

Βεβαιόω, ῶ, f. *ώσω*, (*βέβαιος,*) *to make steadfast, to confirm*, trans. spoken

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of persons, 1 Cor. 1: 8. 2 Cor. 1: 21. Col. 2: 7. Heb. 13: 9. So Sept. for קִיַּם Ps. 119: 28. הֶצִיב Ps. 41: 13.—Spoken of things etc. *to corroborate, to ratify, to establish*, sc. by arguments, proofs, etc. Mark 16: 20. Rom. 15: 8. 1 Cor. 1: 6. Heb. 2: 3. — Jos. Ant. 1. 18. 6. Herodian. 6. 8. 15. Thuc. 3. 12.

Βεβαίωσις, εως, ἡ, (*βεβαιόω,*) *confirmation, firm establishment*, Phil. 1: 7. Heb. 6: 16 *εἰς βεβαίωσιν*.—Wisd. 6: 18. Thuc. 4. 87.

Βέβηλος, ου, ὁ, ἡ, adj. (*βαίνω, βηλός* a threshhold,) pp. of place, *accessible to all*, Soph. Oed. Col. 10. hence, *common, profane*, in opp. to *ἅγιος*, Thuc. 4. 97. Etymol. Mag. *βέβηλος· ὁ μὴ ἱερὸς τόπος, ἀκάθαρτος καὶ βατὸς πᾶσιν*. So Sept. for חֹל Lev. 10: 10. 1 Sam. 21: 4, 5. Ez. 22: 26. Spoken of persons, *profane*, i. e. *not consecrated, uninitiated*, Ael. V. H. 3. 9. — Hence

In N. T. spoken of persons, *profane*, i. e. *impious, a scoffer*, 1 Tim. 1: 9. Heb. 12: 16. So Sept. for חָלָל Ez. 21: 25.—3 Macc. 2: 14.—Spoken of things, as disputes etc. *common, unholy, unsanctified*, 1 Tim. 4: 7. 6: 20. 2 Tim. 2: 16.

Βεβηλόω, ῶ, f. *ώσω,* (*βέβηλος,*) *to profane, to violate*, trans. Matt. 12: 5. Acts 24: 6. Sept. for חִלֵּל Ex. 31: 14. Lev. 19: 8, 12. טִמֵּא Ez. 43: 7, 8. — Heliodor. 10. p. 513. Comp. H. Planck in Bibl. Repos. I. p. 684.

Βεελζεβούλ, ὁ, indec. *Beelzebul*, the prince of the evil angels or demons, i. q. Satan, Matt. 10: 25. 12: 24, 27. Mark 3: 22. Luke 11: 15, 18, 19. Heb. בַּעַל זְבוּל, i. e. *deus stercoris*, from זָבַל, Buxt. Lex. Ch. Tal. Rab. 641. — The name in the O. T. is בַּעַל זְבוּב, *Βεελζεβούβ, Beelzebub*, i. e. lord of flies, fly-god, 2 K. 1: 2, where Sept. *Βάαλ μυῖαν*; comp. the *Ζεὺς Ἀπόμυιος* of the Greeks, Pausan. 5. 14. 2; and the Jupiter *Myagrius* of the Romans, Solin. Polyhist. c. 1. This form is also found in some Mss. of the N. T. but the form *Βεελζεβούλ*, applied in contempt by a slight paronomasia, seems to have been the prevailing one among the Jews. See Buxt. Lex. 333. Lightfoot Hor. Heb. ad Matt. 12: 24.

Βελίαλ or *Βελίαρ,* ὁ, indec. *Belial* or *Beliar*, Heb. בְּלִיַּעַל (wickedness,) 1 Sam. 25: 25; used as an appellation of Satan, 2 Cor. 6: 15. The form *Βελίαρ* which occurs in later editions is Syriac, the ל being changed to ר. So Test. XII Patr. p. 539, 587, 619. al.

Βελόνη, ης, ἡ, (*βέλος,*) lit. *point of a weapon*; in N. T. and genr. *a needle*, Luke 18: 25 in Mss. for *ῥαφίς* in text. recept. — Aristot. de An. 2. 88. Ammian. Epist. 17. 96. Aelian. V. H. 9. 8. See Lob. ad Phryn. p. 90.

Βέλος, εος, ους, τό, (*βάλλω,*) *a missile weapon*, e. g. *a dart, arrow, javelin*, etc. trop. Eph. 6: 16 *τοῖς βέλεσι πεπυρωμένοις, fiery darts*, i. e. missiles fitted with combustibles, etc. Sept. for חֵץ 2 Sam. 22: 15. Ps. 18: 15. 144: 6. — Arrian. Exp. Alex. 2. 21 *πυρφόρα βέλη*. Xen. Anab. 5. 2. 14.

Βελτίων, ονος, ὁ, ἡ, better, compar. of *ἀγαθός*, Buttm. § 68. 1. The neut. *βελτίον* stands adverbially, 2 Tim. 1: 18 *βελτίον γινώσκεις, thou knowest better* sc. than I can write, etc. Comp. Buttm. § 115. 4, 5.

Βενιαμίν, ὁ, indec. *Benjamin*, Heb. בֶּן־יְמִין (son of my right hand), pr. name of the youngest son of Jacob by Rachel; comp. Gen. 35: 18 sq. Hence *φυλὴ Βενιαμίν, the tribe of Benjamin*, Acts 13: 21. Rom. 11: 1. Phil. 3: 5. Rev. 7: 8.

Βερνίκη, ης, ἡ, Bernice, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts 25: 13, 23. 26: 30. She was married to her uncle Herod, king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connexion being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. 19. 5. 1. ib. 20. 7. 2, 3. Tacit. Hist. 2. 81. Sueton. Tit. 7.

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Βέροια, ας, ἡ, Berea, a city of Macedonia, on the river Astraeus, not far from Pella towards the S. W. and near mount Bermius. It was afterwards called *Irenopolis*, and is now called by the Turks *Boor*; by others, *Cara Veria*. Acts 17: 10, 13.—Thuc. 1. 61.

Βεροιαῖος, α, ον, of Berea, Berean, Acts 20: 4.

Βηθαβαρά, ᾶς, ἡ, Bethabara, Heb. בֵּית עֲבָרָה (house or place of the ford sc. of the Jordan), John 1: 28; where the best Mss. and later editions read *Βηθανία*. The reading *Βηθαβαρά* seems to have arisen from the conjecture of Origen, who found in his day no such place as *Βηθανία*, but saw a town called *Βηθαβαρά*, where John was said to have baptized; and therefore took the liberty to change the reading. See Orig. Opp. II. p. 130, ed. Huet. Kuinoel in loc.

Βηθανία, ας, ἡ, Bethany, Syro-Chald. בֵּת דְּיָרֵי (house of dates), from אֲדִירָא *a date*, Buxtorf. Lex. Rab. Tal. 38.

1. A town or village about fifteen furlongs E. from Jerusalem (John 11: 18) beyond the mount of Olives; so called from the great number of palm trees which grew there. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Matt. 21: 17. 26: 6. Mark 11: 1, 11, 12. 14: 3. Luke 19: 29. 24: 50. John 11: 1, 18. 12: 1.

2. A place on the eastern side of Jordan, where John baptized. The exact position of it is not known. John 1: 28, in later edit. where others read *Βηθαβαρά* q. v. — Some derive it here from בֵּית אֲנִיָּה, i. e. house or place of ships; and suppose it to have been the same place as Bethabara.

Βηθεσδά, ἡ, indec. *Bethesda*, Syro-Chald. בֵּית חִסְדָּא (house of compassion) Buxt. Lex. Ch. Rab. 798, a pool or fountain at Jerusalem whose waters had a healing virtue, with a building over or near it for the accommodation of the sick. John 5: 2. See Calmet. Jahn § 198.

Βηθλεέμ, ἡ, indec. *Bethlehem*, Heb. בֵּית לֶחֶם (house of bread), Gen. 35: 19; pr. name of a celebrated city, the birthplace of David and Jesus. It was situated in the limits of the tribe of Judah, about six or eight miles south by west of Jerusalem, and probably received its appellation from the fertility of the circumjacent country. Matt. 2: 1, 5, 6, 8, 16. Luke 2: 4, 15. John 7: 42. —See Miss. Herald 1824. p. 67.

Βηθσαϊδά, ἡ, indec. also *Βηθσαϊδάν*, text. rec. in Matt. and Mark, *Bethsaida*, Heb. בֵּית צַיִדָה (place of hunting or fishing), pr. name of two cities or towns in N. T.

1. Bethsaida *of Galilee* (John 12: 21), so called perhaps in distinction from the other Bethsaida, probably lay near Capernaum, being mentioned in connexion with it, Matt. 11: 21, 24. Luke 10: 13, 15. Comp. also Mark 6: 45 with John 6: 17. Eusebius says only that it lay on the sea of Gennesareth, i. e. the western shore; as its name also would imply. It was the birthplace of Philip, Andrew, and Peter, John 1: 45.—Matt. 11: 21. Mark 6: 45. (8: 22.) Luke 10: 13. John 1: 45. 12: 21.

2. The other Bethsaida lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it. This town was enlarged by Philip, tetrarch of that region (Luke 3: 1), and called *Julias*, in honour of Julia the daughter of Augustus. Jos. Ant. 18. 2. 1. B. J. 2. 9. 1. ib. 3. 10. 7. Plin. H. N. 15. 15. In the desert tract near this city Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke 9: 10. Comp. Matt. 14: 13 sq. Mark 6: 31 sq. John 6: 1, 2, 5 sq. 17, 22, 24. — Hither Griesbach and others refer also Mark 8: 22; see Kuinoel ad loc.

Βηθφαγή, ἡ indec. *Bethphage*, Syro-Chald. בֵּית פַּאגֵי (house of figs), Buxt. Lex. Ch. Rab. 1691, pr. name of a village, *κώμη*, east of the mount of Olives, and near to *Βηθανία*. Matt. 21: 1. Mark 11: 1. Luke 19: 29.

Βῆμα, ατος, τό, (βαίνω,) a step, i. e. a) *a pace, foot-step*, Acts 7: 5 οὐδὲ

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βῆμα ποδός, i. e. not a foot-breadth. So Sept. for מִדְרַךְ כַּף־רָגֶל Deut. 2: 5.— Xen. Cyr. 7. 5. 6.

b) by impl. like the Engl. *steps*, i. e. any elevated place to which the ascent is by steps, e. g. a stage or pulpit for a speaker or reader, Sept. for מִגְדָּל Neh. 8: 4. Esdr. 9: 42. In N. T. spoken of an elevated seat like a throne in the theatre at Cesarea, on which Herod sat, Acts 12: 21; comp. Jos. Ant. 19. 8. 2.— Jos. Ant. 7. 15. 9 στὰς ἐφ' ὑψηλοτάτου βήματος ὁ βασιλεύς.—More commonly, *a tribunal*, sc. of a judge or magistrate, Matt. 27: 19. John 19: 13. Acts 18: 12, 16,17. 25: 6,10,17. Rom. 14: 10. 2 Cor. 5: 10. See Adam's Rom. Ant. p. 123. see also in Λιθόστρωτος. — 2 Macc. 13: 26. Herodian. 1. 5. 4. Xen. Mem. 3. 6. 1.

Βήρυλλος, ου, ὁ, ἡ, beryl, a precious stone of a sea-green colour, Rev. 21: 20.—Tob. 13: 17. Jos. Ant. 3. 7. 5. Plin. H. N. 37. 5. Sept. βηρύλλιον for שֹׁהַם Ex. 28: 20. 39: 11.

Βία, ας, ἡ, strength, sc. of body, Hom. Il. 1. 404. ib. 8. 103. In N. T. *force, impetus, violence*, Acts 5: 26. 21: 35. 24: 7. 27: 41. Sept. for גְּבוּרָה Ex. 14: 25. פֶּרֶךְ Ex. 1: 14. — Wisd. 4: 4. 5: 12. Jos. Ant. 2. 16. 6. Xen. Cyr. 7. 1. 31.

Βιάζω, f. άσω, (βία,) *to force, to urge*, Hom. Od. 12. 297. In N. T. only βιάζομαι, both as depon. Mid. *to use force, to force*, c. c. accus. 2 Macc. 14: 41. Xen. H. G. 6. 1. 4 ult. and as Pass. *to suffer violence*; comp. Buttm. Ausf. Sprachl. § 114. Vol. II. p. 89.

a) Mid. trop. Luke 16: 16 πᾶς εἰς αὐτὴν βιάζεται, lit. *every one uses violence to enter into it*, i. e. presses violently into it; implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Matt. 11: 12 and Ἁρπάζω a. Sept. for חָזַק Ex. 19: 24. — pp. Philo Vit. Mos. 1. p. 618 εἰς τὰ ἐντὸς βιάζεται. Polyb. 1. 74. 5 εἰς τὴν παρεμβολήν. Arrian. Exp. Alex. 6. 9. 4. Thuc. 7. 69. Xen. Cyr. 3. 3. 69 εἰ καὶ βιάσαιντο εἴσω.

b) Pass. trop. Matt. 11: 12 ἡ βασιλεία τῶν οὐρανῶν βιάζεται, *suffers violence, is taken by force*, i. e. sought with eagerness, in the same sense as above. — pp. Xen. H. G. 5. 2. 23 πόλεις τὰς βεβιασμένας.

Βίαιος, α, ον, (βία,) *violent, vehement*, spoken of a wind, Acts 2: 2. So Sept. and עַז Ex. 14: 21. צַר Is. 59: 19. — Wisd. 19: 7. Diod. Sic. 2. 19. Xen. Cyr. 1. 3. 17.

Βιαστής, οῦ, ὁ, (βιάζω,) *a violent person, one who uses force*, trop. spoken of one who has a vehement desire for any thing, Matt. 11: 12, comp. in Βιάζω a. — Philo de Agricult. p. 200. C. (p. 312.)

Βιβλαρίδιον, ου, τό, (dimin. fr. βίβλος,) *a small roll* or *volume, a little scroll*, Rev. 10: 2, 8, 9, 10. — Pollux. Onomast. 7. 210.

Βιβλίον, ου, τό, (dim. as to form of βίβλος,) *a roll, volume, scroll*, such being the form of ancient books. Luke 4: 17 bis, βιβλίον Ἠσαΐου τοῦ προφήτου —ἀναπτύξας τὸ βιβλίον. v. 20 πτύξας τὸ βιβλίον. John 20: 30. 21: 25. Gal. 3: 10. 2 Tim. 4: 13. Rev. 5: 1, 2, 3, 4, 5, 7, 8, 9. 6: 14, comp. in Ἀποχωρίζω. Rev. 22: 7, 9, 10, 18 bis, 19. Sept. for סֵפֶר Ex. 17: 14. Josh. 24: 26. al.—Herodot. 1. 125. Xen. Mem. 1. 6. 14. — Spoken of the Mosaic law or pentateuch, Heb. 9: 19. 10: 7. So Sept. and סֵפֶר Ps. 40: 8. — 1 Macc. 12: 9. — For τὸ βιβλίον ζωῆς Rev. [13: 8.] 17: 8. 20: 12. 21: 27. [22: 19.] and τὰ βιβλία sc. of judgment, Rev. 20: 12 bis, see in Βίβλος.—Spoken of letters or epistles, which were also rolled up, Rev. 1: 11. perhaps 2 Tim. 4: 13. So Sept. and סֵפֶר 2 Sam. 11: 14.—1 Macc. 1: 46. — Spoken of documents, e. g. a Jewish bill of divorce, Matt. 19: 7. Mark 10: 4. Comp. Deut. 24: 1, 3, where Sept. and Heb. סֵפֶר.

Βίβλος, ου, ἡ, inner rind of the papyrus, anciently used for writing, Jos. Ant. 2. 10. 2. Theophr. Hist. Pl. 4. 9. Herodot. 2. 38.—In N. T. *a roll, volume, scroll*, i. e. a book, such being the ancient form. Mark 12: 26 ἐν τῇ βίβλῳ Μωσέως, i. e. the law. So Sept. for Chald. סֵפֶר Ezra 6: 18. — Luke 3: 4. 20: 42. Acts 1: 20. 7: 42. 19: 19. Sept. for סֵפֶר Josh. 1: 8. 1 Sam. 10: 25.—

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Herodot. 2. 100. Dem. 313. 14.—Spoken of a genealogical table or catalogue, Matt. 1: 1. So Sept. and סֵפֶר Gen. 5: 1.—The phrase ἡ βίβλος τῆς ζωῆς is i. q. סֵפֶר חַיִּים, Sept. βίβλος ζώντων, Ps. 69: 29, comp. Ex. 32: 32, 33, i. e. in the figurative style of oriental poetry, God is represented as having the names of the righteous, who are to inherit eternal life, inscribed in a book; Phil. 4: 3. Rev. 3: 5. [13: 8.] 20: 15. 22: 19 in text. rec. So Sept. and סֵפֶר Dan. 12: 1. — Different from this is the book in which God has from eternity inscribed the destinies of men, Ps. 139: 16, coll. Job 14: 5; and also the books of judgment, in which the actions of men are recorded, τὰ βιβλία, Rev. 20: 12 bis, comp. Dan. 7: 10. 4 Esdr. 6: 20.

Βιβρώσκω, f. βρώσω, perf. βέβρωκα, (Buttm. § 114,) *to eat*, John 6: 13 τοῖς βεβρωκόσιν. Sept. for אָכַל Josh. 5: 12. 1 Sam. 30: 12. Ez. 4: 14. —Hom. Il. 22. 94. Xen. Hiero 1. 24.

Βιθυνία, ας, ἡ, Bithynia, a province of Asia Minor, on the Euxine sea and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts 16: 1. 1 Pet. 1: 1.

Βίος, ου, ὁ, life, i. e.

a) pp. the present life, Luke 8: 14. 1 Tim. 2: 2. 2 Tim. 2: 4. 1 Pet. 4: 3. Sept for יָמִים Job 7: 6. 8: 9. al. — Ael. V. H. 3. 29. Xen. Mem. 1. 2. 8.

b) meton. *means of life, living, sustenance*, Mark 12: 44. Luke 8: 43. 15: 12, 30. 21: 4. Sept. for לֶחֶם Prov. 31: 14. הוֹן בַּיִת Cant. 8: 7. — Polyb. 2. 15. 3. Xen. Mem. 3. 11. 4. — In the sense of *possessions, wealth*, 1 John 2: 16. 3: 17.—Jos. Ant. 1. 20. 1. Diod. Sic. 12. 40.

Βιόω, ῶ, f. ώσω, (βίος,) aor. 1 ἐβίωσα rarely, more comm. aor. 2 ἐβίων, Buttm. Ausf. Sprachl. §114. Vol. II. p. 90. Matth. § 227. Winer § 15. — *to live, to pass one's life*, etc. 1 Pet. 4: 2 βιῶσαι χρόνον. So Sept. πολὺν χρόνον βιώσω for הִרְבֵּה יָמִים Job 29: 18. חָיָה Prov. 7: 2. — Wisd. 12: 23. Jos. Ant. 3. 5. 1. ἐβίωσα, Lucian. Macrob. § 12, 17. Xen. Oec. 4. 8.

Βίωσις, εως, ἡ, (βιόω,) *life*, i. e. mode of life, Acts 26: 4. — Prol. to Ecclus. διὰ τῆς ἐννόμου βιώσεως.

Βιωτικός, ή, όν, (βίωσις,) *pertaining to this life*, Luke 21: 34. 1 Cor. 6: 3, 4.—Act. Thom. § 36. Aristot. H. Anim. 10. 16. Diod. Sic. 2. 29. The later Greeks used βιωτικός instead of the earlier form τοῦ βίου, Lob. ad Phryn. p. 355.

Βλαβερός, ά, όν, (βλάπτω,) *hurtful, noxious*, 1 Tim. 6: 9. — Sept. Prov. 10: 26. Xen. Mem. 1. 3. 11.

Βλάπτω, f. ψω, *to disable, to weaken, to impede*, Hom. Od. 13. 22. Il. 23. 782. Jos. Ant. 5. 5. 4. In N. T. *to hurt, to harm, to injure*, trans. Mark 16: 18. c. doub. accus. Luke 4: 35. — 2 Macc. 12: 22. Jos. Ant. 3. 8. 2. Xen. Mem. 4. 3. 8. ib. 4. 8. 11.

Βλαστάνω, f. ήσω, (βλαστός, germ,) *to germinate, to put forth*, intrans. and trans.

a) intrans. *to sprout, to spring up*, Matt. 13: 26. Mark 4: 27. Heb. 9: 4. So Sept. for פָּרַח Num. 17: 23. [8.] דָּשָׁא Joel 2: 22.—Xen. Oec. 19. 2, 8.

b) trans. *to cause to spring up*, i. e. *to produce, to yield*, James 5: 18. Sept. for הִדְשִׁיא Gen. 1: 11. גָּמַל Num. 17: 23. [8.]—Ecclus. 24: 20. Philo de Agricult. p. 191. Aeschyl. Frag. p. 619.

Βλάστος, ου, ὁ, Blastus, a man who was *cubicularius* to Herod Agrippa, i. e. had charge of his bed-chamber, Acts 12: 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526.

Βλασφημέω, ῶ, f. ήσω, (βλάσφημος,) *to blaspheme*, i. e.

a) genr. and spoken of men and things, *to speak evil of, to slander, to defame, to revile*; absol. Acts 13: 45. 18: 6. 1 Tim. 1: 20. 1 Pet. 4: 4.—2 Macc. 10: 34. 12: 14. Herodian. 1. 6. 20. — Seq. accus. of pers. or thing, Acts 19: 37. Tit. 3: 2. James 2: 7. 2 Pet. 2: 10. Jude 8, 10. So 2 Pet. 2: 12 ἐν οἷς, for ταῦτα ἐν οἷς. Pass. Rom. 3: 8. 14: 16. 1 Cor. 4: 13. 10: 30. 2 Pet. 2: 2. Sept. for נָדַף 2 K. 19: 6, 22.—Jos. Ant. 6. 9.

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2. ib. 9. 6. 3. Herodian. 2. 7. 8.—With an accus. of the abstract noun, Mark 3: 28. See Buttm. § 131. 3.—Spoken in reference to Jesus while on earth, seq. accus. Matt. 27: 39. Mark 15: 29. Luke 23: 39. absol. Luke 22: 65. Acts 26: 11, coll. v. 9.

b) spoken of God and his Spirit, or of divine things, i. e. *to revile, to treat with irreverence and contumely*; seq. accus. Rom. 2: 24. Tit. 2: 5. 1 Pet. 4: 14. Rev. 13: 6. 16: 9, 11, 21. Pass. 1 Tim. 6: 1. Sept. for הִתְנָאֵץ Is. 52: 5. — Jos. Ant. 6. 9. 3. Diod. Sic. 2. 21. — Seq. εἰς c. accus. *to blaspheme against*, Mark 3: 29. Luke 12: 10.—Bel and Drag. 10. Jos. B. J. 2. 17. 1. Dem. 1229. 5. — Absol. Matt. 9: 3. 26: 65. John 10: 36.

Βλασφημία, ας, ἡ, (*βλάσφημος,*) *blasphemy*, i. e.

a) genr. and spoken of men and things, *evil speaking, slander, reviling*, Matt. 12: 31. 15: 19. Mark 3: 28. 7: 22. Eph. 4: 31. Col. 3: 8. 1 Tim. 6: 4. Rev. 2: 9. So in the gen. instead of an adj. Jude 9 *κρίσιν βλασφημίας*, i. q. *βλάσφημον κρίσιν* 2 Pet. 2: 11. Comp. Buttm. §123. n. 4. So Sept. for נְאָצָה Ez. 35: 12.—2 Macc. 10: 35. Jos. Ant. 3. 14. 3. ib. 6. 13. 7. Dem. 141. 2.

b) spoken of God and his Spirit or of divine things, *reviling, contumely, impious irreverence*, Matt. 12: 31. 26: 65. Mark 2: 7. 14: 64. Luke 5: 21. John 10: 33. Rev. 13: 5, 6. So in the gen. for an adj. *ὀνόματα βλασφημίας* for *βλάσφημα*, Rev. 13: 1. 17: 3; see above in *a*. So Sept. for Chald. שְׁלָה Dan. 3: 29.—2 Macc. 8: 4. 15: 24.

Βλάσφημος, ου, ὁ, ἡ, (*βλάπτω* or *βλάξ* and *φημή,*) *blasphemous*, spoken of words uttered against God and divine things, Acts 6: 11, [13]. So of words against men, *slanderous, contumelious*, 2 Pet. 2: 11.—Philo Leg. ad Cai. p.1012. B. Aelian. V. H. 12. 57. Herodian. 7. 8. 21. — As a subst. *a blasphemer*, sc. in respect to God, 1 Tim. 1: 13. — Wisd. 1: 6. Ecclus. 3: 16.—Or in respect to men, *a slanderer, reviler*, 2 Tim. 3: 2. —2 Macc. 10: 36.

Βλέμμα, ατος, τό, (*βλέπω,*) *seeing*, i. e. the act of seeing, or rather by meton. the object seen; 2 Pet. 2: 8 *βλέμματι καὶ ἀκοῇ, with seeing and hearing*, i. e. with what he saw and heard. —In the sense of *look, mien*, Herodian. 4. 5. 17. Aelian. V. H. 6. 14. ib. 8. 12.

Βλέπω, f. *ψω*, pp. *to use the eyes, to see, to look*, trans. and intrans.

1. *to see*, viz. a) *to be able to see*, i. e. to have the faculty of sight, and spoken of the blind, *to recover sight*, intrans. Matt. 12: 22 *ὥστε τὸν τυφλὸν βλέπειν*. Acts 9: 9 *μὴ βλέπων*, i. e. blind. Rev. 3: 18 *ἵνα βλέπῃς*, coll. v. 17. Rev. 9: 20. So Sept. and רָאָה 1 Sam. 3: 2. Ps. 69: 24. חָזָה Dan. 5: 25. פָּקַח Ex. 4: 11. 23: 8. — Ael. V. H. 6. 12. Xen. Mem. 1. 3. 4.—So *τὸ βλέπειν* as a subst. *sight*, i. e. the faculty of seeing, Luke 7: 21. Buttm. § 140. 5.—Trop. John 9: 39 *ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται*. v. 41. So by Hebraism, with a particip. of the same verb by way of emphasis, *βλέποντες βλέψετε, seeing ye shall see*, i. e. ye shall indeed see, Matt. 13: 14. Mark 4: 12. Acts 28: 26. Comp. Is. 6: 9, where Sept. for רָאוּ רָאוּ, of which Heb. idiom this is an imitation, Winer § 46. 7. Gesen. p. 778. Stuart § 514.

b) in the sense of *to perceive*, sc. with the eyes, *to discern, to descry*, trans. Matt. 7: 3 *τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου;* 11: 4. 14: 30. 24: 2. Mark 8: 24. Luke 11: 33. John 1: 29. 21: 9. al. saep. So Sept. for רָאָה 2 K. 9: 17. Amos 8: 1. —Herodian. 2. 9. 6.—Rev. 1: 12 *βλέπειν τὴν φωνήν to see the voice*, i. e. to see whence it came. — Construed with an accus. and particip. instead of a subjunct. or infin. Matt. 15: 31 *βλέποντας κωφοὺς λαλοῦντας κ. τ. λ.* Mark 5: 31. John 5: 19. 2 Cor. 12: 6 where supply *ὄντα* or *πράσσοντα*. Comp. Buttm. §144. 4. b.—Jos. Ant. 6. 14. 2. ib. 1. 2. 1. — Intrans. or absol. Matt. 6: 4, 6, 18.— By impl. *to have before the eyes*, spoken of what is present, Rom. 8: 24 *ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; what one has before his eyes* (i. e. present) how can he yet hope for it? v. 25. Hence part. *βλεπόμενος seen*, i. q. *present*. Rom.

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8: 24 *ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς*, i. e. hope which is present can no longer be hope. So *τὰ βλεπόμενα*, *things seen*, i. e. present things; and *τὰ μὴ βλεπόμενα*, *things not seen*, i. e. future things, 2 Cor. 4: 18. Heb. 11: 1, 3, 7.—Jos. Ant. 6. 8. 2 *αὐτῷ βλεπομένῳ καὶ παρόντι*.—Spoken of a vision, *to see in vision*, Rev. 1: 11. also 6: 1, 3, 5, 7, in text. rec. where others read *ἴδε*. So Sept. *ὁ βλέπων*, *seer*, for רֹאֶה, 1 Sam. 9: 9.

c) metaph. *to perceive*, sc. with the mind, *to be aware of*, *to observe*; Rom. 7: 23 *βλέπω ἕτερον νόμον ἐν τοῖς μέλεσί μου*. Heb. 10: 25. For the particip. instead of the subjunct. see above in b. So Sept. and רֹאֶה Neh. 2: 17. — Jos. Ant. 6. 10. 2 *Δαυΐδης διευπραγῶν ἐβλέπετο*.—So seq. *ὅτι*, 2 Cor. 7: 8. Heb. 3: 19. James 2: 22.

2. *to look*, i. e. *to look at* or *upon*, *to direct the eyes upon*, *to behold*, trans. and intrans.

a) pp. (*α*) spoken of persons; seq. accus. Matt. 5: 28 *πᾶς ὁ βλέπων γυναῖκα*. Rev. 5: 3, 4, *οὐδὲ βλέπειν αὐτό* sc. *τὸ βιβλίον*, i. e. to look *into* it, examine it. Sept. and רֹאֶה Cant. 1: 5. Hag. 2: 4. — Æsop. Fab. 129. — So Matt. 18: 10, *οἱ ἄγγελοι αὐτῶν διαπαντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου*, *their angels behold continually the face of my Father*, i. e. in accordance with the customs of oriental monarchs, they *have constant access to him*, are admitted to his privacy as his friends. So Heb. רֹאֵי פְנֵי הַמֶּלֶךְ, for which Sept. *οἱ ἐγγὺς τοῦ βασιλέως* Esth. 1: 14. *οἱ ὁρῶντες τὸ πρόσωπον τοῦ βασιλέως* 2 K. 25: 19. *οἱ ἐν προσώπῳ τοῦ βασιλέως* Jer. 52: 25. — Seq. *εἰς* c. accus. *to look upon*, *to behold*; Acts 3: 4 *βλέψον εἰς ἡμᾶς*. John 13: 22. Luke 9: 62 *εἰς τὰ ὀπίσω*, *to look back*. So Sept. for הִבִּיט Gen. 19: 17. — Ecclus. 40: 29. Herodian. 3. 11. 5. Xen. An. 4. 1. 28.—(*β*) Spoken of a place, *to look*, i. e. *to be situated*, seq. *κατά* c. accus. Acts 27: 12 *λιμένα τῆς Κρήτης βλέποντα κατὰ Λίβα*. So Sept. for נֶגֶד Ez. 40: 23. פָּנִים 2 Chr. 4: 4. Ez. 46: 1, 13, 20. פְּנִיָּה Ez. 40: 6, 21, 22, 46. al. —Herodian. 2. 11. 16. Xen. Mem. 3. 8. 9.

b) metaph. *to look to*, *to direct the mind upon*, *to consider*, *to take heed*; seq. acc. 1 Cor. 1: 26 *βλέπετε τὴν κλῆσιν ὑμῶν*. 10: 18.—Jos. Ant. 6. 8. 1.—Col. 2: 15 *χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν*, i. e. joyfully beholding, Gesen. p. 823. Stuart § 533. So Heb. רָאָה Gen. 39: 23. Ps. 37: 37. Is. 22: 11. — Jos. B. J. 3. 10. 2. — Phil. 3: 2 *βλέπετε τοὺς κύνας κ. τ. λ.* i. e. take heed to, keep an eye upon, etc. and so by impl. *beware of*; see Winer § 32. 1. p. 183.—Seq. *εἰς* c. accus. Matt. 22: 16 *οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων*, i. e. thou regardest not, hast not respect to, the external of men; see *Πρόσωπον*. So *τὰ κατὰ πρόσωπον βλέπειν*, 2 Cor. 10: 7.—Polyb. 39. 2. 10 *ὅτε μὲν εἰς τὰς ἀποφάσεις αὐτοῦ τις βλέψειε—ὅτε δ' εἰς τὸν χειρισμὸν τῶν πραγμάτων*. Comp. Jos. Ant. 1. 3. 1 *πρὸς ἀρετὴν βλέποντες*. — Seq. *τί* and *πῶς*, *how*, etc. Mark 4: 24. Luke 8: 18. 1 Cor. 3: 10. Eph. 5: 15. Seq. *ἵνα*, 1 Cor. 16: 10. Col. 4: 17. 2 John 8.—Spoken by way of caution, in the imperative, *βλεπέτω*, *βλέπετε*, *look to it*, *take heed*, *be on the watch*, *beware*, absol. Mark 13: 23, 33. seq. *ἑαυτούς* etc. Mark 13: 9. 2 John 8. So *βλέπετε μή*, *take heed lest*, seq. aor. subjunct. Matt. 24: 4. Luke 21: 8. Acts 13: 40. Gal. 5: 15. 1 Cor. 10: 12. *μήπως* 1 Cor. 8: 9.—So *ὅρα μή* Lucian. D. Deor. 8. 22. Xen. Cyr. 3. 1. 27.—Seq. fut. indic. Col. 2: 8. *μήποτε* Heb. 3: 12. — So *βλέπετε ἀπό*, *look away from*, i. e. *avoid*, *beware of*, Mark 8: 15. 12: 38. See in *Ἀπό* I. 2. e. Tittm. de Syn. N. T. p. 114. Al.

Βλητέος, α, ον, (*βάλλω*,) a verbal implying necessity, propriety, etc. *to be cast*, *to be put*, Mark 2: 22. Luke 5: 38. See Buttm. § 102. § 134. 8.

Βοανεργές, indec. *Boanerges*, Mark 3: 17, explained by *υἱοὶ βροντῆς*, *sons of thunder*; Aram. בְּנֵי רֻגְז, *sons of commotion*, the form *βοανε-* being perhaps the Galilean pronunciation instead of *βενε-*. Applied by Christ as a surname to James and John, probably on account of their fervid impetuous spirit; comp. Luke 9: 54, where see Olshausen.

Βοάω, ῶ, f. *ήσω*, (*βοή*,) *to cry aloud*, *to exclaim*; genr. and absol. Luke 18: 38. seq. *τί* Acts 21: 34. seq. *ὅτι* Acts 17: 6. Sept. for נָהַם Is. 5: 30. צָעַק 2 K. 2: 12. קָרָא 1 Sam. 24: 8.—

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Herodian. 2. 2. 7. Xen. Cyr. 7. 1. 37.—Spoken of exclamations of joy, Gal. 4: 27, quoted from Is. 54: 1, where Sept. for צָהֵל. Sept. for פִּצֵּחַ Is. 14: 7. 44: 23. —Xen. Cyr. 7. 5. 26.—So of terror or pain, seq. φωνῇ μεγάλῃ, Acts 8: 7. Mark 15: 34. Comp. Buttm. § 133. 3. 2. Sept. for זְעַק 1 K. 8: 18. Is. 15: 5. קָרָא Gen. 39: 15, 18. Comp. 2 K. 18: 28. Neh. 9: 4.—Plut. Coriolan. 25. Xen. Cyr. 4. 2. 28. — Spoken of a command or exhortation given with a loud voice, as by a herald, Matt. 3: 3. Mark 1: 3. Luke 3: 4. John 1: 23. comp. Is. 40: 3, 6, where Sept. for קָרָא.—Diod. Sic. 12. 62. Xen. An. 4. 3. 22.—Of a cry for help, c. c. πρός τινα, Luke 18: 7. Sept. for זָעַק Judg. 10: 14. Hos. 7: 14. צָעַק Gen. 4: 10. Num. 12: 13. קָרָא Judg. 15: 18. Joel 1: 19.—Seq. accus. Xen. Cyr. 7. 2. 5.

Βοή, ῆς, ἡ, a cry, outcry, exclamation, sc. for help, James 5: 4. Sept. for צְעָקָה 1 Sam. 9: 16. שַׁוְעָה Ex. 2: 24. — Aelian. V. H. 13. 46. Xen. Anab. 4. 7. 23.

Βοήθεια, ας, ἡ, (βοηθέω q. v.) *help, aid, succour*, Heb. 4: 16. Sept. for עֶזְרָה Ps. 121: 1. 124: 8. עֶזְרָה Judg. 5: 23. Ps. 38: 23. — Herodian. 2. 5. 5. Thuc. 3. 113. — Meton. Acts 27: 17 αἱ βοηθείαι, *helps, means of help*, e. g. ropes, chains, etc.—Aristot. Rhet. 2. 5.

Βοηθέω, ῶ, f. ήσω, (βοή, θέω,) pp. *to run up at a cry for help*, i. e. *to advance in aid of* any one, Polyb. 5. 76. 5. Xen. Cyr. 3. 2. 1.—In N. T. genr. *to succour, to help, to aid*, seq. dat. Matt. 15: 25. Mark 9: 22, 24. Acts 16: 9. 21: 28. 2 Cor. 6: 2. Heb. 2: 18. Rev. 12: 16. Sept. for הוֹשִׁיעַ Josh. 10: 6. עָזַר Gen. 49: 25. 2 Sam. 8: 5. al. —Herodian. 2. 7. 5. Xen. Mem. 2. 6. 25.

Βοηθός, οῦ, ὁ, (βοηθέω,) *a helper*, Heb. 13: 6. Sept. for עֹזֵר Job 29: 12. מַחֲסֶה Ps. 71: 7. צוּר Ps. 18: 3.—Xen. Mem. 2. 1. 14.

Βόθυνος, ου, ὁ, (βόθρος,) *a pit, ditch*, sc. as an emblem of destruction, Matt. 15: 14. Luke 6: 39. So Sept. for פַּחַת Is. 24: 18. Jer. 48: 43, 44. comp. Ps. 40: 2. — Xen. Cyr. 19. 3. — In the sense of *cistern*, Matt. 12: 11, i. q. φρέαρ in Luke 14: 5. See Jahn § 45. Sept. and פַּחַת 2 Sam. 18: 17.

Βολή, ῆς, ἡ, (βάλλω,) *a cast, a throw*, spoken of distance, Luke 22: 41 ὡσεὶ λίθου βολήν *about a stone's throw*; comp. Buttm. § 131. 8.—Sept. Gen. 21: 16. Thuc. 5. 65 μέχρι μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν.

Βολίζω, f. ίσω, (βολίς q. v.) *to heave the lead, to sound*, intrans. Acts 27: 28 bis.—Eustath. ad Il. ε. p. 427. 49. θ. p. 615. 53.

Βολίς, ίδος, ἡ, (βάλλω,) pp. *something thrown*, as the lead in sounding, whence βολίζω q. v. In N. T. *a missile*, i. e. a missile weapon, e. g. *a javelin* or *dart*, Heb. 12: 20. Sept. for כִּידוֹן Neh. 4: 17. חֵץ Num. 24: 8. Ez. 5: 16.—Plut. Vit. Paral. V. 6. 6. ed. Reiske.

Βοόζ, ὁ, indec. *Booz* or *Βοαζ*, Heb. בֹּעַז (sprightliness), pr. name of a man celebrated in the book of Ruth. Matt. 1: 5 bis. Luke 3: 32.

Βόρβορος, ου, ὁ, dirt, mire, filth, pp. such as accumulates where animals are kept, 2 Pet. 2: 22, where the expression is proverbial. Sept. for טִיט Jer. 38: 6. — Dem. 1259. 11. Arrian. Diss. Epict. 4. 11. 29 ἄπελθε καὶ χοίρῳ διαλέγου, ἵν' ἐν βορβόρῳ μὴ κυλίηται. Jos. Ant. 10. 7. 5.

Βορρᾶς, ᾶ, ὁ, (contr. for βορέας,) pp. *the north* or *N. N. E. wind*, Sept. Prov. 27: 16. Xen. Anab. 4. 5. 3. In N. T. by meton. *the north*, the northern quarter of the heavens, Luke 13: 29. Rev. 21: 13. Sept. for צָפוֹן Job 37: 22. Gen. 13: 14. — Thuc. 3. 4.

Βόσκω, f. βοσκήσω, *to pasture, to tend while grazing*, trans. Mid. βόσκομαι, *to feed*, i. e. *to be feeding or grazing*; Matt. 8: 30, 33. Mark 5: 11, 14. Luke 8: 32, 34. 15: 15. Sept. for רָעָה Gen. 29: 7, 9. 37: 11, 15.—Hom. Od. 14. 103. Aesop. Fab. 131.—Metaph. of a christian teacher, *to instruct*, etc. John 21: 15, 17. So Sept. and רָעָה Ez. 34: 2, 3, 8, 10 sq. comp. for רָאָה 1 K. 12: 16.

Βοσόρ, ὁ, indec. *Bosor*, Heb. בְּעוֹר

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(torch), Sept. Βεώρ, *Beor*, Num. 22: 5, pr. name of the father of Balaam, 2 Pet. 2: 15.

Βοτάνη, ης, ἡ, (βόσκω,) pp. *pasturage*, i. e. *herbage, grass, plants*, Heb. 6: 7. Sept. for דֶּשֶׁא Gen. 1: 11, 12. עֵשֶׂב Ex. 9: 22, 25.—Aelian. V. H. 2. 40.

Βότρυς, υος, ὁ, a cluster, sc. of grapes, etc. Rev. 14: 18. See Buttm. § 50. Sept. for אֶשְׁכֹּל Gen. 40: 10. Num. 13: 25.—Jos. Ant. 2. 5. 2. Xen. Oec. 19. 18.

Βουλευτής, ου, ὁ, (βουλεύω,) *a counsellor, senator;* spoken of a member of the Jewish Sanhedrim, Mark 15: 43. Luke 23: 50. — Thuc. 8. 69. Xen. H. G. 2. 3. 23.

Βουλεύω, f. εύσω, (βουλή,) *to resolve in council, to decree*, Sept. for יָעַץ Is. 23: 8. Xen. Rep. Ath. 2. 17 ἀφ' ὧν ὁ δῆμος ἐβούλευσεν. *to advise in council*, Xen. Anab. 2. 5. 16. *to be a counsellor or senator*, Xen. Mem. 1. 1. 18.—In N. T. only Mid. *βουλεύομαι,* f. εύσομαι, *to take counsel*, i. e. *to consult, to determine, to deliberate*, sc. with one's self, or with one another in council; Buttm. § 135. n. 7.

a) *to consult, to deliberate*, spoken of a single person, seq. εἰ, Luke 14: 31. Sept. for נוֹעַץ 1 K. 12: 28. נִמְלַךְ Neh. 5: 7.—Xen. Mem. 3. 6. 8. seq. εἰ, Xen. Cyr. 2. 1. 7. seq. τί ποιεῖν Jos. Ant. 1. 21. 1.

b) *to resolve, to determine, to purpose*, sc. after deliberation, seq. accus. 2 Cor. 1: 17 ter. Sept. for חָפַץ Is. 46: 10. יָעַץ Is. 14: 26, 27. 19: 17.—Xen. An. 1. 1. 7. — Seq. infin. aor. Acts 5: 33. 15: 37. 27: 39. Sept. for בִּקֵּשׁ Esth. 3: 6. — Wisd. 18: 5. Herodian. 1. 16. 8. Xen. Mem. 1. 4. 7. — Seq. ἵνα, John 12: 10. comp. Xen. An. 4. 3. 14 ὅπως.

Βουλή, ῆς, ἡ, a council, senate, Esdr. 2: 17. Xen. H. G. 1. 7. 3. In N. T. *counsel*; i. e.

a) *determination, decision, decree*, spoken of God, Luke 7: 30. Acts 2: 23. 13: 36. 20: 27. Eph. 1: 11. Heb. 6: 17. of men, Luke 23: 51. Acts 27: 12. So Sept. for עֵצָה Prov. 19: 21. Is. 5: 19. Jer. 49: 20, 30.—Hom. Il. 1. 5. Od. 11. 296.

b) by impl. *purpose, plan*, etc. Acts 4: 28. 5: 38. 27: 42. So Sept. and עֵצָה Ezra 4: 5. Neh. 4: 15. — Aelian. V. H. 2. 4. — Spoken of *the secret thoughts, purposes, cogitations*, 1 Cor. 4: 5. So Sept. for מַחֲשָׁבָה Job 5: 12. Is. 55: 7, 8. — Ecclus. 30: 21. Esdr. 7: 15, comp. Ezra 6: 22 where Heb. לֵב, Sept. καρδία.

Βούλημα, ατος, τό, (βούλομαι,) pp. *that which is willed*, i. e. *will, purpose*, Acts 27: 43. Rom. 9: 19.—2 Macc. 15: 5. Jos. Ant. 2. 14. 4. Dem. 1109. 15.

Βούλομαι, depon. Pass. 2 pers. βούλει Luke 22: 42, see Winer § 13. 2. Buttm. § 103. III. 3; imperf. ἐβουλόμην; aor. 1 ἐβουλήθην James 4: 4, and ἠβουλήθην 2 John 12, see Buttm. § 83. n. 5. H. Planck in Bibl. Repos. I. p. 662. — *to will, to be willing, to wish, to desire.* According to Buttmann, the distinction between βούλομαι and θέλω is, that the latter expresses an active volition and purpose, the former a mere passive desire, propensity, willingness; Lexilog. I. p. 26. Or, βούλομαι expresses also the inward predisposition and bent from which the active volition proceeds; see Tittm. de Synon. N. T. p. 124. Hence βούλομαι is never used of brutes. In speaking of the gods, Homer uses βούλομαι in the sense of θέλω; Buttm. l. c. p. 27.—In N. T. followed by an infin. expressed or implied, either of the aor. or pres. comp. Buttm. § 137. 5; once also with the subjunct. John 18: 39; comp. Buttm. § 139. n. 7.

a) spoken of men, *to be willing, to incline, to be disposed;* Mark 15: 15 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι. Acts 17: 20. 18: 27. 19: 30. 22: 30. 23: 28. 25: 22. 27: 43. 28: 18. Philem. 13. 3 John 10. Sept. for אָבָה Lev. 26: 21. Job 39: 9. חָפֵץ Deut. 25: 7, 8. Job 9: 3.—1 Macc. 7: 30. Xen. Cyr. 6. 1. 31. H. G. 1. 2. 15.—In the sense of *to have in mind, to intend, to purpose*, Matt. 1: 19 ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. Acts 5: 28. 12: 4. 2 Cor. 1: 15. Sept. for יָעַץ Ezra 4: 5.—Xen. H. G. 3. 4. 2. — So in a stronger sense, *to desire, to aim at;* 1 Tim. 6: 9 οἱ βουλόμενοι πλουτεῖν James 4: 4. — Jos. Ant. 5. 8. 3.

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Xen. An. 2. 6. 21. — In the sense of *to choose, to please, to prefer, to decide;* John 18: 39. Acts 18: 15. 25: 20. James 3: 4. 2 John 12. Sept. for עָצָה Ezra 10: 3. חָפֵץ 1 K. 21: 6. 1 Sam. 24: 3. —Xen. Cyr. 6. 1. 5, 15. — As implying command or direction, *to will*, i. e. *to direct*, seq. accus. et infin. Phil. 1: 12 *βούλομαι*, i. e. it is my will. 1 Tim. 2: 8. 5: 14. Tit. 3: 8. Jude 5 *ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, I will that ye call to mind*, etc.—Xen. An. 1. 1. 1.

b) spoken of God, i. q. *θέλω, to will*, i. e. *to please, to appoint, to decree;* of God, Luke 22: 42. Heb. 6: 17. James 1: 18. 2 Pet. 3: 9. of Jesus, as the Son of God, Matt. 11: 27. Luke 10: 22. of the Spirit, 1 Cor. 12: 11. — Hom. Il. 1. 67. ib. 13. 345.

Βουνός, οῦ, ὁ, a hill, rising ground, Luke 3: 5. 23: 30. Sept. for גִּבְעָה Ex. 17: 9, 10. Is. 40: 4. 55: 12.—Cebet. Tab. 15. [12.] Polyb. 3. 83. 1. It is a word of the later Greek, Phryn. ed. Lob. p. 355. Sturz de Dial. Mac. p. 153.

Βοῦς, βοός, ὁ, ἡ, an ox or *cow*, i. e. an animal of the ox kind, Luke 13: 15. 14: 5, 19. John 2: 14, 15. 1 Cor. 9: 9 bis. 1 Tim. 5: 18. Sept. for בָּקָר Gen. 13: 5. al. פָּרָה Gen. 41: 2, 3, 4.— Xen. Mem. 1. 2. 32.

Βραβεῖον, ου, τό, (βραβεύς,) a prize, sc. bestowed on victors in the public games of the Greeks, such as a wreath, chaplet, garland, etc. 1 Cor. 9: 24.—Hesych. *βραβεῖον · ἐπίνικιον, ἔπαθλον, νικητήριον.* — Metaph. spoken of the rewards of virtue in a future life, Phil. 3: 14.

Βραβεύω, f. εύσω, pp. *to be ὁ βραβεύς*, i. e. *to be a director, arbiter, in the public games;* see Potter Gr. Ant. Vol. I. p. 441. *to decree, to give the prize*, Wisd. 10: 12. Heliodor. IV. 1.—In N.T. *to rule, to govern;* metaph. *to prevail, to abound*, intrans. Col. 3: 15 *ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν.*—pp. Diod. Sic. 13. 53. Polyb. 6. 4. 3.

Βραδύνω, f. υνῶ, (βραδύς,) to be slow, to delay, intrans. 1 Tim. 3: 15. 2 Pet. 3: 9 *οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, the Lord will not be tardy, slack, in respect to his promise;* Buttm. § 132. 6. 1. Others, *the Lord of the promise will not be slack* sc. to fulfil it; comp. בְּעַל Buxt. Lex. Ch. Rab. 133. — Sept. for אָחַר Deut. 7: 10. Is. 46: 13. הִתְמַהְמַהּ Gen. 43: 10.—Ecclus. 32: 18. Ael. V. H. 3. 43.

Βραδυπλοέω, ῶ, f. ήσω, (βραδύς and *πλέω,) to sail slowly*, Acts 27: 7. — Artemid. 4. 32.

Βραδύς, εῖα, ύ, slow, i. e. *not hasty*, James 1: 19 bis.—Jos. Ant. 3. 1. 4 Xen. Mem. 4. 2. 5. — Metaph. *slow of understanding, heavy, stupid*, Luke 24: 25.—Dion. Hal. de rhet. Attic. *βραδὺς τὸν νοῦν.* Polyb. 4. 8. 7.

Βραδυτής, τῆτος, ἡ, (βραδύς,) slowness, tardiness. 2 Pet. 3: 9 *ὥς τινες βραδυτῆτα ἡγοῦνται, as some consider it tardiness*, i. e. that the Lord delays in respect to his promise; see *βραδύνω.*— Jos. Ant. 7. 4. 1. Xen. H. G. 4. 6. 5.

Βραχίων, ονος, ὁ, the arm, Lat. *brachium*, Xen. Eq. 7. 8. In N. T. by meton. like Heb. זְרוֹעַ, *strength, might, power*, Luke 1: 51. John 12: 38. Acts 13: 17. So Sept. for זְרוֹעַ Deut. 5: 15. Is. 44: 12. 51: 5.

Βραχύς, εῖα, ύ, short, small; spoken

a) of time, Luke 22: 58 *μετὰ βραχύ*, i. e. a little after. Acts 5: 34. So Sept. *παρὰ βραχύ* for כִּמְעַט Ps. 94: 17. — Wisd. 12: 10 *κατὰ β.* Xen. Ephes. p. 29 *βραχύ* et *βραχὺν χρόνον.* Comp. Bos Ell. Gr. p. 103.

b) of place, Acts 27: 28 *βραχὺ διαστήσαντες*, i. e. having gone *a little* further. So Sept. and מְעַט 2 Sam. 16: 1.—Xen. Cyr. 5. 4. 47.—Trop. of rank or dignity, Heb. 2: 7, 9, *βραχύ τι παρ' ἀγγέλους, a little* lower than the angels, i. e. Jesus during his life; quoted from Ps. 8: 6, where Sept. for מְעַט necessarily of rank, as the antith. in Heb. 2: 9 also requires.

c) of quantity or number, *small, few;* John 6: 7 *βραχύ τι, a little.* So Sept. and מְעַט 1 Sam. 14: 29, 44. —Xen. Mem. 1. 4. 8. — Heb. 13: 22 *διὰ βραχέων* sc. *λόγων*, i. e. in *few* words, briefly. So

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Sept. βραχὺς ἀριθμός, for מְצַם Deut. 26: 5. 28: 62. — Jos. B. J. 4. 5. 4. Lucian. Tox. § 56.

Βρέφος, εος, ους, τό, a child, spoken

a) of a child yet unborn, *a foetus,* Luke 1: 41, 44.—Ecclus. 19: 11. Hom. Il. 23. 266.

b) usually *an infant, babe, suckling,* Luke 2: 12, 16. 18: 15. Acts 7: 19. — 1 Macc. 1: 61. Jos. Ant. 2. 9. 4. Xen. Mem. 2. 2. 5. Etymol. Mag. βρέφος· τὸ νεογνὸν παιδίον. — So 2 Tim. 3: 15 ἀπὸ βρέφους, i. e. from infancy, from the cradle.—Metaph. of those who have just embraced the christian religion, 1 Pet. 2: 2. Comp. 1 Cor. 3: 2. Heb. 5: 12, 13.

Βρέχω, f. ξω. 1. *to wet, to moisten,* trans. Luke 7: 38, 44. Rev. 11: 6 ἵνα μὴ ὑετὸς βρέχῃ sc. τὴν γῆν. Sept. for הִמְסָה Ps. 6: 7. מָסַס Niph. Is. 34: 3. טָהַר Ez. 22: 24.—Diod. Sic. 3. 24. Xen. An. 1. 4. 17.

2. *to rain, to cause to rain,* i. q. ὕειν, in the Attic poets and later prose writers; comp. Lob. ad. Phryn. p. 291. H. Planck in Bibl. Repos. I. p. 688. pp. fully written, βρέχειν ὑετόν Sept. Joel 2: 23. Is. 5: 6.—In N. T. absol. Matt. 5: 45 ὁ θεὸς βρέχει. So Sept. for הִמְטִיר Gen. 2: 5. Amos 4: 7.—Polyb. 16. 12. 3. Arrian. Diss. Ep. 1. 6. 30.—Seq. accus. Luke 17: 29 (ὁ θεὸς) ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ. So Sept. ὁ κύριος ἔβρ. π. κ. θ. for הִמְטִיר Gen. 19: 24. Ez. 38: 22. comp. ἔβρ. χάλαζαν for הִמְטִיר Ex. 9: 24.—With the subject implied, as in Eng. *it rains,* etc. James 5: 17 bis. See Buttm. § 129. 9.

Βροντή, ῆς, ἡ, thunder, Mark 3: 17 υἱοὶ βροντῆς, see in *Βοανεργές.* John 12: 29. Rev. 4: 5. 6: 1. 8: 5. 10: 3, 4 bis. 11: 19. 14: 2. 16: 18. 19: 6. Sept. for רַעַם Job 26: 14. Ps. 77: 19.—Hom. Il. 21. 199. Xen. Cyr. 7. 1. 3.

Βροχή, ῆς, ἡ, (βρέχω q.v.) in later usage, *rain,* Matt. 7: 25, 27. Sept. for גֶּשֶׁם Ps. 68: 10. 105: 32. See Lob. ad Phryn. p. 291.—Geopon. 2. 39, 191.

Βρόχος, ου, ὁ, a noose, snare; 1 Cor. 7: 35 οὐκ ἵνα βρόχον ὑμῖν ἐπιβάλω, *not that I would cast a noose over you,* i. e. impose on you any necessity. Sept. for מוֹקֵשׁ Prov. 22: 25. — Sept. Prov. 6: 5. 7: 21. Xen. Ven. 2. 5.

Βρυγμός, οῦ, ὁ, (βρύχω,) *a grating* or *gnashing,* sc. of the teeth, Matt. 8: 12. 13: 42, 50. 22: 13. 24: 51. 25: 30. Luke 13: 28. The image is drawn from a person in a paroxysm of envy, rage, pain, etc. comp. Acts 7: 54. Sept. for נָהַם Prov. 19: 12, spoken of the roar or growl of the lion.—Act. Thom. § 13. Suidas, βρυγμός· τρισμὸς ὀδόντων.

Βρύχω, f. ξω, *to grate, to gnash,* sc. the teeth, trans. Acts 7: 54. Sept. for חָרַק Job 16: 9. Ps. 35: 6. — Hom. Il. 13. 393. ib. 16. 486.

Βρύω, f. ύσω, *to be full, to abound, to overflow,* intrans. Diog. Laert. 1. 122. Anacr. 58. 2.—In N. T. trans. *to pour forth, to emit largely,* spoken of a fountain, James 3: 11. — Act. Thom. § 37 πηγὴ βρύουσα. Spoken of the earth, Xen. Ven. 5. 12.

Βρῶμα, ατος, τό, (βιβρώσκω,) *whatever is eaten, food,* i. e. solid food of meat or vegetables, and hence opp. to milk, 1 Cor. 3: 2.

a) pp. Matt. 14: 15. Mark 7: 19. Luke 3: 11. 9: 13. 1 Cor. 6: 13 bis. Sept. for אֹכֶל Gen. 41: 35 sq. Deut. 2: 28. מַאֲכָל Gen. 6: 21, 2 Chr. 9: 4. — Ael. V. H. 3. 20. Xen. Mem. 3. 11. 13. — Spoken of meats permitted by the Mosaic law, Heb. 9: 10. 13: 9. So of meats of which Jewish Christians scrupled to eat, Rom. 14: 15 bis, 20. 1 Cor. 8: 8, 13. 1 Tim. 4: 3.

b) metaph. *aliment, sustenance, nourishment.* John 4: 34 ἐμὸν βρῶμα, i. e. that by which I live, in which I delight. 1 Cor. 10: 3 βρῶμα πνευματικόν, *spiritual food,* i. e. the manna, as an emblem of spiritual nourishment or instruction. So 1 Cor. 3: 2, coll. Heb. 5: 12.—Clem. Alex. Strom. 5. 10.

Βρώσιμος, ου, ὁ, ἡ, adj. (βρῶσις,) *eatable;* Luke 24: 41 ἔχετέ τι βρώσιμον, *have ye any food?* Sept. for מַאֲכָל Lev. 19: 23. Ez. 47: 12.

Βρῶσις, εως, ἡ, (βιβρώσκω,) *eating,* i. e. spoken

a) of the act of eating, 1 Cor. 8: 4.

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2 Cor. 9: 10 ἄρτος εἰς βρῶσιν, *bread to eat*, from Is. 55: 10, where Sept. for אֹכֶל. also Mal. 3: 11. Sept. for לְהוּם Deut. 32: 24.—Jos. Ant. 1. 20. 2. Xen. Mem. 1. 3. 15.—Trop. *erosion, corrosion*, abstr. for concrete, Matt. 6: 19, 20, σὴς καὶ βρῶσις, *moth and corrosion*, i. e. corroding rust; comp. James 5: 2, 3. —Aquila for עָשׁ, moth, Is. 50: 9. Comp. Ep. of Jer. 12 οὐ διασώζονται ἀπὸ ἰοῦ καὶ βρωμάτων, i. e. prob. *moths*.

b) of that which is eaten, *food*, i. q. βρῶμα. (α) pp. John 6: 27 τὴν βρῶσιν τὴν ἀπολλυμένην, i. e. food for the body. Heb. 12: 16. So Sept. for אֲכִילָה 2 K. 19: 8. אֹכֶל 2 Sam. 19: 42. אֹכֶל Gen. 47: 24. מַאֲכָל Jer. 7: 31. 19: 7.—Thuc. 2. 10. — So βρῶσις καὶ πόσις, *food and drink*, Rom. 14: 17 οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ β. κ. π. i. e. admission to the Messiah's kingdom does not depend on an attention to meat and drink. Col. 2: 16.—(β) Metaph. *aliment, nourishment*; John 4: 32 βρῶσιν ἔχω φαγεῖν, i. q. βρῶμα in v. 34, see in Βρώμα b. In John 6: 27, 55, Jesus uses βρῶσις in the sense of *food for the soul*, i. e. that spiritual aliment from above which is proffered through him to Christians. — Act. Thom. § 7. Clem. Alex. Strom. 5. 10 βρῶσις καὶ πόσις τοῦ θείου λόγου ἡ γνῶσίς ἐστι τῆς θείας οὐσίας.

Βρώσκω obsol. lends its forms to Βιβρώσκω q. v.

Βυθίζω, f. ίσω, (βύθος,) *to sink in the deep*, i. e. *to cause to sink*, trans. Pass. *to sink*, Luke 5: 7. — 2 Macc. 12: 4. Diod. Sic. 5. 4. — Metaph. 1 Tim. 6: 9 εἰς ὄλεθρον. Comp. Ps. 69: 2, 3. 124: 4, 5.

Βυθός, οῦ, ὁ, *depth, the deep*, 2 Cor. 11: 25 νυχθήμερον ἐν τῷ βυθῷ sc. τῆς θαλάσσης. So Sept. for מְצוּלָה Ex. 15: 5. Ps. 107: 24. — Artemid. 4. 53. Diod. Sic. 3. 21. *the deepest part, bottom*, Xen. Oec. 19. 11.

Βυρσεύς, έως, ὁ, (βύρσα, hide,) *a tanner, leather-dresser*, Acts 9: 43. 10: 6, 32.—Artemid. 4. 56.

Βύσσινος, η, ον, (βύσσος,) *byssine*, i. e. made of byssus or fine cotton, Sept. στολὴ βυσσίνη for בַּד 1 Chr. 15: 27. for בּוּץ 1 Chr. 15: 27. for שֵׁשׁ Gen. 41: 42.—In N. T. neut. βύσσινον, i. q. ἔνδυμα βύσσινον, *a garment of byssus*, Rev. 18: 12 in later edit. 18: 16. 19: 8 bis, 14.—Diod. Sic. 1. 85.

Βύσσος, ου, ἡ, *byssus*, a species of fine cotton, highly prized by the ancients, Luke 16: 19. Rev. 18: 12 in text. recept.—Various kinds are mentioned; as that of Egypt, Heb. שֵׁשׁ, Ez. 27: 7, the white cloth which is still found wrapped around mummies, and which appears to have been about of the texture and quality of the modern cotton sheetings; that of Syria, Heb. בּוּץ, Ez. 27: 16, here apparently distinguished from that of Egypt (coll. v. 6), but in later Hebrew i. q. שֵׁשׁ, 1 Chr. 4: 21. 2 Chr. 3: 14. coll. Ex. 26: 31; that of India, which was said to grow on a tree similar to the poplar, Philostr. Vit. Apollon. 2. 29; and that of Achaia, which grew only in the vicinity of Elis, Pausan. Eliac. 5. 5. or I. p. 294. ed. Xyl. — Garments of byssus varied in colour according to the tint of the material; white are mentioned Rev. 19: 8, 14, and Pausanius (l. c.) says the byssus of the Hebrews was yellow. They were sometimes dyed of a purple or crimson colour; Hesych. βύσσινα· πορφυρᾶ; comp. Luke 16: 19.—Sept. for שֵׁשׁ and בּוּץ as cited above. Jos. Ant. 3. 6. 1. ib. 3. 7. 2. — See Pollux. Onom. 7. 17. 75. Plin. H. N. 19. 1. Kuinoel on Luke 16: 19. Gesen. Thes. Ling. Heb. art. בּוּץ. Rees' Cyclop. art. *Byssus*.

Βωμός, οῦ, ὁ, (βαίνω, βέω,) *a step, base, pedestal*, Hom. Il. 8. 441. Od. 7. 100.—In N. T. *an altar*, sc. to which the ascent was by steps, Acts 17: 23. So Sept. for מִזְבֵּחַ Ex. 34: 13. Num. 23: 1. — Jos. Ant. 17. 1. Xen. Mem. 1. 1. 2.

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Γαβαθᾶ or *Γαββαθᾶ*, ἡ, indec. *Gabbatha*, Syro-Chald. גַּבְּתָא, (fem. of גַּב, dorsum, the back,) i. e. *an elevated place*, prob. *tribunal*, John 19: 13, where it is explained by the Greek *λιθόστρωτον*, a tesselated pavement; see more in *Λιθόστρωτος*. Comp. גַּב Ez. 43: 13, and see Gesen. Thesaur. p. 256. Buxt. Lex. 377.

Γαβριήλ, ὁ, indec. *Gabriel*, Heb. גַּבְרִיאֵל (man of God), name of an archangel, Luke 1: 19, 26. See in *Ἀρχάγγελος*.

Γάγγραινα, ης, ἡ, (by redupl. fr. *γράω, γραίνω*, to devour, corrode,) *gangrene, mortification*, which spreads by degrees over the whole body. 2 Tim. 2: 17. — Plut. de Adul. et Amic. 36.

Γάδ, ὁ, indec. *Gad*, Heb. גָּד (good fortune), pr. name of the seventh son of Jacob, born of Zilpah, Gen. 30: 10 sq. —Spoken of the tribe of Gad, Rev. 7: 5.

Γαδαρηνός, οῦ, ὁ, *a Gadarene*, i. e. an inhabitant of the city of Gadara, *Γαδαρά*, the fortified capital of Perræa or the region east of the Jordan, Jos. B. J. 4. 7. 3. ib. 2. 20. 4. According to Eusebius (Onomast.) it was situated over against Tiberias and Scythopolis, in or near the range of mountains bordering the eastern shore of the lake and the valley of the Jordan, on the site, as is supposed, of the present village *Om Keis*, which lies S. E. from the southern extremity of the lake, and not far from the river Hieromax. Josephus calls Gadara a Greek city, *πόλις Ἑλληνίς*, Ant. 17. 11. 4; and says it had many wealthy inhabitants, B. J. 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. 1. 7. 7; Augustus gave it to Herod the Great, ib. 1. 20. 3; but it was restored to Syria after Herod's death, Ant. 17. 11. 4. — In N. T. Mark 5: 1. Luke 8: 26, 37. So in Mss. Matt. 8: 28 for *Γεργεσηνῶν* or *Γερασηνῶν*, q. v. See Reland. Palaest. p. 773.

I. *Γάζα, ης*, ἡ, *a treasury*, sc. of a king or state, Acts 8: 27. The word is of Persian origin. Sept. for גִּנְזָא Ezra 5: 17. 6: 1. Esth. 4: 7. — Diod. Sic. 17. 64. So Lat. *gaza* Cic. de Off. 2. 22. [illegible]

II. *Γάζα, ης*, ἡ, *Gaza*, Heb. עַזָּה (the strong), a celebrated city of the Philistines, situated on a hill near the coast of the Mediterranean towards the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. 15: 47. Judg. 1: 18. 16: 1 sq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months. He appears to have left the city standing; but about B. C. 95, Alexander Jannaeus took it after a siege of a year and destroyed it. Gabinius afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. 11. 8. 3, 4. ib. 13. 5. 5. ib. 13. 13. 3. ib. 14. 5. 3. ib. 15. 7. 9. ib. 17. 11. 4. Strabo 16. 2. 30. Arrian. Exp. Alex. 2. p. 51. ed. Steph. See Rosenm. Bibl. Geogr. II. ii. 384.— In N. T. Acts 8: 26 *ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος*, *the way leading from Jerusalem to Gaza, which* [way] *is desert*, i. e. which leads through the desert, where Philip met the eunuch. Others refer *ἔρημος* to Gaza itself; and suppose the later city to have been built on a different site. As however Gaza was sacked and destroyed in A. D. 65, during an insurrection of the Jews, Jos. B. J. 2. 18. 1, we may perhaps regard *αὕτη ἐστὶν ἔρημος* as the words, not of the angel, but of Luke, implying that the city was desolate at the time he wrote. Comp. Krebs Obs. in N. T. e Jos. p. 205 sq.

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Γαζοφυλάκιον, ου, τό, (γάζα, φυλακή,) *a treasury*, i. e. a place of deposit for the public treasure; among the Jews, *the sacred treasury*, in one of the courts of the temple, *ἐν αὐλῇ οἴκου θεοῦ*, Neh. 13: 7, coll. 10: 37, 38. 13: 4, 5, 8, where Sept. for לִשְׁכָּה, and for גֵּנֵז Esth. 3: 9. According to the Talmudists the treasury was in the court of the women, where stood 13 chests, called from their form שׁוֹפָרוֹת, *trumpets*, into which the Jews cast their offerings, Ex. 30: 13 sq. See Buxt. Lex. Chald. Talm. 2506. Jahn § 342. — In N. T. Mark 12: 41 bis, 43. Luke 21: 1. Spoken of the court itself John 8: 20.

Γάϊος, ου, ὁ, Gaius, Lat. *Caius*, pr. name of several men in N. T.

1. a Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts 19: 29.

2. a man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts 20: 4.

3. an inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. 16: 23. 1 Cor. 1: 14.

4. a Christian to whom John addressed his third epistle, 3 John 1; perhaps the same with the preceding.

Γάλα, ακτος, τό, milk, 1 Cor. 9: 7. Sept. for חֵלֶב Gen. 18: 8. 49: 12.—Xen. Mem. 4. 3. 10. — Metaph. for the *first elements* of christian instruction, 1 Cor. 3: 2. Heb. 5: 12, 13. — Clem. Alex. Strom. 5. 10 *γάλα ἡ κατήχησις, οἱονεὶ πρώτη ψυχῆς τροφὴ νοηθήσεται.* — In 1 Pet. 2: 2, *milk* is put as the emblem of pure spiritual nourishment, or of christian instruction in general.

Γαλάτης, ου, ὁ, a Galatian, Gal. 3: 1.

Γαλατία, ας, ἡ, Galatia or *Gallograecia*, a province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycaonia and Phrygia. Its name was derived from the Gauls, *Γαλάται*; of whom two tribes, the Trocmi and Tolistoboii, with a tribe of the Celts, Tectosages, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, the whole were called Gallograeci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration. Under Augustus, about A. C. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the seat of colonies from various nations, among whom were many Jews; and from all these Paul appears to have made many converts to Christianity. See Strabo I. p. 301. ed. Tauchn. Pausan. Phoc. 10. 23. 9. Liv. 38. 16, 18. Tacit. Ann. 15. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. — In N. T. 1 Cor. 16: 1. Gal. 1: 2. 2 Tim. 4: 10. 1 Pet. 1: 1.

Γαλατικός, ή, όν, Galatian, Acts 16: 6 *Γαλατικὴν χώραν*, i. e. Galatia. 18: 23.

Γαλήνη, ης, ἡ, tranquillity, sc. of the sea, *a calm*, Matt. 8: 26. Mark 4: 39. Luke 8: 24. — Hom. Od. 7. 319. Xen. Anab. 5. 7. 8.

Γαλιλαία, ας, ἡ, Galilee, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits; Heb. גָּלִיל 1 K. 9: 11. גְּלִילָה 2 K. 15: 29. It was anciently called also 'Galilee of the Gentiles,' גְּלִיל הַגּוֹיִם Is. 8: 23, *Γαλιλαία ἀλλοφύλων* 1 Macc. 5: 15, because many foreigners from Egypt, Arabia, Phenicia, etc. were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. comp. 1 Macc. 5: 15, 21—23. Galilee in the time of Christ was divided into *Upper and Lower*, *ἡ ἄνω καὶ ἡ κάτω Γαλιλαία*; the former lying north of the territory of Zebulon and abounding in mountains; the latter being more level and fertile and very populous. Lower Galilee is said to have contained 404 towns and villages, of which Caper-

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naum and Nazareth are the most frequently mentioned in N. T. Comp. Strabo l. c. Jos. B. J. 3. 3. 1—3. Rosenm. Bibl. Geogr. II. ii. 42.—In N. T. Mark 1: 9. Luke 2: 39. 4: 14. 8: 26. John 7: 52. al. freq. — In Matt. 4: 15 *Γαλιλαία τῶν ἐθνῶν* is quoted from Is. 8: 23, [9: 1,] for which see above. So *ἡ θάλασσα τῆς Γαλιλαίας, the sea of Galilee*, or lake of Gennesareth, Matt. 4: 18. 15: 29. AL.

Γαλιλαῖος, α, ον, Galilean; also *a native or inhabitant of Galilee*; Matt. 26: 69. Mark 14: 70. Luke 13: 1, 2 bis. 22: 59. John 4: 45. Acts 1: 11. 2: 7. 5: 37. The Galileans were brave and industrious; though the other Jews regarded them as stupid, unpolished, and seditious, and therefore proper objects of contempt; John 1: 47. 7: 52. They had a peculiar dialect, by which they were easily distinguished from the Jews of Jerusalem, Mark 14: 70. See Jos. B. J. 3. 3. 2. Buxtorf. Lex. Rab. Tal. 434 sq.

Γαλλίων, ωνος, ὁ, Gallio, a Roman proconsul of Achaia, Acts 18: 12, 14, 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annaeus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Tacit. Ann. 6. 3. ib. 15. 73.

Γαμαλιήλ, ὁ, indec. *Gamaliel*, Heb. גַּמְלִיאֵל (benefit from God), Num. 1: 10. 2: 20, a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts 5: 34. 22: 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. Ch. Talm. 617); distinguished for piety and Jewish learning; and for a long time president of the Sanhedrim. See Lightfoot Hor. Heb. in Act. 5: 34.

Γαμέω, ῶ, (*γάμος*,) impf. *ἐγάμουν* Luke 17: 27; aor. 1 *ἔγημα* Luke 14: 20, and in later Greek *ἐγάμησα* Mark 6: 17. al. see Lob. ad Phryn. p. 742. Buttm. § 114. H. Planck in Bibl. Repos. I. 667; perf. *γεγάμηκα*; aor. 1 pass. *ἐγαμήθην*; *to marry*, trans. and neut.

a) trans. spoken of men, *to take as a wife*, seq. accus. Matt. 5: 32. 19: 9 bis. Mark 6: 17. 10: 11. Luke 14: 20. 16: 18 bis.—Jos. Ant. 1. 15. 1. Diod. Sic. 18. 25. Xen. Mem. 1. 1. 8.—Neut. and absol. *to take a wife, to marry*, i. e. to enter into the conjugal state, Matt. 19: 10. 22: 25, 30. 24: 38. Mark 12: 25. Luke 17: 27. 20: 34, 35. 1 Cor. 7: 28, 33.—2 Macc. 14: 25. Ael. V. H. 4. 1. Xen. Hiero 1. 27.—Spoken of females, absol. 1 Cor. 7: 28, 34, 36. 1 Tim. 5: 11, 14. — Eurip. Med. 593. ed. Elmsl.—Spoken genr. of both sexes, 1 Cor. 7: 9 bis, 10. 1 Tim. 4: 3.

b) aor. 1 pass. *ἐγαμήθην* as Mid. Buttm. § 136. 2; *to marry*, neut. i. e. to enter into the marriage state; absol. 1 Cor. 7: 39. seq. dat. Mark 10: 12. — Jos. Ant. 4. 7. 5. Palaeph. de Incred. 32 *αἵτιαι γήμασθαι οὐδενὶ ἠβουλήθησαν*. Plut. Romul. 2. Demetr. 2.

Γαμίζω, f. *ίσω*, (*γάμος*,) *to marry*, i. e. *to give in marriage*, e. g. a daughter, 1 Cor. 7: 38 bis; Griesb. instead of *ἐκγαμίζω*.

Γαμίσκω, i. q. *γαμίζω*, *to marry*, i. e. *to give in marriage*, Pass. Mark 12: 25.

Γάμος, ου, ὁ, a wedding, nuptials, i. e. the nuptial solemnities, etc.

a) pp. *ἔνδυμα γάμου, a wedding garment*, Matt. 22: 11, 12. *δεῖπνον τοῦ γάμου, nuptial banquet*, Rev. 19: 9, see below.—1 Macc. 10: 58. Xen. Lac. 1. 6 *γάμους ποιεῖσθαι*. — More particularly, *the nuptial banquet*, which continued seven days, (Judg. 14: 12. Jahn § 154,) Matt. 22: 2 *ἐποίησε γάμους*. v. 3, 4, 8, 9. 25: 10. John 2: 1, 2. So Sept. and מִשְׁתֶּה Gen. 29: 22. Esth. 2: 18.—Tob. 6: 12. 8: 14. Lucian. D. Deor. 20. 23. Xen. Ven. 1. 8.—The happiness of the Messiah's kingdom is represented under the figure of a nuptial feast, Rev. 19: 7, 9; comp. Matt. 25: 1 sq. — By meton. the *place* or *hall* where the nuptial feast is held, Matt. 22: 10.

b) in common parlance, *any festive banquet*, Luke 12: 36. 14: 8. Sept. for מִשְׁתֶּה Esth. 9: 22.

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c) by meton. *marriage*, i. e. the marriage state, Heb. 13: 4. — Wisd. 14: 24, 26. Jos. Ant. 6. 11. 2. Herodian. 3. 10. 10.

Γάρ, a causative particle, standing always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; *for*, in the sense of *because*, etc. Comp. Buttm. § 149. p. 428. Sturz Lex. Xenophont. I. p. 565.

I. Simply, i. e. alone. a) after an antecedent sentence expressed. Matt. 1: 20 μὴ φοβηθῆς παραλαβεῖν Μαριάμ· τὸ γὰρ ἐν αὐτῇ γεννηθέν. v. 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει. Mark 1: 22. 6: 18. Luke 1: 15. al. passim. After a clause of prohibition or caution, Matt. 3: 9. 24: 5. Luke 7: 6. al. We find γάρ put after two words, in a clause, Matt. 2: 6. Mark 1: 38. Luke 6: 23. John 12: 8. Acts 4: 20. al. —So γάρ is often found in *two* consecutive clauses, viz. where the same idea is expressed twice, i. e. affirmatively and negatively, or generally and specially, John 8: 42. 1 Cor. 16: 7. 2 Cor. 11: 19. or where the latter clause is dependent on the former, Matt. 10: 20. Mark 6: 52. John 5: 21, 22. Acts 2: 15. or where two different causes are assigned, Matt. 6: 32. 18: 10, 11. Rom. 16: 18, 19. In similar circumstances, γάρ is also found in *three* consecutive clauses, Mark 9: 39, 40, 41. Matt. 16: 25, 27. Luke 9: 24, 25, 26. Acts 26: 26. al. So Matt. 26: 10, 11, where ἔργον γάρ and βαλοῦσα γάρ refer to the act of the woman; and πάντοτε γάρ to the objection of the disciples. — The γάρ is also sometimes repeated, where the writer again takes up a sentence which begun with γάρ and was interrupted, as Rom. 15: 26, 27. 2 Cor. 5: 2, 4.

b) elliptically, where the clause to which it refers is omitted and is to be supplied in thought; comp. Buttm. l. c. In this case it merely assigns the motive for an opinion or judgment, etc. Matt. 2: 2 *where is he who is born king of the Jews?* [he must be born,] εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα, FOR *we have seen his star*. Matt. 27: 23 τί γὰρ κακὸν ἐποίησε, NO! *for what evil hath he done?* comp. below in c. Mark 8: 38 *what can a man give in exchange for his soul?* [vain hope!] ὃς γὰρ ἄν, FOR *whoever* etc. Mark 12: 23. Luke 22: 37. John 4: 44 *he departed into Galilee*, [not indeed into Nazareth his πατρίς,] αὐτὸς γὰρ Ἰησοῦς, *for Jesus himself had testified*, etc. comp. Luke 4: 16 sq.—Acts 13: 36. 21: 13. 22: 26. Rom. 2: 25. 8: 18 [yea, I say suffer with him that we may also be glorified with him,] λογίζομαι γάρ, FOR *I reckon*, etc. Comp. Stuart's Comm. in loc. Rom. 14: 10. 1 Cor. 1: 18. al. saep. — Xen. Mem. 4. 2. 6.— In a quotation, where the preceding clause is omitted, Acts 17: 28.—So καὶ γάρ, Matt. 8: 9 and Luke 7: 8, [this I know by comparing my own case,] καὶ γὰρ ἐγώ, FOR *I too am*, etc. Matt. 15: 27 ναὶ, κύριε, καὶ γὰρ τὰ κυνάρια, *true, Lord*, [yet still help me,] FOR *even the dogs*, etc. So οὐ γάρ Matt. 9: 13. Acts 4: 20. al.

c) elliptically and in common usage γάρ is also simply *intensive*, and merely serves to strengthen a clause, like the Engl. *then, truly*, etc. (α) in questions where a preceding NO! may perhaps be supplied; comp. in b. (Matt. 27: 23.) John 7: 41 μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται, *shall* THEN *Christ come out of Galilee?* Acts 8: 31 πῶς γὰρ ἂν δυναίμην, *how can I* THEN? 19: 35 τίς γάρ ἐστιν ὁ ἄνθρωπος, *what man* THEN *is there?* Rom. 3: 3 and Phil. 1: 18, τί γάρ; *what* THEN? 1 Cor. 11: 22. Comp. Buttm. l. c. Herm. ad Vig. p. 829. — Jos. Ant. 9. 4. 6. Philo de conf. Ling. p. 240. D. Aristoph. Nub. 218. See Loesner Obs. e Phil. p. 221.—(β) in a strong affirmation or negation; John 9: 30 ἐν γὰρ τούτῳ θαυμαστόν ἐστι, TRULY *herein*, or, *herein* THEN *is a strange thing*. 1 Pet. 4: 15 μὴ γάρ τις ὑμῶν πασχέτω, *let* THEN *no one of you suffer* etc. Acts 16: 37 οὐ γάρ· ἄλλα κ. τ. λ. *no* THEN! *no* INDEED!—(γ) in exclamations, as of wishing, with the optative; 2 Tim. 2: 7 δώῃ γάρ σοι ὁ κύριος, *may God* THEN *give thee*, etc. — So more comm. εἰ γάρ, *O that!* Sept. Job 6: 2, 8. Xen. Cyr. 6. 1. 38. Comp. Buttm. § 149. p. 423. Herm. ad Vig. p. 757.

d) put by way of explanation or

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demonstratively; (α) where it merely takes up a preceding annunciation and continues or explains it; like the Engl. *namely, to wit, that is to say,* though it is often not to be rendered in English; comp. Buttm. § 149. p. 428. So after οὕτως, Matt. 1: 18 τοῦ δὲ Ἰ. Χ. ἡ γένεσις οὕτως ἦν· μνηστευθείσης γάρ κ. τ. λ. *the birth of Jesus Christ was thus,* viz. *his mother being espoused,* etc. — Jos. B. J. 7. 3. 3 init. Xen. Mem. 1. 1. 6. Ag. 3. 2. — (β) in a less strict sense, where it introduces by way of explanation the ground or motive of what precedes, *for, that is to say, since,* etc. Matt. 6: 7, 16. 10: 35. 15: 4. 24: 7. 1 Cor. 11: 26. al. —Soph. Antig. 178. Xen. An. 7. 1. 29. — In this sense it serves to introduce parenthetic clauses; Mark 5: 42. 6: 14. 14: 40. 16: 4. John 4: 8. Acts 13: 8. 2 Cor. 5: 7. Eph. 6: 1. al. saep.

II. With other particles, where however each retains its own separate force and signification; e. g. ἐὰν γάρ, *for if,* Matt. 5: 46. 6: 14. εἰ γάρ, *for if,* Rom. 3: 7. 4: 14. ἰδοὺ γάρ, *for lo!* Luke 1: 44, 48. 2: 10. καὶ γάρ, *for also, for even,* Matt. 26: 73. Mark 10: 45. Luke 6: 32. John 4: 45.—Lucian D. Mort. 22. 2 or 5. Xen. An. 2. 5. 5. ib. 3. 3. 4. — So γὰρ καί, *for also,* Acts 17: 28. 2 Cor. 2: 9. and καὶ γὰρ οὐκ, *for neither,* 1 Cor. 11: 9.—μὲν γάρ, seq. δέ, *for indeed,* Acts 13: 36. 23: 8. Rom. 2: 25. Also where the clause with δέ is wholly omitted, Rom. 3: 2. 1 Cor. 11: 18. or is readily supplied, Heb. 6: 16, coll. v. 13. So seq. ἀλλά, Acts 4: 16.—μὴ γάρ, *for not,* James 1: 7. οὐ γάρ, *for not,* Matt. 9: 13. Mark 6: 52. Luke 8: 17. Rom. 4: 13. al. — Xen. An. 3. 4. 36. — οὐδὲ γάρ, *for neither,* John 5: 22. 7: 5. 8: 42. οὔτε γάρ, *for neither,* Luke 20: 36. Acts 4: 12. 1 Cor. 8: 8. 1 Thess. 2: 5. Al.

Γαστήρ, τέρος, sync. τρός, ἡ, *the belly,* Sept. for בֶּטֶן Num. 5: 22. Job 40: 16. Xen. Mem. 1. 3. 6. In N. T. spoken by synecd. only of the parts, viz.

a) *the stomach,* pp. Sept. בֶּטֶן Job 15: 2. 20: 23. Hom. Od. 20. 25; and trop. for *appetite, excessive eating,* 3 Macc. 7: 11. Act. Thom. § 28. Hom. Od. 18. 2. Xen. Mem. 1. 6. 8. ib. 2. 1. 2. Hence in N. T. by meton. of abstr. for concr. *a glutton, a gormandizer;* Tit. 1: 12 Κρῆτες ἀεὶ—γαστέρες ἀργαί, *the Cretans are always slow bellies,* i. e. lazy gormandizers.—Hesiod. Theog. 26 ποιμένες — γαστέρες οἶον. Suidas, of the Sybarites, γαστέρες ἦσαν καὶ τρυφηταί. Hesych. γαστέρες· οἷον τροφῆς μόνης ἐπιμελούμενοι. So γαστρίς Ael. V. H. 1. 28. γαστρίδουλος Diod. Sic. Vol. IV. p. 33. ed. Bip. II. p. 549. ed. Wess.

b) *the womb,* Luke 1: 31. So Sept. for בֶּטֶן Gen. 25: 23. Ps. 58: 4.—Diod. Sic. 4. 33. Herodian. 1. 5. 14.—Hence ἐν γαστρὶ ἔχειν, *to be with child,* Matt. 1: 18, 23. 24: 19. Mark 13: 17. Luke 21: 23. 1 Thess. 5: 3. Rev. 12: 2. So Sept. for הָרָה Gen. 16: 4. 38; 25. 2 K. 8: 11.—Artemid. 2. 18. ib. 3. 32. Herodot. 3. 32.

Γέ, an enclitic particle, which serves to strengthen or render more emphatic the word to which it is appended, by placing it in opposition to other words, and thus fixing the attention upon it; e. g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater, and *vice versa.* Hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, etc. Its general meaning is, *at least, indeed, even,* etc. Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 824 sq. Passow sub voce.

I. Used alone. a) as marking a less in reference to a greater, *at least,* etc. Luke 11: 8 *though he will not give him, because he is his friend,* (the greater reason,) διά γε τὴν ἀναίδειαν αὐτοῦ, *yet at least because of his importunity* (the lesser reason) *he will rise,* etc. 18: 5. So 1 Cor. 4: 8 ὄφελόν γε, *I could wish at least,* etc.—Sept. Job 30: 24. Xen. Cyr. 1. 6. 4 διάγε.

b) as marking a greater in reference to a less, etc. *even, indeed,* Rom. 8: 32 ὅς γε, *who even,* etc.—Eurip. Med. 1361. Aristoph. Nub. 399. Comp. Herm. l. c. p. 827.

II. In connexion with other particles. (α) ἀλλά γε or ἀλλάγε, *yet at least, yet surely,* 1 Cor. 9: 2. *but indeed, moreover,* Luke 24: 21. Comp. in Ἀλλά.

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—(β) ἄραγε and ἆραγε, see in Ἄρα I. c. and II.—(γ) εἴγε, *if at least, if indeed, if so be*, etc. seq. indic. and spoken of what is taken for granted; Eph. 3: 2. 4: 21. Col. 1: 23. Comp. Herm. l. c. p. 833 sq. — Sept. Job 16: 4. Lucian. Jup. Trag. § 36. Xen. Mem. 1. 5. 3 εἴγε κακουργότατόν ἐστι κ. τ. λ.—So εἴγε καί, *if indeed also*, which as applying only to what is taken for granted, may be given by *since, although*; Gal. 3: 4 εἴγε καὶ εἰκῇ, i. e. *since* (in this case) *it is in vain*. 2 Cor. 5: 3 εἴγε καὶ ἐνδυσάμενοι, *although being now clothed*, we shall not etc. comp. v. 4 and 1 Cor. 15: 51 sq. — Ael. V. H. 12: 9 εἴγε καὶ οἱ παῖδες αὐτὸν μισοῦσι. Soph. Philoct. 652.—(δ) εἰ δὲ μήγε, i. q. εἰ δὲ μή, but stronger, *but if not indeed, if otherwise indeed*; and serving to annul the preceding proposition, whether affirmative or negative. So after an affirmation, *but if not, otherwise*, Matt. 6: 1. Luke 10: 6. 13: 9. Comp. Herm. ad Vig. p. 833. — Xen. Cyr. 8. 7. 22. so εἰ δὲ μή Xen. An. 7. 7. 3. Cyr. 4. 5. 10. — After a negation, where it consequently affirms; *if otherwise, else*, etc. Matt 9: 17. Luke 5: 36, 37. 14: 32. 2 Cor. 11: 16. Comp. Buttm. § 148. n. 10.—(ε) καίγε, *and at least*, Luke 19: 42.—Lucian. D. Deor. 4. 2. —*and even, yea even*, Acts 2: 18.—Lucian. D. Deor. 20. 14, 24. Comp. above in I. a, b. —(ζ) καίτοιγε, i. q. καίτοι, but stronger, *though indeed*, John 4: 2. Acts 14: 17. 17: 27.—Lucian. D. Deor. 20. 15. Xen. Mem. 1. 2. 3. Comp. Herm. ad Vig. p. 840.—(η) μενοῦνγε, i. q. μενοῦν, but stronger, *yea indeed, yea truly*, etc. Luke 11: 28. Rom. 9: 20. 10: 18. Phil. 3: 8. Comp. Viger. p. 541. ed. Herm. Sturz de Dial. Alex. p. 203.—(ϑ) μήτιγε, i. q. μήτι, but stronger, *not to say then, much more then*, 1 Cor. 6: 3. Comp. Herm. l. c. p. 803. Buttm. § 150. p. 434.

Γεδεών, ῶνος, ὁ, Gideon, Heb. גִּדְעוֹן (a cutter off), the deliverer of Israel from the power of the Midianites, Heb. 11: 32. See Judg. c. 6—8.

Γέεννα, ης, ἡ, Gehenna, i. e. the place of punishment in hades or the world of the dead, i. q. Τάρταρος 2 Pet. 2: 4. λίμνη τοῦ πυρός Rev. 20: 14, 15. τὸ πῦρ τὸ αἰώνιον, Matt. 25: 41. Jude 7. See in ᾅδης, and comp. Judith 16: 17. Ecclus. 7: 17. Fabr. Cod. Pseudep. V. T. I. p. 194, 645. — So simply γέεννα Matt. 5: 29, 30. 10: 28. Luke 12: 5. James 3: 6. also γέεννα τοῦ πυρός, *Gehenna of fire*, Matt. 5: 22. 18: 9. Mark 9: 47. γέεννα, τὸ πῦρ τὸ ἄσβεστον, Mark 9: 43, 45, coll. v. 44, 46, 48. So Matt. 23: 15 υἱὸν γεέννης, *son of Gehenna*, i. e. worthy of punishment in Gehenna. Matt. 23: 33 κρίσις τῆς γ. *condemnation to Gehenna*, coll. Jude v. 7. It is therefore a place of eternal fire, and of thick darkness; comp. Jude v. 6, 13. — The name Γέεννα is the Heb. גֵּיא הִנֹּם, *valley of Hinnom*, Josh. 15: 8, the narrow valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 1 K. 11: 7. 2 K. 16: 3. Jer. 7: 31. 32: 35. This worship was broken up and the place desecrated by Josiah, 2 K. 23: 10, 14; after which it seems to have become the receptacle for all the filth of the city, as also for the carcasses of animals and the dead bodies of malefactors left unburied, to consume which fires would appear to have been from time to time kept up. Sept. ἐν τῷ πολυανδρίῳ Jer. 2: 23, i. e. *place of dead bodies, cemetery*. It was also called תֹּפֶת, *Tophet*,* Jer. 7: 31, i. e. *abomination, vomit*, from תּוּף *exspuere*; or, more probably, since it had this name also among idolaters, from תִּסְרֵפָה, i. e. *place of burning* sc. dead bodies etc.—By an easy metaphor the Jews transferred the name to the place of punishment in the other world, the abode of demons and the souls of wicked men. See Buxt. Lex. Ch. Rab. Tal. 395, 2623. Wetstein N. T. I. p. 299. Gesen. Thesaur. Ling. Heb. 280. Tholuck Ausleg. d. Bergpredigt p. 182.

Γεθσημανῆ, in Mss. also *Ἰεθσημανεῖ*, indec. *Gethsemane*, pr. name of a small field or place just out of Jerusalem, over the brook Cedron and at the foot of the mount of Olives. The name would seem to be derived from גַּת (press) and שֶׁמֶנָא (oil). Matt. 26: 36.

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Mark 14: 32. See Miss. Herald 1824. p. 66.

Γείτων, ονος, ὁ, ἡ, a neighbour, Luke 14: 12. 15: 6, 9. John 9: 8. Sept. for שָׁכֵן Jer. 6: 21. שֹׁכֵן Job 26: 5. — Jos. Ant. 1. 18. 3. Xen. Mem. 2. 2. 12.

Γελάω, ῶ, f. *άσω,* Luke 6: 21, in earlier writers f. *άσομαι,* Buttm. § 113. 4. n. 7; *to laugh,* sc. in joy and triumph, intrans. Luke 6: 21, 25. Sept. for צָחַק Gen. 17: 17. 18: 12, 13, 15. שָׂחַק Lam. 1: 7. שָׂמַח Job 22: 19.—Ael. V. H. 14. 36. Xen. Mem. 4. 2. 5.

Γέλως, ωτος, ὁ, (γελάω,) laughter, sc. of joy or triumph, James 4: 9. Sept. for צְחוֹק Gen. 21: 6. שְׂחוֹק Job 8: 21. —Jos. Ant. 4. 8. 31. Xen. Cyr. 2. 2. 15.

Γεμίζω, f. *ίσω, (γέμω,) to make full, to fill,* trans. and seq. gen. of thing, Mark 15: 36. John 2: 7 bis. 6: 13. Comp. Buttm. 132. 5, 2.—Xen. H. G. 6. 2. 25. —So with *ἀπό,* Luke 15: 16, see in *Ἀπό* III, 4. or with *ἐκ,* Rev. 8: 5. 15: 8. So מְלֵא מִן Ps. 127: 5. Jer. 51: 34. Lev. 9: 17.—Absol. Mark 4: 37. Luke 14: 23.

Γέμω, f. *μῶ, to be full of, to be stuffed with,* intrans. and seq. gen. Matt. 23: 27. Luke 11: 39. Rev. 4: 6, 8. 5: 8. 15: 7. 17: 3, 4. 21: 9. Rom. 3: 18, quoted from Ps. 10: 7, where Sept. for מָלֵא seq. accus. Comp. Buttm. § 132. 5, 2. — Diod. Sic. 13. 3, 84. Polyb. 4. 65. 2. — So with *ἐκ,* Matt. 23: 25, like Heb. מָלֵא מִן Is. 2: 6. Ez. 32: 6.

Γενεά, ᾶς, ἡ, (γίνομαι, γένω,) birth, Xen. Cyr. 1. 2. 8. In N. T. *generation,* in the following senses, viz.

a) *offspring, progeny;* genr. and trop. Acts 8: 33 *τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; who shall declare his posterity?* i. e. the number of his followers, spoken of the Messiah; quoted from Is. 53: 8, where Sept. for דּוֹר; see Hengstenb. Christol. Vol. I. on Is. l. c. and in Bibl. Repos. II. 358. (Others refer this to d, below.) So Sept. for יְלִדִים Num. 13: 22. זֶרַע Esth. 9: 28. דּוֹר Lev. 23: 48. Gen. 17: 12.—Jos. Ant. 1. 10. 3 *πολλὴν γενεάν.* 5. 1. 2. Polyb. 20. 6. 6.

b) *a descent, a degree,* sc. in a genealogical line of ancestors or descendants, Matt. 1: 17 ter. So Sept. for דּוֹר Gen. 15: 16. Deut. 23: 3. תּוֹלְדוֹת Gen. 25: 13.—Jos. Ant. 1. 7. 2. ib. 7. 5. 2. Philo Vit. Mos. I. p. 603.

c) spoken of the period of time from one descent to another, i. e. the average duration of human life, reckoned apparently by the ancient Hebrews at 100 years, comp. Gen. 15: 16 with Ex. 12: 40, 41; by the Greeks at three generations for every 100 years, i. e. 33⅓ years each; Herodot. 2. 142 *γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστι.* Hence, in N. T. of a less definite period, *an age, time, period, day,* etc. as *ancient generations,* i. e. *times of old,* etc. Acts 14: 16. 15: 21. Eph. 3: 5. Col. 1: 26. of future ages, Eph. 3: 21. Luke 1: 50 *εἰς γενεὰς γενεῶν, to generations of generations,* i. e. to the remotest ages, comp. Rev. 1: 6. So Sept. for דּוֹר דּוֹרִים Ps. 72: 5. 102: 25. Is. 34: 17. The expression is strongly intensive; Gesen. Lehrg. p. 692. c. Stuart § 455. c. Matth. § 430. So genr. Sept. and דּוֹר Gen. 9: 2. Prov. 27: 24. Joel 3: 20.—Diod. Sic. 1. 24. Xen. Cyr. 5. 2. 4. — Luke 16: 8 *εἰς τὴν γενεὰν τὴν ἑαυτῶν,* i. e. are wiser *in their day,* so far as it concerns this life.

d) meton. spoken of the men of any generation or age, those living in any one period, *a race, class;* e. g. *ἡ γενεὰ αὕτη* etc. *the present generation,* Matt. 11: 16. 12: 39, 41, 42, 45. 16: 4. 17: 17. 23: 36. 24: 34. Mark 8: 12 bis, 38. 9: 19. 13: 30. Luke 7: 31. 9: 41. 11: 29, 30, 31, 32, 50, 51. 17: 25. 21: 32. Acts 2: 40. Phil. 2: 15. Spoken of a former generation, Acts 13: 36. Heb. 3: 10. of the future Luke 1: 48. So Sept. and דּוֹר Deut. 32: 5, 20. Ps. 12: 8. 14: 5. 24: 6. 78: 6, 8.—Lucian. de Astrol. § 20. Demosth. 1390. 25.

Γενεαλογέω, ῶ, f. *ήσω, (τὴν γενεὰν λέγω,) to trace one's genealogy,* Sept. Ezra 2: 62. Xen. Conv. 4. 51. In N. T. only Pass. *γενεαλογέομαι, οῦμαι, to be traced or inscribed in a genealogy,* i. e. by impl. *to be reckoned by descent, to derive one's origin,* Heb. 7: 6. Sept. for הִתְיַחֵשׂ 1 Chr. 5: 1. 9: 1.

Γενεαλογία, ας, ἡ, (γενεαλογέω,) genealogy, genealogical table, sc. of ancestors etc. 1 Tim. 1: 4. Tit. 3: 9. Sept.

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for inf. הִתְיַחֵשׂ 1 Chr. 7: 5, 7. 9: 22.—Polyb. 9. 2. 1.

Γενέσια, ων, τά, (adj. *γενέσιος,* natal, Jos. Ant. 12. 4. 7. Philo de Opif. Mundi p. 10,) in earlier Greek writers, *solemn rites for the dead, feriae denicales,* Herodot. 4. 26; comp. Cic. Leg. 2. 22. Adam's Rom. Ant. p. 485. In later writers and in N. T. *birth-day celebration, birth-day festival,* Matt. 14: 6. Mark 6: 21. — Alciphr. Ep. 3. 18, 55. Dio Cass. 47. 18. 503. ib. 56. 46. 843. In this sense earlier writers used *τὰ γενέθλια,* see Lob. ad Phryn. p. 103 sq.

Γένεσις, εως, ἡ, (*γίνομαι, γένω,*) *procreation,* Xen. Lac. 2. 1. In N. T. *birth, nativity,* i. e.

a) pp. Matt. 1: 18 and Luke 1: 14 in later edit. where text. rec. *γέννησις.* James 1: 23 *τὸ πρόσωπον τῆς γενέσεως,* i. e. native or natural face. Sept. for מוֹלֶדֶת Gen. 31: 13. 32: 9.—Jos. 4. 8. 23. Diod. Sic. 1. 6. 8. Herodian. 7. 1. 5.—Trop. James 3: 6 *τρόχος τῆς γενέσεως,* lit. *the wheel of birth,* i. e. which is set in motion at birth and rolls on through life, i. q. *course of life.* Comp. Judith 12: 18. Wisd. 7: 5. Others, *nativity,* in the astrological sense.

b) in the sense of *descent, lineage,* and *βίβλος γενέσεως, book of descent,* i. e. genealogy, genealogical table, Matt. 1: 1. So Sept. and סֵפֶר תּוֹלְדוֹת Gen. 5: 1. for תּוֹלְדוֹת Gen. 2: 4. 10: 1, 32.

Γενετή, ῆς, ἡ, (*γενεά,*) *birth;* John 9: 1 *ἐκ γενετῆς, from his birth.* — Sept. Lev. 25: 47. Hom. Od. 18. 6. Polyb. 3. 20. 4. *ἔτεκε γ.*

Γένημα, ατος, τό, (*γίνομαι,* perf. pass. *γεγένημαι,*) *produce, fruit,* sc. of the fields etc. Luke 12: 18. Trop. spoken of the *rewards* of christian virtue, 2 Cor. 9: 10.—Text. recept. has in both places *γέννημα,* q. v.

Γεννάω, ῶ, f. *ήσω,* (*γέννα* poet. for *γένος,*) trans. *to beget,* spoken of men; *to bear,* spoken of women; Pass. *to be begotten, to be born.*

I. Act. a) spoken of men, *to beget,* Matt. 1: 2—16, where it occurs thrice in each verse, except v. 6 bis, 11, 12 bis, 16. Acts 7: 8, 29. Sept. for יָלַד and הוֹלִיד Gen. 5: 3 sq. saep.—So *οἱ γεννήσαντες, parents,* Lucian. D. Deor. 22. 2. Polyb. 3. 98. 9. Xen. Mem. 2. 1. 27.—Trop. *to generate, to occasion,* e. g. *μάχας,* 2 Tim. 2: 23. — Jos. Ant. 6. 7. 4. Polyb. 1. 67. 2.—Metaph. (*α*) spoken in the Jewish manner of the relation between a teacher and his disciples, *to beget* sc. in a spiritual sense, *to be the spiritual father of* any one, i. e. the instrument of his conversion, to a new spiritual life, 1 Cor. 4: 15. Philem. 10. —Philo Leg. ad Cai. p. 1000. B, *μᾶλλον αὐτὸν ἢ οὐχ ἧττον τῶν γονέων γεγέννηκα.* Sanhedrin fol. 19. 2, dix. R. Jonath. "si quis filium proximi sui legem docet, hoc idem putat scriptura, ac si ipsum genuisset."—(*β*) spoken of God, *to beget* sc. in a spiritual sense, i. e. *to impart a new spiritual life,* which consists in sanctifying, quickening anew, and ennobling the powers of the natural man, by imparting to him a new life and a new spirit in Christ, 1 John 5: 1. Hence Christians are said *to be born of God,* (see below in II. b,) and to be the *sons of God,* comp. Rom. 8: 14. Gal. 3: 26. 4: 6. — Spoken of the relation between God and the Messiah, who as the vicegerent of God is figuratively called his Son, and whom therefore God is figuratively said *to beget,* i. e. *to appoint, to declare,* sc. as a king etc. Acts 13: 33. Heb. 1: 5. 5: 5. So Sept. and יָלַד Ps. 2: 7, coll. v. 6, 8. Comp. in *Υἱός.* Gesen. Lex. Man. יָלַד no. 2.

b) spoken of women, *to bear, to bring forth,* Luke 1: 13, 57. 23: 29. John 16: 21. Trop. Gal. 4: 24. Sept. and יָלַד Gen. 46: 15. Ex. 6: 20. הֵשִׁיר Ezra 10: 44.—Palaeph. Fab. 2. Xen. Lac. 1. 3.

II. Pass. *γεννάομαι, ῶμαι.* a) *to be begotten;* Matt. 1: 20 *τὸ ἐν αὐτῇ γεννηθέν, that begotten or conceived in her,* i. e. in her womb, the foetus. Heb. 11: 12.

b) *to be born,* genr. Matt. 2: 1, 4. 19: 12. 26: 24. Mark 14: 21. John 3: 4 bis. *τυφλός,* 9: 2, 19, 20, 32. *εἰς τὸν κόσμον,* 16: 21. — Acts 7: 20. 22: 28 *γεγέννημαι* sc. *Ῥωμαῖος.* Rom. 9: 11. Heb. 11: 23. Gal. 4: 23, 29, *κατὰ σάρκα, according to the flesh,* in the course of nature. Sept. for נוֹלַד Job 3: 2. יָלַד Ps. 87: 4, 5, 6. — Jos. Ant. 4. 4. 4. Plut. Agesil. 3. Lucian. D. Mar. 29. 3.—Seq. *εἰς* final,

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denoting destination, John 18: 37. 2 Pet. 2: 12. — Seq. ἐκ c. gen. of the mother, Matt. 1: 16. Luke 1: 35. c. gen. of source etc. John 3: 6 ἐκ τῆς σαρκός. 8: 41.—Seq. ἐν c. dat. of place, Acts 22: 3. c. dat. of state or condition, John 9: 34. Acts 2: 8 ἐν ᾗ sc. διαλέκτῳ, i. e. our native dialect. — Metaph. ἐκ θεοῦ v. ἐκ πνεύματος ἐγεννήθην v. γεγέννημαι, only in the writings of John, *to be born of God*, or *of the Spirit*, sc. in a spiritual sense, *to have received from God a new spiritual life*, see above in I. a. John 1: 13. 3: 5, 6, 8. 1 John 2: 29. 3: 9 bis. 4: 7. 5: 1 bis, 4, 18 bis. So also γεννηθῆναι ἄνωθεν, *to be born again*, i. q. ἐκ θεοῦ γεν. John 3: 3, 7. See in Ἄνωθεν 2. b.

Γέννημα, ατος, τό, (γεννάω,) lit. *what is born or produced*, i. e.

a) spoken of men, *offspring, progeny*, Matt. 3: 7 γεννήματα ἐχιδνῶν, *progeny of vipers!* so 12: 34. 23: 33. Luke 3: 7. Sept. for יֶלֶד Josh. 15: 14.—Ecclus. 10: 18. 1 Macc. 1: 38. Act. Thom. § 32.

b) spoken of trees, etc. *fruit, produce*, Matt. 26: 29. Mark 14: 25. Luke 22: 18. So Luke 12: 18 in text. recept. where later edit. γένημα. — Used in this sense only by later writers, as Diod. Sic. 5. 81. Polyb. 1. 71. 1. ib. 3. 87. 1. See Lob. ad Phryn. p. 286.—Metaph. spoken of the rewards of christian virtue, 2 Cor. 9: 10 in text. recept. Comp. in Γένημα.

Γεννησαρέτ, ἡ, indec. *Gennesareth*, Heb. כִּנָּרֹת (harp) Deut. 3: 17, or כִּנֶּרוֹת 1 K. 15: 20, later Heb. גִּנֵּסַר, Josephus Γεννησάρ, B. J. 3. 10. 8, the name of a small region of Galilee on the western shore of the lake, described by Josephus (l. c.) as about four miles in length and three in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. 19: 35, which also gave name to the adjacent lake, יַם־כִּנֶּרֶת Num. 34: 11. — This lake is also called the *Sea of Galilee*, Matt. 4: 18; the *Sea of Tiberias*, John 21: 1. It is about twelve miles long and five broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. Embosomed in lofty mountains, the scenery around it is the most romantic and picturesque in Palestine. It is subject to sudden, though not long continued tempests. See Jos. B. J. 3. 10. 7. Rosenm. Bibl. Geogr. II. i. p. 176 sq. Calmet art. *Tiberias*.—In N. T. ἡ γῆ Γεν. Matt. 14: 34. Mark 6: 53. ἡ λίμνη Γεν. Luke 5: 1.

Γέννησις, εως, ἡ, (γεννάω,) *birth, nativity*, Matt. 1: 18 and Luke 1: 14 in text. rec. Others γένεσις q. v. Sept. for הִוָּלֵד Ecc. 7: 1. — Jos. Ant. 2, 9. 3.

Γεννητός, ή, όν, (γεννάω,) *born, brought forth*; Matt 11: 11 and Luke 7: 28 ἐν γεννητοῖς γυναικῶν, *among those born of women*. So Sept. and Heb. יְלוּד אִשָּׁה Job 14: 1. 15: 4. 25: 4. — Diod. Sic. 1. 6 γεννητὸν εἶναι κόσμον νομίσαντες. Comp. ἡ τεκοῦσά τινος Eurip. Alcest. 169, et ibi Hermann.

Γένος, εος, ους, τό, (γίνομαι,) *genus, race*, i. e.

a) *offspring, posterity*, Acts 17: 28, 29. Rev. 22: 16. Sept. for זֶרַע Jer. 36: 31. —Herodot. 3. 159. Xen. H. G. 6. 3. 4.

b) *family, lineage, stock*, Acts 7: 13. 13: 26. Phil. 3: 5. So Acts 4: 6, where others, *sect, order*. Sept. and זֶרַע Jer. 41: 1.—1 Macc. 5: 2. Xen. Cyr. 1. 2. 1.

c) *nation, people*, Mark 7: 26. Acts 4: 36. 7: 19. 18: 2, 24. 2 Cor. 11: 26. Gal. 1: 14. 1 Pet. 2: 9. So Sept. for עַם Gen. 11: 6. Esth. 2: 10.—Diod. Sic. 1. 4, 19 ult. Xen. Cyr. 4. 6. 2.

d) *kind, sort, species*, Matt. 13: 47. 17: 21. Mark 9: 29. 1 Cor. 12: 10, 28. 14: 10. Sept. for מִין Gen. 6: 20. 7: 14. מִנִּי 2 Chr. 4: 13.—Wisd. 19: 6. Aeschin. Dial. 2. 26. Xen. Oec. 7. 19.

Γερασηνός οῦ, ὁ, a Gerasene, i.e. a native or inhabitant of the city or district of Gerasa. This city was situated in the eastern part of Perea or Gilead near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. 1. 4. 8. ib. 3. 3. 3. ib. 4. 9. 1. The place is now called *Jerrash*. See Rosenm. Bibl. Geogr.

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II. ii. p. 28. Reland. Palaest. p. 806. Legh, in Bibl. Repos. III. p. 651. — Many Mss. and also Knapp read *Γερασηνῶν*, Matt. 8: 28, where the text. rec. has *Γεργεσηνῶν*, and other Mss. *Γαδαρηνῶν*, which is read also Mark 5: 1. Luke 8: 26, 37. The city of Gerasa lay too remote from the lake to admit the possibility of the miracle's having been wrought in its vicinity; if therefore the reading *Γερασηνῶν* be correct, it must be because the city gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1) that ancient Gilead was in his day called *Gerasa*; and Saadias in his Arabic version puts *Jerrash* for the Heb. Gilead. Origen also testifies that *Γερασηνῶν* was the ancient reading. See in *Γεργεσηνός*.

Γεργεσηνός, οῦ, ὁ, a Gergesene, Heb. גִּרְגָּשִׁי and Sept. *Γεργεσαῖος* Gen. 15: 21. Deut. 7: 1. Josh. 24: 11; pr. name of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. 1. 6. 2. Origen however says, that a city *Γέργεσα* anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. IV. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading *Γεργεσηνῶν* in Matt. 8: 28, which rests on Origen's conjecture, is therefore less probable than *Γερασηνῶν*, which he testifies to have been the ancient one. Comp. in *Γερασηνός*.

Γερουσία, ας, ἡ (*γερούσιος* fr. *γέρων*,) *a council of elders, a senate*, Paus. 3. 11. Xen. Mem. 4. 4. 6. So *the eldership*, i. e. collect. *the elders* among the Jews, either of the whole people, Sept. for זְקֵנִים Ex. 3: 16, 18. Deut. 27: 1; or of particular cities, Deut. 19: 12. 21: 2 sq. al. and later *the Sanhedrim*, Judith 4: 8. 15: 8. 1 Macc. 12: 6. al.— In N. T. Acts 5: 21 *τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραήλ*, i. e. either, *the Sanhedrim* EVEN *the whole senate of Israel*; or else it here stands for *the elders of Israel* in general, i. e. persons of age and influence who were invited to sit with the Sanhedrim, i. q. *οἱ πρεσβύτεροι τοῦ Ἰσραήλ* Acts 4: 8. 25: 15.

Γέρων, οντος, ὁ, an old man, senex, John 3: 4. Sept. for זָקֵן Prov. 17: 6. —Herodian. 3. 15. 4. Xen. Conv. 4. 17.

Γεύω, f. *εύσω, to cause to taste, to let taste*, Sept. for הִלְעִיט Gen. 25: 30. Herodot. 7. 46. In N. T. (and in Hom.) only Mid. *γεύομαι*, f. *εύσομαι, to taste*, depon. or trans. see Buttm. § 135. 4. and n. 2.

a) pp. and absol. Matt. 27: 34. Col. 2: 21 see in *Ἅπτω*. seq. acc. John 2: 9. So Sept. c. accus. for טָעַם 1 K. 4: 29. Job 12: 11. 34: 3.—Ecclus. 36: 19. Jos. Ant. 3. 1. 6. seq. gen. Xen. Mem. 3. 14. 5.—In the sense of *to eat, to partake of*, absol. Acts 10: 10. 20: 11. seq. gen. Luke 14: 24. Acts 23: 14, comp. Buttm. § 132. 5. 3. So Sept. and טָעַם 1 Sam. 14: 24 *ἄρτου*. 2 Sam. 3: 35.—2 Macc. 6: 20. Jos. Ant. 3. 5. 8. Xen. An. 1. 9. 26.

b) metaph. *to experience, to prove, to partake of*; seq. accus. Heb. 6: 5 *ῥῆμα θεοῦ*. Seq. gen. *γεύεσθαι θανάτου, to taste of death*, i. e. *to die*, Matt. 16: 28. Mark 9: 1. Luke 9: 27. John 8: 52. Heb. 2: 9. Comp. Rabb. טעם מיתא, Buxt. Lex. Ch. Rab. 895. So Heb. 6: 4 *γευ. τῆς δωρεᾶς*. — Jos. Ant. 2. 10. 1 *τῶν ἀγαθῶν*. ib. 4. 8. 48. Philo de Nob. p. 903 *τῆς σοφίας*. Polyb. 15. 33. 5. —Seq. *ὅτι*, 1 Pet. 2: 3 *γευ. ὅτι χρηστὸς ὁ κύριος*. So Sept. for טָעַם Ps. 34: 9. Prov. 31: 18.

Γεωργέω, ῶ, f. *ήσω*, (*γεωργός*,) *to till* sc. the earth, Pass. Heb. 6: 7. Sept. for עָשָׂה עֹרָה 1 Chron. 27: 26.—Esdr. 4: 6. Jos. Ant. 5. 6. 1. Xen. Oec. 14. 2.

Γεώργιον, ου, τό, (*γεωργέω*,) *a tilled field, farm*, pp. Sept. for טֵרֶף Prov. 24: 30. 31: 16. Strabo XIV. p. 687. S. In N. T. metaph. of Christians, 1 Cor. 3: 9.

Γεωργός, ου, ὁ, (*γῆ, γέα*, and *ἔργω*,) *a tiller of the ground, husbandman*, viz.

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a) pp. 2 Tim. 2: 6. James 5: 7. So Sept. for אִכָּר Jer. 14. 4. 31: 24. 51: 23. —Xen. Oec. 5. 16.

b) in N. T. also i. q. ἀμπελουργός, *a vine-dresser, keeper of a vineyard*, Matt. 21: 33, 34, 35, 38, 40, 41. Mark 12: 1, 2 bis, 7, 9. Luke 20: 9, 10 bis, 14, 16. Metaph. of God, John 15: 1, comp. Is. 5: 1 sq. — So γεωργεῖν, *to till the vine*, Plato Eutyph. § 4.

Γῆ, γῆς, ἡ, (contr. fr. γέα i. q. γαῖα,) *earth, land*, i. e. one of the four elements; spoken

a) in reference to its vegetative power, *earth, soil*; Matt. 13: 5, 8, 23. Mark 4: 5, 8, 20. Luke 14: 35. John 12: 24. al. Sept. for אֲדָמָה Gen. 4: 2, 3. אֶרֶץ Gen. 1: 11, 12. עָפָר Gen. 3: 14, 19. —Xen. Oec. 4. 8.

b) as that on which we tread, *the ground*, etc. Matt. 10: 29. 15: 35. Luke 6: 49. 22: 44. 24: 5. John 8: 6, 8. Acts 9: 4, 8. al. So Sept. for אֲדָמָה Ex. 3: 5. 2 Sam. 17: 12. אֶרֶץ Ex. 9: 33. 1 Sam. 26: 7, 8. — Herodian. 1. 13. 2. Xen. Cyr. 3. 3. 3.

c) in distinction from the sea, a lake, etc. *the land, terra firma*, Mark 4: 1. 6: 47. John 6: 21. Acts 27: 39, 43, 44, al. So Sept. and אֶרֶץ Gen. 8: 7, 9. יַבָּשָׁה Jon. 1: 13.—Herodian. 2. 10. 8. Xen. An. 1. 1. 7.

d) of *a country, region, territory*, etc. as γῆ Ἰσραήλ, Matt. 2: 20, 21. Χαναάν Acts 13: 19. Αἴγυπτον Acts 7: 11, 36, 40. 13: 17. Ἰουδά Matt. 2: 6. Ζαβουλών 4: 15. Γεννησαρέθ 14: 34. Mark 6: 53. So of the country adjacent to any place or city, Matt. 9: 26, 31. With a gen. of person, *one's native land*, Acts 7: 3. — Spoken particularly and absol. of *the land of the Jews, Palestine*, Matt. 23: 35. 27: 45. Mark 15: 33. Luke 4: 25. 21: 23. James 5: 17. Rom. 9: 28, coll. Is. 10: 23. So in the expression κληρονομεῖν τὴν γῆν, *to inherit the land*, Matt. 5: 5, quoted from Ps. 37: 11, coll. v. 9, 22, 29. Ps. 25: 13. Is. 60: 21; where Sept. for יָרַשׁ אֶרֶץ; comp. Lev. 20: 24. Deut. 16: 20. Here the tranquil possession of the earthly Canaan, which was already used in the O. T. to denote the coming of the Messiah's kingdom, is employed by Christ to describe the privileges and retributions of his spiritual kingdom in another life. See Tholuck in Bibl. Repos. III. p. 705.—Sept. also for אֲדָמָה Gen. 47: 26. Num. 11: 12. Is. 1: 7. al.—Xen. An. 1. 3. 4.—By meton. put for *the inhabitants* of a country, Matt. 10: 15. 11: 24.

e) *the earth*, i. e. the terrestrial globe, etc. (α) in distinction from ὁ οὐρανός, Matt. 5: 18, 35. 6: 10, 19. Luke 2: 14. Acts 2: 19. 7: 49. al. saep. Sept. for אֲדָמָה Gen. 4: 11. 7: 4. אֶרֶץ Gen. 1: 1, 2. 2: 4. תֵּבֵל 1 Chr. 16: 30.—Herodian. 2. 11. 8. Hom. Il. 19. 259. — Hence τὰ ἐπὶ τῆς γῆς and τὰ ἐν τοῖς οὐρανοῖς, *things on earth and things in heaven*, i. e. the universe, Col. 1: 16, 20. γῆ καινή, *a new earth*, 2 Pet. 3: 13. Rev. 21: 1.—(β) Spoken of *the habitable earth*, ἡ οἰκουμένη, Luke 11: 31. 21: 35. Acts 10: 12. 11: 6. 17: 26. Heb. 11: 13. Rev. 3: 10. al. saep. Sept. for אֲדָמָה Gen. 6: 1, 7. Is. 24: 1. אֶרֶץ Gen. 6: 5, 11, 12.—Herodian. 1. 2. 9. Xen. Ag. 1. 36. — Hence τὰ ἐπὶ τῆς γῆς, *earthly things*, sc. pertaining to this life, Col. 3: 2. τὰ μέλη τὰ ἐπὶ τῆς γῆς, 3: 5.—By synec. put for *the inhabitants of the earth, men*, Rom. 9: 17. 10: 18. Rev. 6: 8. 11: 6. 13: 3. 19: 2. So Sept. and אֶרֶץ Gen. 9: 19. 11: 1. 19: 31. So where things are said to be done, or take place *on earth*, which have reference chiefly to men, Matt. 5: 13. 6: 10. 10: 34. Luke 12: 49. John 17: 4. al. John 3: 31 ὁ ὢν ἐκ τῆς γῆς κ. τ. λ. i. e. 'he who is of human birth, is human, and speaks only of worldly things, etc.' Al.

Γῆρας, αος, ως, τό, dat. γήρᾳ, γήρᾳ; Ion. gen. γήρεος, ους, dat. γήρεϊ, γήρει; *old age*, Luke 1: 36 ἐν γήρᾳ in text. recept. and ἐν γήρει in later edit. Comp. Buttm. § 54. n. 4. Winer § 9. 1. Sept. ἐν γήρει for בְּשֵׂיבָה, Ps. 92: 15, and so Ecclus. 8: 6. ἐν γήρᾳ Gen. 15: 15. 1 Chr. 29: 28. — Dat. γήρᾳ Diod. Sic. 1. 84. Xen. Apol. Soc. 8. Cyr. 1. 5. 10.

Γηράσκω or γηράω, f. άσω, (γῆρας,) *to be old, to become old*, intrans. John 21: 18. Heb. 8: 13. Sept. for זָקֵן Gen. 18: 13. 27: 1. Hiph. Job 14: 8.—Xen. Vect. 4. 22. Ag. 11. 14.

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Γίνομαι, earlier and Attic form γίγνομαι, f. γενήσομαι, aor. 2 ἐγενόμην, perf. part. γεγενημένος, perf. 2 γέγονα, pluperf. 2 ἐγεγόνειν, Acts 4: 22; also in later writers and in N. T. aor. 1 pass. ἐγενήθην for ἐγενόμην, Acts 4: 4. Heb. 6: 4. al. Diod. Sic. 1. 1. ib. 3. 40. Polyb. 2. 67. 8; comp. Lob. ad Phryn. p. 108 sq. Buttm. § 114. p. 272. This verb is a Mid. depon. intrans. with the primary signif. *to begin to be, fieri*, i. e. to come into existence or into any state; and then also in the aor. and perf. 2, 'to *have* come into existence,' or simply *to be, esse;* so that ἐγένομην, ἐγενήθην, and γέγονα, serve likewise as preterites of εἶναι. Comp. Buttm. l. c. and § 113. 6.

I. *To begin to be, to come into existence*, etc. as implying *origin*, either from natural causes or through special agency, *result*, and *change* of state, place, etc.

a) as implying *origin* in the ordinary course of nature, etc. (α) Spoken of persons, *to be born*, John 8: 58. James 3: 9. seq. ἔκ τινος, *to be born of, to be descended from*, etc. Rom. 1: 3. Gal. 4: 4. 1 Pet. 3: 6. So Sept. for יָלַד Gen. 21: 3, 5, 9.—Wisd. 7: 3. Xen. An. 3. 2. 13 ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε. Mem. 2. 2. 4 ἔκ τινος.—(β) Of plants, fruits, etc. *to be produced, to grow*, Matt. 21: 19. 1 Cor. 15: 37. — Ael. V. H. 6. 1. Xen. Mem. 2. 9. 4. — (γ) Of the phenomena of nature, etc. *to arise, to come on, to occur;* e. g. σεισμός Matt. 8: 24. λαίλαψ Mark 4: 37. γαλήνη Matt. 8: 26. Mark 4: 39. σκότος Matt. 27: 45. Mark 15: 33. νεφέλη Luke 9: 34. Mark 9: 7. βροντή John 12: 29.—Xen. An. 3. 1. 11 βροντή. —So also of a voice or cry, tumult, silence, etc. φωνή John 12: 30. al. κραυγή Matt. 25: 6. θόρυβος Matt. 26: 5. 27: 24. στάσις Luke 23: 19. σχίσμα John 7: 43. ζήτησις John 3: 25. σιγή Acts 21: 40. Rev. 8: 1.—Xen. An. 3. 4. 35 θόρυβος. — So of emotions, etc. Luke 15: 10. 22: 24. 1 Tim. 6: 4. θλῖψις Matt. 13: 21. — (δ) Spoken of time, as day, night, evening, etc. *to come, to come on, to approach*, Matt. 8: 16. 14: 15, 23. 27: 1. Mark 6: 2. 11: 19. 15: 33. Luke 22: 14. John 6: 16. 21: 4. Acts 27: 27. — Jos. Ant. 4. 8. 41. Xen. H. G. 2. 4. τὸ πρὸς ἡμέραν ἐγίγνετο. Comp. in b. η.

b) as implying *origin* through an agency specially exerted, *to be made, to be created*, etc. i. q. ποιοῦμαι. — (α) Spoken of the works of creation, John 1: 3, 10. 1 Cor. 15: 45. Heb. 4: 3. 11: 3. So Sept. for נִבְרָא Gen. 2: 4. Is. 48: 7. —(β) Of works of art, etc. Acts 19: 26 διὰ χειρῶν.—Diod. Sic. 1. 43. — (γ) Of miracles and the like, *to be wrought, to be performed*, Matt. 11: 20. Acts 4: 22. 8: 13. seq. διά, Acts 2: 43. 4: 16. Mark 6: 2. seq. ὑπό Luke 9: 7. 13: 17. — (δ) Of a promise, plot, etc. *to be made*, Acts 26: 6. 20: 3. So of waste, ἀπώλεια, Mark 14: 4. — Xen. Hiero 9. 11 δαπάνη. — (ε) Of the will or desire of any one, *to be done, to be fulfilled;* θέλημα, Matt. 6: 10. 26: 42. Luke 11: 2. Acts 21: 14. αἴτημα Luke 23: 24. — (ζ) Of a repast, *to be prepared, made ready*, John 13: 2. of a judicial investigation, *to be made, to be set on foot* Acts 25: 26. So of a change of law etc. *to be made*, Heb. 7: 12, 18.—(η) Of particular days, festivals, etc. *to be held, to be celebrated*, Matt. 26: 2. John 2: 1. 10: 22. So Sept. for נַעֲשָׂה 2 K. 23: 22.—Xen. H. G. 4. 5. 1.—(θ) Of persons advanced to any station or office, *to be made, constituted, appointed*, Col. 1: 23, 25. Heb. 5: 5. 6: 20. 1 Cor. 1: 30. So γίνεσθαι ἐπάνω, Luke 19: 19. — Herodian. 2. 6. 12. Plut. Ages. c. 21.—(ι) Of customs, institutes, etc. *to be appointed, instituted*, Mark 2: 27 τὸ σάββατον. Gal. 3: 17 ὁ γέγονος νόμος.—Xen. An. 1. 1. 8. —(κ) Of what is done *to* or *in* any one; Luke 23: 31 ἐν τῷ ξηρῷ τί γένηται; *what shall be done in the dry?* Gal. 3: 13 Χριστὸς γενόμενος ὑπὲρ ἡμῶν κατάρα, *being himself made a curse for us*, i. e. suffering the penalty to which we were subject.

c) as implying a *result*, event, etc. *to take place, to come to pass, to occur, to be done*, etc. — (α) genr. Matt. 1: 22 τοῦτο δὲ ὅλον γέγονεν. Mark 5: 14. Luke 1: 20 ἄχρι ἧς γένηται ταῦτα. 2: 15. John 3: 9. Acts 4: 21. 5: 24. 1 Cor. 15: 54. 1 Thess. 3: 4. Rev. 1: 19. Heb. 9: 15 θανάτου γενομένου, *death having taken place*, i. e. through his death. Matt. 18: 31. Luke 8: 34. James 3: 10. 2 Pet. 1: 20. al. passim. — Herodian. 8. 3. 12. Xen. Cyr. 1. 4. 25. — So in the phrase μὴ γένοιτο, *let it not happen! God for-*

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bid! an exclamation of aversion, Luke 20: 16. Rom. 3: 4, 6, 31. 6: 2, 15. 7: 7. al. Comp. Sept. and Heb. חָלִילָה Gen. 44: 7, 17. Josh. 22: 29. 1 K. 21: 3. al. — Luc. D. Deor. 1. 2. Arrian. Diss. Epict. 1. 1. 13. ib. 2. 8. 2, 26. See Sturz de Dial. Alex. p. 204. — (β) Seq. dat. of pers. *to happen to* any one etc. Mark 9: 21. Luke 14: 12. John 5: 14. 1 Pet. 4: 12.—Aesop. F. 94. Xen. Hiero 1. 1. ib. 3. 5.—Seq. infin. as subject, Acts 20: 16. Gal. 6: 14. So Sept. and חָלִילָה לִ Gen. 44: 7, 17. — Jos. Ant. 6. 11. 8. Xen. Cyr. 6. 3. 11. — With an adv. of manner, Mark 5: 16. Eph. 6: 3.—Ael. V. H. 9. 36.—(γ) With prepositions, in the same sense, as εἴς τινα, Acts 28: 6. ἐπί τινι Mark 5: 33.—(δ) With an infin. and accus. expressed or implied, *to come to pass that*, Mark 2: 23. Acts 27: 44 οὕτως ἐγένετο πάντας διασωθῆναι. 28: 8. Matt. 18: 13 ἐὰν γένηται εὑρεῖν αὐτό. — Theogn. 639. comp. Viger. p. 231. V. — (ε) So καὶ ἐγένετο or ἐγένετο δέ, corresponding to the Heb. וַיְהִי, *and it came to pass that*, always with a notation of time, introduced by ὅτε, ὡς, ἐν, a gen. absol. etc. and followed by a finite verb with or without καί, e. g. with καί repeated, Matt. 9: 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου καὶ ἰδού. Mark 2: 15 καὶ ἐγένετο ἐν — καὶ πολλοὶ κ. τ. λ. Luke 2: 15 καὶ ἐγένετο ὡς—καὶ οἱ κ. τ. λ. 5: 1, 12, 17. 8: 1, 22. 9: 28. 14: 1. 17: 11. 19: 15. 24: 4, 15. al. saep. So וַיְהִי and Sept. Gen. 39: 7, 13, 19. 43: 1. — So without καί repeated, Matt. 7: 28 καὶ ἐγένετο ὅτε — ἐξεπλήσσοντο οἱ ὄχλοι. 13: 53. 19: 1. 26: 1. Mark 1: 9. 4: 4. Luke 1: 8. 2: 1. 6: 12. al. saep. So Sept. for וַיְהִי Gen. 22: 1.

d) as implying a *change* of state, condition, etc. or the passing from one state etc. to another, *to become, to enter upon any state, condition*, etc.

(α) spoken of persons or things which receive any new character or form. (1) Where the predicate is a noun; Matt. 5: 45 ὅπως γένησθε υἱοὶ τοῦ πατρός. Mark 1: 17 ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων. Matt. 4: 3 ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. 13: 32 γίνεται δένδρον. Luke 4: 3. 6: 16. 23: 12. John 1: 12, 14. 2: 9. Acts 26: 28. Rom. 4: 18. Heb. 2: 17. Rev. 8: 8. al. — Herodian. 1. 8. 16. Diod. Sic. 2. 20. Ael. V. H. 2. 23.—Acts 12: 18 τί ἄρα ὁ Πέτρος ἐγένετο, *what Peter was become*, for 'what had become of Peter.'—So τί γένωμαι Thuc. 2. 52. comp. Matth. § 488. 5. Herm. ad Vig. p. 730. — (2) Construed with εἴς τι as the predicate, by Hebraism; Matt. 21: 42 ἐγενήθη εἰς κεφαλὴν γωνίας. Mark 12: 10. Luke 13: 19. John 16: 20. Acts 5: 36. al. So Sept. for הָיָה לְ etc. Gen. 2: 7. 1 Sam. 30: 25. 2 Sam. 5: 3. al. Comp. Gesen. Lehrg. p. 816. Stuart § 507. b.—(3) When the predicate is an adjective; Matt. 6: 16 μὴ γίνεσθε σκυθρωποί, *do not become of a sad countenance*, i. e. do not put on or affect sadness etc. 10: 16 γίνεσθε οὖν φρόνιμοι 12: 45 γίνεται τὰ ἔσχατα χείρονα. 13: 22 γίνεται ἄκαρπος. 23: 26. 24: 32, 44 γίνεσθε ἕτοιμοι, i. e. prepare yourselves. John 9: 39. Acts 7: 32. 10: 4. Rom. 3: 19. al. saep. — Herodian. 1. 11. 6. Thuc. 3. 23. — (4) With a particle of manner etc. Matt. 10: 25 ἵνα γένηται ὡς διδάσκαλος αὐτοῦ. 18: 3. 28: 4 ἐγένοντο ὥστε νεκροί. seq. dat. of pers. *for* or *in respect to* whom, 1 Cor. 9: 20, 22.—(5) Seq. gen. of possession or relation; Luke 20: 14 ἵνα ἡμῶν γένηται ἡ κληρονομία. 20: 33. Rev. 11: 15.—Xen. Cyr. 1. 2. 16. Oec. 3. 8. Comp. Jos. Ant. 6. 14. 3 μόλις ἑαυτοῦ γενομένου.—(6) Seq. dat. of pers. as possessor etc. Rom. 7: 3, 4, γενέσθαι ἀνδρὶ ἑτέρῳ, *to become* (married) *to another man*. So Sept. and הָיָה לְ Lev. 22: 12. Jer. 3: 1.—Plut. Ages. 11. Achill. Tat. V. p. 323.

(β) construed with prepositions or adverbs implying motion, it denotes change or transition to another place, etc. *to come*, viz. (1) Seq. εἰς, *to come to* or *into, to arrive at*, Acts 20: 16. 21: 17. 25: 15.—Herodot. 5. 38.—Trop. ἡ φωνή Luke 1: 44. εὐλογία Gal. 3: 14. εὐαγγέλιον 1 Thess. 1: 5. ἕλκος Rev. 16: 2. —Xen. H. G. 7. 2. 7 κραυγὴ εἰς τὴν πόλιν. — (2) Seq. ἐκ, *to come from* a place, etc. e. g. ἡ φωνή Mark 1: 11. Luke 3: 22. 9: 35. But ἐκ μέσου γενέσθαι, *to be put out of the way*, 2 Thess. 2: 7.—(3) Seq. ἐν, e. g. trop. Acts 12: 11 γενόμενος ἐν ἑαυτῷ, *being come to himself*; comp. Luke 15: 17.—Polyb. 1. 49. 8 ταχὺ δὲ ἐν ἑαυτῷ γενομένος. Xen. An. 1. 5. 17. See Herm. ad Vig. 749, coll. 858. —

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(4) Seq. ἐπί, viz. c. gen. to come upon, to arrive at, Luke 22: 40. John 6: 21. Acts 21: 35. c. accus. Luke 24: 22. Acts 8: 1. Luke 1: 65 φόβος. 4: 36. So of an oracle, Luke 22; comp. below in (6). —(5) Seq. κατά, c. gen. to come throughout etc. Acts 10: 37. c. accus. to come to, Luke 10: 32. Acts 27: 7.—Jos. Ant. 1. 9 γενομένου δὲ κατὰ Σοδόμα. Xen. Cyr. 7. 1. 15. —(6) Seq. πρός c. accus. to come to, 2 John 12 in later edit. So of oracles, Acts 7: 31. 10: 13. Sept. and Heb. הָיָה אֶל Gen. 15: 1, 4. Jer. 1: 2, 4. —(7) With an adverb, e. g. ἐγγύς, to come or draw near, John 6: 19. trop. Eph. 2: 13.—Xen. Cyr. 7. 1. 7.—So ὧδε, hither, John 6: 25. ἐκεῖ, thither, Acts 19: 21.—Herodian. 4. 11. 13 ἐκεῖ.

II. In the aor. and perf. to have begun to be, to have come into existence, etc. i. e. simply, to be, to exist; see above, init.

a) genr. to be, to exist; John 1: 6 ἐγένετο ἄνθρωπος. Rom. 11: 5. 1 John 2: 18. seq. ἐν 2 Pet. 2: 1. seq. ἔμπροσθέν τινος John 1: 15, 30. seq. ἐπὶ τῆς γῆς Rev. 16: 18. — Herodian. 1. 17. 26 πρό τινος.

b) as copula, connecting a subject and predicate; Buttm. § 129. init. — (α) So of quality, etc. seq. nominat. Luke 1: 2 οἱ ἀπ' ἀρχῆς αὐτόπται γενόμενοι τοῦ λόγου. 2: 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο. John 14: 22. Acts 4: 4. 1 Cor. 4: 16. 2 Cor. 1: 18, 19. 1 Thess. 2: 8. Tit. 3: 7. al. — Lucian. D. Mort. 13. 1. Xen. Hiero 6. 1.—So with a dat. of advantage, to be any thing to, for, or in behalf of; e. g. ὁδηγός Acts 1: 16. σημεῖον Luke 11: 30. παρηγορία Col. 4: 11. τύποι 1 Thess. 1: 7.—Herodian. 7. 3. 1. Xen. Cyr. 1. 4. 6.—With an adv. 1 Thess. 2: 10. See Viger. p. 376. n. Matth. § 309. c.—With a gen. of age, Luke 2: 42 ὅτε ἐγένετο ἐτῶν δώδεκα. 1 Tim. 5: 9. see Buttm. § 132. 4. 4.—Plut. de Sanit. tuend. 24. So εἶναι Xen. An. 2. 6. 20. Mem. 1. 2. 40. — (β) Implying property etc. Matt. 11: 26 and Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, for the dat. σοί, i. e. such was thy good pleasure, i. q. οὕτως ηὐδόκησας σύ—(γ) Joined with the participle of another verb it forms like εἶναι a periphrasis for a finite tense of that verb; Mark 1: 4 ἐγένετο Ἰωάννης βαπτίζων, for ἐβαπτίζε. 9: 3, 7. Heb. 5: 12. Rev. 16: 10. So הָיָה and Sept. often Neh. 1: 4. 2: 13, 15. Comp. εἰμί II. f. Gesen. Lehrg. p. 792. Stuart § 530.—Soph. Ajac. 559. Plato Phaedo. 20. See Viger. p. 232, 749. Matth. § 559.

c joined with prepositions it implies locality or state, disposition of mind, etc. (α) Seq. ἐν, spoken of place, to be in a place; Matt. 26: 6 γενομένου ἐν Βηθανίᾳ. Mark 9: 33 ἐν τῇ οἰκίᾳ. Acts 12: 5. 2 Tim. 1: 17. Rev. 1: 9.—Ael. V. H. 4. 15. — Spoken of condition or state, to be in any state, etc. Luke 22: 44 γενόμενος ἐν ἀγωνίᾳ. Acts 22: 17 ἐν ἐκστάσει. Rev. 1: 10 and 4: 2 ἐν πνεύματι. Rom. 16: 7 ἐν Χριστῷ, i. e. to be in the number of Christ's followers, Christians. Phil. 2: 7 ἐν ὁμοιώματι γενόμενος, i. q. ὁμοιωθείς. 1 Tim. 2: 14 γεν. ἐν παραβάσει, i. q. παραβαίνω.—(β) Seq. μετά c. gen. of pers. to be with any one, Acts 9: 19. 20: 18. So οἱ γενόμενοι μετ' αὐτοῦ, his friends, companions, Mark 16: 10. — Xen. H. G. 4. 1. 35.—(γ) Seq. πρός c. accus. to be towards, i. e. disposed towards any one, 1 Cor. 2: 3. 16: 10. — (δ) Seq. σύν, to be with, Luke 2: 13. Al.

Γινώσκω, earlier and Attic form γιγνώσκω, f. γνώσομαι, aor. 2 ἔγνων, perf. ἔγνωκα (for 3 plur. ἐγνώκαν John 17: 7 instead of ἐγνώκασι, see Winer § 13. 2. c. Buttm. § 103. V. 3,) perf. pass. ἔγνωσμαι, aor. 1 pass. ἐγνώσθην, f. 1 pass. γνωσθήσομαι, see Buttm. § 114; to know, both in an inchoative and completed sense; comp. Heb. יָדַע and Gesen. Lex. sub. h. v.

1. to know, in an inchoative sense, i. e. to come to know, to gain or receive a knowledge of; where again the perf. implies a completed action, and is often to be taken as a present, to know, Buttm. § 113. 6. Herm. ad Vig. p. 748. Pass. to become known.

a) genr. (α) seq. accus. of thing; Matt. 12: 7. John 8: 32 γνώσεσθε τὴν ἀλήθειαν. Luke 12: 47. 16: 4. Acts 1: 7. 1 Cor. 4: 19 καὶ γνώσομαι οὐ τὸν λόγον, ἀλλὰ τὴν δύναμιν. 2 Cor. 2: 9. With an accus. implied, Mark 6: 38. 1 Cor. 13: 9. So Sept. and יָדַע 1 Sam. 20: 3. 21: 2. 2 Sam. 24: 2. — Diod. Sic. 1. 8. Xen. An. 1. 6. 7. — Seq. ἔκ τινος, to know from or by any thing, Matt. 12: 33.

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Luke 6: 44. 1 John 3: 24. 4: 6.—Xen. Cyr. 1. 6. 44.—Seq. ἔν τινι, *to know by* any thing, John 13: 35. 1 John 3: 16, 19, 24. 4: 13. 5: 2. So Sept. for יָדַע Gen. 24: 14. 42: 33. So seq. ὅθεν 1 John 2: 18. and κατά τι Luke 1: 18. So Sept. for יָדַע Gen. 15: 8.—(β) Seq. accus. of person; John 14: 7 bis. Luke 24: 35. 19: 15. Rom. 1: 21. 2 Cor. 5: 16. Gal. 4: 9 γνόντες θεόν. 1 John 2: 3. 3: 1. al. So Sept. and יָדַע 1 Sam. 3: 7. — Diod. Sic. 1. 92. Xen. Mem. 4. 2. 24. — So with an accus. and ὅτι, by attraction, comp. Buttm. § 151. I. 6. Matt. 25: 24 ἔγνων σε, ὅτι σκληρὸς εἶ. John 5: 42. So Sept. for יָדַע 1 Sam. 20: 32.—Xen. Mem. 1. 4. 18.—(γ) Seq. ὅτι instead of an accus. and infin. John 6: 69 ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός. 7: 26. 8: 52. 19: 4. James 2: 20. al. saep. So Sept. for יָדַע Gen. 8: 11. 42: 34. al. — Xen. Cyr. 4. 2. 22. Eq. 9. 2. — (δ) Pass. *to be known*, i. e. *distinguished*, 1 Cor. 14: 7.

b) in a judicial sense, *to know by trial, to inquire into, to examine*, τὴν αἰτίαν Acts 23: 28. So John 7: 51. — Xen. Cyr. 1. 2. 6, 7.

c) in the sense of *to know* sc. from others, *to learn, to find out*; Pass. *to be made known, to be disclosed*, Matt. 10: 26. Acts 9: 24. Seq. accus. of thing expr. or impl. Mark 5: 43. Acts 21: 34. Col. 4: 8. Matt. 9: 30. Luke 9: 11. So Sept. and יָדַע 1 Sam. 21: 2.—Palaeph. 2. 10. Xen. Cyr. 8. 8. 3. — Seq. ὅτι, John 4: 1. Acts 24: 11. Sept. and יָדַע 1 Sam. 4: 6. — Ael. V. H. 10. 15. — So with ἀπό τινος, Mark 15: 45.

d) in the sense of *to perceive, to observe, to be aware of*, seq. accus. expr. or impl. Matt. 22: 18 τὴν πονηρίαν. 16: 8. 26: 10. So Sept. and יָדַע Ruth 3: 4.—Xen. H. G. 3. 4. 8. — Seq. ὅτι, John 4: 53. 6: 15. Acts 23: 6. So Mark 5: 29 ἔγνω τῷ σώματι ὅτι. Sept. and יָדַע 1 Sam. 20: 33.—Xen. Cyr. 1. 3. 5.—Seq. accus. and particip. Luke 8: 46 ἐγὼ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.—Xen. Mem. 4. 2. 40.

e) in the sense of *to understand, to comprehend*, seq. accus. expr. or impl. Matt. 13: 11 τὰ μυστήρια. Mark 4: 13 παραβολάς. Luke 18: 34. John 3: 10. 7: 49 τὸν νόμον. 1 Cor. 2: 8. John 10: 6. 12: 16. 13: 12. Acts 8: 30. Rom. 11: 34. 1 Cor. 2: 14. So Sept. and יָדַע 1 Sam. 20: 38. Prov. 1: 2.—Xen. Cyr. 4. 2. 28.

f) by euphemism, *to lie with*, sc. a person of another sex; spoken of a man, Matt. 1: 25; of a woman, Luke 1: 34. Sept. and יָדַע of men, Gen. 4: 1, 16. 24: 16. of women Gen. 19: 8. Num. 31: 17, 35. — Plut. Cat. Min. 7. Romul. 5. Isaeus 20. 5. Heliod. I. p. 14. So Lat. *novi, cognosco*, Justin. 5. 2. ib. 27. 3. Ovid. Met. 4. 594.

2. *to know*, in a completed sense, i. e. *to have a knowledge of*, etc.

a) genr. (α) seq. accus. of thing expr. or impl. Matt. 6: 3 μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου. 24: 50. Luke 7: 39. 16: 4, 15. John 2: 25. Rom. 2: 18. 2 Cor. 5: 21. 1 John 3: 20. Luke 2: 43. Rom. 10: 19. So imper. γινώσκετε, *know, be assured of*, c. acc. Matt. 24: 43. Luke 10: 11. 12: 39. also ἴστε γινώσκοντες τοῦτο, Eph. 5: 5. Sept. and יָדַע Job 20: 4. Ecc. 8: 7. Jer. 3: 13.—Lucian. D. Deor. 22. 2. Xen. Mem. 3. 9 6. — Seq. accus. and ὅτι by attraction, 1 Cor. 3: 20. See Buttm. § 151. I. 6. —Xen. Mem. 1. 4. 8.—Seq. accus. and particip. Acts 19: 35 ὃς οὐ γινώσκει τὴν πόλιν οὖσαν.—Xen. Cyr. 3. 1. 20.—Seq. adv. as Acts 21: 37 ἑλληνιστὶ γινώσκεις; *dost thou know Greek?* Comp. Sept. Neh. 13: 24 οὐκ ἐπιγινώσκοντες λαλεῖν Ἰουδαιστί, for Heb. מְדַבְּרִים לַיְּהוּדִית. Xen. Cyr. 7. 5. 31 ἐπίστασθαι Συριστί. Cic. de Fin. 2. 5 *Graece scire*.—(β) seq. accus. of person, *to know* sc. by sight or person, John 1: 49. 2 Cor. 5: 16. or to know one's character etc. John 1: 10. 2: 24. 14: 7, 9. 16: 3. Acts 19: 15. al. So Sept. and יָדַע Deut. 34: 10. Ps. 87: 4. 139: 1.—Dem. 539. 25. Xen. Cyr. 3. 1. 21.—So c. accus. and particip. Heb. 13: 23.—(γ) seq. ὅτι instead of an acc. and infin. John 21: 17. James 1: 3.—(δ) seq. infin. alone, Matt. 16: 3.

b) in the sense of *to know* sc. as being what one is or professes to be, *to acknowledge*, seq. accus. Matt. 7: 23. Pass. 1 Cor. 8: 3. Gal. 4: 9. So Sept. and יָדַע Is. 33: 13. 61: 9. 63: 16.

c) from the Heb. with the idea of volition or good will, *to know and approve or love, to care for*, etc. seq. accus. of

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pers. 2 Tim. 2: 19 ἔγνω κύριος τοὺς ὄντας αὐτοῦ. John 10: 14, 15, 27. So Sept. and יָדַע of God, Ps. 144: 3. Am. 3: 2. Nah. 1: 7. of men Ps. 36: [11.] Hos. 8: 2. — Seq. accus. of thing, Rom. 7: 15 ὃ γὰρ κατεργάζομαι, οὐ γινώσκω, i. e. I approve not, allow not. Sept. and יָדַע Ps. 1: 6. Or perhaps here by impl. *to will, to purpose, to resolve.* So Jos. Ant. 1. 11. 1 ὁ θεὸς ἔγνω τιμωρήσασθαι αὐτούς. ib. 2. 4. 5. Psalt. Salom. 17: 47 ἣν ἔγνω ὁ θεὸς ἀναστῆσαι. Polyb. 5. 82. 1. Al.

Γλεῦκος, εος, ους, τό, (γλυκύς,) *must, new wine,* Hesych. τὸ ἀπόσταγμα τῆς σταφυλῆς πρὶν πατηθῇ. Luc. Philopseud. 39. In N. T. *sweet wine,* Acts 2: 13. So Sept. for יַיִן Job 32: 19. — Athen. IV. p. 176. D.

Γλυκύς, εῖα, ύ, sweet, Rev. 10: 9, 10. James 3: 11, 12 ὕδωρ γλυκύ, *sweet water,* i. e. potable. Sept. for מָתוֹק Judg. 14: 14. Is. 5: 20.—Xen. Mem. 1. 4. 5.

Γλῶσσα, ης, ἡ, (Attic form γλῶττα,) *the tongue,* i. e.

a) pp. as a part of the body, Rev. 16: 10. as the organ of taste, Luke 16: 24. as the organ of speech, Mark 7: 33, 35. Luke 1: 64. 1 Cor. 14: 9. James 3: 5, 6 bis. So also personified, Rom. 14: 11 and Phil. 2: 11 πᾶσα γλῶσσα, i. e. every person; comp. Is. 45: 23 where Sept. for לָשׁוֹן. Acts 2: 26, coll. Ps. 16: 9. So *to bridle the tongue,* etc. James 1: 26. 3: 8. 1 Pet. 3: 10. comp. Ecclus. 28: 18 sq. Sept. for לָשׁוֹן Judg. 7: 5. Job 29: 10. 33: 2. — Xen. Mem. 1. 4. 5.

b) by meton. *speech, language,* (α) genr. 1 John 3: 18 μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ, *let us not love in word nor in speech only.* (Comp. γλώσσῃ φίλος Theogn. 63, 13.) So Sept. and לָשׁוֹן Prov. 25: 15. 31: 26.—Wisd. 1: 6. Aelian. V. H. 14. 22. Xen. Oec. 13. 8. —(β) of a particular language or *dialect,* as spoken by a particular people, Acts 2: 11. 1 Cor. 13: 1. So Sept. and לָשׁוֹן Gen. 10: 5, 20. Dan. 1: 4.—Xen. Mem. 3. 14. 7.—Put for the people who use a language, e. g. φυλαὶ, λαοὶ, καὶ γλῶσσαι, Rev. 5: 9. 7: 9. 10: 11. 11: 9. 13: 7. 14: 6. 17: 15. So Sept. and לָשׁוֹן Is. 66: 18. Chald. לְשָׁן Dan. 3: 4, 7, 30, 32. al.—(γ) In the phrases γλώσσαις ἑτέραις v. καιναῖς λαλεῖν, *to speak in or with other or new tongues,* Acts 2: 4. Mark 16: 17; γλώσσαις λαλεῖν, *to speak in or with tongues,* Acts 10: 46. 19: 6. 1 Cor. 12: 30. 14: 2, 4, 5 bis, 6, 13, 18, 23, 27, 39; προσευχέσθαι γλώσσῃ, *to pray in a tongue,* 1 Cor. 14: 14; λόγοι ἐν γλώσσῃ, *discourse in a tongue,* 1 Cor. 14: 19; or simply γλώσσαι, *tongues,* 1 Cor. 12: 10 bis, 28. 13: 8. 14: 22, 26. Here, according to the two passages in Mark and Acts, the sense would seem to be, *to speak in other living languages;* but if the passages in 1 Cor. be taken as the basis, these phrases would seem to mean, *to speak another kind of language,* i. e. referring perhaps to a person in a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God, breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. 14: 2, 4, 6, 7 sq. Most interpreters have adopted the first meaning; some prefer the latter. Others suppose there is a reference to two distinct gifts. See Olshausen Comm. on Acts 2: 4. Neander Hist. of the Apost. Age, and in Bibl. Repos. IV. p. 249 sq.

c) trop. put for any thing resembling *a tongue* in shape; e. g. Acts 2: 3 γλῶσσαι ὡσεὶ πυρὸς, *tongues as of fire,* i. e. lambent flames. So לְשׁוֹן אֵשׁ Is. 5: 24.

Γλωσσόκομον, ου, τό, (γλῶσσα, tongue, reed, sc. of a musical instrument, and κομέω,) pp. *a box for keeping reeds,* etc. ἐν ᾧ αὐλητὰ ἀπετίθεσαν τὰς γλωσσίδας, Hesych.—In N. T. genr. *any box, case, bag,* etc. e. g. for money, John 12: 6. 13: 29. Sept. for אָרוֹן the ark, 2 Chr. 24: 8, 10, 11. — Jos. Ant. 6. 1. 2 spoken of a box attached to the ark. Longin. 43. 9. [44.] Plut. Galb. 16.—This sense of the word is found only in later writers; see Sturz de Dial. Mac. p. 155. Phryn. ed. Lob. p. 98, 99.

Γναφεύς, εως, ὁ, (γνάφος a card or teazle,) *a fuller,* i. e. one who fulled

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and dressed new cloths, or washed and scoured soiled garments, Mark 9: 3.—Sept. for כֹּבֵס, *a treader*, i. e. *washer*, fuller, 2 K. 18: 17. Is. 7: 3. 36: 2. — Theophr. Char. 19 or 10. 4. Xen. Mem. 3. 7. 6. — The earlier pronunciation seems to have been *κναφεύς*.

Γνήσιος, ου, ὁ, ἡ, adj. (*γένος, γενέσιος,*) *genuine, legitimate;* pp. spoken of children etc. Jos. Ant. 1. 16. 3. Xen. Cyr. 8. 5. 19. In N. T.

a) trop. *own, genuine,* sc. son; spoken of the relation of a disciple to his teacher, *ἐν πίστει, κατὰ πίστιν,* 1 Tim. 1: 2. Tit. 1: 4.

b) by impl. *sincere, faithful, true,* Phil. 4: 3.—Ecclus. 7: 18. Herodian. 3. 10. 9.—So *τὸ γνήσιον, sincerity,* 2 Cor. 8: 8.—Comp. 3 Macc. 3: 19.

Γνησίως, adv. (*γνήσιος,*) *sincerely,* Phil. 2: 20.—2 Macc. 14: 8. Jos. Ant. 2. 4. 1. Dem. 1353. 28.

Γνόφος, ου, ὁ, (fr. *νέφος,* Eustath. ad Il. *μ.* p. 489. 16,) *dense black clouds, thick gloom;* Heb. 12: 18 *γνόφῳ καὶ σκότῳ καὶ θυέλλῃ.* So Sept. for עֲרָפֶל Ex. 20: 21. 2 Sam. 22: 10. עָנָן Deut. 4: 11. 5: 22.—Ecclus. 45: 5.

Γνώμη, ης, ἡ, (*γινώσκω,*) pp. *the mind,* i. e. the sentient principle, i. q. *ψυχή.* Xen. Cyr. 8. 8. 10. Mem. 1. 1. 7, 9. In N. T. *mind,* in its various manifestations, e. g.

a) as implying *will,* in the sense of *accord, consent,* Philem. 14. — 2 Macc. 4: 39. Jos. Ant. 1. 12. 3. Xen. Cyr. 8. 5. 20. — In the sense of *bent, inclination, desire;* 1 Cor. 1: 10 *ἐν τῇ αὐτῇ γνώμῃ, in the same mind* or *will.* Rev. 17: 13. —Clem. Alex. Strom. 5. 1. Xen. Mag. Eq. 6. 1. — In the sense of *purpose, counsel, determination,* Acts 20: 3. Rev. 17: 17 bis.—Jos. Ant. 4. 3. 2. Xen. Cyr. 1. 1. 5. ib. 8. 8. 1.

b) as implying *opinion, judgment,* in reference to one's self, 1 Cor. 7: 40 *κατὰ τὴν ἐμὴν γνώμην.* — Wisd. 7: 15. Xen. Cyr. 6. 1. 3. — In reference to others, *advice,* 1 Cor. 7: 25. 2 Cor. 8: 10.—Ecclus. 6: 23. Herodian. 1. 6. 7.

Γνωρίζω, f. *ίσω* John 17: 26; fut. Att. *γνωριῶ* Col. 4: 9, see Buttm. § 95. 7 sq. *to make known,* trans. and seq. dat. or *πρός τινα* Phil. 4: 6; viz.

a) to others; (*α*) genr. *to make known, to declare, to reveal,* Rom. 9: 22, 23. c. dat. Luke 2: 15. Acts 2: 28 quoted from Ps. 16: 11 where Sept. for הוֹדִיעַ. Eph. 3: 3, 5, 10. Col. 1: 27. Gal. 1: 11 where for the attract. see Buttm. § 151. 1. 6. seq. *πρός* Phil. 4: 6. Sept. for הוֹדִיעַ 1 Sam. 16: 3. 1 Chr. 16: 8. Ps. 25: 4.—Aesch. Prom. vinct. 496. [487.] Hesych. *γνωρίσαι· φανεροποιῆσαι.* — (*β*) in the sense of *to narrate, to tell, to inform,* Eph. 6: 21. Col. 4: 7, 9. 2 Cor. 8: 1, comp. Buttm. l. c.—1 Macc. 14: 28.—(*γ*) spoken of a teacher who unfolds divine things, etc. *to announce, to declare, to proclaim;* John 15: 15. 17: 26 bis. Eph. 1: 9. 6: 19. 2 Pet. 1: 16. Rom. [14] 16: 26. Sept. for הוֹדִיעַ Ez. 20: 11.—(*δ*) in the sense of *to put in mind of, to impress, to confirm,* 1 Cor. 12: 3. 15: 1.

b) to one's self, i. e. *to ascertain, to find out,* and by impl. *to know,* Phil. 1: 22. So Sept. for הִכִּיר Job 34: 25. — Herodian. 2. 1. 23. Aeschin. 11. 8.

Γνῶσις, εως, ἡ, (*γινώσκω,*) *knowledge,* i. e.

a) the power of knowing, *intelligence, comprehension,* Eph. 3: 19 *τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρ. that love of Christ surpassing comprehension.*—Hesych. *γνῶσις· σύνεσις, εἴδησις, νόησις.*—Others, *that love of Christ which is better than all knowledge;* comp. 1 Cor. 12: 31. 13: 2. Rom. 8: 35.

b) subjectively, spoken of what one knows, *knowledge,* etc. Luke 1: 77. Phil. 3: 8. Rom. 11: 33 *γνῶσις τοῦ Θεοῦ,* comp. Ps. 139: 6 where Sept. for דַּעַת. Sept. and דֵּעָה Ps. 73: 11. Hos. 4: 6.—Diod. Sic. 5. 67. — So of a knowledge of the christian religion, genr. Rom. 15: 14. 1 Cor. 1: 5. 8: 1 bis. 2 Pet. 3: 18. or of a deeper and better religious knowledge, both theoretical and experimental, 1 Cor. 8: 7, 10, 11. 2 Cor. 11: 6.—Spoken of a practical knowledge, etc. *discretion, prudence,* 2 Cor. 6: 6. 1 Pet. 3: 7. 2 Pet. 1: 5, 6. So Sept. and דַּעַת Prov. 13: 16.

b) objectively, spoken of what is known, object of knowledge, i. e. genr. *knowledge, doctrine, science,* etc. 2 Cor.

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2: 14. 4: 6. Col. 2: 3. Sept. and דַּעַת Dan. 1: 4. Mal. 2: 7. — So of religious knowledge, i. e. *doctrine, science*, spoken of Jewish teachers, Luke 11: 52. Rom. 2: 20. 1 Tim. 6: 20. or of a deeper christian knowledge, *christian doctrine*, etc. 1 Cor. 12: 8 λόγος γνώσεως, i. e. the faculty of unfolding and expounding theoretically the deeper knowledge or fundamental principles of the christian religion, i.q. what in Luke (11:52) is called κλεῖς τῆς γνώσεως, 1 Cor. 13: 2, 8. 14: 6. 2 Cor. 8: 7. Hence, 2 Cor. 10: 5 κατὰ τῆς γνώσεως τοῦ θεοῦ, *against the true doctrine of God*, i. e. against the christian religion.

Γνώστης, ου, ὁ, (γινώσκω,) *a knower*, i. e. one who knows, Acts 26: 3, where for the anacoluthon, see Winer § 32. 7. comp. Buttm. § 151. II. 2, 5.— Hist. of Sus. 42. Sept. for יִדְּעֹנִי diviner, 1 Sam. 28: 3, 9.

Γνωστός, ή, όν, (γινώσκω,) *known.*

a) genr. and seq. dat. John 18: 15, 16. Acts 1: 19. 15: 18. 19: 17. 28: 22. seq. κατά c. gen. of place, Acts 9: 42. Sept. for נוֹדָע Is. 19: 21. 66: 14.—Xen. Cyr. 6. 3. 4.—So γνωστὸν ἔστω, *be it known*, seq. dat. Acts 2: 14. 4: 10. 13: 38. 28: 28. Sept. for יוּדַע Ez. 36: 32. for Chald. יְדִיעַ לְהֵוֵה Ezra 4: 12, 13.—In the sense of *knowable*, τὸ γνωστὸν τοῦ θεοῦ, *what may be known of God*, or *knowledge* of God, i.q. γνῶσις, Rom. 1: 19. So Sept. for דַּעַת Gen. 2: 9.—In an emphatic sense, *known of all*, i. e. *notable, incontrovertible*, Acts 4: 16 γνωστὸν σημεῖον. So Sept. γνωστὸς ὁ θεός, i. e. known, magnified, Heb. נוֹדָע, Ps. 76: 1.

b) as a subst. ὁ γνωστός, *an acquaintance*, Luke 2: 44. 23: 49. So Sept. and מְיֻדָּע 2 K. 10: 11. Ps. 88: 9, 19.

Γογγύζω, f. ύσω, *to murmur.* The Attic form was τονθορύζω or τανθρίζω, Phryn. ed. Lob. p. 358.

a) genr. i. e. *to utter in a low voice privately*, seq. accus. and περί c. gen. John 7: 32. — Phavorin. γογγύζειν· ἐπὶ τῆς περιστερᾶς λέγεται.

b) with the idea of complaint, *to mutter, to manifest sullen discontent*; absol. 1 Cor. 10: 10 bis. So Sept. for הִתְאוֹנֵן Num. 11: 1.—Seq. κατά c. gen. Matt. 20: 11. Sept. for חָלִין Ex. 16: 7.—Seq. περί c. gen. John 6: 41, 61. Sept. for הָלִין Num. 14: 27.—Seq. πρός c. accus. Luke 5: 30. Seq. μετ' ἀλλήλων John 6: 43. — Marc. Anton. 2. 3. Arrian. Diss. Ep. 1. 29. 55. ib. 4. 1. 79.

Γογγυσμός, οῦ, ὁ, (γογγύζω q. v.) *murmur*, i. e.

a) genr. low and suppressed discourse, John 7: 12, coll. v. 13.

b) *murmuring*, i. e. the expression of sullen discontent, *complaint*, Acts 6: 1. So χωρὶς γογγυσμῶν, *without murmuring*, i. e. cheerfully, Phil. 2: 14. 1 Pet. 4: 9. Sept. for תְּלוּנָה Ex. 16: 7, 8, 12. אָוֶן Is. 58: 9.—Wisd. 1: 10, 11. Marc. Anton. 9. 37. Comp. Phryn. ed. Lob. p. 358.

Γογγυστής, οῦ, ὁ, (γογγύζω,) *a murmurer*, Jude 16.—Theodot. for נִרְגָּן Prov. 26: 21 where Sept. λοίδορος.

Γόης, ητος, ὁ, a juggler, divinner, Aeschyl. Choeph. 818. [822.] -Herodot. 2. 33. In N. T. by impl. *a deceiver, impostor*, 2 Tim. 3: 13. — Jos. c. Apion. 2. 14, 16. Suidas: γόης· κόλαξ, πλάνος, ἀπατεών.

Γολγοθᾶ, indec. *Golgotha*, Chald. גֻּלְגֻּלְתָּא, Heb. גֻּלְגֹּלֶת 2 K. 9: 35, i. e. *a skull*, τὸ κράνιον, *calvaria*. Hence the name signifies κρανίου τόπος, *place of skulls, Calvary*; and is applied to an eminence on the N. W. part of Jerusalem, where malefactors were commonly executed. Here also Jesus suffered. Matt. 27: 33. Mark 15: 22. John 19: 17.

Γόμορρα, ας, ἡ, and plur. *Γόμορρα, ων, τά, Gomorrha*, pr. name of one of the cities which formerly stood on the plain now covered by the Dead Sea, Matt. 10: 15. Mark 6: 11. Rom. 9: 29. 2 Pet. 2: 6. Jude 7. See Gen. c. 19. Heb. עֲמֹרָה.

Γόμος, ου, ὁ, (γέμω q. v.) *a load*, sc. of an animal, Sept. for מַשָּׂא Ex. 23: 5. In N. T. *lading*, i. e.

a) of a ship, Acts 21: 3.—Dem. 1283. 21.

b) by impl. *merchandize, wares*, Rev. 18: 11, 12.

Γονεύς, εως, ὁ, (γίνομαι, γέγονα,) *a father*; in N. T. only plur. οἱ γονεῖς, *parents*, Matt. 10: 21. Mark 13: 12. Luke 2: 27, 41. 8: 56. 18: 29. 21: 16.

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John 9: 2, 3, 18, 20, 22, 23. Rom. 1: 30. 2 Cor. 12: 14 bis. Eph. 6: 1. Col. 3: 20. 2 Tim. 3: 2.—Tob. 10: 10. Judith 5: 8. Xen. Mem. 2. 2. 3, 6.—For the accus. γονεῖς Matt. 10: 21. al. see Buttm. § 52. n. 1.

Γόνυ, γόνατος, τό, (poet. gen. γουνός, Buttm. § 58,) *the knee;* plur. τὰ γόνατα, *the knees*, Heb. 12: 12. Sept. for בִּרְכַּיִם Gen. 30: 3. 40: 12. — Xen. Cyr. 7. 3. 5.—Hence in phrases: (α) θεὶς, θέντες, τιθέντες τὰ γόνατα, lit. *placing the knees*, i. e. *kneeling down*, e. g. in prayer or supplication, Luke 22: 41. Acts 7: 60. 9: 40. 20: 36. 21: 5. So of the mock homage offered by the soldiers to Jesus, Mark 15: 19.—(β) Luke 5: 8 προσέπεσε τοῖς γόνασι Ἰησοῦ, lit. *fell at his knees*, i. e. embraced them by way of supplication.—(γ) κάμπτειν γόνυ v. γόνατά τινι, *to bend the knee or knees* to any one, i. e. *to kneel*, sc. in homage, adoration, etc. Rom. 14: 11 ἐμοὶ κάμψει πᾶν γόνυ, quoted from Is. 45: 23, where Sept. for כֹּרַע בֶּרֶךְ. Rom. 11: 4. Phil. 2: 10. in supplication, Eph. 3: 14.—Sept. for קָדַד 1 Chr. 29: 20.

Γονυπετέω, ῶ, f. ήσω, (γόνυ and πίπτω, πεσεῖν,) lit. *to fall upon one's knees*, i. e. *to kneel*, seq. accus. or dat. of person; so by way of supplication, Matt. 17: 14. Mark 1: 40. in reverence, Mark 10: 17. in mock homage, seq. ἔμπροσθέν τινος Matt. 27: 29. — Eurip. Phoen. 300. [293.] Polyb. 15. 29. 9.

Γράμμα, ατος, τό, (γράφω,) *a picture*, Ael. V. H. 2. 3, 44. In N. T. lit. *the written*, i. e. something written or cut in with the stylus, in the ancient manner of writing, viz.

a) *a letter*, sc. of the alphabet. Luke 23: 38 γράμμασι ἑλληνικοῖς. Gal. 6: 11 πηλίκοις γράμμασι, *with how many letters*, i. e. at how great length; others refer this to b. α. Sept. for בְּהֶרֶת Lev. 19: 28.—Diod. Sic. 1. 81.

b) *a writing*, i. e. any thing written, Esdr. 3: 9, 13. In N. T. (α) *an epistle, letter*, Acts 28: 21. Gal. 6: 11, see in a.—1 Macc. 5: 10. Xen. H. G. 1. 1. 15. —(β) *a bill, bond, note*, Luke 16: 6, 7.— Jos. Ant. 18. 6. 3. So of accounts of expenses etc. Dem. 1202. 2. Lys. 906. 12. —(γ) *writings, a book*, etc. e. g. of Moses, John 5: 47. of the O. T. i. e. *the scriptures*, 2 Tim. 3: 15. So John 7: 15, since the Jews had no other literature. Sept. for סֵפֶר Esth. 6: 1.—Jos. Ant. 5. 1. 17. ib. 10. 10. 4 ult. — (δ) trop. *the writing, the letter*, i. e. the literal or verbal meaning, in antith. to the spirit, τὸ πνεῦμα; spoken of the Mosaic law, Rom. 2: 27, 29. 7: 6. 2 Cor. 3: 6 bis, 7.

c) *letters, learning*, as contained in books, etc. Acts 26: 24. Sept. סֵפֶר Dan. 1: 4.—Ceb. Tab. 34. Eurip. Hippol. 954. [966.]

Γραμματεύς, έως, ὁ, (γράφω,) *a writer, scribe.*

a) in the Greek sense, a public officer in the cities of Asia Minor, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people; *a public clerk, secretary*, etc. Acts 19: 35. — Dem. 485. 18. Xen. H. G. 7. 1. 37. The office of γραμματεύς varied much in different places. See Potter's Gr. Ant. I. p. 78, 88. Boeckh Staatshaush. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176.

b) in the Jewish sense; in Sept. like Heb. סֹפֵר, *the king's scribe, secretary of state*, 2 Sam. 8: 17. 20: 25. *military clerk*, 2 K. 25: 19. 2 Chr. 26: 11. — 1 Macc. 5: 42. — Later, in Sept. and in N. T. *a scribe*, i. e. one skilled in the Jewish law, an interpreter of the scriptures, *a lawyer*. The scribes had the charge of transcribing the sacred books, of interpreting difficult passages, and of deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with οἱ πρεσβύτεροι and οἱ ἀρχιερεῖς. Matt. 2: 4. 5: 20. 7: 29. 12: 38. 20: 18. 21: 15. al. They are also called νομικοί, νομοδιδάσκαλοι, comp. Mark 12: 28 with Matt. 22: 35. So Sept. for Heb. סוֹפְרִים 1 Chr. 27: 32. Ezra 7: 6. Neh. 8: 1.— Ecclus. 10: 5. 2 Macc. 6: 18. — Hence by impl. *one instructed, a scholar, a learned teacher* sc. of religion, Matt. 13: 52. 23: 34. 1 Cor. 1: 20. Al.

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Γραπτός, ή, όν, (γράφω,) *written, inscribed,* trop. Rom. 2: 15. Comp. Jer. 31: 33.

Γραφή, ῆς, ἡ, (γράφω,) *a picture,* Ael. V. H. 2. 2, 44. *a writing,* 1 Macc. 12: 21. Herodian. 1. 17. 9. Thuc. 1. 134.—In N.T. *ἡ γραφή* and *αἱ γραφαί, scripture, the scriptures,* i. e. of the Jews, the Old Test. Matt. 21: 42. John 5: 39. Acts 8: 32. Rom. 9: 17. al. *γραφαὶ ἅγιαι* Rom. 1: 2. Sept. for כְּתָב Ezra 6: 18.—In 2 Pet. 3: 16 some think the writings of Paul and other apostles are meant. — By synecd. put for the contents of scripture, i. e. *scripture declaration, promise,* etc. Matt. 22: 29. Mark 12: 24. John 10: 35. Acts 1: 16. James 2: 23. al. *scripture prophecy,* Matt. 26: 54, 56. Luke 4: 21. Rom. 16: 26. Al.

Γράφω, f. ψω, *to grave or cut in, to insculp,* Sept. for קָלַע 1 K. 6: 28. Hom. Il. 6. 169. *to sketch, to picture,* Ael. V. H. 2. 3. Xen. Cyr. 1. 2. 13. In N. T. *to write,* viz.

a) pp. to form letters with a stylus, in the ancient manner, so that the letters were cut in or graven upon the material; absol. John 8: 6, 8. 2 Thess. 3: 17 *οὕτω γράφω,* i. e. this is my hand. —Xen. Mem. 4. 2. 20.—In the sense of *to write upon,* i. e. to fill with writing, i. q. *ἐπιγράφω,* Rev. 5: 1.

b) *to write,* i. e. to commit to writing, to express by writing; c. accus. expr. or impl. John 19: 21, 22 *ὃ γέγραφα, γέγραφα.* 20: 30, 31. 21: 24, 25. Luke 1: 63. 16: 6, 7. Rom. 16: 22. Rev. 1: 11. 10: 4. 14: 1. al. Sept. for כְּתָב Ex. 24: 4. 1 Sam. 10: 25. — Herodian. 1. 17. 1. Xen. H. G. 3. 3. 10.—Spoken of what *is written* or contained in the scriptures, Mark 1: 2. John 8: 17. Luke 3: 4. al. So *γέγραπται, τὸ γεγραμμένον,* etc. *it is written,* as a formula of citation, Matt. 4: 4, 6, 7, 10. 26: 31. Luke 4: 4, 8, 10. Rom. 1: 17. 2: 24. al.—Constr. with prepositions, viz. *διά τινος, by* any one, Matt. 2: 5. Luke 18: 31. *ἐπί τινα* Mark 9: 12, 13, and *ἐπί τινι* John 12: 16, *of* or *concerning* any one. *περί τινος,* of or *concerning* any one, Matt. 11: 10. 26: 24. John 5: 46. Seq. dat. of pers. *of* or *concerning* whom, Luke 18: 31. In a similar sense, *to write about, to describe,* seq. accus. John 1: 46. Rom. 10: 5. So Sept. for כְּתָב Ezra 3: 2. Neh. 10: 34, 36. — Comp. Xen. Mem. 1. 4. 1.

c) *to write,* i. e. to compose or prepare in writing; e. g. *βιβλίον ἀποστασίου* Mark 10: 4. *ἐπιγραφήν* Luke 23: 38. *ἐπιστολήν* Acts 23: 25. 2 Pet. 3: 1. Sept. for כְּתָב Ezra 4: 6, 8. — Plut. Caes. 54. Xen. Ag. 1. 1.

d) *to write to* any one, i. e. to make known by writing, seq. accus. and dat. 2 Cor. 1: 13 *οὐ γὰρ ἄλλα γράφομεν ὑμῖν.* Phil. 3: 1. seq. dat. Rom. 15: 15. 2 Cor. 2: 4. 2 John 12. Rev. 2: 1. seq. dat. and *ὅτι,* 1 John 2: 12, 13, 14. absol. 2 Cor. 2: 9. Sept. for כְּתָב Esth. 3: 12. —Plut. Cic. 37. id. Pomp. 29. — So of written directions, instructions, information, etc. Acts 15: 23. 18: 27. 25: 26 bis. 1 Cor. 5: 9. 7: 1. 14: 37. 2 Cor. 9: 1. So 1 Thess. 4: 9 *οὐ χρείαν ἔχετε γράφειν ὑμῖν,* and 5: 1 *οὐ χρ. ἔχ. ὑμῖν γράφεσθαι,* see on these infin. Buttm. § 140. 3.—Hence *γράφειν ἐντολήν τινι, to write a precept or command to* any one, i. e. *to prescribe,* Mark 10: 5. 1 John 2: 7. absol. Mark 12: 19. Luke 20: 28. So *γέγραπται, it is prescribed,* Luke 2: 23. al. So Sept. and כְּתָב 2 K. 17: 37. Ezra 3: 4.—Tob. 1: 6. Esdr. 6: 17, coll. Ezra 5: 13. Ael. V. H. 6. 10 *νόμον.* Xen. Mem. 1. 2. 43, 44.

e) *to inscribe,* e. g. one's name in a book, register, etc. Luke 10: 20. Rev. 13: 8. 17: 8. al. See in *Βίβλος.* So Sept. and כְּתָב Ps. 69: 28. 139: 16. Al.

Γραώδης, εος, ους, ὁ, ἡ, adj. (γραῦς,) *old wife's, old-womanish, silly,* 1 Tim. 4: 7. — Strabo Geog. 1. p. 32. A.

Γρηγορέω, ῶ, f. ήσω, (*ἐγείρω,* perf. 2 *ἐγρήγορα,*) a new present form, belonging only to the later age of Greek; Buttm. § 114 in *ἐγείρω.* Phryn. ed. Lob. p. 118, 119. Sturz de Dial. Alex. p. 157.—*to wake, to keep awake, to watch,* intrans.

a) pp. Matt. 24: 43. 26: 38, 40, 41. Mark 13: 34. 14: 34, 37, 38. Luke 12: 37, 39. Sept. for עָמַד Neh. 7: 3. שָׁקַד Jer. 5: 6. — 1 Macc. 12: 27. Jos. Ant. 11. 3. 4. Plut. Mor. II. p. 20. ed. Tauchn. Achill. Tat. Erot. 4. 17.

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b) trop. *to watch*, i. e. *to be vigilant, attentive*, etc. Matt. 24: 42. 25: 13. Mark 13: 35, 37. Acts 20: 31. 1 Cor. 16: 13. 1 Thess. 5: 6. 1 Pet. 5: 8. Rev. 3: 2, 3. 16: 15. Sept. for שָׁקַד Jer. 1: 12. Dan. 9: 14. נִשְׁקַד (r. נִשְׁקַד) Lam. 1: 14. — So γρηγορεῖν ἐν τῇ προσευχῇ κ. τ. λ. *to be assiduous in*, Col. 4: 2.

c) trop. *to wake*, i. e. *to live*, 1 Thess. 5: 10, where καθεύδειν, *to sleep*, is in like manner referred to death.

Γυμνάζω, f. άσω, (γυμνός,) pp. *to practise gymnastic exercises*, as one of the athletae, Arr. Diss. Ep. 4. 4. 11. *to exercise daily* sc. in the palaestra, ib. 4. 4. 8. Xen. Cyr. 1. 2. 10. — In N. T. *to exercise* one in any thing, *to train, to accustom*, metaph. 1 Tim. 4: 7 γύμναζε σεαυτὸν πρὸς εὐσέβειαν. Heb. 5: 14. 12: 11. — Arr. Diss. Epict. 1. 26. 3 γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς θεωρίας. Jos. Ant. 3. 1. 4. Clem. Alex. Strom. 1. 5. pp. Athen. I. p. 25. D, πρὸς ὀρνεοθηρευτικήν. — 2 Pet. 2: 14 καρδίαν γεγυμνασμένην πλεονεξίας, *trained, practised, in covetousness*; for the gen. see Matth. § 346. n. 1. comp. Buttm. § 132. 5. 1.

Γυμνασία, ας, ἡ, (γυμνάζω,) *gymnastic exercise*, sc. in the palaestra, Ael. V. H. 2. 5. and so earlier γυμνάσιον, Xen. Oec. 10. 11. comp. Lob. ad Phryn. p. 517. In N. T. *exercise, training*. 1 Tim. 4: 8 σωματικὴ γυμνασία, *bodily exercise*, in antith. with v. 7, i. e. ascetic training, mortification of bodily appetites etc. as described in v. 3, coll. Col. 2: 23. — Hesych. γυμνασία· ἄσκησις, μελέτη. Comp. Arr. Diss. Epict. 1. 7. 12. Polyb. 4. 7. 6.

Γυμνητεύω, f. εύσω, (γυμνήτης, fr. γυμνός,) *to be naked*, or as in Eng. *to be half-naked, to be poorly clad*, 1 Cor. 4: 11.—Nicet. Annal. 10. 6 γυμν. ὅπλου, to be unarmed. So γυμνήτης, a light-armed soldier, Xen. An. 4. 1. 6.

Γυμνός, ή, όν, naked, i. e.

a) pp. in respect to the body, viz. (α) *wholly nude*, without any clothing; perhaps Mark 14: 51, 52. trop. Rev. 16: 15. 17: 16. Sept. for עָרוֹם Gen. 2: 25. Job 1: 21. עֵירֹם Gen. 3: 7, 10, 11. — Xen. Ag. 1. 28. — (β) Spoken of one who has on no outer garment, and is clad only in the tunic, χιτών, כֻּתֹּנֶת, which fitted close to the body. John 21: 7. Acts 19: 16. prob. Mark 14: 51, 52. See Jahn § 120. So Sept. and עָרוֹם 1 Sam. 19: 24. Is. 20: 2. — Test. XII Patr. I. p. 709, of Joseph, comp. Gen. 39: 12. Ael. V. H. 6. 11. Xen. An. 1. 10. 3.—(γ) As in Engl. *half-naked*, i. e. *poorly clad*, destitute as to clothing, implying penury and want, Matt. 25: 36, 38, 43, 44. James 2: 15. So Sept. for בְּלִי לְבוּשׁ Job 31: 19. עָרוֹם Job 24: 7. Is. 58: 7.—Trop. *destitute* sc. of spiritual goods, etc. Rev. 3: 17.

b) trop. spoken of the soul as disencumbered of the body in which it had been clothed, 2 Cor. 5: 3, *although being now clothed*, οὐ γυμνοὶ εὑρεθησόμεθα, i. e. our souls will not strictly be found naked, but our bodies will be glorified, etc. comp. v. 4 and 1 Cor. 15: 51 sq. — Orig. c. Cels. 2. 43, (Χριστὸς) γυμνῇ σώματος γενόμενος ψυχῇ ταῖς γυμναῖς σωμάτων ὡμίλει ψυχαῖς. Clem. Alex. Strom. 5. 11. Plato Crat. 20. ψυχὴν γυμνὴν τοῦ σώματος.

c) spoken of any thing as taken alone, abstractly, separate from every thing else, *naked, mere, bare*, e. g. γυμνὸν κόκκον, 1 Cor. 15: 37. — Clem. Rom. Ep. 1 ad Cor. § 24 σπέρματα ἅτινα πέπτωκεν εἰς τὴν γῆν ξηρὰ καὶ γυμνά.

d) metaph. *uncovered, open, manifest*, seq. τοῖς ὀφθαλμοῖς, Heb. 4: 13. So Sept. for עָרוֹם Job 26: 6.—Clem. Alex. Strom. 1. 5 γυμνὸν λόγον. Jos. Ant. 6. 15. 4.

Γυμνότης, τητος, ἡ, (γυμνός,) *nakedness*, i. e. in N. T.

a) spoken of the state of one who is poorly clad; see in γυμνός a. γ. Rom. 8: 35. 2 Cor. 11: 27. So Sept. and עֵירֹם Deut. 28: 48.

b) by euphemism, for the parts of shame, trop. Rev. 3: 18. So Sept. γύμνωσις for Heb. עֶרְוָה Gen. 9: 22, 23.

Γυναικάριον, ου, τό, (dim. of γυνή,) *a little woman, muliercula*, i. e. in contempt, *a weak, silly woman*, 2 Tim. 3: 6.—Marc. Anton. 5. 11.

Γυναικεῖος, εία, εῖον, (γυνή,) *womanly, womanish, female*. 1 Pet. 3: 7 συνοικοῦντες ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμήν, where τῷ

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γυναικείῳ is dat. of the abstr. neut. τό γυναικεῖον, *a woman, wife*, i. q. γυνή; or else it qualifies σκεύει in a similar sense; see Σκεῦος. Sept. for gen. אִשָּׁה Lev. 18: 22. Deut. 22: 5.—Xen. Mem. 2. 7. 5.

Γυνή, αικός, ἡ, voc. ὦ γύναι, *a woman*, one of the female sex, viz.

a) genr. Matt. 14: 21. 15: 38. Acts 22: 4. 1 Cor. 11: 12. al. saep. Sept. for אִשָּׁה Gen. 2: 22, 23.—Xen. Mem. 2. 1. 30.—Spoken of a young woman, *maiden, damsel*, Luke 22: 57, coll. v. 56. (Gal. 4: 4.) So Sept. for נַעֲרָה Esth. 2: 4.—Of an adult woman, Matt. 5: 28. 9: 20, 22. 11: 11. Rev. 12: 1, 4. al. saep.

b) with a gen. or ἔχειν, or the adj. ὕπανδρος Rom. 7: 2, it implies relation to some man, viz. (α) one *betrothed, a bride*, but not yet married, Matt. 1: 20, 24. (comp. v. 18.) Luke 2: 5. So Sept. and אִשָּׁה Lev. 19: 20. Deut. 22: 24, coll. v. 23.—Xen. H. G. 4. 1. 7. — Trop. of the church as the bride of Christ, Rev. 19: 7. 21: 9. Comp. Ez. 16: 8 sq.—(β) a married woman, *wife*, Matt. 5: 31, 32. 14: 3. 18: 25. Mark 6: 18. Luke 1: 18, 24. 8: 3. Rom. 7: 2. 1 Cor. 7: 2. al. saep. So Sept. and אִשָּׁה Gen. 24: 3 sq. al. saep. — Xen. An. 1. 2. 12. — (γ) 1 Cor. 5: 1 ὥστε γυναῖκα τινὰ τοῦ πατρὸς ἔχειν, *a stepmother*. So Sept. and אֵשֶׁת אָב Lev. 18: 8.—(δ) *a widow*, with χήρα, Luke 4: 26. absol. Matt. 22: 24. Mark 12: 19. Luke 20: 29.

c) in the voc. ὦ γύναι, in a direct address, expressive of kindness or respect; Matt. 15: 28 ὦ γύναι, comp. 9: 22 where it is θύγατερ. Luke 13: 12. John 2: 4. 4: 21. 20: 13, 15. 1 Cor. 7: 16. — Jos. Ant. 1. 16. 3. Hom. Il. 3. 204. Xen. Cyr. 5. 1. 6. Al.

Γώγ, indec. *Gog*, Heb. גּוֹג. This name is applied in the O. T. Ez. c. 38, 39, to the king of a people called *Magog*, inhabiting regions far remote from Palestine. By Magog, the ancients would seem to have intended the northern nations generally, which they also called Σκυθοί. In N. T. the name *Gog* is also apparently spoken of a similar remote people, who are to war against the Messiah. Rev. 20: 8.

Γωνία, ας, ἡ, an angle, a corner, i. e.

a) an exterior projecting *corner*, Matt. 6: 5 ἐν ταῖς γωνίαις τῶν πλατειῶν, *at the corners of the streets*, i. e. where several streets meet, in the most public places. — For ἡ κεφαλὴ γωνίας, see under Ἀκρογωνιαῖος, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7. — Rev. 7: 1 and 20: 8 αἱ τέσσαρες γωνίαι τῆς γῆς, *the four corners* (quarters) *of the earth*. — Sept. for פִּנָּה Ex. 27: 2. Ez. 43: 20. — Xen. Laced. 12. 1.

b) an interior angle, and by impl. *a dark corner*. Acts 26: 26 ἐν γωνίᾳ, *in a corner*, i. e. secretly. — Hist. Sus. 38. Arr. Diss. Epict. 2. 12. 17.

Δ.

Δαβίδ, ὁ, indec. written also Δαυίδ or Δαυΐδ as in Sept. and Josephus, *David*, Heb. דָּוִד (beloved), later דָּוִיד, (Gesen. Lehrg. p. 51,) the celebrated king of the Israelites and founder of the Jewish dynasty, reigned A.C.1055–1015. For his life see 1 Sam. c. 16 — 2 Sam. fin. 1 Chr. c. 12—30. — In N. T. pp. Matt. 1: 6, 17. 12: 3. 22: 43, 45. al. Heb. 4: 7 ἐν Δαβίδ, i. e. in the book of David, the Psalms; comp. Ps. 95: 7. — Ὁ υἱὸς Δαβίδ, *the son of David*, i. e. descended from him; spoken of Joseph the husband of Mary, Matt. 1: 20; often applied to Jesus as a title of the expected Messiah, Matt. 9: 27. 12: 23. 15: 22. 20: 30, 31. Mark 10: 47, 48. al. saep. but not in John's writings. So ἡ ῥίζα Δαβίδ, in the same sense, Rev. 5: 5. 22: 16. coll. Is. 11: 1, 10. — Hence the kingdom or reign of the Messiah is designated by the appellations: ἡ

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βασιλεία τοῦ Δαβίδ, Mark 11: 10. ὁ θρόνος Δ. Luke 1: 32. ἡ σκηνὴ Δ. Acts 15: 16, coll. Amos 9: 11. ἡ κλεῖς τοῦ Δαβίδ, Rev. 3: 7, coll. Is. 12: 22 and Matt. 16: 19. Al.

Δαιμονίζομαι, f. ισομαι, (δαίμων,) i. q. δαιμόνιον ἔχω, *to have a demon*, i. e. to be afflicted, vexed, possessed, with an evil spirit, *to be a demoniac*; Matt. 4: 24. 8: 16, 28, 33. 9: 32. 12: 22. 15: 22. Mark 1: 32. 5: 15, 16, 18. Luke 8: 36. John 10: 21, coll. v. 20. — It is much disputed, whether the writers of the N. T. used this word to denote the actual presence of evil spirits in the persons affected, or whether they employed it only in compliance with popular usage and belief; just as we now use the word *lunatic* without assenting to the old opinion of the influence of the moon. A serious difficulty in the way of this latter supposition is, that the demoniacs every where at once address Jesus as the Messiah; e. g. Matt. 8: 29. Mark 1: 24. 5: 7. Luke 4: 34. 8: 28. See Jos. Ant. 6. 8. 2, and 8. 2. 5. Jahn § 192 sq. Storr Opusc. Acad. I. p. 53 sq. Kuinoel on Matt. 4: 28. Olshausen on Matt. 8: 28. Appleton's Lect. 25—27. — The form δαιμονίζομαι belongs to the later Greek, instead of the earlier δαιμονιάω, Blomfield ad Aeschyl. Choeph. 558. Sept. c. Theb. 1003.—Stob. Ecl. p. 196. Phot. de Thes. p. 1. p. 1. 728. Heum.

Δαιμόνιον, ου, τό, (neut. of adj. δαιμόνιος,) *demon*, i. e.

a) genr. *a god, deity*, spoken of the heathen gods, Acts 17: 18. — Jos. B. J. 1. 2. 8. Diod. Sic. 20. 20. Xen. Mem. 1. 1. 1.

b) spoken of *a genius* or *tutelary demon*, e. g. that of Socrates, Xen. Mem. 4. 8. 1, 5. Apol. Soc. 4. Comp. Dem. 415 ult. ib. 124. 46. — In N. T. in the Jewish sense, *a demon*, i. e. *an evil spirit, devil*, subject to Satan, Matt. 9: 34. al. a fallen angel, see in Ἄγγελος; and i. q. πνεῦμα ἀκάθαρτον, Luke 8: 29, coll. v. 30. al. These spirits were supposed to wander in desert and desolate places, see the Sept. transl. of Is. 13: 21. 34: 14. Baruch 4: 35. comp. Matt. 12: 43; and also to dwell in the atmosphere, Origen Exhort. ad Mart. § 45 sq. id. c. Cels. 8. 29 sq. Athenag. Apol. p. 29. comp. Eph. 2: 2. They were thought to have the power of working miracles, but not for good, Rev. 16: 14, coll. John 10: 21; to be hostile to mankind, John 8: 44; to utter the heathen oracles, Acts 16: 17; and to lurk in the idols of the heathen, which are hence called δαιμόνια, *devils*, 1 Cor. 10: 20 bis, 21 bis. Rev. 9: 20. comp. Sept. Deut. 32: 17. Ps. 91: 6. 106: 37. Baruch 4: 7. They are spoken of as the authors of evil to mankind, both moral, 1 Tim. 4: 1. James 2: 19. comp. Eph. 6: 12; and also physical, viz. by entering into a person, thus rendering him a demoniac and afflicting him with various diseases, etc. see in Δαιμονίζομαι. comp. Jos. Ant. 6. 8. 2. ib. 6. 11. 3. Fabr. Cod. Pseudep. V. T. I. p. 538. So in the phrases: (α) εἰσῆλθεν τὰ δαιμόνια εἴς τινα, *demons had entered into him*, Luke 8: 30, coll. v. 33.—Jos. Ant. 6. 11. 2 τῶν δαιμονίων ἐγκαθεζομένων. Fabr. Cod. Pseud. V.T. I. p. 673 ὁ διάβολος οἰκειοῦται αὐτὸν ὡς ἴδιον σκεῦος. — (β) δαιμόνιον ἔχειν, *to have a devil*, i. e. *to be a demoniac*, i. q. δαιμονίζεσθαι, Luke 4: 33. 8: 27. Spoken by the Jews of Jesus, John 7: 20. 8: 48, 49, 52. 10: 20. of John the Baptist, Matt. 11: 18. Luke 7: 33.—(γ) ἐξέρχεσθαι ἐκ or ἀπό τινος, *to come out of*, Matt. 17: 18. Mark 7: 29, 30. Luke 4: 35, 41. 8: 2, 33, 35, 38. 11: 14.—(δ) ἐκβάλλειν τὰ δαιμόνια, *to cast out devils*, Matt. 7: 22. 9: 34. 10: 8. 12: 24, 27, 28. Mark 1: 34, 39. 3: 15, 22. 6: 13. 7: 26. 9: 38. 16: 9, 17. Luke 9: 49. 11: 14, 15, 18, 19, 20. 13: 32. Pass. Matt. 9: 33. This was done by Christ in his own divine authority, and by the apostles in his name, (Luke 11: 15. 9: 1. 10: 17, comp. Acts 19: 13 sq.) but the Jews charged him with doing it by authority of Satan, who is called ἄρχων τῶν δαιμονίων, Matt. 9: 34. 12: 24. Mark 3: 22. Luke 11: 15. See the Jewish form of exorcism in the name of Solomon, Jos. Ant. 8. 2. 5.—(ε) Where the acts etc. of demons thus dwelling in persons are spoken of, Mark 1: 34. Luke 9: 1, 42. 10: 17. John 10: 21.

Δαιμονιώδης, εος, ους, ὁ, ἡ, adj. (δαιμόνιον,) pp. *godlike, divine*; in N.

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T. *demon-like, devilish*, James 3: 15. — Symm. for יָשִׁיד Ps. 91: 6, where Sept. δαιμόνιον.

Δαίμων, ονος, ὁ, ἡ, demon, i. q. δαιμόνιον, i. e. *a god*, Hom. Il. 1. 222; in N. T. *a demon, an evil spirit, devil*, Matt. 8: 31. Mark 5: 12. Luke 8: 29. Rev. 18: 2. also 16: 14 in text. rec. See Δαιμόνιον.—Act. Thom. § 12, 20, 40.

Δάκνω, f. δήξομαι, *to bite, to sting*, trans. Aelian. V. H. 14. 4. Xen. Anab. 3. 2. 18. In N. T. metaph. *to thwart, vex, irritate*. Gal 5: 15 εἰ δὲ ἀλλήλους δάκνετε.—Arrian. Diss. Epict. 2. 22 δάκνειν ἀλλήλους καὶ λοιδορεῖσθαι. Xen. Cyr. 1. 4. 13.

Δάκρυ, υος, τό, and *δάκρυον, ύου, τό, a tear*, Rev. 7: 17. 21: 4. τοῖς δάκρυσιν Luke 7: 38, 44. τὰ δάκρυα, *tears, weeping*, 2 Tim. 1: 4. διὰ πολ. δακρύων 2 Cor. 2: 4. μετὰ δακρύων, Mark 9: 24. Acts 20: 19, 31. Heb. 5: 7. 12: 17. Sept. ἐν δάκρυσι for בְּדִמְעָה Ps. 6: 7. Lam. 2: 11. τὰ δάκρυα 2 K. 20: 5. Lam. 1: 3. — Ael. V. H. 14. 22. Xen. Oec. 10. 8.

Δακρύω, f. ύσω, (δάκρυ,) *to shed tears, to weep*, intrans. John 11: 35 ἐδάκρυσεν ὁ Ἰησοῦς. — Jos. Ant. 2. 4. 4. Xen. Cyr. 3. 1. 7.

Δακτύλιος, ου, ὁ, (δάκτυλος,) *a finger-ring*, Luke 15: 22; given as a mark of honour etc. comp. Gen. 41: 43 and Esth. 8: 2, where Sept. for טַבַּעַת. —1 Macc. 6: 15. Xen. An. 4. 7. 27.

Δάκτυλος, ου, ὁ, a finger, Matt. 23: 4. Mark 7: 33. Luke 11: 46. 16: 24. John 8: 6. 20: 25, 27. Sept. for אֶצְבַּע Lev. 4: 6. Cant. 5: 6. — Xen. Eq. 6. 8. —By meton. ὁ δάκτυλος τοῦ θεοῦ, for *the power of God*, Luke 11: 20, coll. Matt. 12: 28 where it is πνεῦμα τοῦ θ. So Sept. and אֶצְבַּע אֱלֹהִים Ex. 8: 15. Ps. 8: 4.

Δαλμανουθά, ἡ, pr. name of a city or village near Magdala, Mark 8: 10, coll. Matt. 15: 39; probably on the western shore of the lake of Gennesareth, a little north of Tiberias.

Δαλματία, ας, ἡ, Dalmatia, a province of Europe on the east of the Adriatic sea, forming part of Illyricum, and contiguous to Macedonia. Hither Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. 4: 10.

Δαμάζω, i. q. δαμάω, f. άσω, *to subdue, to tame*, trans. James 3: 7 bis. Mark 5: 4. trop. τὴν γλῶσσαν, James 3: 8, coll. Ecclus. 28: 18 sq. Sept. for Chald. חֹסֶל and רְעַע Dan. 2: 40. — Xen. Mem. 4. 1. 3. trop. Jos. Ant. 3. 5. 3 φρόνημα. Hom. Il. 9. 492 θύμον.

Δάμαλις, εως, ἡ, (δαμάζω,) *a heifer*, Heb. 9: 13, coll. Num. 19: 2 sq. where Sept. for פָּרָה as also Hos. 4: 16. for עֶגְלָה Is. 7: 21. 15: 5.—Lucian. Dial. Deor. 3. 1. Comp. Jos. Ant. 4. 4. 6.

Δάμαρις, ιδος, ἡ, Damaris, a woman of Athens who was led by Paul's preaching to embrace Christianity, Acts 17: 34.

Δαμασκηνός, ή, όν, belonging to Damascus, a Damascene, 2 Cor. 11: 33.

Δαμασκός, οῦ, ἡ, Damascus, Heb. דַּמֶּשֶׂק, a celebrated city of Syria, first mentioned Gen. 14: 15, and now probably the oldest city on the globe. It stands on the river Chrysorrhoas, or Barradi, in a beautiful plain on the E. and S. E. of Anti-Libanus, open to the S. and E. and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Libanus and Anti-Libanus, is called in the Scriptures *Syria of Damascus*, דַּמֶּשֶׂק אֲרָם 2 Sam. 8: 5; and by Strabo, *Coelesyria*, 16. p. 1095. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. 2. 20. 2. At this period the city was properly under the Roman dominion; but was held for a time by Aretas; see in Ἀρέτας. It is still called by the Arabs *Demesk*, or also *El Shâm*. See Calmet. Rosenm. Bibl. Geog. I. ii. p. 284. — Acts 9: 2, 3, 8, 10, 19, 22, 27. 22: 5, 6, 10,

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11, 26: 12, 20. 2 Cor. 11: 32. Gal. 1. 17.

Δάν, ὁ, indec. *Dan*, Heb. דָּן (a judge), pr. name of the fifth son of Jacob, born of Bilhah, and head of one of the tribes. In the list of the tribes, Rev. 7: 5, 6, that of Dan is found only in a few Mss.

Δανείζω, f. *ίσω*, (*δάνειον*,) *to lend money, to loan*, in N. T. without interest, intrans.

a) genr. Luke 6: 34 bis, 35; see in *Ἀπελπίζω*. Sept. for לָוָה Deut. 28: 44. Prov. 19: 17. — Ecclus. 29: 1, 2. Xen. Cyr. 3. 1. 34. So *ἐπὶ τόκῳ*, Dem. 13. 19. Jos. Ant. 4. 8. 25.

b) Mid. *δανείζομαι*, *to cause to lend money to one's self*, i. e. *to borrow money*, Matt. 5: 42. So Sept. and לָוָה Neh. 5: 4. — Theophr. Char. 16 or 9. 3. Xen. Mem. 2. 7. 2. See Lob. ad Phryn. p. 468.

Δάνειον, ου, τό, (neut. of *δάνειος* fr. *δάνος*,) *a debt*, i. e. for money lent, Matt. 18: 27. Sept. for נֶשֶׁה Deut. 24: 11.—Diod. Sic. 1. 79.

Δανειστής, οῦ, ὁ, (*δανείζω*,) *a creditor*, Luke 7: 41. Sept. for נוֹשֶׁה 2 K. 4: 1. Ps. 109: 11.—Herodian. 7. 7. 7. Comp. Lob. ad Phryn. p. 468.

Δανιήλ, ὁ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּנִאֵל (a judge from God), pr. name of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Matt. 24: 15. Mark 13: 14.

Δαπανάω, ῶ, f. *ήσω*, (*δαπάνη*,) *to spend, to be at expense*, trans. Mark 5: 26. absol. 2 Cor. 12: 15. — Bel and Drag. 3. Xen. An. 1. 1. 8. ib. 1. 3. 3. —Acts 21: 24 *δαπάνησον ἐπ' αὐτοῖς*, i. e. *be at the expense of their sacrifices*, sc. on the completion of a vow; see Jos. B. J. 2. 15. 1. comp. Ant. 19. 6. 1. — In a bad sense, *to waste, to consume*, trans. Luke 15: 14. absol. James 4: 3.—1 Macc. 14: 32. Thuc. 7. 47.

Δαπάνη, ης, ἡ, (*δάπτω* to devour,) *expense, cost*, Luke 14: 28. Sept. for נִפְקָה Ezra 6: 4, 8. — 1 Macc. 3: 30. Xen. Mem. 3. 6. 6.

Δέ, a particle standing after one or two words in a clause, strictly adversative, but more frequently denoting transition or conversion, and serving to introduce *something else*, whether opposite to what precedes, or simply continuative or explanatory; see Buttm. §149. p. 425. Winer § 57. 4, and 6. n. Viger. p. 542 sq. and Herm. ib. p. 845. Hence, in general, *but, and, also, namely*, etc.

I. Adversative, *but, on the contrary, on the other hand*, etc.

a) simply, Matt. 6: 6 *σὺ δὲ, ὅταν προσεύχῃ, εἴσελθε κ. τ. λ.* v. 15 coll. v. 14. v. 17 coll. v. 16. Luke 12: 9, 10. John 1: 12. 15: 24. Acts 12: 9. Rom. 6: 22. 2 Cor. 6: 10. 2 Tim. 2: 16. Heb. 4: 15. al. saep. — So before answers implying contradiction, etc. Luke 12: 14. 13: 8. Acts 12: 15. 19: 2, 3, 4.

b) in the formula *μὲν—δέ, indeed—but*, though often not to be rendered at all in English; see Buttm. l. c. p. 426. Acts 9: 7. 23: 8. Rom. 2: 7, 8. 1 Cor. 1: 12. 15: 39. 2 Cor. 10: 1. al. Comp. in *Μέν*.

II. Continuative, *but, now, and, also*, and the like.

a) genr. and after introducing a new paragraph or sentence; Matt. 1: 18 *τοῦ δὲ Ἰ. Χρ. ἡ γένεσις οὕτως ἦν*. 2: 9. 3: 1. Mark 16: 9. Luke 12: 11, 16. 13: 6, 10. 15: 11, 17. Acts 6: 1, 2, 8, 9. 9: 7, 8. 1 Cor. 14: 1. 16: 1. 15: 17. al. saep. — In this way it is sometimes *emphatic*, espec. in interrogative clauses, as 2 Cor. 6: 14, 15, 16. Gal. 4: 20 *ἤθελον δέ, I could wish indeed*.

b) where it takes up and carries on a thought which had been interrupted, *then, therefore*, etc. Matt. 6: 7 *προσευχόμενοι δέ*. John 15: 26. Rom. 5: 8. 2 Cor. 10: 2. James 2: 15.—So in an apodosis after *εἰ* for *ἐπεί*, Acts 11: 17 *ἐγὼ δὲ τίς ἤμην*. Comp. Matth. § 616. 3. Herm. ad Vig. p. 785.

c) as marking something added by way of explanation, example, etc. *but, and, namely, for example, to wit*, etc. Mark 4: 37 *τὰ δὲ κύματα ἐπέβαλεν, and the waves*, i. e. so that the waves. 16: 8 *εἶχε δὲ αὐτὰς τρόμος, trembling also seized them*, etc. where some translate *for*, i. q. *γάρ*, but without necessity.

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John 6: 10 ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ, *now there was*, or *there being*, *much grass*, etc. Acts 23: 13. Rom. 3: 22. 1 Cor. 10: 11. 15: 56. Comp. Winer l. c.

So Buttm., but according to Rost, Hüttner, &c. δὲ has this sense, and καὶ is the connective as usual.

d) καὶ δέ, where καί always has the sense of *also*, i. e. *and also*, Mark 4: 36 καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. John 15: 27. Acts 5: 32. See Buttm. l. c. p. 425. Al.

Δέησις, εως, ἡ, (δέομαι,) *want*, *need*, Aeschin. Dial. Soc. 2. 39, 40; in N. T. *prayer*, viz.

a) pp. as the expression of need, desire, etc. *supplication*, *petition*, sc. for one's self, Luke 1: 13. Phil. 4: 6. Heb. 5: 7. 1 Pet. 3: 12. So Sept. for צְעָקָה Job 27: 19. שִׂיחָה Ps. 39: 13. 40: 2. תְּחִנָּה 1 K. 8: 28, 30.—Baruch 4: 13.—In behalf of others, Phil. 1: 19. James 5: 16. seq. ὑπέρ Rom. 10: 1. 2 Cor. 1: 11. 9: 14. Phil. 1: 4. 1 Tim. 2: 1. seq. περί Eph. 6: 18.

b) genr. spoken of any prayer, Luke 2: 37. 5: 33. [Acts 1: 14.] Eph. 6: 18. Phil. 1: 4. 1 Tim. 5: 5. 2 Tim. 1: 3. Sept. for תְּפִלָּה 1 K. 8: 45. 2 Chr. 6: 40.—1 Macc. 7: 37. Herodian. 8. 4. 25. Dem. 53. 2.

Δεῖ, imperf. ἔδει, infin. δεῖν, impersonal, pp. *it needs*, *there is need of*, sc. something that is absent or wanting, seq. gen. Xen. Cyr. 4. 3. 10. ib. 7. 5. 9. In N. T. only with an infin. pres. or aor. expr. or impl. and with or without an accus. *it needs*, *it is necessary*, viz.

a) pp. from the nature of the case, from a sense of duty, etc. *one must*. Matt. 16: 21 ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα. 26: 35. Mark 14: 31. Luke 2: 49. 4: 43. John 3: 7, 30. 1 Cor. 11: 19. Heb. 9: 26.—Polyb. 1. 54. 4. Thuc. 2. 47. — So spoken of what is made necessary by divine appointment; John 3: 14. 20: 9 ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Acts 4: 12 ἐν ᾧ δεῖ σωθῆναι ἡμᾶς. 14: 22. al. — Jos. Ant. 3. 5. 5. Ep. Barnab. 5, ἔδει ἵνα ἐπὶ ξύλου πάθῃ. So of things unavoidable, *must needs*, Matt. 24: 6. Mark 13: 7. Acts 1: 16. 9: 16. Rom. 1: 27. 2 Cor. 11: 30.

b) spoken of what is right and proper in itself, or prescribed by law, duty, custom, etc. *it is right* or *proper*, *one must*, *it ought*, *it should*, etc. Luke 13: 14, 16. Mark 13: 14. John 4: 20. Acts 5: 29. 2 Tim. 2: 6. Matt. 18: 33. 25: 27. — Sept. Job 15: 3. Jos. Ant. 6. 11. 1. Herodian. 1. 17. 27. Polyb. 7. 5. 2. Xen. Cyr. 1. 2. 9.—So of what prudence would dictate, Acts 27: 21.—See also in Δέον. Al.

Δεῖγμα, ατος, τό, (δείκνυμι,) pp. *what is shown*, *a sample*, *specimen*, Jos. Ant. 6. 7. 4. Polyb. 3. 69. 3. In N. T. *an example*, *warning*, Jude 7. comp. 2 Pet. 2: 6. — Theoph. ad Autol. lib. 2. p. 95, i. q. τύπος. Lucian. Scyth. § 7.

Δειγματίζω, f. ίσω, (δεῖγμα,) *to make an example of*, *to expose* sc. to shame, i. q. παραδειγματίζω, absol. Col. 2: 15. — Others supply ἑαυτόν and translate, *to show forth one's self*, i. e. set an example.—Not found in classic authors.

Δείκνυμι and δεικνύω, f. δείξω; the former is the purer Attic form, Buttm. § 106. n. 5; the latter occurs Matt. 16: 21. John 2: 18. Rev. 22: 8. also Hesiod. Ἔργ. 421, 472. Ceb. Tab. 4.—*to show*, trans. viz.

a) *to point out*, *to cause to see*, *to present to the sight*; Matt. 4: 8 and Luke 4: 5 πάσας τὰς βασιλείας τοῦ κόσμου. John 5: 20 bis. 14: 8, 9. So δεῖξον σεαυτὸν τῷ ἱερεῖ, *show thyself to the priest*, i. e. present thyself for inspection, Matt. 8: 4. Mark 1: 44. Luke 5: 14. So Sept. for הָרְאָה Deut. 34: 1, 4. Judg. 4: 22. הוֹרָה Ex. 15: 25. — Ceb. Tab. 4. Xen. Mem. 1. 2. 33.—So of what is shown in vision, Rev. 1: 1. 4: 1. 17: 1. 21: 9, 10. 22: 1, 6, 8.

b) *to offer to view*, *to exhibit*, *to display*; John 20: 20 ἔδειξεν αὐτοῖς τὰς χεῖρας. Heb. 8: 5. Sept. for הָרְאָה Ex. 25: 9, 40.—So of deeds, etc. John 2: 18. 10: 32. 1 Tim. 6: 15. Sept. for הָרְאָה Mic. 7: 15.—Spoken of inward things, *to manifest*, *to prove*, etc. James 2: 18 bis. 3: 13. comp. Sept. for הָרְאָה Ps. 60: 5. 71: 20. —Wisd. 10: 14. Xen. Mem. 1. 2. 17.

c) *to show*, *to assign*, sc. for use, e. g. ἀνύγαιον μέγα, Mark 14: 15. Luke 22: 12. Sept. for נָתַן Ex. 13: 21.

d) metaph. *to show* sc. by words, *to teach*, *to direct*; Matt. 16: 21. Acts 7: 3.

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10: 28. 1 Cor. 12: 31. So Sept. for הוֹרָה 1 Sam. 12: 23. לֶגֶד Deut. 4: 5. Is. 48: 17.—Xen. Mem. 1. 2. 17, 18.

Δειλία, ας, ἡ, (*δειλός,*) *timidity,* 2 Tim. 1: 7 *πνεῦμα δειλίας, a spirit of timidity,* i. q. *πν. δειλόν.* Sept. for אֵימָה Ps. 55: 4. מְחִתָּה Ps. 89: 41.—1 Macc. 4: 32. Herodian. 2. 1. 22.

Δειλιάω, ῶ, f. *άσω,* (*δειλός,*) *to be timid, to be afraid,* absol. John 14: 27. Sept. for מָסַס Is. 13: 7. נָחַת fr. חָתַת Deut. 1: 21. Josh. 10: 25. — 2 Macc. 15: 8. Classic writers prefer *ἀποδειλιάω,* see Passow.

Δειλός, ή, όν, (*δείδω,*) *timid, fearful,* Matt. 8: 26. Mark 4: 40. Rev. 21: 8. Sept. for חָרֵד Judg. 7: 3. רַךְ Deut. 20: 8.—Ecclus. 37: 11. Jos. Ant. 6. 11. 4. Dem. 405. 18.

Δεῖνα, ὁ, ἡ, τό, gen. *δεῖνος,* dat. *δεῖνι,* acc. *δεῖνα, some one, such an one;* spoken of a person or thing, whom one does not know, or does not wish to name, Matt. 26: 18. Buttm. § 73. Herm. ad Vig. p. 21, 704.

Δεινῶς, adv. (*δεινός,*) *greatly, vehemently,* Matt. 8: 6. Luke 11: 53.—Wisd. 17: 3. Jos. Ant. 3. 1. 1. Xen. H. G. 6. 2. 25.

Δειπνέω, ῶ, f. *ήσω,* (*δεῖπνον,*) *to sup,* intrans. Luke 17: 8. Sept. for לָחַם Prov. 23: 1. — Tob. 8: 1. Xen. Mem. 2. 7. 12.—Spoken of the paschal supper, Luke 22: 20. 1 Cor. 11: 25. — Jos. Ant. 2. 14. 6.—In the sense of *to eat, to banquet,* as figurative of the Messiah's kingdom, Rev. 3: 20. See in *Γάμος* a. — Act. Thom. 5.

Δεῖπνον, ου, τό, in Homer *breakfast,* Il. 8. 53. Od. 9. 311; in Attic writers and in N.T. *dinner* or *supper,* viz.

a) pp. the chief meal of the Jews, and also of the Greeks and Romans, taken at or towards evening and often prolonged into the night; hence genr. *an evening banquet,* or *a feast* in general; Matt. 23: 6. Mark 6: 21. 12: 39. Luke 14: 12, 16, 17, 24. 20: 46. John 12: 2. So Sept. for Chald. לַחַם Dan. 5: 1. — Jos. Ant. 1. 18. 6. Hom. Od. 17. 176. Xen. Mem. 1. 3. 6. ib. 3. 14. 1. — See Potter's Gr. Ant. II. p. 352 sq. 361. Comp. in *Ἄριστον.* — As figurative of the Messiah's kingdom, Rev. 19: 9, 17. See in *Γάμος* a.

b) spoken of the paschal supper, John 13: 2, 4. 21: 20. of the Lord's supper, 1 Cor. 11: 20; comp. in *Ἀγάπη* 2.

c) meton. *food* sc. taken at supper, 1 Cor. 11: 21. So Sept. for פַּתְבַּג Dan. 1: 16.

Δεισιδαίμων, ονος, ὁ, ἡ, adj. (*δείδω, δαίμων,*) *fearing the gods,* i. e. in a good sense, *religiously disposed,* Xen. Cyr. 3. 3. 58. Ag. 11. 8. in a bad sense, *superstitious,* Diod. Sic. 1. 62. Theophr. Char. 22 or 16. — In N. T. in the first sense, *religiously disposed,* spoken of the Athenians, Acts 17: 22 *δεισιδαιμονεστέρους* sc. *ἢ ἄλλους,* more than others; see Winer § 36. 3, and n. 3. Matth. § 457. Comp. Pausan. Attic. c. 24 *Ἀθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς.*—Hesych. *δεισιδαίμων· ὁ εὐσεβὴς καὶ δειλὸς παρὰ θεοῖς.*

Δεισιδαιμονία, ας, ἡ, (*δεισιδαίμων,*) pp. *fear of the gods,* i. e. *religiousness,* Diod. Sic. 1. 70. Polyb. 6. 56. 7. *superstition,* Theophr. Char. 22 or 16. — In N. T. in the first sense, *religiousness,* i. e. *religion,* Acts 25: 19. — Jos. Ant. 10. 3. 2.

Δέκα, οἱ, αἱ, τά, ten, Matt. 20: 24. Mark 10: 41. al. Often put for any specific number, Matt. 25: 1, 28. Luke 15: 8. 19: 13, 17, al. So Sept. and עֲשָׂרָה Am. 5: 3. — Rev. 2: 10 *θλῖψις ἡμερῶν δέκα, of ten days,* i. e. for a short time. So Sept. and עֲשָׂרָה Dan. 1: 12. 1 Sam. 25: 38. Al.

Δεκαδύο, twelve, Acts 19: 7. 24: 11. So Sept. for שְׁתֵּים עֶשְׂרֵה Ex. 28: 21. שְׁנֵים עָשָׂר 1 Chr. 15: 10. — The more usual form is *δώδεκα,* Buttm. § 70.

Δεκαπέντε, fifteen, John 11: 18. Acts 27: 28. Gal. 1: 18. Sept. for חֲמֵשׁ עֶשְׂרֵה Gen. 7: 20. — The more usual form is *πεντεκαίδεκα,* Buttm. § 70.

Δεκάπολις, εως, ἡ, (*δέκα, πόλις,*) *Decapolis,* i. e. *the ten cities,* a region so called embracing ten cities, all excepting Scythopolis lying in the country

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east of the Jordan. Pliny and Ptolemy agree as to eight, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; to these Pliny adds Damascus and Raphana; but Ptolemy with more probability Capitolias; and Josephus also excludes Damascus when he calls Scythopolis the largest city of the Decapolis. Plin. H. N. 5. 19. Ptol. Geogr. 5. 17. Jos. B. J. 3. 9. 7.—In N. T. Matt. 4: 25. Mark 5: 20. 7: 31. See Rosenm. Bibl. Geog. II. ii. p. 11. Reland. Palaest. p. 203.

Δεκατέσσαρες, ων, οἱ, αἱ, fourteen, Matt. 1: 17 ter. 2 Cor. 12: 2. Gal. 2: 1. Comp. Buttm. § 70.

Δεκάτη, ης, ἡ, (*δέκατος,*) sc. *μοῖρα, a tenth part, tithe*, sc. of spoils, Heb. 7: 2, 4; comp. Gen. 14: 20, where Sept. for מַעֲשֵׂר. — Diod. Sic. 4. 21. Xen. Anab. 5. 3. 4, 13.—Spoken of *the tithes* which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, etc. Heb. 7: 8, 9. See Lev. 27: 30, 31, 32, where Sept. for מַעֲשֵׂר. Jahn § 390.—Ecclus. 32: 9. Jos. Ant. 1. 19. 3.

Δέκατος, η, ον, ordin. *the tenth*, John 1: 40. Rev. 11: 13. Hence *τὸ δέκατον, the tenth part, tithe*, Rev. 21: 20. So Sept. for מַעֲשֵׂר Lev. 27: 32. עֲשִׂירִית Lev. 5: 11. Ez. 45: 11.

Δεκατόω, ῶ, f. ωσω, (*δεκάτη,*) *to tithe*, trans. i. e. *to receive tithes from*, Heb. 7: 6, i. q. *δεκάτας λαμβάνειν*, in v. 9. Pass. *to be tithed*, i. e. *to pay tithes*, Heb. 7: 9. Sept. for עָשַׂר Neh. 10: 38.—Unknown to the classic writers, who used *δεκατεύω*, as Xen. An. 5. 3. 9. See H. Planck in Bibl. Repos. I. p. 677.

Δεκτός, ή, όν, (*δέχομαι,*) *accepted*, i. e. metaph. *acceptable, approved*; Luke 4: 24 *οὐδεὶς προφήτης δεκτός ἐστι.* Acts 10: 35. Phil. 4: 18. Sept. for רָצוֹן Prov. 11: 1. 14: 37. Is. 56: 7.—Ecclus. 2: 5. 32: 7. Hesych. *δεκτός· ἀρεστός.*—By impl. *favourable, propitious*, spoken of a time, i. e. a time of favour, Luke 4: 19. 2 Cor. 6: 2. Comp. Is. 49: 8, where Sept. for רָצוֹן.

Δελεάζω, f. *άσω,* (*δέλεαρ* bait,) *to bait, to entrap*, pp. Xen. Mem. 2. 1. 4. In N. T. metaph. *to entice, beguile*, trans. James 1: 14. 2 Pet. 2: 14, 18. — Philo de Agric. p. 202, *ὃ μὴ πρὸς ἡδονῆς δελεασθὲν εἵλκυσται.* Jos. Ant. 8. 8. 4. Herodian. 1. 12. 11.

Δένδρον, ου, τό, a tree, Matt. 3: 10 bis. 7: 17 bis, 18 bis, 19. 12: 33 ter. 21: 8. Mark 11: 8. Luke 3: 9 bis. 6: 43 bis, 44. 21: 29. Jude 12. Rev. 7: 1, 3. 8: 7. 9: 4.—Matt. 13: 32 and Luke 13: 19 *γίνεται δένδρον* v. *εἰς δένδρον*, i. e. *ὡς δένδρον*, sc. in size, comp. Mark 4: 32. — Mark 8: 24 *βλέπω τοὺς ἀνθρ. ὡς δένδρα, I see men as trees*, i. e. not distinctly, larger than natural. Sept. for עֵץ Gen. 18: 4, 8.—Xen. Mem. 2. 4. 7.

Δεξιολάβος, ου, ὁ, (*δεξιός, λαμβάνω,*) lit. *one who takes the right hand*; hence, prob. *a guard, a body-guard*; Suidas *παραφύλαξ.* The word was unknown to classic writers, and was prob. the name of some kind of light-armed soldiers; Vulg. *lancearii*; Engl. *spearmen.* Acts 23: 23. — Theophyl. Simoc. 4. 1. Constant. Porph. Them. 1. 1. Comp. Wetstein N. T. in loc.

Δεξιός, ά, όν, right, as opp. to left, viz.

a) with a subst. expressed, e. g. *χεῖρ*, Matt. 5: 30. Luke 6: 6. Acts 3: 7. Rev. 1: 16, 17. 13: 16. *ποῦς* Rev. 10: 2. *ὀφθαλμός* Matt. 5: 29. *οὖς* Luke 22: 50. John 18: 10. *σιαγών* Matt. 5: 39. *τὰ δεξιὰ μέρη* John 21: 6. *ὅπλα τὰ δεξιὰ καὶ ἀριστερά, arms for the right and left*, i. e. of every kind, offensive and defensive, 2 Cor. 6: 7. So Sept. for יָמִין Gen. 48: 14. Ex. 29: 22. 1 Sam. 11: 2. יְמִנִי Ex. 29: 20. Lev. 14: 14, 16, 17.—Xen. Anab. 1. 7. 1. Ag. 2. 9.

b) without a subst. expressed, viz.

(*α*) *ἡ δεξιά,* sc. *χεῖρ, the right hand*, Matt. 6: 3. 27: 29. Rev. 1: 20. 2: 1. 5: 1, 7. Sept. for יָמִין Gen. 48: 18. Ex. 15: 12. al.—Xen. Eq. 7. 3. ib. 12. 6.—Gal. 2: 9 *δεξιὰς ἔδωκαν ἐμοὶ καὶ Β. κοινωνίας, they gave us the right hand of fellowship*, in confirmation of a promise, agreement, etc.—1 Macc. 6: 58. 11: 62. comp. Ezra 10: 19. Ez. 17: 18. Jos. Ant. 18. 9. 3. Xen. An. 1. 6. 6 *καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.* — Put for *the right*

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hand or side in general, *the right*, Heb. 1: 3. 8: 1. 12: 2. So τῇ δεξιᾷ or ἐν δεξιᾷ τοῦ θεοῦ, etc. Acts 2: 33. 5: 31. Rom. 8: 34. Eph. 1: 20. Col. 3: 1. Heb. 10: 12. 1 Pet. 3: 22. For the signification of the expressions, see below in β. Sept. and יָמִין Ps. 16: 11.—Xen. An. 5. 2. 24.

(β) τὰ δεξιά, sc. μέρη, *the right parts*, i. e. *the right*, in general, e. g. ἐκ δεξιῶν, *on the right*, Matt. 27: 38. Mark 15: 27. Luke 23: 33. Matt. 25: 33, 34. Luke 1: 11. ἐν τοῖς δεξιοῖς Mark 16: 5. Sept. for יָמִין Gen. 48: 13. Ex. 14: 22, 29.—Diod. Sic. 1. 47. Xen. An. 1. 8. 4.—So καθῆσθαι v. ἑστηκέναι ἐκ δεξιῶν τοῦ Χριστοῦ, Matt. 20: 21, 23. Mark 10: 37, 40. or τοῦ θεοῦ, Matt. 22: 44. 26: 64. Mark 12: 36. 14: 62. 16: 19. Luke 20: 42. 22: 69. Acts 2: 34. 7: 55, 56. Heb. 1. 13; *to sit or stand on the right of the Messiah* or *of God*, i. e. to be next in rank and power, to have the highest seat of honour and distinction; comp. Ps. 2: 7. 102: 1. 1 K. 22: 19. Jos. Ant. 8. 1. 2. ib. 6. 11. 9.—So ἐκ δεξιῶν τινος εἶναι, *to be at one's right hand*, i. e. *to be one's helper, protector*, Acts 2: 25, coll. Ps. 16: 8, where Sept. for יָמִין; also Ps. 109: 31. cf [illegible]

Δέομαι, f. δεήσομαι, aor. 1 ἐδεήθην with Mid. signif. Buttm. § 136. 2; imperf. 3 pers. Ion. ἐδέετο, Luke 8: 38. so Job 19: 16. Xen. H. G. 6. 1. 6; comp. Buttm. § 114 sub δέω. Lob. ad Phryn. p. 220.—*to need, to want*, Jos. Ant. 5. 8. 3. Xen. Cyr. 1. 4. 1. In N. T. *to make known one's need*, i. e. *to ask, to beseech, to pray*, etc.

a) genr. absol. Rom. 1: 10 δεόμενος, *making request*. 2 Cor. 5: 20.—Herodot. 5. 30.—Seq. gen. of pers. pp. δέομαί τινος κατά τι, see Buttm. § 132. 5. 2. Matt. 9: 38 et Luke 10: 2. Luke 5: 12. 8: 28, 38. 9: 38, 40. Acts 8: 34 δέομαί σου, *I pray thee*, 21: 39. 26: 3. Gal. 4: 12. Sept. for הִתְחַנֵּן Deut. 3: 23. 2 K. 1: 13. Prov. 26: 25. — Jos. Ant. 2. 13. 5. Xen. Cyr. 1. 5. 4.—Seq. accus. of thing, or infin. for accus. 2 Cor. 8: 4. 10: 2. —Act. Thom. 50 τοῦτο δέομεθά σου.

b) spoken of prayer to God in general, δέομ. τοῦ θεοῦ, Acts 8: 22. 10: 2. πρὸς τὸν κύριον, Acts 8: 24. absol. Luke 21: 36. 22: 32. Acts 4: 31. 1 Thess. 3: 10. Sept. δεομ. τοῦ θεοῦ for הִתְחַנֵּן Dan. 6: 11. πρὸς τὸν κ. for נִשְׁאָה תְפִלָּה Is. 37: 4. for הִתְחַנֵּן Job 8: 5. Ps. 30: 9. —Xen. Cyr. 1. 6. 4 ἔρχομαι πρὸς θεοὺς δεησόμενος.

Δέον, οντος, τό, particip. impers. of δεῖ, which see; *necessary, proper*; δεόν ἐστι i. q. δεῖ, *must needs*, e. g. from the circumstances or nature of the case, 1 Pet. 1: 6.—Herodian. 1. 5. 22. — Or in accordance with what is right and proper, *ought*, Acts 19: 36. τὰ δέοντα 1 Tim. 5: 13. — Hesych. δέοντα· πρέποντα. Xen. Mem. 1. 2. 22.

Δέος, δέους, τό, *fear*, Heb. 12: 28. in some Mss. for αἰδοῦς. — 2 Macc. 3: 17. Xen. Lac. 2. 3. 15.

Δερβαῖος, ου, ὁ, *belonging to Derbe*, Acts 20: 4.

Δέρβη, ῆς, ἡ, a city of Lycaonia in Asia Minor, situated within the confines of Isauria. Acts 14: 6, 20. 16: 1.

Δέρμα, ατος, τό, (δέρω,) *a skin*, sc. of an animal, Heb. 11: 37. Sept. for עוֹר Lev. 13: 48. — Polyb. 7. 1. 3. Xen. Anab. 1. 2. 8.

Δερμάτινος, η, ον, made of skin, leathern, Matt. 3: 4. Mark 1: 6. Sept. for עוֹר 2 K. 1: 8 where see, and also Zech. 13: 4.—Jos. Ant. 9. 2. 1. Strabo 16. p. 1124. C.

Δέρω, f. δερῶ, aor. 1 ἔδειρα, aor. 2 pass. ἐδάρην, f. 2 pass. δαρήσομαι, *to skin, to flay*, Sept. for הִכְּשִׁיר 2 Chr. 29: 34. Hom. Il. 1. 459.—In N. T. *to beat, to scourge*, pp. so as to take off the skin; seq. accus. Matt. 21: 35. Mark 12: 3, 5. Luke 20: 10, 11. Acts 16: 37. 22: 19. John 18: 23 τί με δέρεις; i. q. ἔδωκε ῥάπισμα in v. 22. 2 Cor. 11: 20 εἰς πρόσωπον δέρει, i. e. treats with contumely. With accus. impl. Luke 22: 63. Acts 5: 40.—Aquila for מַלְבֵּשׁ Prov. 10: 8. Aristoph. Ran. 619. [632.] Diog. Laert. 7. 23. — Pass. δαρήσεσθε, Mark 13: 9. c. c. accus. of manner, πολλάς v. ὀλίγας sc. πληγάς, Luke 12: 47, 48; comp. Buttm. § 131. 4. § 134. 7, and n. 2; so Xen. Anab. 5. 8. 12 τοῦτο μὲν ἀνήραγον πάντες ὡς ὀλίγας παίσειεν.

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Dem. 403. 4. Arrian. Exp. Alex. 6. 11. 13.—For ἀέρα δέρειν, 1 Cor. 9: 26, see in Ἀήρ.

Δεσμεύω, f. εύσω, (δεσμός,) *to bind*, trans.

a) as a prisoner, with cords, chains, etc. Acts 22: 4. Sept. for אָסַר Judg. 16: 11.—Xen. Hiero 6. 14.

b) *to bind together*, as a bale or bundle; e. g. φόρτια, Matt. 23: 4, metaph. for the burdensome precepts of the Pharisees. — So of sheaves, Sept. for אֲלֻמָּה Gen. 37: 7. Judith 8: 3.

Δεσμέω, ῶ, f. ήσω, (δεσμός,) *to bind*, sc. with chains, etc. i. q. δεσμεύω, Luke 8: 29. — Anthol. Gr. II. p. 207. Comp. H. Planck in Bibl. Repos. I. p. 676.

Δεσμή, ῆς, ἡ, (δέω,) *a bundle, sheaf*, Matt. 13: 30. Sept. for אֲגֻדָּה Ex. 12: 22.—Dion. Hal. Ant. 3. 61.

Δέσμιος, ίου, ὁ, (δεσμέω,) *one bound, a prisoner, captive*, Matt. 27: 15, 16. Mark 15: 6. Acts 16: 25, 27. 23: 18. 25: 14, 27. 28: 16, 17. Heb. 13: 3. So δέσμιος τοῦ Χριστοῦ, κυρίου, ἐν κυρίῳ, spoken of Paul, *a prisoner, in confinement for the sake of Jesus*, i. e. because of his profession of the religion of Jesus. Eph. 3: 1. 4: 1. 2 Tim. 1: 8. Philem. 1, 9. [Heb. 10: 34.] Sept. for אָסִיר Zech. 9: 11, 12. הַסּוּר Ecc. 4: 14.—Wisd. 17: 2. 2 Macc. 14: 27, 33. Anth. Gr. I. p. 20. ed. Jac.

Δεσμός, οῦ, ὁ, (δέω,) *band, bond, ligament*, viz.

a) Sing. spoken of a ligament by which some member of the body is impeded; e. g. the tongue, Mark 7: 35. the limbs, Luke 13: 16, coll. v. 11. Sept. pp. for אָסוּר Judg. 15: 13. Chald. אֹסוּר Dan. 4: 12. — pp. Herodian. 8. 4. 11. Xen. Cyr. 3. 1. 24.

b) Plur. *οἱ δεσμοί*, and Attic τὰ δεσμά, (Buttm. § 56. 6,) *bonds, imprisonment*, viz. (α) οἱ δεσμοί, Phil. 1: 13, and prob. elsewhere in the writings of Paul, etc. Phil. 1: 7, 14, 16. Col. 4: 18. 2 Tim. 2: 9. Philem. 10, 13 ἐν τ. δεσμοῖς τοῦ εὐαγγελίου, *in bonds for the gospel's sake*. Heb. 11: 36. [10: 34.] Jude 6. Sept. δεσμοί for אֲסוּרִים Judg. 15: 14. מוֹסָר Job 39: 5. Ps. 2: 3. Jer. 27: 1.—Plato Cria. § 6.—(β) τὰ δεσμά in Luke's writings, Luke 8: 29. Acts 16: 26. 20: 23. 22: 30. 23: 29. 26: 29, 31.—3 Macc. 6: 27. Lucian. D. Deor. 15. 3. Plato Euthyphr. 10. — Moeris p. 127, δεσμά, οὐδετέρως, Ἀττικῶς· δεσμοί, ἀρσενικῶς, Ἑλληνικῶς. Thom. Mag. p. 204.

Δεσμοφύλαξ, ακος, ὁ, (δεσμός, φύλαξ fr. φυλάσσω,) *a prison-keeper*, Acts 16: 23, 27, 36.—Jos. Ant. 2. 5. 1.—Sept. ἀρχιδεσμοφύλαξ for שַׂר בֵּית הַסֹּהַר Gen. 39: 21, 22, 23.

Δεσμωτήριον, ίου, τό, (δεσμόω,) *a prison*, Matt. 11: 2. Acts 5: 21, 23. 16: 26. Sept. for בֵּית סֹהַר Gen. 40: 3. —Plut. de Ed. pueror. 14. Herodot. 3. 23.

Δεσμώτης, ου, ὁ, (δεσμόω,) *a prisoner*, Acts 27: 1, 42. i. q. δέσμιος in 28: 16. Sept. for אָסִיר Gen. 39: 20.—Jos. Ant. 2. 5. 1. Herodot. 3. 143. Dem. 764. 20.

Δεσπότης, ου, ὁ, *a master*, viz.

a) as opposed to a servant, *the head of a family, paterfamilias*, 1 Tim. 6: 1, 2. 2 Tim. 2: 21. Tit. 2: 9. 1 Pet. 2: 18.—Wisd. 18: 11. Jos. Ant. 1. 10. 4. Xen. Cyr. 1. 1. 1.

b) by impl. as denoting supreme authority, *Lord*; spoken of God, Luke 2: 29. Acts 4: 24. Rev. 6: 10. of Christ, 2 Pet. 2: 1. Jude 4. Sept. for אָדוֹן Is. 1: 24. אֲדוֹנָי Gen. 15: 2, 8. אֱלוֹהִים Job 5: 8. יְהוָה Prov. 29: 26. — Jos. Ant. 1. 3. 1. of kings and emperors, Herodian. 1. 6. 4. Xen. Cyr. 1. 3. 18.

Δεῦρο, adv. *here, hither*, i. e. to this place or time, viz.

a) of place, *here, hither*, pp. Jos. Ant. 2. 6. 3 ἡμεῖς δεῦρο ἤλθομεν. Xen. An. 7. 6. 9. In N. T. as an exclamation or sort of imperative, *here!* i. e. *come! come hither!* and having a plur. δεῦτε, which see in its place; Buttm. § 115. n. 8. So John 11: 43 δεῦρο ἔξω, *come forth!* Acts 7: 3 δεῦρο εἰς γῆν. Sept. for לֵךְ 1 K. 1: 53. 2 K. 9: 1.—Aristoph. Pac. 1329.—With an imper. δεῦρο, ἀκολούθει μοι, Matt. 19: 21. Mark 10: 21. Luke 18: 22. So Sept. and בּוֹאִי 2 Sam. 13: 11. בֹּא Judg. 9: 10, 12. 2 K. 5: 5. — With a fut. indic. Acts 7: 34 καὶ νῦν δεῦρο,

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ἀποστελῶ σε εἰς Δέγ. Rev. 17: 1. 21: 9. So Sept. and לֵךְ 1 Sam. 16: 1. Judg. 19: 11, 13. — Hom. Il. 23. 485. Luc. Vitar. Auct. § 15.

b) of time, ἄχρι τοῦ δεῦρο sc. χρόνου, *unto this time*, Rom. 1: 13. — So μέχρι δεῦρο Jos. Ant. 7. 9. 5. Plut. Vit. Pomp. 24.

Δεῦτε, adv. pp. δεῦρ' ἴτε, Buttm. § 115. n. 8, used as plur. of δεῦρο q. v. *here!* i. e. *come! come hither!* spoken to several; e. g. δεῦτε εἰς, *come to*, Matt. 22: 4. Mark 6: 31. δεῦτε πρός, *come to*, Matt. 11: 28. δεῦτε ὀπίσω μου, *come after, follow me*, Matt. 4: 19. Mark 1: 17. So Sept. for לְכוּ אַחֲרַי 2 K. 6: 19. — With an imper. e. g. δεῦτε, ἀποκτείνωμεν αὐτόν, Matt. 21: 38. Mark 12: 7. Luke 20: 14. So Sept. and לְכוּ Gen. 37: 19. So δεῦτε ἴδετε Matt. 28: 6. John 4: 29. Sept. and לְכוּ 2 K. 7: 14. Ps. 66: 5. Also Matt. 25: 34. John 21: 12. Rev. 19: 17.—Wisd. 2: 6.

Δευτεραῖος, αία, αῖον, (δεύτερος,) an adj. marking succession of days and used only in an adverbial sense, *on the second day*; Acts 28: 13 δευτεραῖοι ἤλθομεν. See Buttm. §123. n. 3.—Jos. Ant. 1. 10. 1. Xen. Cyr. 5. 2. 2.

Δευτερόπρωτος, ου, ὁ, ἡ, adj. pp. *the second-first*, found only in Luke 6: 1, σάββατον τὸ δευτερόπρωτον, i. e. prob. *the second-first sabbath*, as a sort of proper name for the first sabbath after the festival of unleavened bread connected with the passover. The paschal lamb was to be killed and eaten on the eve of (preceding) the 14th day of Nisan, Lev. 23: 5; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath, Lev. 23: 6, 7, and, when coinciding with the weekly sabbath, called μεγάλη ἡμέρα τοῦ σαββάτου, a great sabbath or high festival, John 19: 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. 23: 10, 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pentecost, Lev. 23: 15, 16. The sabbath of the first of these weeks was probably the σάββατον δευτερόπρωτον, being the *first* of the seven, but the *second* in respect to the first day or sabbath of unleavened bread. So Scaliger and most interpreters. — Others translate, *the first of two sabbaths*, and refer it to a time when two sabbatical days would immediately succeed each other; e. g. when the first or last day of unleavened bread (Lev. 23: 7, 8) fell on the day before the weekly sabbath, the former would then be a σάββατον δευτερόπρωτον. So Olshausen in loc.

Δεύτερος, α, ον, ord. adj. *second*, e. g. in number, Matt. 22: 26. John 4: 54. Tit. 3: 10. in order, Matt. 22: 39. Acts 13: 33. 1 Cor. 15: 47, comp. in Ἀδάμ. Rev. 4: 7. in place Acts 12: 10. Heb. 9: 3. in time, Acts 7: 13 ἐν τῷ δευτέρῳ sc. χρόνῳ. — Neut. adverbially, τὸ δεύτερον, *the second time, again*, 2 Cor. 13: 2. Jude 5. Sept. for שְׁנִית Gen. 41: 5. Lev. 13: 5.—Aesop. Fab. 5. — So without the art. δεύτερον, either *the second time, again*, John 3: 4. Rev. 19: 3. and with πάλιν, John 21: 16. or *secondly*, 1 Cor. 12: 28. Sept. for שֵׁנִית Gen. 22: 15. Jer. 33: 1. — Xen. An. 1. 8. 16. Cyr. 4. 6. 11. — So ἐκ δευτέρου, *the second time, again*, Mark 14: 72. John 9: 24. Acts 11: 9. Heb. 9: 28. with πάλιν Matt. 26: 42. Acts 10: 15. Sept. for שֵׁנִית Josh. 5: 2. Jer. 1: 13. Al.

Δέχομαι, f. ξομαι, depon. Mid. Buttm. § 113. 3; perf. δέδεγμαι Acts 8: 14 with Mid. signif. Buttm. § 136. 3; *to take*, sc. to one's self what is presented or brought by another, *to receive*, trans.

a) pp. of things, etc. (α) *to take, to receive*, sc. into one's hands etc. Luke 2: 28 ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, i. e. from his parents. 16: 6, 7, δέξαι σου τὸ γράμμα, *take thy note*, sc. back from me. 22: 17 δεξάμενος ποτήριον, sc. from an attendant. Eph. 6: 17. Sept. for קָבַל 2 Chr. 29: 16, 22.—Hom. Il. 5. 227 μάστιγα καὶ ἡνία.—(β) genr. *to receive, to accept*, e. g. ἐπιστολάς Acts 22: 5. 28: 21. τὴν χάριν, i. e. the collection, 2 Cor. 8: 4. τὰ παρ' ὑμῶν Phil. 4: 18. Sept. for לָקַח Gen. 33: 10. Ex. 29: 25. 32: 4. — 1 Macc. 15: 20, 27. Plut. Them. 28. Xen. Cyr. 1. 4. 10.

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ib. 1. 5. 5. — (γ) Metaph. τὴν βασιλείαν τοῦ θεοῦ, Mark 10: 15. Luke 18: 17. λόγια ζῶντα Acts 7: 38. χάριν 2 Cor. 6: 1. Sept. for לָקַח Jer. 9: 20. 17: 23. So of what is received by the ear, *to hear of, to learn*, as τὸ εὐαγγέλιον 2 Cor. 11: 4.—Herodian. 1. 4. 20 ἀγγελίαν.

b) of persons, etc. *to receive, to admit*, viz. (α) of persons, *to receive kindly, to welcome*, as a teacher, friend, guest, etc. e. g. εἰς τὸν οἶκον Luke 16: 4, 9.—Arrian. Diss. Ep. 3. 26 εἰς οἰκίαν. Xen. An. 5. 5. 20.—So genr. Matt. 10: 14, 40 quater, 41 bis. 18: 5 bis. Mark 6: 11. 9: 37 quater. Luke 9: 5, 48 quater, 53. 10: 8, 10. John 4: 45. Acts 21: 17 ἀσμένως ἐδέξαντο ἡμᾶς. 2 Cor. 7: 15. Gal. 4: 14. Col. 4: 10. Heb. 11: 31.—Herodian. 7. 5. 4. Xen. Cyr. 4. 8. 23. ib. 5. 6. 2.—So of being received into heaven, Acts 7: 59. So Acts 3: 21 ὃν δεῖ οὐρανὸν δέξασθαι. In the sense of *to admit*, sc. to one's presence, to the house where one is, etc. τοὺς ὄχλους, Luke 9: 11. Hence by impl. *to bear with*, 2 Cor. 11: 16 ὡς ἄφρονα δέξασθέ με—(β) Metaph. of things, *to receive, to admit*, sc. with the mind and heart, i. e. by impl. *to approve, to embrace, to follow*, absol. Matt. 11: 14. τὸν λόγον, Luke 8: 13. Acts 8: 14. 11: 1. 17: 11. 1 Thess. 1: 6. 2: 13. James 1: 21. τὰ τοῦ πνεύματος, 1 Cor. 2: 14. παράκλησιν 2 Cor. 8: 17. τὴν ἀγάπην τῆς ἀληθείας, 2 Thess. 2: 10. So Sept. for לָקַח Prov. 10: 9. Zeph. 3: 7. — Jos. Ant. I. 13. 4. Plut. Them. 12. Thuc. 4. 16.

I. Δέω, *to want*, see Δεῖ and Δέομαι.

II. Δέω, f. δήσω, aor. 1 ἔδησα, perf. δέδεκα, perf. pass. δέδεμαι, comp. Buttm. § 95. n. 4; *to bind*, trans.

a) of things etc. *to bind together* or *to* any thing, *to bind around, to fasten*. Matt. 13: 30 δήσατε αὐτὰ εἰς δέσμας. Acts 10: 11. Matt. 21: 2 ὄνον δεδεμένην. Mark 11: 2, 4. Luke 19: 30. Sept. for קָשַׁר Josh. 2: 21. הָשִׁים Judg. 15: 4. — Xen. An. 3. 5. 10. ib. 5. 8. 24.—Spoken of dead bodies which are *bound* or wound around with grave-clothes; John 11: 44 δεδεμένος τοὺς πόδας κειρίαις. 19: 40 ἔδησαν αὐτὸ ἐν ὀθονίοις. — Here belong also Matt. 16: 19 bis, and 18: 18 bis, ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, κ. τ. λ. where the kingdom or church of Christ is compared to an edifice of which the apostles have the keys; Matt. 16: 19, coll. Is. 22: 22. Rev. 3: 7; and according as they shut or open the door to any one on earth, so shall it be also in heaven, i. e. whomsoever they exclude or admit on earth, he shall as a general rule be excluded or admitted in heaven. The allusion here is to the ancient manner of binding together the doors of houses with a chain etc. to which a padlock was sometimes suspended; comp. Adam's Rom. Ant. p. 521. Others here translate, *to interdict, to prohibit*, i. e. *to exclude*, like Chald. אָסַר Dan. 6: 8, 9, 14, 16.

b) of persons, *to bind*, sc. the hands, feet, etc. *to put in bonds*, i. e. to deprive of liberty; e. g. ἀλύσεσι, Mark 5: 3, 4. Acts 12: 6. 21: 33. — Wisd. 17: 18. comp. Sept. 2 Chr. 36: 6. c. c. ἔν τινι Sept. Judg. 16: 7, 8. Xen. An. 4. 3. 8. —So genr. δέω τινά, Matt. 12: 29. 14: 3. 22: 13 δήσαντες αὐτοῦ πόδας. 27: 2. Mark 3: 27. 6: 17 ἔδησεν αὐτὸν ἐν φυλακῇ, i. e. had cast him bound into prison. 15: 1. John 18: 12. Acts 9: 14. 21: 11 bis. 22: 29. Rev. 20: 2. Pass. δέομαι, *to be bound, to be in bonds*, in prison, etc. Mark 15: 7. John 18: 24. Acts 9: 2, 21. 21: 13. 22: 5. 24: 27. Col. 4: 3. Rev. 9: 14. Sept. for אָסַר Gen. 42: 25. 2 Sam. 3: 34. 2 K. 17: 4. Pass. for אָסִיר Is. 42: 7. — Xen. Cyr. 1. 4. 13. Mem. 1. 2. 49. — Trop. Luke 13: 16 ἣν ἔδησαν ὁ σατανᾶς, *whom Satan hath bound*, i. e. deprived of the use of her limbs etc. see v. 11; Satan being here represented as the author of physical evil, see in Δαιμόνιον. 2 Tim. 2: 9, ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δέδεται, i. e. the preaching of the word is not hindered, restrained, because I am in bonds.

c) perf. pass. δέδεμαι, *to be bound*, metaph. (α) spoken of the conjugal bond, seq. dat. *to be bound to* any one, Rom. 7: 2. 1 Cor. 7: 27, 39.—Jamblich. Vit. Pythag. 11. 56 καλέσαι τὴν μὲν ἄγαμον, κόρην. τὴν δὲ πρὸς ἄνδρα δεδεμένην, νύμφην.—(β) Acts 20: 22 δεδεμένος τῷ πνεύματι, *bound in spirit*, i. e. impelled in mind, compelled; comp.

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18: 5.—Comp. Xen. 5. 1. 12 δεδεμένους ἰσχυροτέρᾳ τινὶ ἀνάγκῃ. Pind. Pyth. 3. 96.

Δή, a particle which gives to a sentence an expression of certainty or reality, in opposition to mere opinion or conjecture, and thus serves to increase the vivacity of discourse; *indeed, then, now*, etc. See Buttm. § 149. 2. p. 431. Viger. p. 495, 501, et ibi Herm. p. 829.

a) *indeed*, i. e. *truly, really, quippe*, Matt. 13: 23 ὃ δὴ καρποφορεῖ. — Sept. Job 15: 17 ἃ δὴ ἑώρακα, ἀναγγελῶ σοι. Xen. Mem. 2. 1. 21 ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται.—In the sense of *doubtless*, 2 Cor. 12: 1 καυχᾶσθαι δὴ οὐ συμφέρει μοι. — Lucian. D. Deor. 4. 5. Xen. Oec. 1. 14.

b) in an incentive or hortative sense, *now, then, come now*, etc. Luke 2: 15 διέλθωμεν δὴ ἕως Βηθλεέμ, *let us go now to Bethlehem*. Acts 13: 2. 15: 36. 1 Cor. 6: 20 δοξάσατε δὴ τὸν θεόν, *glorify then God*. — Sept. Gen. 18: 4 ληφθήτω δὴ ὕδωρ for Heb. נָא. Judith 13: 11. Herodian. 1. 4. 8. Xen. Cyr. 3. 1. 10. — For δήποτε and δήπου, see in their order.

Δῆλος, η, ον, plain, evident, manifest, Matt. 26: 73. So δῆλον sc. ἐστί, *it is evident*, 1 Cor. 15: 27. Gal. 3: 11. 1 Tim. 6: 7. — Xen. Cyr. 5. 3. 30. ib. 8. 1. 37.

Δηλόω, ῶ, f. ώσω, (δῆλος,) *to make manifest, to make known*, trans. and spoken

a) of things past, *to tell, to relate*, 1 Cor. 1: 11. Col. 1: 8. Sept. for הוֹדִיעַ Esth. 2: 22. — 2 Macc. 2: 24. Xen. Anab. 2. 1. 1.

b) of things future or hidden, *to reveal, to show, to bring to light*, 1 Cor. 3: 13. Heb. 9: 8. 1 Pet. 1: 11. 2 Pet. 1: 14. Sept. for נִרְאָה 1 Sam. 3: 21. הוֹדִיעַ Ex. 6: 3. Dan. 4: 15.—Jos. Ant. 5. 1. 12. Xen. Cyr. 1. 4. 26.

c) of words, *to imply, to signify*, Heb. 12: 27 τὸ δέ, ἔτι ἅπαξ, δηλοῖ.—Jos. Ant. 3. 7. 1 τὸν Μαναχασὴν λεγόμενον· βούλεται δὲ συνακτῆρα μὲν δηλοῦν.

Δημᾶς, ᾶ, ὁ, Demas, a man who was for a time associated with Paul, but afterwards deserted him at Rome. Col. 4: 14. Philem. 24. 2 Tim. 4: 10.

Δημηγορέω, ῶ, f. ήσω, (δῆμος, ἀγορεύω,) *to address a public assembly, to harangue*, seq. πρός cum accus. Acts 12: 21. Sept. for דִּבֵּר Neh. 8: 4.—Jos. Ant. 8. 8. 4. Xen. Mem. 3. 6. 1.

Δημήτριος, ου, ὁ, Demetrius.

1. a silversmith at Ephesus, Acts 19: 24, 38.

2. a Christian mentioned with commendation, 3 John 12.

Δημιουργός, οῦ, ὁ, (poet. δημιοεργός, fr. δῆμος and ἔργον,) *one who works or acts for the public*, Hom. Od. 17. 383. Hence genr. and in N. T. *an artist* or *artificer, maker, author*, Heb. 11: 10.—2 Macc. 4: 1. Jos. Ant. 7. 14. 11. Xen. Mem. 1. 4. 7, 9.

Δῆμος, ου, ὁ, the people, populus, Acts 12: 22. 19: 33. So εἰς τὸν δῆμον, *to the people* sc. assembled in the forum, Acts 17: 5. 19: 30. — Jos. Ant. 3. 9. 1. Xen. H. G. 1. 7. 2.

Δημοσίᾳ, adv. (pp. dat. fem. of δημόσιος,) *publicly, in public*, i. e. ἐν δημοσίᾳ χώρᾳ, Acts 16: 37. 18: 28. 20: 20. —Jos. Ant. 3. 2. 4. Xen. Mem. 3. 12. 5.

Δημόσιος, ία, ον, (δῆμος,) *public*, i. e. *belonging to the public, for public use*, Acts 5: 18. — Jos. Ant. 3. 9. 4. Xen. Mem. 3. 11. 16.

Δηνάριον, ίου, τό, a word adopted into the Greek from the Lat. *denarius*, a Roman coin equal at first (as its name imports) to *ten asses*, and afterwards, to twelve and even sixteen. It was reckoned of the same value as the Greek δραχμή, and equivalent to about 14 cents, according to the usual estimate; see in Ἀργύριον c, and Adam's Rom. Ant. p. 493, 495.—Matt. 18: 28. 20: 2, 9, 10, 13. 22: 19. Mark 6: 37. 12: 15. 14: 5. Luke 7: 41. 10: 35. 20: 24. John 6: 7. 12: 5. Rev. 6: 6 bis.

Δήποτε, adv. (δή and πότε,) *in fine, in short*, subjoined to relative words to strengthen the idea of generality and comprehensiveness. John 5: 4 ᾧ δήποτε—νοσήματι. See Buttm. § 80. n. 1.

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§ 116. 9. Viger. p. 500.—Xen. Cyr. 3. 2. 26.

Δήπου, adv. (*δή* and *πού*,) *indeed, truly, verily*, Heb. 2: 16. Buttm. §149. p. 432. Viger. p. 499.—Xen. Cyr. 1. 5. 12.

Διά, prep. with the primary signif. *through, throughout*, governing the gen. and accus. See Passow's Lex. Winer Gr. § 51. i. § 53. c. Tittmann in Bibl. Repos. I. p. 170 sq.

I. With the genitive, *through*, etc. spoken

1. Of place, implying motion *through* a place, and put after verbs of motion, e. g. of going, coming, etc. as *ἀναχωρεῖν*, Matt. 2: 12 *δι' ἄλλης ὁδοῦ ἀνεχώρησαν*. So with *διαβαίνειν*, Heb. 11: 29. *διαπορεύεσθαι*, Luke 6: 1. *διέρχεσθαι*, Matt. 12: 43. 19: 24. *εἰσέρχ.* 7: 13 bis. John 10: 1, 9. *ἐκπορεύεσθαι* Matt. 4: 4. *ἔρχεσθαι* Mark 10: 1. *παραπορεύεσθαι* Mark 2: 23. 9: 30. *παρέρχ.* Matt. 8: 28. *ὑποστρέφειν* Acts 20: 3.—Diod. Sic. 20. 111. Xen. Hiero 2. 8.—So *δι' ὑμῶν ἀπέρχεσθαι* or *διελθεῖν*, i. e. *through your city*, Rom. 15: 28. 2 Cor. 1: 16. — Xen. An. 4. 8. 1. — With many other verbs implying motion, 2 Cor. 8: 18 *οὗ ὁ ἔπαινος διὰ πασῶν τῶν ἐκκλησιῶν* sc. *διαγγέλεται*. So after *βλέπειν* 1 Cor. 13: 12. *διαφέρειν* Mark 11: 16. Acts 13: 49. *καθιέναι* Luke 5: 19. *χαλάζειν* 2 Cor. 11: 33. *ὡς διὰ πυρός* sc. *σωθῆναι, saved as if through fire*, i. e. as if passing through the ordeal of fire, 1 Cor. 3: 15. — Palaeph. Fab. 13. *καθιμᾶν* Jos. Ant. 5. 1. 2. *ἄγειν* Xen. An. 4. 5. 36. *ἐλαύνειν* ib. 7. 3. 43. *προάγειν* Polyb. 3. 77. 1.

2. Of time, viz. a) continued time, time how long, *through, throughout, during*; Acts 1: 3 *δι' ἡμερῶν τεσσαράκοντα, during forty days*. Heb. 2: 15 *διὰ παντὸς τοῦ ζῆν, during their whole life*. So *διὰ παντός* or *διαπαντός* adverbially, see in *Διαπαντός*.—Xen. Mem. 1. 2. 61 *διὰ παντὸς τοῦ βίου*. Cyr. 2. 1. 19. — Luke 5: 5 *δι' ὅλης τῆς νυκτός, during the whole night*, i. e. all night. Acts 23: 31. — Charit. 1. 5. Xen. An. 4. 6. 22. Polyb. 37. 3. 3 *διὰ ἡμέρας*.—Spoken of time *when*, i. e. of an indefinite time, *during* a longer interval, viz. *διὰ τῆς νυκτός, during the night*, i. e. at some time of the night, *by night*; Acts 5: 19 *διὰ τῆς ν. ἤνοιξε τὰς θύρας τῆς φυλακῆς*. 16: 9. 17: 10.—Palaeph. 1 *καταβαίνοντες διὰ νυκτὸς εἰς τὰ πέδια*.

b) of time elapsed, *after*, e. g. Acts 24: 17 *δι' ἐτῶν πλειόνων, after many years*, i. e. many years being *through*, elapsed. Gal. 2: 1 *διὰ δεκατεσσάρων ἐτῶν*. Mark 2: 1 *δι' ἡμερῶν* sc. *τινῶν*. See Winer § 51. i. p. 326. So Sept. for יָמִים Deut. 9: 11. 15: 1. — Diod. Sic. 5. 28. Herodot. 1. 62. Xen. Cyr. 1. 4. 28 *διὰ χρόνου*.

3. Of the instrument or intermediate cause; that which intervenes between the act of the will and the effect, and *through* which the effect proceeds; *through, by, by means of*, etc. see Winer § 51. i. Spoken

a) of things, *through, by, by means of*, etc. Mark 16: 20 *τὸν λόγον βεβαιοῦντος διὰ σημείων*. John 11: 4. 17: 20. Acts 3: 18, 21, *ἃ προκατήγγειλε διὰ στόματος τῶν προφητῶν*. 5: 12 *διὰ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα*. 8: 18. 10: 43 *διὰ τοῦ ὀνόματος αὐτοῦ*, i. e. *through* a profession of faith in his name etc. 11: 30. 15: 32. 19: 26. 20: 28 *διὰ τοῦ αἵματος, through* the intervention of his blood. Rom. 3: 20 *διὰ νόμου*. 3: 27. 5: 10. 8: 3. 1 Cor. 3: 5. 4: 15. 2 Cor. 1: 4. 10: 9. Gal. 2: 16. 3 John 13. al. saepiss. — Diod. Sic. 1. 31. Xen. Hiero 1. 14. ib. Mag. Eq. 4. 9. — In the sense *by virtue of, in consequence of*, Rom. 12: 3 *λέγω διὰ τῆς χάριτος τῆς δοθείσης μοι*. Gal. 1: 15. Philem. 22.—Xen. An. 3. 2. 8.— In obtestations and exhortations, *through*, Rom. 12: 1 *παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ*. 15: 30. 1 Cor. 1: 10. 2 Cor. 10: 1.

b) of persons *through* whose hands any thing as it were passes, *through* or *by* whose agency, ministry etc. an effect takes place or is produced, the efficient cause; Matt. 1: 22 *τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου*. 2: 5, 15, 23. Luke 18: 31. John 1: 17. Acts 2: 22 *σημεῖα ἃ ἐποίησε ὁ θεὸς δι' αὐτοῦ*. 2: 43. 4: 16. 12: 9. Rom. 2: 16. 5: 5. 1 Cor. 2: 10. 8: 6. Heb. 1: 2, 3. So Rom. 1: 5. 5: 1. 1 Cor. 11: 12 *ὁ ἀνὴρ διὰ τῆς γυναικός*. Gal. 1: 1. 2 Tim. 2: 2. Heb. 2: 2. 7: 9. So *through the fault of*, etc. Matt. 18: 7. 26: 24. Rom. 5: 12, 16, 19. 1 Cor. 15:

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21. al. Sept. for בְּיַד 2 Chr. 29: 5. Esth. 1: 15. Is. 37: 24.—Aeschyl. Sept. c. Theb. 219. [233.] Xen. H. G. 7. 3. 2. Oec. 21. 11. Eq. 2. 3.—In this construction διά may also refer to the author or first cause, when the author does any thing *through himself* instead of another; e. g. so of God, Rom. 11: 36 ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. Heb. 2: 10. 1 Cor. 1: 9 ὁ θεὸς, δι' οὗ ἐκλήθητε. also of Christ, Col. 1: 16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα,—τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται. John 1: 3.—Xen. Mem. 1. 2. 14 τὼ ἄνδρε βουλομένω τε πάντα δι' ἑαυτῶν πράττεσθαι. Cyr. 1. 1. 4. Hiero 9. 3. — In obtestations and exhortations, Rom. 15: 30 παρακαλῶ ὑμᾶς διὰ τοῦ κυρίου κ. τ. λ. 1 Thess. 4: 2. 2 Thess. 3: 12.

4. Of the mode, manner, state, circumstances, *through* which any thing as it were passes, i. e. takes place, is produced, etc.

a) of manner, where διά with its gen. forms a periphrase for the corresponding adverb. Luke 8: 4 εἶπε διὰ παραβολῆς, lit. *through a parable*, i. e. by means of, with a parable, παραβολικῶς. Acts 15: 27 διὰ λόγου, *by word*, i. e. orally. Rom. 8: 25 et Heb. 12: 1 δι' ὑπομονῆς, *through* or *with* patience, i. e. patiently. Rom. 14: 20 διὰ προσκόμματος, i. e. so as to give offence. 2 Cor. 10: 11. Gal. 5: 13. Eph. 6: 18. So John 19: 23 δι' ὅλου, *throughout*. Acts 15: 32 διὰ λόγου πολλοῦ, i. e. with many words.—Aelian. V. H. 1. 8. Diod. Sic. 11. 44. Xen. Cyr. 3. 1. 18. Mem. 2. 1. 20. — So διὰ βραχέων and δι' ὀλίγων, *briefly*, Heb. 13: 22. 1 Pet. 5: 12. διὰ πολλῶν 2 Cor. 1: 11. — Lucian. Toxar. 56 διὰ βραχέων. Thuc. 4. 95.

b) of the state, circumstances, emotions, etc. *through*, *in*, *with* which or *on occasion of* which any thing exists, is produced or done etc. the verbs εἶναι, γίνεσθαι, ἔρχεσθαι, and the like being usually expressed or implied. Rom. 15: 32 ἵνα ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ. 1 Cor. 1: 1. 2 Cor. 8: 5. Gal. 1: 15 καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ. 2 Cor. 8: 8 διὰ τῆς ἑτέρων σπουδῆς, i. e. on occasion of, because of. Rom. 14: 14 οὐδὲν κοινὸν [ἐστὶν] δι' αὐτοῦ, *through* itself, i. e. in and of its own nature. 2 Cor. 5: 7 διὰ πίστεως περιπατοῦμεν, οὐ διὰ εἴδους, *we walk by faith, not by sight*, i. e. we are Christians through and in a state of faith in Christ, not of sight or of personal intercourse with him. 1 John 5: 6 οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, *he came by, through, water and blood*, i. e. who received baptism and suffered death, whose baptism and death were testimonials of his mission. Heb 9: 12 διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν, *through his own blood*, i. e. offering himself as sacrifice. — Eurip. Phoen. 20, 1554. Androm. 174.—Rom. 2: [29] σὲ, τὸν διὰ γράμματος καὶ περιτομῆς παραβατὴν [γενόμενον]. 4: 11 τῶν πιστευόντων δι' ἀκροβυστίας [ὄντων], i. e. believers who are not circumcised. 1 Cor. 14: 19 λόγους διὰ νοός μου [ὄντας] λαλῆσαι. 2 Cor. 2: 4 διὰ πολλῶν δακρύων ἔγραψα, i. e. weeping. 3: 11 διὰ τῆς δόξης [ἐστί], i. q. δεδοξασμένον. 5: 10. 6: 7 bis. Phil. 1: 20 εἴτε διὰ ζωῆς εἴτε διὰ θανάτου, i. e. whether I live or die. 2 Thess. 2: 2 ἐπιστολὴ ὡς δι' ἡμῶν [οὖσα], i. e. ὡς ἡμετέρα. 2 Pet. 1: 3 τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, *through glory and virtue*, i. e. the highest δόξη and ἀρετή of God being thus conspicuously exhibited.—Symm. Ps. 55: 12 ὁ διὰ μίσους μοι, where Sept. ὁ μισῶν. Jos. Ant. 4. 6. 2 δι' εὐνοίας εἶναι τῷ θεῷ. ib. 6. 7. 4. Aeschyl. Prom. 120 δι' ἀπεχθείας ἐλθεῖν, invisum esse. Eurip. Phoen. 395 διὰ πόθου ἐλθεῖν, desiderare. Ael. V. H. 13. 2 extr. διὰ τιμῆς ἐλθεῖν, honorari. Lucian. Macrob. 22 συγγραφεὺς διὰ πολλῶν μαθημάτων γενόμενος. Xen. Anab. 2. 5. 9 διὰ σκότους εἶναι, i. q. σκοτεινόν.

II. With the accusative, *through*, *by*, *by means of*; more generally *on account of*, etc. See Passow, Tittmann l. c. Winer Gr. § 53. c. Buttm. § 147. n. 2. Spoken

1. Of the instrument, the intermediate or efficient cause, as in I. 3, above; *through*, *by*, *by means of*, etc.

a) spoken of things, John 15: 3 ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον κ. τ. λ. Heb. 5: 14 διὰ τὴν ἕξιν, *through use*. Rev. 12: 11. 13: 14 πλανᾷ—διὰ τὰ σημεῖα, *deceives through, by means of, those miracles*. —Diod. Sic. 1. 4. ib. 3. 8. Xen. Mem. 2. 7. 1. — So also Heb. 5: 12 διὰ τὸν

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χρόνον, *through the time spent*, i. e. the time spent should have made you already teachers. 2 Pet. 3: 12 τοῦ θεοῦ ἡμέρα δι' ἣν κ. τ. λ. *the day of God, through, in consequence of which the heavens*, etc. — Ael. V. H. 3. 37 ὑπολη-ρούσης ἤδη τι αὐτοῖς καὶ τῆς γνώμης διὰ τὸν χρόνον, i. e. through age.

b) of persons, comp. I. 3. b, above. John 6: 57 bis, κἀγὼ ζῶ διὰ τὸν πάτερα· κἀκεῖνος ζήσεται δι' ἐμέ. Rom. 8: 11 διὰ τὸ ἐνοικοῦν πνεῦμα. 8: 20. Heb. 6: 7 δι' οὕς. So Sept. δι' ἐμέ for מִיָּדִי Is. 50: 11. Plut. Mor. II. p. 25. ed. Tauchn. Xen. Mem. 3. 2. 3. ib. 3. 3. 15 διὰ σέ. Ion. 1, 12, 14 &c.

c) of emotions etc. *through* which, *from* which, one is led to do any thing, etc. Matt. 27: 18 et Mark 15: 10 διὰ φθόνον. Luke 1: 78. Eph. 2: 4 διὰ τ. π. ἀγάπην. Phil. 1: 15. — Diod. Sic. 1. 8 διὰ φόβον. Xen. Lac. 4. 6 διὰ τὴν ἔριν.

2. Of the ground or motive, the moving or impelling cause of any thing, *on account of, because of, propter*, etc.

a) genr. Matt. 10: 22 μισούμενοι διὰ τὸ ὄνομά μου. 13: 21 θλῖψις ἢ διωγμὸς διὰ τὸν λόγον. 13: 58. Mark 2: 4 διὰ τὸν ὄχλον. Luke 8: 47. John 4: 39, 41. 12: 11. Acts 22: 24. 28: 2. al. saepiss. — Sept. Deut. 15: 10. Gen. 43: 18. Diod. Sic. 1. 7. Xen. An. 1. 9. 22 διὰ πολλά, i. e. on many accounts.—So before an infin. with the article τό, Luke 11: 8. 23: 8 διὰ τὸ ἀκούειν πολλά. Acts 18: 3 διὰ τὸ ὁμότεχνον εἶναι. Mark 5: 4 διὰ τὸ αὐτὸν πολλάκις δεδέσθαι. Acts 4: 2. al. saep. — Sept. Deut. 1: 36. Diod. Sic. 2. 16. Xen. Cyr. 5. 5. 34. Hiero 1. 37.—Also in phrases, e. g. διὰ τί; *on what account? wherefore? why?* Matt. 9: 11. Luke 5: 30, 33. John 13: 37. written also διατί, Matt. 13: 10. 15: 2. Mark 2: 18. 7: 5. Luke 19: 23. John 7: 45. Acts 5: 3. al. Sept. for מַדּוּעַ Ex. 2: 18. לָמָּה Num. 11: 11. עַל־מָה Deut. 29: 23.—Xen. Mem. 3. 11. 17.— — So διὰ τοῦτο, *on this account, for this cause* or *reason, therefore*; Matt. 6: 25. Mark 6: 14. Acts 2: 26. Rom. 1: 26. 2 Cor. 4: 1. Rev. 18: 8. al. saep. Sept. for אָכֵן Is. 49: 4. לָכֵן Mic. 3: 12. —Palaeph. 33. Xen. An. 1. 7. 3. — So διὰ τοῦτο seq. ὅτι, *on this account — because*, John 5: 16. 8: 47. inverted John 15: 19.

b) in the sense of *for the sake of, in behalf of*, etc. as marking the purpose or object of an action, etc. Matt. 14: 3 et Mark 6: 17 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου. 24: 22 διὰ τοὺς ἐκλεκτούς, *for the elects' sake*. Mark 2: 27. John 11: 15. Acts 16: 3. Rom. 11: 28. al. saep.—Xen. Ag. 2. 21.—So διὰ τοῦτο, *for the sake of this, for this purpose*. John 12: 27 διὰ τοῦτο ἦλθον, *for this purpose I came*, sc. to suffer death. 1 Cor. 4: 17. With ἵνα, *in order that*, John 1: 31. 1 Tim. 1: 16. ὅπως Heb. 9: 15.

c) as marking the *occasion* of any thing, the occasional cause, that *on occasion of, on account of, because of* which any thing takes place. Matt. 27: 19 πολλὰ ἔπαθον κατ' ὄναρ δι' αὐτόν. John 7: 43. 10: 19. Rom. 2: 4 τὸ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι. 15: 15 διὰ τὴν χάριν τὴν δοθεῖσάν μοι, i. e. because of, by virtue of. 2 Pet. 2: 2.—Xen. Cyr. 7. 3. 10 δι' ἐμέ.

3. Of the manner or state *through*, or *during* which any thing takes place; comp. I. 4, above. Gal. 4: 13 οἶδατε δέ, ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν, *through infirmity*, i. e. *during* bodily weakness.—This sense of διά is rare with the accus. and comes from the general idea of duration; so Aristot. Mirab. Auscult. 68 διὰ τὸν χειμῶνα. See Winer Comm. in Gal. l. c.

Note. In composition διά mostly retains its signification and refers: 1. to space and time, *through, throughout*, implying transition, continuance, etc. as διαβαίνω, διαπλέω, διαγίνομαι, διάγω; also trop. *through, to the end*, marking completeness, and thus becoming intensive, as διαβλέπω, διαγίνωσκω. 2. to distribution, diffusion, etc. *throughout, among, every where*, as διαγγέλλω. 3. to mutual or alternate effects or endeavours, *through, between, among* sc. one another, *to and fro*, as διαφέρομαι, διαμάχομαι. 4. to separation, i. q. Lat. *dis, in two, in pieces, apart*, etc. Buttm. § 147. n. 9; as διαιρέω, διαλύω, διαῤῥήγνυμι. Comp. Tittm. in Bibl. Repos. III. p. 50. Al.

Διαβαίνω, f. βήσομαι, *to pass through* or *over*, seq. acc. of thing. e. g.

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τὴν θάλασσαν Heb. 11: 29. So Sept. and עבר Gen. 31: 21. 1 Sam. 13: 7.—Jos. Ant. 7. 9. 7 τὸν Ἰορδάνην. Xen. An. 1. 2. 6.—Seq. εἰς, Acts 16: 9.—Xen. An. 7. 2. 9.—Seq. πρός c. acc. Luc. 16. 26.

Διαβάλλω, f. βαλῶ, *to thrust through*, Diog. Laert. 1. 118 διαβαλόντα τῆς θύρας τὸν δάκτυλον. *to transport, carry over*, Thuc. 6. 30. Hence metaph. and in N. T. *to carry or deliver over to* any one in words, i. e. *to report or inform against, to traduce, to accuse*; Pass. seq. dat. Luke 16: 1 διεβλήθη αὐτῷ. Sept. for Chald. אֲכַל קַרְצָא Dan. 3: 8. 6: 25.—Seq. dat. Herodot. 5. 35. πρός τινα Jos. Ant. 7. 11. 3. Xen. An. 1. 1. 3.

Διαβεβαιόω, ῶ, f. ώσω, *to strengthen throughout, to make very firm*; in N. T. Mid. διαβεβαιόομαι, οῦμαι, metaph. *to affirm strongly, to asseverate, to urge*, seq. περί c. gen. 1 Tim. 1: 7. Tit. 3: 8. — Philo de Decal. p. 263. 24. Polyb. 12. 12. 6.

Διαβλέπω, f. ψω, *to look through*, i. e. *to view attentively*, Plato Phaedo. 37. In N. T. *to see clearly*, i. e. fully, Matt. 7: 5. Luke 6: 42.

Διάβολος, ου, ὁ, ἡ, subst. (διαβάλλω q. v.) *a calumniator, slanderer, accuser*, viz.

a) genr. 1 Tim. 3: 11. 2 Tim. 3: 3. Tit. 2: 3. So Sept. of Haman, for Heb. צר Esth. 7: 4. צוֹרֵר ib. 8: 1.—1 Macc. 1: 36. Xen. Ag. 11. 5.

b) with the art. ὁ διάβολος, *the devil*, i. e. *the accuser* by way of eminence, i. q. הַשָּׂטָן, ὁ σατανᾶς, *Satan*, the prince of the fallen angels, ὁ ἄρχων τῶν δαιμονίων Matt. 9: 34. According to the later Hebrews, he acts as the accuser and calumniator of men before God, Job 1: 7, 12. Zech. 3: 1, 2, coll. Rev. 12: 9, 10; seduces them to sin, 1 Chr. 21: 1; and is the author of evil, both physical and moral, by which the human race is afflicted; see in Δαιμόνιον b. In N. T. ὁ διάβολος appears as the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and malice, and exciting and seducing to evil in every possible way. Matt. 4: 1, 5, 8, 11. 13: 39. 25: 41. Luke 4: 2, 3, 5, 6, 13. 8: 12. John 13: 2. Acts 10: 38. Eph. 4: 27. 6: 11. 1 Tim. 3: 6, 7. 2 Tim. 2: 26. Heb. 2: 14. James 4: 7. 1 Pet. 5: 8. Jude 9. Rev. 2: 10. 12: 9, 12. 20: 2, 10. Sept. for הַשָּׂטָן 1 Chr. 21: 1. Job 1: 6 sq. 2: 1 sq. Zech. 3: 1, 2. — Wisd. 2: 23. Test. XII Patr. p. 672, 24. 691. Act. Thom. § 32.—Hence ἐκ τοῦ διαβόλου v. υἱὸς τοῦ διαβόλου εἶναι, *to be the child of Satan*, i. e. to be like Satan, John 8: 44. Acts 13: 10. 1 John 3: 8 ter, 10.—In the same sense, John 6: 70 διάβολος, *a devil*, i. q. υἱὸς τοῦ διαβόλου, coll. Acts 13: 10, i. e. an enemy of God and man; comp. σατανᾶς Matt. 16: 23. Mark 8: 33.

Διαγγέλλω, f. γελῶ, (διά, ἀγγέλλω,) *to announce throughout*, i. e.

a) every where, generally, *to publish* sc. far and near, *to proclaim*, trans. Luke 9: 60. Pass. Rom. 9: 17. Sept. for סִפֵּר Ex. 9: 16. Ps. 2: 7.

b) implying completeness, *to announce fully*, i. e. *to give exact and certain information of*, trans. Acts 21: 26. Sept. for אָמַר Josh. 6: 10. — Jos. Ant. 7. 9. 2. Xen. An. 1. 6. 2.

Διάγε, Luke 11: 8, see in Γέ I. a.

Διαγίνομαι, aor. 2 διεγενόμην, *to be throughout*, i. e. *to be always*, 2 Macc. 11: 26. Xen. Mem. 2. 8. 5. In N. T. of time, *to be through*, i. e. *to be past, to have elapsed*, Mark 16: 1. Acts 25: 13. 27: 9.—Herodian. 1. 10. 1. Ael. V. H. 3. 19 τριῶν μηνῶν διαγινομένων.

Διαγινώσκω, f. γνώσομαι, *to know throughout*, i. e. accurately, *to distinguish*, Sept. Deut. 2: 7. Xen. Mem. 3. 1. 9. In N. T. *to inquire fully into, to examine, to investigate*, in a judicial sense, trans. Acts 23: 15. 24: 22.—Philo de Agric. p. 204. C, καὶ δικαστὰς τοὺς περὶ ἑκάστων διαγνωσομένους ἀπεκλήρωσαν. Dion. Hal. Ant. 2. 14.

Διαγνωρίζω, f. ίσω, *to make known throughout*, i. e. every where, *to tell abroad, to publish*, seq. περί τινος, Luke 2: 17.

Διάγνωσις, εως, ἡ, (διαγινώσκω,) pp. *exact knowledge*; in N. T. in a judicial sense, *examination, trial, hearing*,

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Acts 25: 21. — Wisd. 3: 18. Jos. Ant. 15. 3. 8. Diod. Sic. 1. 60.

Διαγογγύζω, f. ύσω, (διά, γογγύζω which see,) *to murmur throughout*, i. e. *to keep murmuring*, sc. with the idea of complaint, *to express sullen discontent*, absol. Luke 15: 2. 19: 7. Sept. לוּן עַל Ex. 15: 24. 16: 2, 8. — Ecclus. 34: 24. Heliodor. 7. 27.

Διαγρηγορέω, ῶ, f. ήσω, (διά, γρηγορέω which see,) *to wake through* sc. the night etc. *to keep awake*, Herodian. 3. 4. 8. In N. T. *to be fully awake*, Luke 9: 32.

Διάγω, f. ξω, (διά, ἄγω,) *to lead* or *bring through or over*, sc. any place etc. e. g. a river, Xen. An. 2. 4. 28. fire, etc. Sept. for הֶעֱבִיר 2 Sam. 12: 31. water, Wisd. 10: 18. In N. T. spoken of time, *to bring through*, i. e. *to pass*, e. g. ἡσύχιον βίον, *to lead a quiet life*, *to live*, etc. 1 Tim. 2: 2. — 2 Macc. 12: 38 σάββατον. Jos. Ant. 3. 14. 3 τὴν νύκτα. Xen. Hiero 7. 10. Aelian. H. An. 16. 23 τὸν βίον. — So absol. with τὸν βίον implied, Tit. 3: 3. — Plut. Timol. 3. Xen. Mem. 1. 3. 5.

Διαδέχομαι, f. δέξομαι, *to receive through* sc. others, i. e. as transmitted from one to another *through* a series, *to receive in succession*, *to succeed to*, trans. Acts 7: 45 ἣν εἰσήγαγον διαδεξάμενοι [αὐτὴν] οἱ πατέρες. — Jos. Ant. 7. 14. 2 τὴν βασιλείαν. Herodian. 4. 2. 20. Suidas, διαδέχομαι· τὸ διὰ πολλῶν ἐρχόμενον ἀφ' ἑτέρου εἰς ἕτερον ἐπ' ἐμὲ διαδέχομαι.

Διάδημα, ατος, τό, (διαδέω to bind quite around,) *a diadem*, the symbol of royal dignity, Rev. 12: 3. 13: 1. 19: 12. Sept. for כֶּתֶר Esth. 1: 11. 2: 17. צְנִיף Is. 62: 3. — 1 Macc. 1: 9. Jos. B. J. 1. 3. 1. Xen. Cyr. 8. 3. 13.

Διαδίδωμι, f. δώσω. 1. *to deliver through* sc. various hands, from one to another in succession, *to deliver over in succession*, trans. Rev. 17: 13 in text. rec. τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διαδώσουσιν. Others διδόασιν.—Thuc. 1. 76 εἰ ἀρχήν τε διαδιδομένην ἐδεξάμεθα. Comp. in Διαδέχομαι.

2. *to deal out*, *to divide out*, *to distribute*, trans. or absol. Luke 11: 22. 18: 22. John 6: 11. Acts 4: 35.—Xen. Cyr. 1. 3. 6 bis. 1. 4. 10 bis, 11.

Διάδοχος, ου, ὁ, ἡ, (διαδέχομαι q. v.) *a successor*, sc. in office, Acts 24: 27. — Ecclus. 46: 1. Jos. Ant. 1. 13. 3. Xen. An. 7. 2. 5.

Διαζώννυμι, or διαζωννύω, fut. ζώσω, *to gird quite around*, i. e. firmly, trans. John 13: 4. Mid. *to gird any thing around one's self*, John 21: 7. Aor. 1. Pass. with Mid. signif. John 13: 5. Sept. for חָגַר Ez. 23: 15. —Lucian. Quomod. Hist. Conscrib. 3. — Used in reference to the flowing robes of orientals; see in Ἀναζώννυμι.

Διαθήκη, ης, ἡ, (διατίθημι,) *a disposition*, *arrangement*, viz.

a) spoken of a testamentary disposition, *a testament*, *a will*, Heb. 9: 16, 17.— Jos. Ant. 17. 9. 7. Demosth. 1136. 12.

b) *a covenant*, i. e. a mutual agreement or mutual promises on mutual conditions; Gal. 3: 15. So Sept. and בְּרִית 1 Sam. 18: 3. 23: 18. al. saep. — Aristoph. Av. [434] 439. Suidas, διαθήκη· συνθήκη. — In N. T. spoken of God's covenants with men, i. e. the divine promises conditioned on obedience, viz.

(α) of the Abrahamic covenant, confirmed also to the other patriarchs, of which circumcision was the sign; see Gen. 15: 1—18. 17: 1—19. So Luke 1: 72, coll. v. 73. Acts 3: 25. Gal. 3: 17. Called also ἡ διαθ. περιτομῆς, Acts 7: 8. Sept. and בְּרִית Gen. 15: 18. 17: 2, 4. al. — 2 Macc. 8: 15.

(β) of the Mosaic covenant, entered into at Mount Sinai, with sacrifice and the blood of victims; see Ex. 24: 3—12. Deut. 5: 2 sq. where Sept. for בְּרִית.— Heb. 8: 9 bis. 9: 20. Called also ἡ πρώτη διαθήκη, *the first covenant*, i. e. the *Old or Jewish dispensation*, in reference to the gospel, Heb. 9: 15. So Heb. 9: 4 bis, τὴν κιβωτὸν τῆς διαθήκης —καὶ αἱ πλάκες τῆς δ. i. e. the ark which was the symbol of God's presence under the Mosaic covenant, and the tables of the law which the people had covenanted to obey. Rev. 11: 19, comp. Heb. 8: 5. So Sept. and בְּרִית Num.

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10: 33. Deut. 9: 9, 11. — The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural διαθῆκαι, Rom. 9: 4. Eph. 2: 12. — By meton. since the ancient covenant is contained in the Mosaic books, διαθήκη is put for *the book of the covenant, the Mosaic writings*, i. e. the law, Heb. תּוֹרָה; 2 Cor. 3: 14 ἀνάγνωσις τῆς παλαιᾶς δ. So Sept. and בְּרִית Deut. 4: 13.—Ecclus. 24: 23 βίβλος διαθήκης.—For Gal. 4: 24 see in γ.

(γ) of the new covenant promised of old and sanctioned by the blood of Christ, *the gospel dispensation*; comp. Jer. 31: 31 sq. al. where Sept. for בְּרִית. — Heb. 8: 10 et 10: 16 et Rom. 11: 27, quoted from Jer. 31: 33, 34, coll. Is. 27: 9. Heb. 10: 29. Called also νέα δ. Heb. 12: 24. καινὴ δ. Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 11: 25. 2 Cor. 3: 6. Heb. 8: 8. 9: 15. κρείττων δ. Heb. 7: 22. 8: 6. δ. αἰώνιος 13: 20. δ. δευτέρα (implied) 8: 7. — Hence, Gal. 4: 24 δύο διαθῆκαι, *the two covenants*, i. e. the old and the new.

Διαίρεσις, εως, (διαιρέω,) *division, act of dividing*, Xen. Cyr. 4. 5. 55. In N. T. *distinction, difference*, etc. 1 Cor. 12: 4, 5, 6, διαιρέσεις, i. e. diversities, differences, classes of gifts, etc. Sept. of the classes or sections of the priests, etc. for מַחֲלֹקֶת 2 Chr. 8: 14. Ezra 6: 18. — Diod. Sic. 2. 31 διαίρεσις τῶν χρόνων.

Διαιρέω, ῶ, aor. 2 διεῖλον, (διά of sep. αἱρέω,) *to take apart*, i. e. *to separate, to divide*, sc. into parts, Sept. for בָּתַר Gen. 15: 10. al. Lucian. D. Mort. 16. 3. In N. T. *to divide out, to distribute*, trans. Luke 15: 12. 1 Cor. 12: 11. Sept. for חָלַק Josh 18: 5. 1 Chr. 23: 6. — Jos. Ant. 5. 1. 23. Xen. Cyr. 4. 5. 51.

Διακαθαρίζω, f. ίσω, Buttm. § 95. 9. n. 14; *to cleanse throughout*, i. e. thoroughly, trans. Matt. 3: 12 et Luke 3: 17 τὴν ἅλωνα, sc. by ventilation with a fan, τὸ πτύον; hence i. q. λικμᾶν τὴν ἅλωνα, Ruth 3: 2. Comp. Calmet, art. *Threshing*. Jahn § 65.—So διακαθαίρειν τὴν ἅλω, Alciphron. 3. 26.

Διακατελέγχομαι, f. ξομαι, (διά, κατελέγχομαι,) *to confute in disputation*, i. q. διαλεγόμενος κατελέγχω, seq. dat. Acts 18: 28.—So διαπίνω, διατοξεύομαι, to vie in drinking, in archery, etc.

Διακονέω, ῶ, aor. 1 διεκόνησα, comp. Buttm. § 86. n. 6, (διάκονος,) *to serve, to attend upon, to minister unto*, intrans. spoken

a) of persons, seq. dat. expr. or impl. (α) genr. as a master or guest, Matt. 8: 15 καὶ διηκόνει αὐτοῖς. 27: 55. Mark 1: 31. 15: 41. Luke 4: 39. 22: 26. Philem. 13. So Matt. 20: 28 bis. Mark 10: 45 bis. John 12: 26 bis.—Jos. Ant. 19. 1. 6. Lucian. D. Deor. 4. 4. Demosth. 362 ult. Xen. Cyr. 8. 3. 8.—Especially spoken of those who serve at table, *to wait upon*, Luke 10: 40. 12: 37. 17: 8. 22: 27 bis. John 12: 2.—Athen. 4. 10. Diod. Sic. 5. 40. Xen. An. 4. 5. 33.—(β) By impl. *to minister to the wants of* any one, i. e. *to supply one's wants*, e. g. food, clothing, etc. Matt. 4: 11. 25: 44. Mark 1: 13. Luke 8: 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. So of the alms collected by the churches, the distribution of alms, etc. Rom. 15: 25. Heb. 6: 10 bis. 1 Pet. 4: 11. — (γ) In the sense of *to be the attendant or assistant* of any one; as Timothy and Eratosthenes are said to be διακονοῦντες τῷ Παύλῳ, Acts 19: 22. So Heb. מְשָׁרֵת Josh. 1: 1. Ex. 24: 13; where Sept. ὑπουργός and παρεστηκώς. — (δ) In the primitive church, *to fill the office of a* διάκονος, *to fulfil the duties of a deacon*, i. e. to have charge of the poor and the sick, etc. 1 Tim. 3: 10, 13.

b) of things, seq. accus. of manner, and dat. expr. or impl. (Buttm. § 131. 6, 7,) also in the passive construction; *to minister*, sc. any thing to any one, *to administer, to provide*, etc. 2 Tim. 1: 18 ὅσα ἐν Ἐφέσῳ διηκόνησε. So 2 Cor. 3: 3 ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, *ministered by us*, i. e. written by our aid or ministry, by us. — Anacr. 9. 14, Ἀνακρέοντι διακονῶ τοσαῦτα. Theophr. Char. 2. 4.—By impl. *to minister any thing to one's wants*, etc. 1 Pet. 4: 10 εἰς ἑαυτοὺς [i. q. εἰς ἀλλήλους] αὐτὸ διακονοῦντες, coll. v. 11. So of alms, χάρις, collected by the churches, etc. *to administer, to distribute*, Pass. 2 Cor.

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8: 19, 20.—Comp. Lucian. Asin. 53. — Spoken of prophets etc. who *minister*, i. e. *announce, deliver* sc. the divine will, etc. 1 Pet. 1: 12.—Origen. Comm. in Ps. 48: 4, οἱ διακονοῦντες τὸν λόγον. Jos. Ant. 6. 13. 6. — Seq. dat. alone, Acts 6: 2 διακονεῖν τραπέζαις, *to serve money-tables*, i. e. to have charge of the alms and other pecuniary matters.—Heliodor. 5. p. 218. So *ministrare velis* Virg. Aen. 10. 218, comp. Heyne's note.

Διακονία, ας, ἡ, (διακόνος,) *service, attendance, ministry*, viz.

a) genr. Heb. 1: 14.—Jos. Ant. 4. 6. 3. — Towards a master or guest, at table or in hospitality, Luke 10: 40. 1 Cor. 16: 15.—Xen. Oec. 7. 41.

b) *ministry, ministration*, i. e. the office of ministering in divine things, spoken chiefly of apostles and teachers; Acts 1: 17, 25. 6: 4 διακ. τοῦ λόγου. 20: 24. 21: 19. Rom. 11: 13. 1 Cor. 12: 5. 2 Cor. 3: 7, 8, 9 bis. 4: 1. 5: 18. 6: 3. Eph. 4: 12. Col. 4: 17. 1 Tim. 1: 12. 2 Tim. 4: 5, 11. Once of the office of a διάκονος, Rom. 12: 7, where others take it in the wider sense as above.

c) in the sense of *aid, relief*, spoken of *alms*, contributions, etc. Acts 11: 29 εἰς διακονίαν πέμψαι. Rom. 15: 31, coll. v. 26. 2 Cor. 8: 4. 9: 1, 13. 11: 8. Rev. 2: 19.—Act. Thom. 56, ἐκόμισαν χρήματα πολλὰ εἰς διακονίαν τῶν χηρῶν.—Spoken of the *distribution, ministration*, of alms thus collected, etc. Acts 6: 1. 12: 25 coll. 11: 30. 2 Cor. 9: 12.

Διάκονος, ου, ὁ, ἡ, (either fr. διά and κόνις, pp. a dusty i. e. hasty messenger; or better from obsol. διάκω, διήκω, to run, to hasten, Buttm. Lexil. I. p. 21 sq.) *a servant, attendant, minister*, viz.

a) genr. and with a gen. of the master or person served, Matt. 20: 26. 23: 11. Mark 9: 35. 10: 43.—Xen. Cyr. 8. 3. 8. — Spoken of those who wait at table etc. John 2: 5, 9.—Jos. Ant. 6. 4. 1. Xen. Mem. 1. 5. 2. Among the Greeks, the διάκονοι were a higher class of servants than the δοῦλοι, Athen. X. p. 192. B. comp. Xen. l. c. Buttm. Lexil. I. p. 220. — Spoken of the *servants* or *attendants* of a king, Matt. 22: 13. So Rom. 13: 4 bis, θεοῦ διάκονος, i. e. the servant, minister, vicegerent, of God. Sept. for מְשָׁרֵת Esth. 1: 10. 2: 2. 6: 3. —Spoken of an *attendant, a disciple*, etc. John 12: 26.

b) spoken of *ministers, teachers*, sc. of divine things, who act for God, Christ, etc. with a gen. as before, e. g. τοῦ θεοῦ 1 Cor. 3: 5. 2 Cor. 3: 6. 6: 4. 1 Thess. 3: 2. seq. τοῦ Χριστοῦ etc. 2 Cor. 11: 23. Eph. 6: 21. Col. 1: 7. 4: 7. seq. τῆς ἐκκλησίας Col. 1: 25. So seq. τοῦ σατανᾶ 2 Cor. 11: 15, coll. v. 14.

c) with a gen. of the thing to be done or promoted by one's service and ministry, e. g. Rom. 15: 8 διάκονος περιτομῆς, *a minister of circumcision*, i. e. of Judaism, or to the Jews. 2 Cor. 11: 15 διακ. δικαιοσύνης. Gal. 2: 17. Eph. 3: 7. Col. 1: 23.

d) as an officer in the primitive church, *one who has charge of the alms and money of the church, an overseer of the poor and the sick, an almoner*, Phil. 1: 1. 1 Tim. 3: 8, 12. 4: 6. See Acts 6: 1—6. Of a female ἡ διάκονος, who had charge of the female poor and sick, Rom. 16: 1.—Hence the English word *deacon*, but in a different sense.

Διακόσιοι, αι, α, (δίς, ἑκατόν,) *two hundred*, Mark 6: 37. John 6: 7. 21: 8. Acts 23: 23 bis. 27: 37. Rev. 11: 3. 12: 6.

Διακούω, f. ούσομαι, (διά, ἀκούω,) *to hear through* or *out*, Xen. Hiero 7. 11. In N. T. *to hear fully*, in a judicial sense, seq. gen. Acts 23: 35. So Sept. and שָׁמַע Deut. 1: 16.

Διακρίνω, f. νῶ, *to separate throughout*, i. e. wholly, completely, trans. Mid. *to separate one's self*, etc.

a) pp. Jude 22 οὓς μὲν ἐλεεῖτε διακρινόμενοι, *on some* (i. e. those not Christians) *have compassion, separating yourselves from them*.—Hesych. διακεκρίσθω· ἀφοριζέσθω. διακριθέντες· χωρισθέντες. Herodian. 3. 1. 9 ὁ Ταῦρος διακρίνει τὰ ἔθνη.

b) by impl. *to distinguish, to make a distinction, to cause to differ*; Acts 15: 9 οὐδὲν διέκρινε μεταξὺ ἡμῶν. 1 Cor. 11: 29 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου, sc. from common food. Mid. James 2: 4

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καὶ οὐ διακρίθητε ἐν ἑαυτοῖς; interrog. and as apodosis, *do ye not then make a distinction in yourselves?* i. e. are ye not partial? Others under d below.—Mid. Herodian. 4. 6. 12. — With the idea of preference, prerogative, 1 Cor. 4: 7 τίς γάρ σε διακρίνει.—Trop. *to distinguish, to discern clearly, to note accurately*, Matt. 16: 3 τὸ πρόσωπον τοῦ οὐρανοῦ. 1 Cor. 11: 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, i. e. if we took a proper view, formed a just estimate of ourselves. 1 Cor. 14: 29, i. q. δοκιμάζω in 1 John 4: 1. So Sept. for בָּחַן Job 12: 11.—Xen Mem. 1. 9. 9.—Hence,

c) in the sense of *to consider accurately, to judge, to decide*, e. g. διακρῖναι ἀνὰ μέσον τινός, 1 Cor. 6: 5. So Sept. for שָׁפַט Ex. 18: 16. 1 K. 3: 9. דָּרַשׁ Ps. 50: 4. Prov. 31: 9.

d) Mid. διακρίνομαι, aor. 1 pass. διεκρίθην with mid. signif. Buttm. §136. 2; *to separate oneself from*, i. e. *to contend with*, pp. in battle Polyb. 2. 22. 11. Xen. Ag. 1. 33. In N. T. metaph. (α) *to contend or strive with, to dispute with*, seq. dat. Jude 9. seq. πρός c. acc. Acts 11: 2. Sept. seq. dat. for מָרִיב Jer. 15: 10. seq. πρός for שָׁפַט Ez. 20: 35.—Luc. Pseudosoph. 5. Polyb. 22. 27. 1.—(β) *to be in strife with one's self*, i. e. *to doubt, to hesitate, to waver*, Matt. 21: 21. Mark 11: 23. Rom. 4: 20. 14: 23. James 1: 6. 2: 4 καὶ οὐ διακρίθητε ἐν ἑαυτοῖς, without interrog. *and if ye do this without hesitation*; comp. in b above. So μηδὲν διακρινόμενος, *without hesitation*, confidently, Acts 10: 20. 11: 12. James 1: 6. — Hesych. διεκρίθη· διεστάζεν.

Διάκρισις, εως, ἡ, (διακρίνω,) *a distinguishing, a discerning clearly*, i. e. spoken of the act or power, Heb. 5: 14 καλοῦ καὶ κακοῦ. 1 Cor. 12: 10 τῶν πνευμάτων, comp. in Διακρίνω b. — Apoll. Rhod. 4. 1169.—By impl. Rom. 14: 1 μὴ εἰς διακρίσεις διαλογισμῶν, lit. *not for scrutinizings of thoughts*, i. e. not with searching out and pronouncing judgment on their opinions; comp. v. 5, 13. Others, *doubts, scruples*.

Διακωλύω, f. ύσω, *to hinder throughout*, i. e. *to impede or forbid utterly*, trans. Matt. 3: 14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, i. e. spoken in the imperf. of a continued action, or de conatu; see Winer Gr. § 41. 3. c. Matth. § 504. 3. —Judith 12: 7. Xen. H. G. 1. 6. 28.

Διαλαλέω, ῶ, f. ήσω, *to speak to and fro*, i. e.

a) *to talk with* any one, *to converse with*; Luke 6: 11 διελάλουν πρὸς ἄλλήλους, i. e. they communed, consulted. —Polyb. 23. 9. 6. Eurip. Cycl. 175.

b) *to speak of every where*, i. e. *to tell abroad, to divulge*, trans. So in pass. constr. Luke 1: 65. — Symm. for רָנַן Ps. 51: 16.

Διαλέγω, f. ξω, *to gather out apart*, i. e. *to select*, Xen. Oec. 8. 9. Mem. 4. 5. 11. In N. T. only as depon. Mid. διαλέγομαι, aor. 1 pass. διελέχθην with mid. signif. Buttm. §136. 2; *to speak to and fro*, i. e. alternately, *to converse with*, viz.

a) spoken of a dispute, etc. *to dispute, to discuss*, intrans. seq. dat. Jude v. 9 τῷ διαβόλῳ διακρινόμενος διελέγετο. So seq. πρὸς ἀλλήλους, Mark 9: 34, coll. v. 33. Sept. for נוֹכַח Is. 1: 18. seq. πρός for רִיב Judg. 8: 1.—Seq. dat. Xen. Mem. 1. 6. 11. seq. πρός ib. 1. 6. 1.

b) of public teaching etc. *to discuss, to discourse, to reason, to argue*, intrans. and absol. Acts 18: 4. 19: 8, 9. 20: 9. 24: 25. seq. dat. Acts 17: 2, 17. 18: 19. 20: 7. seq. πρός c. acc. Acts 24: 12. Sept. for דָּבַר Is. 63: 1. seq. πρός Ex. 6: 27.—Ecclus. 14: 20. Xen. H. G. 2. 2. 11. Mem. 3. 3. 7. seq. dat. ib. Anab. 2. 5. 41. — Trop. of an exhortation etc. *to address, to speak to*, seq. dat. Heb. 12: 5. — Herodian. 1. 5. 2. Xen. Mem. 4. 4. 4.

Διαλείπω, f. ψω, pp. *to leave between*, i. e. *to leave an interval*, sc. of space or time; hence in N. T. *to intermit, to desist, to cease*; seq. particip. Luke 7: 45 οὗ διέλιπε καταφιλοῦσα, *she has not ceased kissing my feet*, etc. see Buttm. § 144. n. 3. Sept. for חָדַל Jer. 44: 18. חָמִיץ Jer. 17: 8.—Jos. Ant. 8. 12. 3. Xen. Apol. Soc. 16.

Διάλεκτος, ου, ἡ, (διαλέγομαι q.v.) *speech, language*, as articulated through or by the tongue, Aristot. H. An. 4. 9. In N. T. *language* sc. as spoken by a

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people or province, *a dialect, peculiar idiom*, Acts 1: 19. 2: 6, 8. 21: 40. 22: 2. 26: 14. — Jos. Ant. 3. 1. 6. Polyb. 1. 67. 9.

Διαλλάσσω or *ἀττω*, f. ξω, (διά, ἀλλάσσω,) *to change between*, i. e. *to permute, to change for* another, *to exchange*, 2 Macc. 6: 27. Xen. H. G. 1. 6. 4. Trop. *to change in feeling towards* any one, *to reconcile*, trans. Xen. H. G. 1. 6. 7. Vect. 5. 8.—In N.T. only Mid. *διαλλάσσομαι*, aor. 1. pass. *διηλλάχθην* with mid. signif. Buttm. § 136. 2, *to change one's own feelings towards*, i. e. *to reconcile one's self, to become reconciled*, c. dat. Matt. 5: 24 *διαλλάγηθι τῷ ἀδελφῷ σου*. So Sept. for הִתְרַצֶּה 1 Sam. 29: 4.—Esdr. 4: 31. Jos. Ant. 16. 4. 4. Thuc. 8. 70.

Διαλογίζομαι, f. *ίσομαι, to reckon through*, i. e. *to complete or settle an account*, Dem. 1236. 17. In N. T. trop. *to consider, to reflect, to reason, to ponder*, viz.

a) genr. e. g. *ἐν ταῖς καρδίαις*, Mark 2: 6, 8, where for *ταῦτα* see Buttm. §131. 7. Luke 3: 15. 5: 22. *ἐν ἑαυτῷ* Luke 12: 17. *ἐν ἑαυτοῖς* Mark 2: 8. *παρ' ἑαυτοῖς* Matt. 21: 25. seq. *ὅτι* John 11: 50. seq. *ποταπός* Luke 1: 29. absol. Luke 5: 21. Sept. c. accus. for חָשַׁב Ps. 77: 6. 119: 59.—Xen. H. G. 6. 4. 20.

b) in a mutual or reciprocal sense, *to consider together, to deliberate, to debate*; seq. *ἐν ἑαυτοῖς*, Matt. 16: 7, 8. *πρὸς ἀλλήλους* Mark 8: 16. *πρὸς ἑαυτούς* Luke 20: 14. absol. Mark 8: 17. In the sense of *to dispute* etc. Mark 9: 33.—Aelian. V. H. 14. 43. Xen. Mem. 3. 5. 1.

Διαλογισμός, οῦ, ὁ, (διαλογίζομαι,) *computation, adjustment of accounts*, Dem. 951. 20. In N. T. *reflection, cogitation, thought*, viz.

a) genr. Luke 2: 35. 5: 22. 6: 8. 9: 47. James 2: 4 *κριταὶ διαλογισμῶν πονηρῶν*, i. e. judges having evil thoughts, unjust, partial; for the gen. of quality, see Buttm. § 132. 4. 4. Sept. for מַחֲשָׁבָה Ps. 92: 6. Is. 59: 7. רְצִיוֹן Dan. 2: 29, 30.—Arrian. Diss. Ep. 1. 9. 10. Polyb. 3. 17. 8. — So in different shades of sense, e. g. for *reasoning, opinion*, Rom. 1: 21. 1 Cor. 3: 20. Rom. 14: 1 see in *Διάκρισις*. Sept. for מַחֲשָׁבָה Ps. 94: 11. So for *mind, purpose, intention*, Luke 6: 8; and especially *evil thoughts, purposes*, etc. Matt. 15: 19. Mark 7: 21. Sept. for מַחֲשָׁבָה Prov. 21: 18. evil, Ps. 56: 6. Is. 59: 7.—In the sense of *doubt*, Luke 24: 38 *διαλογισμοὶ ἀναβαίνουσι*, i. e. doubtful thoughts, suspense.

b) in the sense of *dispute, debate, contention*, Luke 9: 46, coll. Mark 9: 33, 34. —Phil. 2: 14 *χωρὶς γογγυσμῶν καὶ διαλογισμῶν*, 1 Tim. 2: 8.—Ecclus. 9: 15. 27: 4. Plut. Mor. 11. p. 23. ed. Tauchn.

Διαλύω, f. *ύσω, to dissolve*; in N. T. spoken of a collection of people, *to disperse, to break up*, Pass. Acts 5: 36. —Jos. Ant. 4. 3. 1 *τὸν συλλογόν*. Xen. Cyr. 5. 5. 43 *τὴν στρατίαν*.

Διαμαρτύρομαι, f. *οῦμαι*, depon. Mid. *to call throughout to witness*, viz. gods and men, all beings, i. e. *to affirm with solemn obtestations*, Sept. Deut. 4: 26. Xen. H. G. 3. 2. 13.—In N. T. *to testify through and through*, i. e. *to bear full and complete witness*, viz.

a) *to admonish solemnly, to charge earnestly, to urge upon*, seq. dat. Luke 16: 28. absol. Acts 2: 40. 1 Thess. 4: 6. Strengthened by the adjunct *ἐνώπιον τοῦ θεοῦ κ. τ. λ.* 1 Tim. 5: 21. 2 Tim. 2: 14. 4: 1. Sept. for הֵעִיד Ex. 19: 21. Ps. 81: 9.—Fahr. Cod. Pseudep. V. T. I. p. 632 *πολλὰ διαμαρτυράμην αὐτοῖς τοῦ μὴ ποιῆσαι*. Polyb. 1. 37. 4. Xen. Cyr. 7. 1. 17.

b) *to testify fully*, i. e. *to declare fully, to teach earnestly, to enforce*, trans. Acts 8: 25. 18: 5. 20: 21, 24. 23: 11. 28: 23. Seq. dat. et *ὅτι*, Acts 10: 42. 20: 23. absol. spoken of a sacred writer, Heb. 2: 6. Sept. for הֵעִיד Deut. 32: 45. הִזְהִיר Ex. 18: 20. הוֹרִיעַ Ez. 16: 2. 20: 4.—Jos. Ant. 9. 8. 3.

Διαμάχομαι, f. *ήσομαι*, depon. Mid. *to fight together*, Xen. Anab. 7. 4. 10; see in *Διά* note. In N. T. metaph. *to contend* sc. in words, *to dispute warmly*, Acts 23: 9.—Ecclus. 8: 1. Thuc. 3. 42.

Διαμένω, f. *νῶ, to remain through*, i. e. permanently, *to continue*, sc. in the same place, Xen. An. 7. 1. 6. In N. T. spoken of state, condition, circumstances, etc. *to remain the same, to con-*

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tinue, to endure, i. e. not to change; Heb. 1: 11 διαμένεις, quoted from Ps. 102: 27, where Sept. for עָמַד, coll. v. 28. So 2 Pet. 3: 4 πάντα οὕτω διαμένει, comp. Ps. 119: 90 where Sept. for עָמַד. —Polyb. 1. 18. 6. Xen. Mem. 4. 7. 7. —With adjuncts, e. g. κωφός, Luke 1: 22. πρός τινα, *to remain to*, i. e. to be preserved to any one, Gal. 2: 5. So μετά τινος, spoken of persons, *to remain with*, i. e. *to remain constant towards* any one, Luke 22: 28.—Seq. dat. Diod. Sic. 14. 48. Xen. H. G. 7. 1. 44.

Διαμερίζω, f. ίσω, *to dispart, to separate into parts, to divide up*, trans.

a) pp. Mark 15: 24 διαμερίζον τὰ ἱμάτια. Pass. Acts 2: 3 διαμεριζόμεναι γλῶσσαι, *disparted flames*, i. e. divided out to each person from one common source.—Mid. in a recipr. sense, *to divide up for one's self*, or *among one another*, Matt. 27: 35 bis. Luke 23: 34. John 19: 24. — Sept. for חָלַק Ps. 22: 19. פָּלַג Gen. 10: 25. 1 Chr. 1: 19. comp. Deut. 32: 8. — In the sense of *to divide out, to distribute*, Luke 22: 17. Acts 2: 45. Sept. for חָלַק Judg. 5: 30. 2 Sam. 6: 19.—Xen. An. 7. 1. 4, where others διαμετρεῖν.

b) trop. spoken of discord, dissension; Pass. *to be divided* sc. into parties, absol. Luke 12: 52. seq. ἐπί c. acc. *to be divided against, to be at discord with*, etc. Luke 11: 17, 18. 12: 53.

Διαμερισμός, οῦ, ὁ, (διαμερίζω,) *division, apportionment, portion*, Diod. Sic. 11. 47. Sept. for מַחֲלֹקֶת Ez. 48: 29. In N. T. metaph. *dissension*, Luke 12: 51. — The grammarians condemn this word, Pollux VIII. 136. Lob. ad Phryn. p. 511.

Διανέμω, f. μῶ, *to distribute throughout*, Jos. Ant. 9. 13. 9. Xen. Mem. 3. 4. 1. In N. T. trop. *to divulge, to spread abroad*, sc. εἰς τὸν λαόν, Pass. Acts 4: 17.

Διανεύω, f. εύσω, *to nod* or *wink repeatedly*, i. e. to make signs with the head, eyes, etc. Luke 1: 22. Sept. for קָרַץ עַיִן Ps. 35: 19. — Ecclus. 27: 22 διανεύων ὀφθαλμῷ. So τῇ χειρί Anthol. Gr. III. p. 47. ed. Jac.

Διανόημα, ατος, τό, (διανοέομαι,) *cogitation, thought*, Luke 11: 17. Sept. for מַחֲשָׁבָה Is. 55: 9.—Ecclus. 22: 16. Xen. H. G. 7. 5. 19.

Διάνοια, ας, ἡ, (διανοέομαι,) pp. *a thinking through, mature thought*; in N. T. and genr. *thought, mind*, i. e. the power of thought, viz.

a) meton. *the mind, thoughts, intellect*, i. e. the thinking and sentient faculty, Matt. 22: 37. Mark 12: 30. Luke 10: 27. Eph. [1: 18.] 4: 18. Heb. 8: 10. 1 Pet. 1: 13. 2 Pet. 3: 1. So Heb. 10: 16 quoted from Jer. 31: 33 for לֵב, where Sept. for קֶרֶב. So Sept. for לֵב Gen. 17: 17. 24: 45.—2 Macc. 2: 2. Herodian. 2. 9. 15. Xen. Mem. 3. 12. 6.

b) in the sense of *intelligence, insight*, 1 John 5: 20. So Sept. for לֵב Ex. 35: 25. 36: 1.

c) *mind*, i. e. mode of thinking and feeling, *the feelings, affections, disposition of mind*, Col. 1: 21 ἐχθροὶ τῇ διανοίᾳ. Eph. 2: 3. — 2 Macc. 5: 17. Xen. Oec. 10. 1.—So Luke 1: 51 ὑπερήφανοι διανοίᾳ καρδίας. Comp. Sept. 1 Chr. 29: 18. Bar. 1: 22.

Διανοίγω, f. οίξω, (διά, ἀνοίγω which see,) *to open through*, sc. what before was closed, *to open fully*, trans. e. g. τὴν μήτραν, *to open the womb*, spoken of the first-born, Luke 2: 23. Sept. and פֶּתֶר רֶחֶם Ex. 13: 2. 34: 19.—So διαν. τὰς ἀκοάς, *to open the ears*, i. e. to cause to hear, to restore hearing, Mark 7: 34, 35. So Heb. פְּתַח אֲזָנַיִם Is. 35: 5, Sept. ἀνοίγω. — Metaph. διαν. τοὺς ὀφθαλμούς, *to open the eyes of* any one, i. e. to cause to see what was not seen before, Luke 24: 31. Sept. and פָּקַח עֵינַיִם 2 K. 6: 17. So διαν. τὸν νοῦν, τὴν καρδίαν, *to open the mind, the heart*, etc. i. e. to make able and willing to understand, receive, etc. Luke 24: 45. Acts 16: 14.—2 Macc. 1: 4, comp. Sept. Hos. 2: 15. Themist. II. p. 29. — Hence, διαν. τὰς γραφάς, *to open the scriptures*, i. e. to lay open the sense, *to explain, to expound*, Luke 24: 32. Acts 17: 3. So פֶּתַח Ps. 119: 130, Sept. ἡ δήλωσις λόγων.

Διανυκτερεύω, f. εύσω, (διά, νυκτερεύω, fr. νύξ,) *to bring the night through*,

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to pass the whole night, intrans. Luke 6: 12. — Sept. addit. Job 2: 9. Jos. B. J. 2. 14. 17. Diod. Sic. 13. 62.

Διανύω, f. ύσω, (διά, ἀνύω,) *to bring through to an end*, i. e. *to complete, to finish*, Acts 21: 7 τὸν πλοῦν.—2 Macc. 12: 7. Jos. Ant. 4. 6. 8 τὸν βίον. Xen. Cyr. 1. 4. 28 ὁδόν.

Διαπαντός, adv. (i. q. διὰ παντὸς χρόνου,) *through the whole time*, i. e. *continually, always*; comp. in *Διά* I. 2. a. Mark 5: 5. Acts 2: 25. 24: 16. Rom. 11: 10. 2 Thess. 3: 16. Heb. 13: 15. Spoken of what is done at all stated or proper times, Luke 24: 53. Acts 10: 2. Heb. 9: 6. Sept. for תָּמִיד Deut. 11: 12. Ps. 34: 2. 119: 44.—Xen. Cyr. 2. 4. 3, 4.

Διαπαρατριβή, ῆς, ἡ, (διά, παρατριβή rubbing, contention,) *vehement dispute, wrangling*, 1 Tim. 6: 5, in Mss. and later edit. less well for παραδιατριβή q. v. See Tittm. in Bibl. Repos. III. p. 61.

Διαπεράω, ῶ, f. άσω, *to pass through or over*, absol. e. g. a lake, Matt. 9: 1. 14: 34. Mark 5: 21. 6: 53. a gulf, seq. πρός, c. acc. Luke 16: 26. the sea, seq. εἰς Acts 21: 12. Sept. διαπ. τὸν Ἰορδάνην for עָבַר 2 Sam. 19: 15. τὴν θάλασσαν Is. 23: 2. — Polyb. 11. 18. 4. Xen. Ven. 9. 18.

Διαπλέω, ῶ, f. εύσω, *to sail through or over*, e. g. τὸ πέλαγος Acts 27: 5.—Herodian. 8. 6. 11. absol. Xen. An. 7. 8. 1.

Διαπονέω, ῶ, f. ήσω, *to labour through, to produce or effect with labour*, trans. 2 Macc. 2: 28. Aristot. Poet. 25. 5. *to exercise with labour*, Diod. Sic. 1. 53. τὰ σώματα Xen. Ven. 4. 10. Pass. *to be pained, burdened*, Sept. for נָעֲצַב Ecc. 10: 9. — In N. T. Mid. διαπονέομαι, οῦμαι, aor. 1 pass. διεπονήθην, with mid. signif. Buttm. §136. 2; metaph. *to pain or grieve one's self, to be indignant*, Acts 4: 2. 16: 18.—Hesych. διαπονηθεὶς· λυπηθείς.

Διαπορεύομαι, f. εύσομαι, depon. *to go or pass through* sc. a place; seq. accus. Acts 16: 4. seq. διά c. gen. Luke 6: 1. seq. κατά c. acc. Luke 13: 22. absol. Luke 18: 36. Rom. 15: 24. Sept. for בּוֹא Gen. 24: 62. עָבַר Zeph. 2: 15. שׁוּם Job 2: 2. — Seq. acc. Xen. An. 2. 5. 18. absol. ib. 2. 2. 11.

Διαπορέω, ῶ, f. ήσω, (διά, ἀπορέω q. v.) *to be throughout in perplexity, to be in much doubt, to hesitate greatly*, intrans. Luke 9: 7. Acts 2: 12. 10: 17. seq. περί c. gen. Luke 24: 4. Acts 5: 24.—Jos. Ant. proem. § 4. Diod. Sic. 2. 18. ὑπέρ τινος Aelian. V. H. 4. 17.

Διαπραγματεύομαι, f. εύσομαι, depon. *to work through or out, to go through with, to examine closely*, Plato Phaedon. 24. In N. T. *to do or effect in business, to accomplish by traffic, to gain by trade*, intrans. Luke 19: 15. — So πραγματευτής, *a business-man, merchant*, Plut. de cupidit. Div. 4. de non foener. 2. Hence Rabb. פרגמטוטוס, *merchant*, Buxtorf. Lex. Ch. Rab. Tal. 1799.

Διαπρίω, f. ίσω, *to saw through or asunder*, Sept. for שׂוּר 1 Chr. 20: 3. Apollodor. Bibl. 3. 15. 9. διαπ. τοὺς ὀδόντας, *to saw or grate the teeth* sc. in rage, Lucian. Calumn. 24. — In N. T. only Mid. διαπρίομαι, metaph. *to be enraged, to be moved with anger*, sc. ταῖς καρδίαις Acts 7: 54. absol. 5: 33. — Hesych. διεπρίοντο· ἐθυμοῦντο, ἔτριζον τοὺς ὀδόντας.

Διαρπάζω, f. άσω or άξω, (διά, ἁρπάζω,) *to snatch asunder*, i. e. *to pillage, to plunder, to spoil*, trans. Matt. 12: 29 bis. Mark 3: 27 bis. Sept. for בָּזַז Gen. 34: 27, 29. Nah. 2: 9. גָּזַל Deut. 28: 29. שָׁסָה 1 Sam. 23: 1. Is. 42: 22. —Diod. Sic. 4. 66. Xen. An. 1. 2. 26.

Διαῤῥήγνυμι or *διαῤῥήσσω*, f. ξω, (διά, ῥήγνυμι,) *to tear through, to rend asunder*, trans. e. g. ἱμάτια, Matt. 26: 65. Acts 14: 14. χιτῶνα Mark 14: 63. δίκτυον Luke 5: 6. δεσμά Luke 8: 29. Sept. for קָרַע Gen. 37: 29, 34. al. בָּקַע 2 Sam. 23: 16. נָתַק Ps. 2: 3. —Ael. V. H. 9. 35. Xen. Cyr. 8. 2. 21. —The Jews were accustomed to rend their garments from the bosom to the girdle in token of grief, indignation, etc. see Gen. 37: 29, 34. 44: 13. Num. 14: 6. Josh. 7: 6. 2 Sam. 3: 31. 1 Macc.

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11: 71. Jos. B. J. 2. 15. 4. Philo de Joseph. p. 528, 557. Comp. Jahn § 211.

Διασαφέω, ῶ, f. ήσω, (διά, σαφής clear, manifest,) *to make fully manifest,* i. e. *to make known, to inform of, to tell,* trans. Matt. 18: 31. Sept. for בֵּאֵר Deut. 1: 5. — 2 Macc. 1: 18, 20. Jos. Ant. 2. 2. 2. Polyb. 1. 46. 4.

Διασείω, f. είσω, *to shake throughout,* trans. i. e. *to cause to shake vehemently,* Diod. Sic. 20. 87. trop. *to inspire terror,* as μεγάλως μοῦ τὰ ὀστᾶ διέσεισε for הִסְחִיד Job 4: 14.—In N. T. metaph. *to harass, to oppress, to extort from,* trans. Luke 3: 14.—3 Macc. 7: 21. Alciphr. 3. 20.

Διασκορπίζω, f. ίσω, *to scatter throughout* i. e. *abroad, to disperse,* trans. Luke 1: 51. Pass. Matt. 26: 31. Mark 14: 27. John 11: 52. Acts 5: 37. Sept. for הֵדִיחַ Deut. 30: 1. Ez. 4: 13. הִפְרִיץ Deut. 30: 3. Neh. 1: 8. — Jos. Ant. 8. 15. 4. Ael. V. H. 13. 45.—Spoken of grain, *to scatter,* sc. to the wind in the threshing-floor, *to winnow,* Matt. 25: 24, 26. So Heb. זָרָה Ruth 3: 2 et Is. 30: 24, where Sept. λικμάω. — Metaph. *to dissipate, to squander,* Luke 15: 13. 16: 1. — This word belongs only to the later Greek, Lob. ad Phryn. p. 218.

Διασπάω, ῶ, f. άσω, *to pull asunder, to tear in pieces,* trans. in N. T. only Pass. Mark 5: 4. Acts 23: 10. Sept. for בָּקַע Hos. 13: 8. נָתַץ Job 19: 10. נִתַּק Judg. 16: 9, 12. — Jos. Ant. 6. 9. 4. Xen. Eq. 5. 4.

Διασπείρω, f. ερῶ, *to sow hither and thither, to scatter as seed,* i. e. *to scatter abroad, to disperse,* spoken of persons; Pass. Acts 8: 1, 4. 11: 19. So Sept. and זָרָה Lev. 26: 33. Ez. 12: 15. הִפְרִיץ Gen. 11: 9. Ex. 5: 12. — Jos. Ant. 7. 10. 3. Ael. V. H. 3. 1. Xen. An. 1. 8. 25.

Διασπορά, ᾶς, ἡ, (διασπείρω,) *dispersion,* spoken of the state of dispersion in which many of the Jews lived after the captivity, in Chaldea, Persia, and chiefly in Egypt, Syria, and Asia Minor; Sept. Jer. 34: 17. Judith 5: 19. Comp. Jos. B. J. 7. 3, τὸ γὰρ Ἰουδαίων γένος πολὺ μὲν κατὰ πᾶσαν τὴν οἰκουμένην παρίσπαρται τοῖς ἐπιχωρίοις· πλεῖστον δὲ τῇ Συρίᾳ ἀναμεμιγμένον.—In N. T. meton. *the dispersion,* for *the dispersed Jews,* i. e. the Jews living in dispersion, James 1: 1. 1 Pet. 1: 1. In John 7: 35 διασπ. τῶν Ἑλλήνων, i. e. the Jews dwelling either among the Gentiles generally, or among nations that use the Greek language, e. g. in Egypt and Asia Minor, *the Hellenists.* — So Sept. Ps. 147: 2 for Heb. particip. נִדְּחִים. 2 Macc. 1: 27.

Διαστέλλω, f. ελῶ, *to put asunder,* e. g. τὴν σκηνήν Plut. Mor. II. p. 29. ed. Tauchn. *to set apart,* e. g. φυλήν, τρεῖς πόλεις, Sept. for הִבְדִּיל Deut. 10: 8. 19: 2, 7. *to distinguish,* e. g. τὰς διαφορὰς Philo Vit. Mos. lib. 3. Hence Mid. *to state distinctly, to explain clearly,* Polyb. 3. 23. 5.—In N. T. only Mid. by impl. *to command expressly, to charge, to enjoin upon,* seq. dat. Acts 15: 24. absol. Heb. 12: 20. Followed by a negative clause, it may be rendered *to forbid, to prohibit,* etc. Matt. 16: 20. Mark 5: 43. 7: 36 bis. 8: 15. 9: 9. Sept. for הִזְהִיר Ez. 3: 18—21. גָּעַר Mal. 3: 11.—Judith 11: 12. Philo de Somn. p. 1127. D. Polyb. 16. 28. 5.

Διάστημα, ατος, τό, (διΐστημι,) *distance, interval,* sc. of time, Acts 5: 7. —Polyb. 9. 1. 1. of place, 2 Macc. 14: 44. Xen. Ven. 2. 5.

Διαστολή, ῆς, ἡ, (διαστέλλω q. v.) *distinction, difference,* Rom. 3: 22. 10: 12. 1 Cor. 14: 7.—Pol. 16. 28. 4. Hesych. διαστολή· διάκρισις, διαίρεσις.

Διαστρέφω, f. ψω, perf. pass. δέστραμμαι, Buttm. § 98. n. 3; *to turn or twist throughout,* i. e. *to distort, to turn awry,* Xen. Conv. 7. 3. Ven. 7. 4. In N. T. metaph. *to pervert,* trans. spoken

a) of persons, *to turn away, to seduce, to mislead,* Luke 23: 2. Acts 13: 8. Sept. for הִפְרִיעַ Ex. 5: 4. עָבַר 1 K. 18: 17, 18.—Fabr. Cod. Pseud. V. T. I. p. 604. Polyb. 5. 41. 1.

b) of things, etc. *to pervert, to wrest, to corrupt,* Acts 13: 10 τὰς ὁδοὺς κυρίου, i. e. to wrest divine truth, to turn it aside. So Sept. for עִקֵּשׁ Prov. 10: 9. Mic. 3: 9. — Polyb. 8. 24. 3. Diod. Sic. 12. 12. — Pass. perf. part. διεστραμμέ-

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νος, *perverted*, i. e. *perverse, corrupt, vicious*, Matt. 17: 17. Luke 9: 41. Acts 20: 30. Phil. 2: 15. Comp. Buttm. § 113. 6. So Sept. for פִּתַּלְתֹּל Deut. 32: 5.

Διασώζω, f. ώσω, *to save through*, i. e. *to bring safely through* sc. danger, sickness, etc. *to preserve*, trans. comp. Tittm. in Bibl. Repos. III. p. 50. So 1 Pet. 3: 20 *διεσώθησαν δι' ὕδατος, were brought safely through the waters*. Acts 27: 43. 28: 1, 4. Sept. for מָלַט Job 29: 12. Dan. 11: 41. הוֹשִׁיעַ Num. 10: 9. Deut. 20: 4. — Jos. Ant. 1. 3. 2. ib. 6. 12. 13. Xen. Mem. 2. 10. 2. H. G. 7. 2. 20. — With the idea of motion, *to bring safely through to* any place or person; Pass. *to come to or reach safely*; seq. πρός, ἐπί, etc. Acts 23: 24 *Παῦλον διασώσωσι πρὸς Φήλικα*. Pass. Acts 27: 44 *ἐπὶ τὴν γῆν*. Sept. c. εἰς for נִמְלַט Gen. 19: 19. Is. 37: 38. — c. εἰς Jos. Ant. 14. 14. 3. Xen. An. 5. 4. 5. c. πρός Jos. Ant. 5. 1. 2. Diod. Sic. 11. 44. — So of the sick, *to bring safely through*, i. e. *to heal*, Matt. 14: 36. Luke 7: 3. Sept. for נִמְלַט Jer. 8: 20, coll. v. 22.

Διαταγή, ῆς, ἡ, (διατάσσω q. v.) *a disposing in order, a disposition, arrangement*, i. e.

a) pp. Acts 7: 53 *ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων*, i. e. *into* or conformably to the *dispositions* or arrangements of angels; comp. Gal. 3: 19 *ὁ νόμος διαταγεὶς δι' ἀγγέλων*, also Heb. 2: 2. The plural form may refer to the fact of the giving of the law in portions and at various times. For this use of εἰς, comp. Matt. 12: 41. Luke 11: 32. See Εἰς 3. e. — The O. T. makes no mention of angels at the giving of the law, Ex. 20: 1, 19, 22; but the above passages of the N. T. assume their instrumentality, in accordance also with Jewish tradition; so Sept. Deut. 33: 2 *ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ* for מִימִינוֹ אֵשׁ דָּת לָמוֹ. Jos. Ant. 15. 5. 3 *δόγματα τὰ ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθόντα*. Comp. Winer Gr. § 53. a, ult. Olshausen's Comm. in Acts l. c. Also Winer § 32. 4. b, ult.

b) in the sense of *ordinance, institute*, Rom. 13: 2.—Sept. Ezra 4: 11.

Διάταγμα, ατος, τό, (διατάσσω,) *ordinance, mandate*, Heb. 11: 23.—Sept. Ezra 7: 11. Wisd. 11: 7. Plut. Marcell. 24 fin.

Διαταράσσω or *άττω*, f. ξω, *to stir up throughout*, spoken of the mind etc. *to disturb, to agitate*; Pass. Luke 1: 29.—Pol. 8. 16. 8. Xen. Mem. 4. 2. 40.

Διατάσσω or *άττω*, f. ξω, *to arrange throughout, to dispose in order*, as trees, Xen. Oec. 4. 21, 22; or troops, 2 Macc. 12: 20. Xen. An. 1. 7. 1. In N. T. trop. *to set fully in order, to arrange, to appoint, to ordain*, trans. viz.

a) genr. Gal. 3: 19 *ὁ νόμος διάταγεὶς δι' ἀγγέλων*, comp. in *Διαταγή* a. — Polyb. 2. 13. 3 *φόροι διαταχθέντες*. Hesiod. *Ἔργ.* 252.

b) in the sense of *to direct, to prescribe, to order*, Matt. 11: 1. Luke 8: 55. Acts 18: 2. 1 Cor. 9: 14. 16: 1.—So *τὸ διατεταγμένον, what is appointed or prescribed*, Luke 3: 13. Acts 23: 31. also *τὰ διαχθέντα*, Luke 17: 9, 10. Sept. for דִּמִּיתִים Ez. 21: 19, 20. מִצְוָה Dan. 1: 5.—Herodian. 1. 9. 6. Xen. Cyr. 8. 4. 5. —Hence Mid. *διατάσσομαι* in the same sense, Acts 7: 44. 24: 23. 1 Cor. 7: 17. 11: 34. Tit. 1: 5. Acts 20: 13 *οὕτω γὰρ ἦν διατεταγμένος Παῦλος, so Paul had appointed*, where the perf. pass. has the mid. signif. Comp. Buttm. § 136. 3. Matth. § 493. Winer § 40. 3.

Διατελέω, ῶ, f. έσω, *to bring through to a full end, to finish fully, to complete*, Xen. H. G. 7. 3. 4. spoken of time, with *τὸν χρόνον* or the like, *to bring through the whole time, to pass the time*, etc. Xen. Mem. 1. 2. 6. — Hence in N. T. absol. *to continue throughout, to remain*; Acts 27: 33 *ἄσιτοι διατελεῖτε*. Comp. in *Διάγω* and *Διατρίβω*.—Ael. V. H. 10. 6 *διετέλεσε μέντοι ἄνοσος*. Xen. Mem. 1. 6. 2.

Διατηρέω, ῶ, f. ήσω, (διά, τηρέω,) *to have one's eye upon throughout, to watch carefully, to keep with care*, trans. Polyb. 1. 7. 7. ib. 7. 8. 4. Aristot. H. An. 9. 7. In N. T. trop.

a) *to guard with care, to lay up, to retain*, sc. *ἐν τῇ καρδίᾳ*, Luke 2: 51. So Sept. and שָׁמַר Gen. 37: 11. — Ecclus. 28: 5.

b) with ἑαυτόν etc. *to guard or keep*

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one's self wholly sc. from any thing, *to abstain wholly*, seq. *ἀπ*, Acts 15: 29. Comp. Sept. seq. *μή* c. infin. for עָמַר מִן Is. 56: 2.

Διατί or *διὰ τί*, *wherefore?* see in *Διά* II. 2. a.

Διατίθημι, f. *διαθήσω*, *to place apart*, i. e. *to set out in order, to arrange, to dispose in a certain order*, etc. Sept. for הֶעִיִּים 1 Sam. 11: 11. Xen. Mem. 2. 1. 27.—In N. T. only Mid. *διατίθεμαι*, f. *διαθήσομαι*, *to arrange in one's own behalf, to make a disposition of*, trans.

a) genr. *to appoint, to make over, to commit to*, etc. e. g. *τὴν βασιλείαν*, seq. dat. Luke 22: 29 bis. — Xen. Cyr. 5. 2. 7 *τὴν θυγατέρα*.—So of a testamentary disposition, *to devise, to bequeath*, sc. by will; hence *ὁ διαθέμενος*, *a testator*, Heb. 9: 16, 17.—Jos. Ant. 13. 6. 1. Pol. 20. 6. 5. Dem. 1029. 27.

b) spoken of a covenant, *to make an arrangement with* another party; and *διατίθεμαι διαθήκην*, *to institute or make a covenant with*, seq. dat. Heb. 8: 10, coll. v. 9. seq. *πρός* c. accus. Acts 3: 25. Heb. 10: 16. So Sept. for כָּרַת בְּרִית, seq. dat. Deut. 5: 3. Josh. 9: 6, 7. seq. *πρός* Ex. 24: 8. Deut. 5: 2. 2 Sam. 3: 13.—Aristoph. Av. 439 *ἢν μὴ διάθωνται γ' οἴδε διαθήκην ἐμοί*.

Διατρίβω, f. *ψω*, *to rub in pieces*, Hom. Il. 11. 846 or 847. *to rub continually* e. g. the eyes, Tob. 11: 8, 12. *to wear away or consume*, sc. by rubbing, etc. Theogn. 921. Herodot. 7. 120. — In N. T. spoken only of time, *to spend, to pass*, trans. e. g. *χρόνον*, Acts 14: 3, 28. *ἡμέρας*, Acts 16: 12. 20: 6. 25: 6, 14. So Sept. *διατ. ἡμέρας* for יֵשֵׁב Lev. 14: 8. — *χρόνον* Polyb. 4. 57. 3. Xen. Mem. 2. 1. 15.—So absol. or with *χρόνον* etc. implied, *to remain* sc. in a place, *to sojourn, to abide*, with an adv. or other adjunct of place, John 3: 22. 11: 54. Acts 12: 19. 15: 35. Sept. for גּוּר Jer. 35: 7.—Jos. Ant. 5. 4. 2. Herodian. 8. 8. 3, 14. Xen. Cyr. 1. 2. 12.

Διατροφή, *ῆς*, *ἡ*, (*διατρέφω*,) *aliment, food*, 1 Tim. 6: 8.—1 Macc. 6: 49. Jos. Ant. 2. 5. 6. Xen. Vect. 4. 49.

Διαυγάζω, f. *άσω*, (*διά*, *αὐγάζω*,) *to shine through*, i. e. spoken of daylight, *to break forth, to dawn*, intrans. 2 Pet. 1: 19. — Polyb. 3. 104. 5 *ἅμα τῷ διαυγάζειν*.

Διαυγής, *ές*, *οῦς*, *ὁ*, *ἡ*, adj. (*διά*, and *αὐγή*,) lit. *shining through*, i. e. *pellucid, translucent, transparent*, Rev. 21: 21 in later edit. for *διαφανής* in text. rec. —Aquila for Heb. זָךְ Prov. 16: 5. Jos. Ant. 3. 1. 7 *διαυγέστατον ὕδωρ*. Aristaenet. 1. 1.

Διαφανής, *ές*, *οῦς*, *ὁ*, *ἡ*, adj. (*διαφαίνω*,) *diaphanous, pellucid, transparent*, Rev. 21: 21 in text. rec. Others *διαυγής*. Sept. for זָךְ Ex. 30: 34. — Diod. Sic. X. p. 175. ed. Bip.

Διαφέρω, f. *διοίσω*, aor. 2 *διήνεγκον*, see Buttm. § 114. p. 305.

1. *to bear or carry through* sc. a place etc. Mark 11: 16 *ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ*.—Comp. Esdr. 5: 55 [76] *διαφέρειν σχεδίας εἰς τὸν Ἰόππης λιμένα*.

2. *to bear asunder, to carry different ways*, Lat. *differo*, viz.

a) trans. but in N. T. only in the pass. construction. Spoken metaph. of doctrine, Pass. *to be divulged, to be published abroad*, Acts 13: 49 *διεφέρετο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας*.—Wisd. 18: 10. Plut. ed. R. VI. p. 622. pp. Xen. Oec. 9. 8. — Spoken of a ship, Pass. *to be borne hither and thither, to be driven about*, Acts 27: 27. — Lucian. Hermot. 28 *ἀλλ' ἀνάγκη ἐν τῷ πελάγει διαφέρεσθαι*. Plut. de Orac. def. VII. p. 650. ed. R. *τὴν ναῦν διαφερομένην*.

b) intrans. or pp. reflex. with *ἑαυτόν* impl. *to bear one's self apart, to separate one's self*, sc. from others, comp. in *Ἄγω* 3; hence genr. *to differ*, as also Lat. *differo*; genr. Sept. Dan. 7: 3, 7. Xen. Hiero 1. 2. In N. T. (*α*) *τὰ διαφέροντα*, *things different, discrepant*. Rom. 2: 18 et Phil. 1: 10 *δοκιμάζειν τὰ διαφέροντα*, *to distinguish things that are different*; so Theodoret in loc. *τὰ ἐναντία ἀλλήλοις*, *δικαιοσύνην καὶ ἀδικίαν*, and Theophyl. *τί δεῖ πρᾶξαι καὶ τί μὴ δεῖ πρᾶξαι*. — Andocid. Or. 4. p. 300. Xen. Hiero 1. 3. Mem. 4. 3. 11.—Others, *better things*, as in *γ* below.—(*β*) Impers. *διαφέρει*, *it differs, it makes a difference*, c. c. dat. Gal. 2: 6 *οὐδέν μοι*

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διαφέρει. On this later use of the dat. see Lob. ad Phryn. p. 394.—Ael V. H. 1. 25 ἐμοὶ γὰρ οὐδὲν διαφέρει. Arrian. Diss. Ep. 2. 19. 14. — (γ) Seq. gen. *to differ from, to be other than*, Buttm. § 132. 4. 1; rarely in a less degree, *to be inferior*, Jos. Ant. 2. 7. 3 ὀλίγῳ διαφέρειν τοῦ βασιλέως. Pol. 18. 11. 1. In N.T. and usually, in a greater degree, *to be superior, to be better than, to surpass*; Matt. 6: 26. 10: 31. Luke 12: 7. seq. dat. πόσῳ Matt. 12: 12. Luke 12: 24. seq. ἤν τινι 1 Cor. 15: 41. seq. οὐδέν Gal. 4: 1. — Seq. dat. 2 Macc. 15: 13. Jos. Ant. 4. 5. 3. Xen. H. G. 3. 1. 10. seq. ἐν Diod. Sic. 5. 57. Xen. Hiero 1. 8. seq. οὐδέν Xen. Vect. 4. 25. πολύ Diod. Sic. 2. 34. Xen. Mem. 3. 1. 7.

Διαφεύγω, f. ξω, *to flee through*, i. e. *to escape by flight*, absol. Acts 27: 42. Sept. for פָּלַט Josh. 8: 22. נִמְלַט Prov. 19: 5.—Seq. accus. 2 Macc. 7: 31. Xen. Mem. 3. 12. 4.

Διαφημίζω, f. ίσω, *to rumor abroad, to divulge, to spread abroad*, trans. τὸν λόγον, Matt. 28: 15. Mark 1: 45.—Dion. Hal. 11. 46. Diod. Sic. T. X. p. 151. ed. Bip. — Spoken of a person, τινά, *to spread one's fame abroad*, Matt. 9: 31.

Διαφθείρω, f. ερῶ, aor. 1 pass. διεφθάρην, perf. part. pass. διεφθαρμένος; *to corrupt throughout, to destroy*, trans. Pass. *to decay wholly, to perish*.

a) genr. Luke 12: 33. 2 Cor. 4: 16. Rev. 8: 9. 11: 18 διαφθεῖραι τοὺς δ. Sept. for. חִבֵּל Ecc. 5: 5. Dan. 4: 20. הִשְׁחִית Judg. 6: 4. 20: 21, 25. 2 Sam. 11: 1. — Jos. Ant. 2. 3. 1. ib. 7. 4. 1. Xen. Conv. 4. 54.

b) metaph. and in a moral sense, *to corrupt wholly, to pervert*; 1 Tim. 6: 5 διεφθαρμένοι τὸν νοῦν, *corrupted in mind*, i. e. men of perverse minds; for the accus. see Buttm. § 131. 6. § 134. n. 2.—Dion. Hal. 5. 21. Comp. Kypke in loc.—Rev. 11: 18 τοὺς διαφθείροντας τὴν γῆν, *those corrupting the earth*, i. e. seducing the nations to idolatry. So Sept. and הִשְׁחִית Judg. 2: 19.—Hdian. 5. 7. 11. Xen. Mem. 1. 1. 1. ib. 1. 2. 8.

Διαφθορά, ᾶς, ἡ, (διαφθείρω,) *corruption, destruction*, Xen. Ven. 6. 3. in a moral sense, Xen. Mem. 1. 2. 8. In N. T. as arising from *putrescence*; hence ἰδεῖν διαφθορά, *to see corruption*, i. e. *to die*, Acts 2: 27, 31. 13: 35, 36, 37. So Sept. and רְאֹה שַׁחַת Ps. 16: 10. — Acts 13: 34 μηκέτι ὑποστρέφειν εἰς διαφθορά, i. e. to die no more; comp. Job 33: 28. Sept. for שַׁחַת Ps. 30: 10. Is. 51: 14. — Soph. Aj. 1276. Suid. διαφθορά· θάνατος, διάλυσις τοῦ συνθετοῦ σώματος.

Διάφορος, ου, ὁ, ἡ, adj. (διαφέρω,) *different*, i. e.

a) *diverse, various*, Rom. 12: 6. Heb. 9: 10. Sept. for כִּלְאַיִם Deut. 22: 9.—Jos. Ant. 1. 8. 2. Xen. Mem. 1. 3. 2.

b) in the sense of *superior, better*, etc. Heb. 1: 4. 8: 6. See in Διαφέρω 2. b. γ. —Sept. Ezra 8: 26. Xen. Mem. 4. 4. 15.

Διαφυλάσσω or *ττω*, f. ξω, *to guard through* i. e. *ever, to protect*; Luke 4: 10 τοῦ διαφυλάξαι σε, where for τοῦ see Buttm. § 140. n. 1. Sept. for שָׁמַר Gen. 28: 15. Ps. 91: 11. — 3 Macc. 3: 3. Xen. Mem. 1. 5. 2.

Διαχειρίζω, f. ίσω, *to have pass through one's hands, to administer*, Xen. H. G. 7. 4. 34. Anab. 1. 9. 17.—In N. T. Mid. διαχειρίζομαι, *to lay hands upon*, i. e. *to kill, to slay*, trans. Acts 5: 30. 26: 21. — Diod. Sic. 18. 46. Pol. 8. 23. 8. Herodian. 3. 12. 2.

Διαχλεύαζω, f. άσω, (διά intens.) *to deride greatly, to scoff*, absol. Acts 2: 13 in later edit. for χλευάζω in text. rec. —Pol. 17. 4. 4. Dem. 1221. 16.

Διαχωρίζω, f. ίσω, *to separate throughout*, i. e. *wholly*, Sept. for הִבְדִּיל Gen. 1: 4, 6, 7. Xen. Oec. 8. 11. ib. 9. 7. — In N. T. Mid. διαχωρίζομαι, *to separate one's self wholly from*, i. e. *to depart, to go away*, seq. ἀπό τινος Luke 9: 33. Sept. for הִסְתִּיר Gen. 13: 9, 11. —Susann. 13, 51. Diod. Sic. 4. 53.

Διδακτικός, ή, όν, (διδάσκω,) *didactic*, i. e. *teaching, apt to teach*, 1 Tim. 3: 2. 2 Tim. 2: 24.

Διδακτός, ή, όν, (διδάσκω,) *taught*, seq. gen. of the agent; see Winer Gr. § 30. 4. Matth. § 345.

a) of persons, *taught, instructed*, John

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6: 45 πάντες διδακτοὶ θεοῦ. Sept. and לְמוּדֵי יהוה Is. 54: 13.

b) of things etc. *taught, imparted, suggested*, 1 Cor. 2: 13 bis. — Soph. Electr. 336. [344.] Comp. Xen. Oec. 12. 10. Mem. 3. 9. 1.

Διδασκαλία, ας, ἡ, (διδάσκω,) *teaching, instruction*, spoken

a) of the art or manner of teaching, Rom. 12: 7. 1 Tim. 4: 13, 16. 5: 17. Tit. 2: 7. — Plut de Ed. Puer. 4. Xen. Cyr. 8. 7. 24.—In the sense of *monition, warning*, 2 Tim. 3: 16. Rom. 15: 4, coll. 1 Cor. 10: 11.—Jos. Ant. 4. 8. 24.

b) of the thing taught, *instruction, precept, doctrine*; as coming from men, perverse, etc. Matt. 15: 9. Mark 7: 7. Eph. 4: 14. Col. 2: 22. 1 Tim. 4: 1. So Sept. and מְלַמֵּדָה Is. 29: 13. or as coming from God, divine, etc. 1 Tim. 1: 10. 4: 6. 6: 1, 3. 2 Tim. 3: 10. 4: 3. Tit. 1: 9. 2: 1, 10. Sept. genr. for אִלּוּף Prov. 2: 17.—Xen. Oec. 14. 3. Eq. 11. 5.

Διδάσκαλος, ου, ὁ, (διδάσκω,) *a teacher, instructer, master*; genr. Rom. 2: 20. Heb. 5: 12. So of Jewish doctors or lawyers, Matt. 9: 11. 10: 24, 25. Luke 2: 46. 6: 40. John 3: 10; hence i. q. ῥαββί, John 1: 39. 20: 16. of John the Baptist, Luke 3: 12. of Jesus, Matt. 8: 19. 12: 38. 17: 24. Mark 5: 35. 14: 14. John 11: 28. 13: 13, 14. al. of the apostle Paul, 1 Tim. 2: 7. of other christian teachers, 1 Cor. 12: 28, 29, al. —2 Macc. 1: 10. Diod. Sic. 1. 8. Xen. Mem. 4. 2. 2. Al.

Διδάσκω, f. ξω, (obsol. δάω,) *to teach, to instruct*, viz.

a) genr. and absol. Matt. 4: 23. 9: 35. Mark 1: 21. Luke 4: 15. 1 Cor. 4: 17. 11: 14. Eph. 4: 21. al. saep. Construed with an accus. of person or of thing, or both; see Buttm. § 131. 4, 5. Thus seq. acc. of person, Matt. 5: 2. Mark 9: 31. Luke 4: 31. John 7: 35. al. saep. So Sept. for הוֹדִיעַ Job 13: 23. 37: 19. הוֹרָה Prov. 4: 4. — Diod. Sic. 1. 8. Xen. Hiero 8. 1.—Seq. accus. of thing, Matt. 15: 9. 1 Tim. 4: 11. Tit. 1: 11. So Sept. for הוֹרָה Is. 9: 15. לִמֵּד Ecc. 12: 9.—Esdr. 9: 48. Xen. Cyr. 1. 6. 20. — Seq. acc. of both pers. and thing, John 14: 26. Heb. 5: 12. In pass. construction, 2 Thess. 2: 15 ἃς ἐδιδάχθητε, comp. Buttm. § 134. 6. So Sept. for הוֹדִיעַ Prov. 22: 21. הוֹרָה Prov. 4: 11. לִמֵּד Deut. 11: 9. Judg. 3: 2. pass. 1 Chr. 5: 18. Cant. 3: 8.—Plut. de Puer. Ed. 9. Xen. Cyr. 1. 2. 8. Mem. 3. 1. 5 bis.—Instead of the accus. of thing is sometimes found the infin. as Matt. 28: 20. Luke 11: 1. Rev. 2: 14 in text. rec. So Sept. for הוֹדִיעַ Job 10: 2. לִמֵּד Deut. 4: 1. 20: 18. — Xen. Cyr. 1. 2. 8 bis.—Or also seq. ὅτι, Mark 8: 31.—Ael. V. H. 3. 16. Xen. Hi. 1. 10. — Or περί c. gen. of thing, 1 John 2: 27. — Comp. Jos. Ant. 2. 11. 1.—Once in Griesbach with a *dat.* of person, (accus. in text. rec.) Rev. 2: 14 ἐδίδασκε τῷ Βαλάκ, like the Heb. לִמֵּד לְ Job 21: 22. הוֹרָה לְ Deut. 33: 10. Hos. 10: 12.

b) in the sense of *to tutor, to direct, to advise, to put in mind*, Matt. 28: 15. John 9: 34. Acts 21: 21. Heb. 8: 11. Rev. 2: 20.—Ecclus. 9: 1. Jos. Ant. 2. 11. 1. Xen. Apol. Soc. 24. Al.

Διδαχή, ῆς, ἡ, (διδάσκω,) *teaching, instruction*, i.q. διδασκαλία. So Suid. διδαχὴ ἀντὶ τοῦ διδασκαλία. Spoken

a) of the art of teaching, Mark 4: 2. 12: 38. 1 Cor. 14: 6, 26. Tit. 1: 9.

b) of the manner or character of one's teaching, Matt. 7: 28. 22: 33. Mark 1: 22, 27. Luke 4: 32. 3/

c) of the things taught, *precept, doctrine*, etc. Matt. 16: 12. John 7: 16, 17. Acts 17: 19. Rom. 6: 17. Heb. 6: 2. 13: 9. al. — Anthol. Gr. IV. p. 282. ed. Jac. Al.

Δίδραχμον, ου, τό, (δίς, δραχμή,) *didrachm, a double drachma*, a silver coin equal to two Attic drachmae and also to the Jewish half shekel; see Jos. Ant. 3. 8. 2. This makes it equivalent to about 28 cents. Matt. 17: 24 bis, spoken of the yearly tribute to the temple paid by every Jew, Ex. 30: 13 sq. So Aquil. for בֶּקַע and מַחֲצִית הַשֶּׁקֶל Ex. 38: 26. —Sept. every where for Heb. שֶׁקֶל, Gen. 23: 15, 16. Neh. 10: 32. al. whence probably the drachma of Alexandria was equal to two Attic drachmae. See particularly in Δραχμιον c. Comp. Gesen. Lex. art. שֶׁקֶל.

Δίδυμος, ου, ὁ, ἡ, adj. *twain, twin,*

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double, Sept. for תְּאוֹם Cant. 4: 5. Hom. Od. 19. 227. *a twin*, plur. *twins*, Sept. for תְּאוֹם Gen. 25: 24. Lucian. D. Mort. 16. 4.—In N. T. as a surname of the apostle Thomas, *Didymus*, i. e. *the Twin*, John 11: 16. 20: 24. 21: 2.—Act. Thom. § 1. Comp. Thilo ib. p. 92.

Δίδωμι, f. *δώσω*, aor. 1 *ἔδωκα*, aor. 2 *ἔδων*, perf. *δέδωκα*, pluperf. *ἐδεδώκειν*; see Buttm. § 107. Less usual forms are: pres. 3 plur. Attic *διδόασι* Rev. 17: 13 in later edit. Buttm. § 107. n. I, 1. Winer § 14. 1. b.—Aor. 1 Subj. 3 pers. *δώσῃ* John 17: 2. Rev. 8: 3, from an obsol. aor. 1 *ἔδωσα*, only in late writers; see Lob. ad Phryn. p. 721. Winer § 14. 1. note.—Aor. 2 Opt. 3 pers. *δῴη* later for *δοίη*, Rom. 15: 5. Eph. 1: 17. al. see Lob. ad Phryn. p. 346. Winer § 14. 1. g. Buttm. § 107. n. I, 3.—Pluperf. *δεδώκειν* without augm. Mark 14: 44. John 11: 57; see Buttm. § 83. n. 6. Winer § 12. 12.—The primary signif. is every where *to give*, sc. of one's own accord and with good will; trans. with accus. and dat. expressed or implied.

a) *to give, to bestow upon.* (α) genr. Matt. 4: 9 *ταῦτα πάντα σοι δώσω.* 13: 12. 25: 8. Mark 2: 26. 10: 21. Luke 6: 4. 12: 33. John 4: 5, comp. Gen. 48: 22. al. saep. Sept. every where for נָתַן, Gen. 24: 53. 25: 5, 6. 1 Sam. 30: 11, 12. al. saep.—Palaeph. 7. Xen. Hi. 7. 8.

(β) spoken of sacrifice, homage, etc. *to offer, to present*; Luke 2: 24 *δοῦναι θυσίαν.* Rev. 4: 9.—Hom. Il. 12. 6.

(γ) spoken of a person who does any thing to or for another, from whom one receives any thing, the source, author, or cause of a favour, benefit, etc. to any one; *to give, to grant, to permit, to present, to cause*, etc. — (1) genr. Matt. 21: 23 *τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην.* Acts 8: 19. John 4: 12 *ὃς ἔδωκεν ἡμῖν τὸ φρέαρ.* 1 Cor. 7: 25. 2 Cor. 8: 10. al. —Judith 9: 9. Jos. Ant. 4. 4. 2. Dem. 704. 5. Thuc. 3. 43. Xen. Ag. 2. 3. — Hence *δίδοναι τόπον, to give place*, i. e. to make way, to give way, to yield, etc. Luke 14: 9. Rom. 12: 19. Eph. 4: 27. 2 Thess. 3: 9. — Arrian. Diss. Ep. 3. 26 *ἔξελθε, δὸς ἄλλοις τόπον.* Plut. C. Gracch. 13 *δότε τόπον ἀγαθοῖς, κακοὶ πολῖται.* So Lat. *dare locum*, Cic. de Nat. Deor. 2. 33. Ep. Fam. 11. 1.—So with an accus. where the idea may often also be expressed by the verb cognate with the noun; e. g. *δίδοναι αἶνον τῷ θεῷ*, i. q. *to praise*, Luke 18: 43. (Palaeph. 43.) *διδ. ἀπόκρισιν, to give an answer*, i. q. *to answer*, John 1: 22. *διδ. ἀφορμήν, to give occasion*, 2 Cor. 5: 12. 1 Tim. 5: 14. *διδ. δόξαν τῷ θεῷ*, i. q. *to glorify, to praise, to honour*, Luke 17: 18. John 9: 24. Acts 12: 23. So Sept. for נָתַן כָּבוֹד Josh. 7: 19. Jer. 13: 16. *διδ. ἐγκοπήν*, i. q. *to hinder*, 1 Cor. 9: 12. *διδ. ἐντολήν*, i. q. *to command*, John 11: 57. 12: 49. (Dem. 250. 13.) *διδ. προσκοπήν*, i. q. *to offend*, 2 Cor. 6: 3. *διδ. ῥάπισμα*, i. q. *to strike*, John 18: 22, i. q. *ῥαπίζειν* Dem. 787. 23. *διδ. χάραγμα*, i. q. *χαράσσειν*, Rev. 13: 16. So *διδ. εὔσημον λόγον*, i. q. *εὐσήμως λέγειν, to speak distinctly*, 1 Cor. 14: 9.—(2) Spoken of God or of Christ as the author or source of what one has, receives, etc. *to give, to grant, to bestow, to impart*; Matt. 6: 11 *τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.* 9: 8 *θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.* 12: 39. Mark 13: 11. Luke 12: 32. John 3: 27. 17: 22, 24. Acts 7: 5. 11: 17. 2 Cor. 9: 9. Gal. 3: 22. Eph. 4: 8. 2 Tim. 2: 7. Rev. 2: 28. al. So *δοῦναι χάριν* or *ἡ χάρις ἡ δοθεῖσα, to give or confer grace or favour, the grace given, benefit conferred*, James 4: 6. Rom. 12: 3, 6. 1 Cor. 3: 10. Eph. 3: 8. al.—Aeschyl. Prom. 827. comp. Lob. ad Phryn. p. 18. Passow Lex. in *χάρις* 3. a.—Rev. 2: 21 *ἔδωκα αὐτῇ χρόνον, I gave her, granted her, time*, etc.—Pol. 6. 17. 5. Dem. 399. 19. — So of rulers, Acts 13: 20, 21. — Xen. Cyr. 2. 3. 4.—In various constructions, viz. seq. gen. of part, *δώσω αὐτῷ τοῦ μάννα* Rev. 2: 17, (Buttm. § 132. 4. 2. c,) and seq. *ἐκ τινος* in the same sense, 1 John 4: 13. Seq. *εἰς*, as *διδοὶς* (*αὐτοῖς*) *νόμους μου εἰς τὴν διάνοιαν* or *ἐπὶ τὰς καρδίας* Heb. 8: 10. 10: 16. Rev. 17: 17. comp. Passow Lex. in *τίθημι* A. 1. — Construed often with the dat. and an infin. as a neut. subst. instead of an accus. comp. Buttm. § 140. 5. Matt. 13: 11 *ὑμῖν δέδοται γνῶναι τὰ μυστήρια, to you it is given, granted, to know* etc. Luke 1: 73 *τοῦ δοῦναι ἡμῖν ἀφόβως λατρεύειν αὐτῷ.* John 5: 26 *ἔδωκε τῷ*

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ὑφ' ζωὴν ἔχειν ἐν ἑαυτῷ. Acts 2: 4. Rom. 15: 5. 2 Tim. 1: 18. Rev. 6: 4. —Jos. Ant. 3. 12. 2. Ael. V. H. 13. 36. Plut. C. Gracch. 6. Xen. Cyr. 1. 3. 11. ib. 5. 1. 29. — This infin. is sometimes implied; as Matt. 19: 11 οἷς δέδοται sc. χωρεῖν. John 19: 11. Rev. 11: 3. With ἵνα instead of the infin. Mark 10: 37.— So with an accus. and infin. *to permit, to suffer, to grant*, Acts 2: 27 et 13: 35 οὐδὲ δώσεις τὸν ὅσιον σοῦ ἰδεῖν διαφθοράν. 10: 40. 14: 3. — Hom. Il. 3. 322. Lucian. D. Mort. 9. 2. — So Rev. 3: 8 δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην sc. εἶναι, *I have granted, caused, an open door to be before thee*; others under d below.—Spoken of evil or punishment divinely inflicted, *to give, to inflict*, etc. 2 Thess. 1: 8 ἐκδίκησιν. Rev. 18: 7 βασανισμὸν καὶ πένθος. 2 Cor. 12: 7 ἐδόθη μοι σκόλοψ τῇ σαρκί, where comp. Buttm. § 133. 3. 2. Matth. § 389. h. — Hom. Il. 19. 270. Xen. Mem. 2. 2. 7.

(δ) metaph. of things which are the cause, source, occasion, of any thing, etc. *to give, to impart, to cause*, etc. Acts 3: 16 καὶ ἡ πίστις ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν. — Eurip. Suppl. 420. [422.] Iph. Taur. 722. [728.]—So with an accus. where the idea may also be expressed by the cognate verb; James 5: 18 ὑετὸν διδ. i. q. ὕειν. Matt. 24: 29 τὸ φέγγος διδ. i. q. φέγγειν. 1 Cor. 14: 7, 8, φωνὴν διδ. i. q. φωνεῖν. Comp. in γ.

b) *to give*, sc. *to give up, to deliver over, to present, to commit to*, i. e. to put into the hands, power, possession, of any one, etc.

(α) genr. e. g. a person, Luke 7: 15. things, Matt. 5: 31 δότω αὐτῇ ἀποστάσιον. 19: 7. 14: 8 δός μοι ὧδε τὴν κεφαλὴν Ἰωάννου. v. 9. 24: 45. Mark 6: 41. Luke 11: 7, 8. John 6: 51. 18: 11. Rev. 15: 7. Acts 9: 41 δοὺς δὲ αὐτῇ χεῖρα. al. saep.—Xen. Cyr. 1. 4. 10, 11. ib. 4. 6. 10 τὴν δεξιάν. — Acts 1: 26 ἔδωκαν κλήρους αὐτῶν, *they gave in their lots*; others under d below, like Heb. נָתַן גּוֹרָל Lev. 16: 8, where Sept. τίθημι. Luke 15: 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, *give* or *bring a ring for his hand*; others under d below, like Heb. נָתַן עַל Gen. 41: 42, where Sept. περιτίθημι.—Xen. An. 1. 2. 27. — Seq. dat. of pers. and infin. e. g. δίδ. αὐτοῖς φαγεῖν et πίνειν, Matt. 14: 16. Luke 8: 55. 15: 16. John 4: 7. 6: 31. Rev. 16: 6.— Comp. Lucian. D. Deor. 7. 4. Ael. V. H. 9. 15. — So δίδ. τοῖς κυσί, Matt. 7: 6. comp. Hom. Il. 23. 21. Xen. Ven. 7. 4, 12.

(β) in the sense of *to commit, to entrust*, sc. to the charge or care of any one; spoken of things, Matt. 16: 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. 25: 15. Mark 12: 9. Luke 12: 48. 16: 12. 20: 16. John 3: 35. 5: 22. 13: 3. al. Sept. and נָתַן Cant. 8: 11. — Xen. An. 1. 1. 8. Cyr. 8. 7. 11.—So of works etc. to be done, John 5: 36. 17: 4, 8, 11, 14. Acts 7: 38.—Xen. Oec. 7. 6.—Spoken of persons delivered over, committed to one's charge, teaching, etc. John 10: 29. 17: 6, 9, 22, 24. Heb. 2: 13. — pp. Xen. Cyr. 5. 1. 28.—Hence

(γ) δίδοναι ἑαυτόν, *to give one's self, to deliver one's self*, viz. (1) *to consecrate or devote one's self*, 2 Cor. 8: 5.—Herodot. 3. 19. Dem. 301. 20. — (2) Seq. ὑπέρ v. περί τινος, i. e. *to give or devote one's self* sc. to death *for* any one, Gal. 1: 4. Tit. 2: 14. seq. ἀντίλυτρον, 1 Tim. 2: 6. So τὸ σῶμα αὐτοῦ Luke 22: 19. τὴν σάρκα αὐτοῦ, John 6: 51. So also δίδ. τὴν ψυχὴν αὐτοῦ λύτρον ἀντί, Matt. 20: 28. Mark 10: 45. — 1 Macc. 2: 50. 6: 44. Jos. B. J. 2. 10. 5. Eurip. Herac. 551. Phoen. 1012. ed. Person. — (3) Constr. with εἰς c. accus. of place, *to betake one's self to* any place, *to go*, etc. Acts 19: 31 μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. — Jos. Ant. 15. 7. 7 et Diod. Sic. 5. 59 διδοὺς αὑτὸν εἰς τὰς ἐρημίας.

c) *to give*, i. e. *to give forth, to render up, to yield*, etc. especially in return for any thing bestowed, as a gift, labour, attention, etc. hence often found where ἀποδίδωμι might have stood. (α) genr. e. g. of persons, Rev. 20: 13 ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς ἐν αὐτῇ κ. τ. λ. bis.— Soph. Phil. 664.—Of things, Luke 6: 38 δοθήσεται ὑμῖν· μέτρον—δώσουσιν εἰς τὸν κόλπον ὑμῶν. Metaph. λόγον δώσει τῷ θεῷ, *shall render an account to God*, Rom. 14: 12.—Plut. de Puer. educ. 15. Xen. Cyr. 1. 4. 3.—(β) Spoken of what is given as a reward, recompense, for labour, etc. *to give, to reward, to pay*, etc. Matt. 20: 4, 14. Mark 14: 11. Rev. 11: 18. Or of the price of any thing, tribute, tithes, etc. Matt. 16: 26 et Mark

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8: 37. Matt. 22: 17. 27: 10. Luke 20: 22. 23: 2. Heb. 7: 4. Sept. for דָּבוּ Zech. 11: 12.—Xen. Conv. 1. 5 ἀργύριον. Palaeph. 38 δίδ. φόρον. — (γ) Spoken of the earth, *to give forth, to yield*, sc. καρπόν, Matt. 13: 8. Mark 4: 7, 8. So Sept. and נָתַן Zech. 8: 12. — So ἀποδίδωμι Xen. Cyr. 8. 3. 38.

d) from the Heb. used in the sense of τίθημι, like נָתַן for שִׂוּם, comp. Gesen. Lex. art. נָתַן 2, 3; *to put, to place*, etc.—(α) pp. and seq. ἐπί c. acc. *to place or put upon* any thing; e. g. τὸ ἀργύριον ἐπὶ τὴν τράπεζαν, *to place money upon the table* sc. of the broker, Luke 19: 23, comp. Matt. 25: 27, i. e. to place at interest; comp. Sept. and נָתַן Lev. 25: 37. So δίδ. τὰ θυμιάματα ἐπὶ τὸ θυσιαστήριον, Rev. 8: 3, i. e. to offer in sacrifice [ἅμα] ταῖς προσευχαῖς etc. comp. Ecclus. [32] 35: 16, 17. Sept. and נָתַן Ez. 7: 3, 4. al. comp. נָתַן Gen. 1: 7. 9: 13, where Sept. τίθημι ἐν. So seq. εἰς Luke 15: 22. — Metaph. *to apply*, in the Latinism δοῦναι ἐργασίαν, *dare operam, to give labour*, i. e. *to apply effort, to endeavour*, seq. infin. Luke 12: 58.—Hermog. de Invent. 3. 5, 7, ἐργασίαν τῷ ἐπιχειρήματι διδούς. See *dare operam* in Ernesti Clav. Cic. art. *Opera*. Comp. σπουδὴν τιθέναι Pind. Pyth. 4. 492. *ponere operam*, Cic. pro Mur. 22. pro Cluent. 57.—(β) Spoken of miracles, *to do, to perform, to exhibit*, Matt. 24: 24. Acts 2: 19 quoted from Joel 3: 3, [2: 30,] where Sept. for נָתַן, as also Ex. 7: 9. Deut. 13: 1. Comp. Sept. τίθημι for שִׂוּם Deut. 6: 22. — (γ) With a doub. acc. of person, *to appoint, to constitute*, sc. *as* any thing, where the last acc. is by apposition; Eph. 1: 22 αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα. 4: 11. So Sept. and נָתַן Ex. 7: 1. and נָתַן Gen. 17: 5, Sept. τίθημι. So Sept. δίδοναι εἰς for עָשָׂה Ez. 37: 22. Comp. Gesen. Lehrgeb. p. 813. Matth. § 420. — (δ) Spoken of a law, ordinance, etc. *to give*, i. e. *to ordain, to institute, to prescribe*; e. g. νόμον, John 7: 19. Gal. 3: 21. διαθήκην περιτομῆς Acts 7: 8: περιτομήν John 7: 22. So Sept. for נָתַן Lev. 26: 46. for הָשִׂים Josh. 24: 25. צִוָּה Ezra 9: 11. δίδ. διαθήκην, Sept. and נָתַן Num. 25: 12. and Heb. נָתַן Gen. 17: 2. Lev. 26: 1, where Sept. τίθημι.—The classic form is θεῖναι νόμον, whence νομοθέτης a lawgiver, etc. comp. Passow Lex. art. τίθημι A. 3. c. Al.

Διεγείρω, f. ερῶ, (διά, ἐγείρω,) *to wake up fully, to rouse*, trans. pp. persons from sleep, Matt. 1: 24. Mark 4. 38, 39. Luke 8: 24.—Jos. Ant. 2. 5. 5. Herodian. 2. 1. 13. — Trop. of things, e. g. of a sea, *to agitate*, pass. John 6: 18. Comp. Heb. עָצַר and Sept. ἐξεγείρω Jon. 1: 13.—Of the mind, *to excite, incite, stir up*, 2 Pet. 1: 13. 3: 1.—2 Macc. 7: 21. 15: 10. Fabr. Cod. Pseud. V. T. I. p. 650. Clem. Alex. Protr. 9.

Διενθυμέομαι, οῦμαι, (διά, ἐνθυμέομαι,) *to revolve in mind throughout*, i. e. *to consider carefully*, seq. περί c. gen. Acts 10: 19 in later edit. for ἐνθυμέομαι in text rec.

Διέξοδος, ου, ἡ, (διά, ἔξοδος,) *passage out through, a pass*, Herodian. 8. 1. 11. comp. Sept. for מוֹצָא 2 K. 2: 21. In N. T. *a thoroughfare*, i. e. prob. a place in a city where several streets meet, and where many people usually collect or pass; Matt. 22: 9. Others, *high-ways*, sc. leading out of a city.

Διερμηνευτής, ου, ὁ, (διερμηνεύω,) *an interpreter*, 1 Cor. 14: 28.

Διερμηνεύω, f. εύσω, (διά, intens. ἑρμηνεύω,) *to interpret fully, to explain, to expound*, trans. Luke 24: 27. absol. Acts 9: 36. 1 Cor. 12: 30. 14: 5, 13, 27. —2 Macc. 1: 36. Polyb. 3. 22. 3.

Διέρχομαι, f. ελεύσομαι, (διά, ἔρχομαι,) comp. Lob. ad Phryn. p. 37, 38. Buttm. § 108. V. 5. § 114. p. 282; *to come or go through, to pass through*, viz.

a) pp. seq. διά c. gen. of place, Matt. 12: 43 et Luke 11: 24 διέρχεται δι' ἀνύδρων. Luke 4: 30. 17: 11. John 4: 4. [8: 59.] Acts 9: 32. 1 Cor. 10: 1. δι' ἐκείνης sc. ὁδοῦ, Luke 19: 4. δι' ὑμῶν, 2 Cor. 1: 16. διὰ τρυπήματος ῥαφίδος Matt. 19: 24. Mark 10: 25. Comp. Buttm. § 147. n. 12. So Sept. for בוֹא 2 Chr. 23: 15. Ez. 44: 2. עָבַר 1 Sam. 9: 3, 4. Ez. 29: 11. — Seq. accus. of place, Luke 19: 1 διήρχετο τὴν Ἰερειχώ. Acts 12: 10. 13: 6. 14: 24. 15: 3, 41. 16: 6. 18: 23. 19: 1, 21. 20: 2. 1 Cor.

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16: 5 bis. Heb. 4: 14 διεληλυθότα τοὺς οὐρανούς, who has passed through the heavens, i. e. all the heavens, quite up to the throne of God, comp. 2 Cor. 12: 2, 4. Eph. 4: 10. Heb. 7: 26. So Sept. for הָלַךְ Josh. 18: 4. 1 Sam. 30: 31. עָבַר Gen. 41: 47. Ez. 9: 4.—Herodian. 8. 1. 7. Xen. Cyr. 1. 1. 5. An. 3. 5. 17. —Absol. but with an accus. implied, as τὴν γῆν, τὴν πόλιν, τὴν χώραν, etc. i. e. through the intervening country, the region round about, etc. Acts 8: 4, 40 διερχόμενος εὐαγγελίζετο τὰς πόλεις πάσας. 10: 38. 17: 23. 20: 25. seq. κατὰ κώμας Luke 9: 6. So seq. ἕως c. gen. of place, to go or travel through sc. the country as far as, Acts 11: 19, 22; and hence simply, to go or pass to a place, seq. ἕως, Luke 2: 15. Acts 9: 38. Trop. εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, Rom. 5: 12. Sept. pp. seq. εἰς for בוֹא 2 Sam. 17: 24. c. ἐπί for עָבַר Jon. 2: 4.—Xen. An. 6. 3. 16. [6. 1. 16.] — Spoken of things, e. g. a sword, to pierce through, seq. accus. Luke 2: 35. — of a weapon, seq. gen. Hom. Il. 20. 100. — Trop. of a rumor, λόγος, to go out through sc. the country, to be spread abroad, absol. Luke 5: 15.—Plut. Galba 7. Xen. An. 1. 4. 7 διῆλθε λόγος.

b) spoken of those who pass over a river, lake, sea, etc. Mark 4: 35 et Luke 8: 22 διέλθωμεν εἰς τὸ πέραν. Acts 13: 14 διελθόντες ἀπὸ τῆς Πέργης, i. e. passing over by water from Perga to Antioch, comp. v. 13. 18: 27. So Sept. for בוֹא Deut. 4: 21. עָבַר Jer. 2: 10. 48: 32. — Xen. An. 4. 1. 3. Hesych. διέλθωμεν· διαπεράσωμεν.

Διερωτάω, ῶ, f. ήσω, (διά, ἐρωτάω,) to inquire through sc. to the end, till the inquiry is successful, i. e. to inquire out, e. g. τὴν οἰκίαν, Acts 10: 17.—Polyb. 5. 50. 12. Xen. Cyr. 1. 3. 15 ἡ μήτηρ διηρώτα τὸν Κύρον πότερα κ. τ. λ.

Διετής, ές, οῦς, ὁ, ἡ, adj. (δίς, ἔτος,) of two years, two years old; Matt. 2: 16 ἀπὸ διετοῦς [παιδὸς] καὶ κατωτέρω, i. e. from the child of two years old and under. So Sept. ἀπὸ τριετοῦς καὶ ἐπάνω for מִבֶּן שְׁלוֹשִׁים שָׁנָה, from the child of three years old and upward, 2 Chr. 31: 16. ἀπὸ εἰκοσαετοῦς 1 Chr. 27: 23. Ezra 3: 8.—Pollux. On. 2. 2. 8. —Others supply χρόνου, comp. 2 Macc. 10: 3. Jos. Ant. 2. 5. 4. Herodot. 2. 2.

Διετία, ας, ἡ, (διετής,) space of two years, biennium, Acts 24: 27. 28: 30.

Διηγέομαι, οῦμαι, f. ήσομαι, depon. Mid. (διά, ἡγέομαι,) pp. to lead or conduct through, sc. to the end; hence trop. to go through with, to recount, to tell, to declare, sc. the whole of any thing; trans. or seq. πῶς, ὅσον, περί, etc. Mark 5: 16. 9: 9. Luke 8: 39. 9: 10. Acts 9: 27. 12: 17. Heb. 11: 32. Acts 8: 33 τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται, quoted from Is. 53: 8, where Sept. for שִׂיחָהּ; see in Αἴρω 4. a. Bibl. Repos. II. p. 358 sq. Sept. for סִפֵּר Gen. 24: 66. Josh. 2: 23. al. —1 Macc. 8: 2. Xen. Cyr. 1. 2. 6. Oec. 7. 9.

Διήγησις, εως, ἡ, (διηγέομαι,) narration, history, Luke 1: 1. Sept. for מִסְפָּר Judg. 7: 15. — 2 Macc. 2: 32. Pol. 3. 36. 4.

Διηνεκής, ές, οῦς, ὁ, ἡ, adj. (διά, ἠνεκής, or fr. διήνεγκα aor. 1 of διαφέρω,) pp. carried through, i. e. extended, protracted, Hom. Il. 12. 134. Luc. Ver. Hist. 1. 19 νυκτὶ διηνεκεῖ πᾶσα κατείχετο. In N. T. spoken only of time, continuous, perpetual, viz. εἰς τὸ διηνεκές, adverbially, continually, perpetually, Heb. 10: 1. forever, Heb. 7: 3. 10: 12, 14. — Symm. for עוֹלָם וָעֶד Ps. 48: 15. Heliodor. I. p. 25.

Διθάλασσος, ου, ὁ, ἡ, adj. (δίς, θάλασσα,) between two seas, bimaris; so of Corinth, Hor. Od. 1. 7. 2. In N. T. spoken prob. of a shoal or sand-bank at the confluence of two opposite currents, Acts 27: 41.—Dio Chrysost. V. p. 83. D, τραχεῖα καὶ διθάλαττα. Comp. Wetstein N. T. in loc.

Διϊκνέομαι, οῦμαι, f. διίξομαι, (διά, ἱκνέομαι,) to go or pass through, i. e. to pierce through, seq. ἄχρι c. gen. Heb. 4: 12. Sept. pp. for בָּרַח Ex. 26: 28. 36: 33.—Hesych. διϊκνούμενος· διερχόμενος.

Διΐστημι, (διά, ἵστημι,) aor. 1 διέστησα, trans. to place asunder, to separate; aor. 2 διέστην, intrans. to separate sc. one's self, to go away; see in Ἵστημι,

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and Buttm. §107. II. In N. T. spoken of place, intrans. *to depart*, seq. ἀπό, Luke 24: 51. Acts 27: 28 βραχὺ δὲ διαστήσαντες sc. ἑαυτούς, *departing a little*, i. e. going a little further.—Ecclus. 28: 14. Pol. 10. 3. 6. — Spoken of time, *to pass away, to elapse*, Luke 22: 59.

Διϊσχυρίζομαι, f. ίσομαι, depon. Mid. (διά, ἰσχυρίζομαι to affirm,) *to affirm through and through*, i. e. *to affirm strongly*, absol. Luke 22: 59. Acts 12: 15.—Jos. Ant. 2. 6. 4. Luc. Hermotim. 31. Dem. 447. 25.

Δικαιοκρισία, ας, ἡ, (δίκαιος and κρίσις,) *just judgment*, Rom. 2: 5, comp. 2 Thess. 1: 5. — Gr. Anon. for מִשְׁפָּט Hos. 6: 5. Test. XII Patr. in Fabric. I. p. 547, 581. Just. Mart. de Resurrect. p. 213.

Δίκαιος, αία, ον, (prob. fr. δίκα,) *right, just*, i.e. physically, *like, even, equal*, e.g. numbers, Herodot. 2. 149. ἅρμα Xen. Cyr. 2. 2. 26. *just as it should be*, i. e. *fit, proper, good*, e. g. γῆ Pollux On. I. 227. γήδιον Xen. Cyr. 8. 3. 38. *justissima tellus*, Virg. Georg. 2. 460. Hence usually and in N. T. in a moral sense, *right, just*; spoken

a) of one who acts *alike* to all, who practises *even-handed* justice, *just, equitable, impartial*; spoken of a judge, e. g. God, 2 Tim. 4: 8 ὁ δίκαιος κριτής. Rev. 16: 5. of a judgment, decision, etc. John 5: 30 ἡ κρίσις ἡ ἐμὴ δικαία ἐστί. 7: 24. Luke 12: 57. 2 Thess. 1: 5, 6. Rev. 16: 7. 19: 2. So Sept. for אֱמֶת Jer. 42: 5. Ez. 18: 8. צַדִּיק Ps. 7: 12. 119: 137. — Jos. Ant. 7. 14, 11. Xen. Cyr. 1. 3. 17. Mem. 4. 8. 9.

b) of character, conduct, etc. *just as it should be*, i. e. *upright, righteous, virtuous*; also *good* in a general sense; but ὁ δίκαιος is strictly *one who does right*, while ὁ ἀγαθός is *one who does good, a benefactor*; comp. Tittm. de Syn. N. T. p. 20, 21. Sept. usually for צַדִּיק, see Gesen. Lex. sub. v. no. 3. —Spoken of things, ἔργα 1 John 3: 12. ἐντολή Rom. 7: 12. and hence τὸ δίκαιον, *what is right, proper*, etc. as wages, Matt. 20: 4, 7. Col. 4: 1. (Xen. An. 7. 7. 14.) genr. Eph. 6: 1. Phil. 1: 7. 2 Pet. 1: 13.—Jos. Ant. 2. 11. 2. Xen. Mem. 4. 4. 25.—Spoken of persons, viz. (α) in the usage of common life, Matt. 5: 45 βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Mark 2: 17. Luke 5: 32. 18: 9. 20: 20. Acts 10: 22. Rom. 5: 7. 1 Tim. 1: 9. Heb. 11: 4. 2 Pet. 2: 7, 8. al. So Sept. and צַדִּיק Gen. 18: 23 sq. Ecc. 3: 17. 9: 1, 2. — Jos. Ant. 6. 1. 4. Xen. H. G. 2. 4. 40. Mem. 4. 8. 11. — Including the idea of *innocent*, Matt. 27: 19, 24. So Sept. for נָקִיא Job 9: 23. Prov. 6: 17.—Including the idea of *mild, clement, kind*, Matt. 1: 19. 1 John 1: 9. comp. Tittmann l. c. —(β) Especially of those whose hearts are *right with God, righteous, pious, godly*. Matt. 13: 43 τότε οἱ δίκ. ἐκλάμψουσιν ὡς ὁ ἥλιος. v. 49. 23: 29. 25: 46. Mark 6: 20. Luke 14: 14. 23: 47. Rom. 2: 13. 3: 10. 5: 19. al. Rom. 1: 17 δίκαιος ἐκ πίστεως, *just through faith*, i. q. δικαιωθεὶς ὁ. π. Sept. and צַדִּיק Gen. 6: 9. Ps. 1: 5. 118: 15, 19. al. — Act. Thom. 20. Test. XII Patr. Fabr. Cod. Pseud. V. T. I. p. 571, 609.—(γ) Spoken in the highest and most perfect sense of God, John 17: 25. Rom. 3: 26. 1 John 2: 29. of Christ, Acts 3: 14. 7: 52. 22: 14. 1 John 2: 1. 3: 7. Sept. for צַדִּיק Ex. 9: 27. Deut. 32: 4. Ezra 9: 15. Al.

Δικαιοσύνη, ης, ἡ, (δίκαιος,) pp. *the doing or being what is just and right*, viz.

a) the doing *alike* to all, i. e. *justice, equity, impartiality*; spoken of a judge etc. Acts 17: 31 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. Rev. 19: 11. Heb. 11: 33 εἰργάσαντο δικαιοσύνην, *exercised justice*, i. e. dispensed justice to the nations, etc. Rom. 9: 28, quoted from Is. 10: 22, where Sept. for צְדָקָה, as also Is. 5: 16. 9: 7. for צֶדֶק Ps. 9: 9. 35: 24.—Ecclus. 45: 26. Jos. Ant. 3. 4. 1.

b) of character, conduct, etc. *the being just as one should be*, i. e. *rectitude, uprightness, righteousness, virtue*, like the Heb. צֶדֶק, צְדָקָה; comp. in Δίκαιος b. So of actions, duties, etc. i. q. τὸ δίκαιον, *what is right, proper, fit*, Matt. 3: 15 πληρῶσαι πᾶσαν δικαιοσύνην. —Of disposition, conduct, viz. (α) in the language of common life, Eph. 5: 9. 1 Tim. 6: 11. 2 Tim. 2: 22. Heb. 1: 9. 7: 2. Rev. 22: 11 in later edit. Sept.

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for צֶדֶק Ps. 15: 2. Job 29: 14. צְדָקָה 1 Sam. 26: 23. Prov. 8: 18, 20.—Xen. Mem. 1. 2. 24. Conv. 3. 4.—Including the idea of *kindness, benignity, liberality*, 2 Cor. 9: 9, 10, 2 Pet. 1: 1. Comp. in Δίκαιος b. Also in later edit. put for ἐλεημοσύνη, *alms*, Matt. 6: 1, coll. v. 2. So Sept. for חֶסֶד Gen. 20: 13. 21: 23. Is. 63: 7. צְדָקָה 1 Sam. 12: 7. Ps. 24: 5. Mic. 6: 5.—Tob. 2: 14. Bar. 5: 9. Fabr. Cod. Pseud. V. T. I. p. 82. — (β) Spoken of that *righteousness* which has regard to God and the divine law, viz. either (1) merely external and consisting in the observance of external precepts, as δικαιοσύνη ἡ ἐν νόμῳ v. ἐκ νόμου, Phil. 3: 6, 9, where it is contrasted with ἡ δικ. διὰ πίστεως; or (2) internal, where the heart is *right* with God, *piety towards God*, and thence *righteousness, godliness*, i. e. vital religion; genr. Matt. 5: 6, 10, 20. 6: 33. 21: 32. Luke 1: 75. Acts 10: 35. 24: 25. Rom. 6: 16, 18 sq. Heb. 1: 9. 5: 13. James 3: 18. al. saep. So Sept. and צֶדֶק Ps. 17: 15. 45: 8. צְדָקָה Gen. 18: 19. 1 K. 3: 6. Ez. 14: 14.—Jos. Ant. 1. 2. 1. ib. 8. 4. 4. comp. Plut. Timol. 29 ult.—So λογίζεσθαι εἰς δικαιοσύνην, *to count or impute as righteousness*, i. e. to regard as evidence of piety, Rom. 4: 3, 5, 6, 9, 22. Gal. 3: 6. James 2: 23; all quoted from Gen. 15: 6 where Sept. for צְדָקָה. Hence ἡ δικαιοσύνη ἡ ἐκ v. διὰ πίστεως, *the righteousness which is of or through faith* sc. in Christ, i. e. where faith is counted, imputed, as righteousness or as evidence of piety, Rom. 9: 30. 10: 6. Phil. 3: 9. κατὰ πίστιν, Heb. 11: 7. al. and by meton. Christ as *the source or author of righteousness*, 1 Cor. 1: 30. Hence too δικαιοσύνη τοῦ θεοῦ, objectively, i. e. *the righteousness which God approves, requires, bestows*, Rom. 1: 17. 3: 21, 22, 25, 26. and by meton. ἡ δικ. θεοῦ is i. q. δίκαιοι παρὰ θεῷ, 2 Cor. 5: 21. Sept. and צִדְקַת יְהוָה Ps. 5: 9.—(3) Spoken in the highest and most perfect sense, of God subjectively, i. e. as an attribute of his character, Rom. 3: 5. perhaps of Christ, John 16: 8, 10.

c) by meton. in the sense of *being regarded as just*, i. e. *imputation of righteousness, justification*, i. q. δικαίωσις, Rom. 5: 17, 21. 10: 4, 5. 2 Cor. 3: 9 ἡ διακονία τῆς δικαιοσύνης. opp. to ἡ διακ. τῆς κατακρίσεως. Gal. 2: 21. 3: 21. 5: 5. Put for the *mode or way of justification*, Rom. 10: 3 ter. Al.

Δικαιόω, ῶ, f. ώσω, (δίκαιος,) *to justify*, i. e. *to regard as just, to declare one to be just*, trans.

a) as a matter of right, justice, etc. *to absolve, to acquit, to clear*, sc. from any charge or imputation. Matt. 12: 37 ἐκ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τ. λ. σου καταδικασθήσῃ. 1 Cor. 4: 4. seq. ἀπό c. gen. of thing, Acts 13: 39 bis. Rom. 6: 7 ἀπὸ ἁμαρτίας, coll. v. 18 where it is ἐλευθερόω. Sept. for צָדַק Ex. 23: 7. Deut. 25: 1. 1 K. 8: 32. So δικαιοῦν ἑαυτόν, *to justify one's self, to excuse one's self*, Luke 10: 29. So Sept. for הִצְדִּיק Gen. 44: 16.—Ecclus. 10: 29. Test. XII Patr. p. 541.—In classic writers in the wider sense *to do justice to*, i. e. both *to defend the right of* any one, Polyb. 3. 31. 9. and also *to condemn*, etc. Thuc. 3. 40. Herodot. 3. 29.

b) spoken of character, etc. *to declare to be just as it should be*, i. e. *to pronounce right*, etc. of things, *to regard as right and proper*, i. q. ἀξιόω, Herodot. 1. 89. Jos. Ant. 9. 9. 1.—In N. T. only of persons, *to acknowledge and declare any one to be righteous, virtuous, good*, comp. in Δίκαιος b. Hence, (α) by impl. *to vindicate, to approve, to honour, to glorify*; Pass. *to receive honour*, etc. e. g. τὸν θεόν Luke 7: 29. So Matt. 11: 19 et Luke 7: 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, i. e. true wisdom is acknowledged and honoured by her real followers. 1 Tim. 3: 16, comp. Bibl. Repos. II. p. 49. Rom. 3: 4 quoted from Ps. 51: 6, where Sept. for צָדַק. so Ez. 16: 52. — Psalt. Salom. in Fabr. Cod. Pseud. V. T. Ps. 2: 16. 3: 5. al. Comp. Kypke I. p. 240.—(β) In relation to God and the divine law, *to declare righteous, to regard as pious*, e. g. Luke 16: 15 οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, i. e. those who profess themselves righteous, pious, before men, —Spoken espec. of the justification bestowed by God on men through Christ, in which he is said *to regard and treat them as righteous, to approve and reward*

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as truly pious, i. e. to absolve from the consequences of sin and admit to the enjoyment of the divine favour; Rom. 3: 26 δικ. τὸν ἐκ πίστεως Ἰησοῦ. v. 30. 4: 5. 8: 30 bis, 33. Gal. 3: 8. So Pass. of men, *to be justified*, e. g. πίστει or ἐκ πίστεως Rom. 3: 28. 5: 1. Gal. 2: 16. 3: 24. ἐξ ἔργων or οὐκ ἐξ ἔργων, Rom. 3: 20. 4: 2. Gal. 2: 16 bis. James 2: 21, 24, 25. οὐκ ἐν νόμῳ Gal. 3: 11. 5: 4. genr. Rom. 2: 13. 3: 24. 5: 9. 1 Cor. 6: 11. Gal. 2: 17. Tit. 3: 7. So Luke 18: 14. Comp. Protevang. Jac. in Fabr. Cod. Apoc. N. T. p. 77.

c) in the sense of *to make or cause to be upright*, etc. Mid. *to make one's self upright*, i. e. *to be upright, virtuous*, etc. aor. 1 pass. in Mid. sense, (Buttm. §136. 2,) Rev. 22: 11 ὁ δίκαιος δικαιωθήτω ἔτι, *he that is upright, let him be upright still;* so in text. rec. but later editions read δικαιοσύνην ποιησάτω.—So Sept. for זְכָה Ps. 73: 13.

Δικαίωμα, ατος, τό, (δικαιόω,) *any thing justly or rightly done;* hence *right, justice, equity;* etc.

a) spoken of *a doing right or justice* to any one, a judicial sentence, etc. (α) favourable, i. e. *justification, acquittal*, Rom. 5: 16, opp. to κατάκριμα.—(β) unfavourable, i. e. *condemnation, judgment*, implying punishment, Rev. 15: 4. So מִשְׁפָּט Ps. 119: 75, 137, where Sept. κρίμα. Comp. in Δικαιόω a, ult. — Hence

b) genr. *a decree*, as defining and establishing what is right and just, i. e. *a law, ordinance, precept*, e. g. τοῦ κυρίου Luke 1: 6. Rom. 1: 32. τοῦ νόμου Rom. 2: 26. 8: 4. τῆς λατρείας, i. e. respecting worship, Heb. 9: 1. τῆς σαρκός, i. e. carnal, 9: 10. So Sept. for חֹק Ex. 15: 25, 26. חֻקָּה Lev. 25: 18. מִשְׁפָּט Ex. 21: 1. Num. 36: 13. מִצְוָה Deut. 30: 16.—Jos. B. J. 7. 5. 2. Thuc. 1. 41.

c) spoken of character etc. *righteousness, virtue, piety towards God*, e. g. of saints Rev. 19: 8. of Christ, as manifested in his obedience, Rom. 5: 18, i. q. ὑπακοή v. 19.—Bar. 2: 19.

Δικαίως, adv. (δίκαιος,) *justly, rightly*, i. e.

a) *with strict justice*, Luke 23: 41. 1 Pet. 2: 23. Sept. for צֶדֶק Deut. 1: 16. Prov. 31: 9.—Xen. Mem. 3. 1. 2. ib. 3. 5. 20.

b) *as is right and proper, as one ought*, 2 Cor. 15: 34. Sept. for תָּמִים Prov. 28: 18.—Xen. Hiero 4. 10.

c) *righteously, piously*, 1 Thess. 2: 10. Tit. 2: 12.—Ignat. Ep. ad Eph. 14. Clem. Alex. Strom. 3. 6 δικαίως βεβιωκότες.

Δικαίωσις, εως, ἡ, (δικαιόω,) *justification*, sc. which God bestows on men through Christ; see in Δικαιόω b. β. Rom. 4: 25. 5: 18. — pp. Jos. Ant. 18. 1. 3 δικαιώσεις [εἶναι] οἷς ἀρετῆς ἐπιτήδευσις γίγονε.

Δικαστής, οῦ, ὁ, (δικάζω jus dico,) *a judge*, Luke 12: 14. Acts 7: 27, 35. Sept. for שֹׁפֵט Ex. 2: 14. 1 Sam. 8: 1. — Jos. Ant. 4. 8. 1. Xen. Cyr. 1. 3. 17.

Δίκη, ης, ἡ, pp. *right, justice*, espec. *a judicial process, cause*, Xen. Cyr. 1. 3. 16. Apol. 24. Lac. 13. 11. Hence in N. T. *punitive justice*, viz.

a) as the name of the heathen goddess of justice, ἡ Δίκη, *Nemesis, vengeance*, Acts 28: 4. Comp. 2 Macc. 8: 11, 13. — Dem. 422. 11. Soph. Antig. 538. [544.] Arr. Exp. Al. M. 4. 9. 9.

b) in the sense of *judgment, sentence*, implying punishment, Acts 25: 15 κατ' αὐτοῦ δίκην.—Comp. Xen. An. 5. 8. 1.—Hence genr. *punishment, vengeance*, 2 Thess. 1: 9. Jude 7. Sept. for נֶקֶם Ex. 21: 20. נָקָם Deut. 32: 41. Ez. 25: 12.—Jos. Ant. 7. 9. 4. Xen. Cyr. 1. 6. 45. Mem. 2. 2. 13.

Δίκτυον, ου, τό, a net, fish-net, Matt. 4: 20, 21. Mark 1: 18, 19. Luke 5: 2, 4, 5, 6. John 21: 6, 8, 11 bis. — Jos. Ant. 9. 4. 6. Hom. Od. 22. 386. a hunter's net, Xen. Ven. 6. 9. ib. 8. 7.

Δίλογος, ου, ὁ, ἡ, adj. (δίς and λέγω,) pp. *uttering the same thing twice, repeating;* so διλογεῖν and διλογία Xen. Eq. 8. 2. Diod. Sic. 20. 37. In N. T. *double-tongued, deceitful*, i. e. speaking one thing and meaning another, 1 Tim. 3: 8. — So Theophylact. in loc. ἄλλα φρονῶν καὶ ἄλλα λέγων. Comp. Ps. 12: 3 דֹּבֵר וָלָב יְדַבֵּר.

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Διό, conj. (i. q. *δὶ ὅ*,) *on which account, wherefore, therefore*, Matt. 27: 8. Luke 1: 35. 7: 7. Heb. 3: 7. saep. — Herodian. 1. 8. 2. ib. 2. 8. 5. AL.

Διοδεύω, f. *εύσω*, (*διά*, *ὁδεύω*,) *to travel through, to traverse*, seq. acc. of place Acts 17: 1. seq. *κατά* c. acc. Luke 8. 1. Sept. for עָבַר Jer. 50: 13. הִתְהַלֵּךְ Gen. 13: 17. — Wisd. 5: 7. 1 Macc. 12: 32. Pol. 2. 15. 5.

Διονύσιος, ου, ὁ, Dionysius, an Areopagite of Athens, converted under Paul's preaching, Acts 17: 34.

Διόπερ, conj. (*διό* strengthened by *περ*,) *on which very account, wherefore*, 1 Cor. 8: 13. 10: 14. 14: 13. Comp. Buttm. § 75. 3. § 149. p. 432. — Judith 8: 17. Xen. Cyr. 5. 1. 13.

Διοπετής, ές, οῦς, ὁ, ἡ, adj. (*Διός* gen. of *Ζεύς*, and *πέτω* i. q. *πίπτω*,) *fallen from Jove, heaven-descended*; Acts 19: 35 *τοῦ διοπετοῦς* sc. *ἀγάλματος*, viz. the image worshipped in the temple of Diana at Ephesus; see Plin. H.N. 16. 40. Calmet arts. *Diana, Ephesus*.— Herodian. 1. 11. 2 *ἄγαλμα διοπετές*.

Διόρθωμα, ατος, τό, (*διορθόω* to rectify through,) *an emendation, reform, improvement*, in Mss. Acts 24: 3, where text. rec. *κατόρθωμα*. — Pol. 3. 118. 2.

Διόρθωσις, εως, ἡ, (*διορθόω*,) *emendation, reformation*; Heb. 9: 10 *καιρὸς διορθώσεως*, i. e. the time of a new and better dispensation under the Messiah; comp. in *Ἀποκατάστασις*. — Jos. B. J. 1. 20. 1. Diod. Sic. 1. 75.

Διορύσσω or *ύττω*, f. *ξω*, (*διά*, *ὀρύσσω*,) *to dig through*, sc. *τὸν οἶκον, τὴν οἰκίαν*, i. e. the walls of houses, which in the East are built of clay, earth, etc. Matt. 6: 19, 20. 24: 43. Luke 12: 39. See Calmet p. 511. So Sept. and חָתַר Job 24: 16. so Ez. 12: 7 *τὸν τοῖχον*.—Xen. Conv. 4. 30. Thuc. 2. 3.

Διόσκουροι, ων, οἱ, (*Διός* gen. of *Ζεύς*, and *κοῦρος* i. q. *κόρος* a youth; written also *Διόσκοροι*, Lob. ad Phryn. p. 235,) *the Dioscuri*, i. e. *Castor and Pollux*, in heathen mythology the sons of Jupiter by Leda, and the patrons of sailors, Acts 28: 11.—Theocr. Id. 22. 1. Xen. Conv. 8. 29. Comp. Hor. Carm. 1. 3. 2. ib. 4. 8. 31.

Διότι, conj. (*δὶ ὅτι*,) i. q. *διὰ τοῦτο ὅτι*, *on account of this that, for this reason that*, i. e. simply, *because, for*, Luke 2: 7. 21: 28. Acts 17: 31. Rom. 1: 19. Gal. 2: 16. al. Sept. for כִּי Zeph. 2: 10. עַל Job 32: 2.—Xen. Conv. 8. 19. Mem. 1. 2. 54. Comp. Buttm. § 149. p. 423. AL.

Διοτρεφής, ές, οῦς, ὁ, (*Διός* gen. of *Ζεύς* and *τρέφω*,) *Diotrephes*, pr. name, 3 John 9.

Διπλόος, οῦς; όη, ῆ; όον, οῦν; (Buttm. § 71. 3. § 60. 5. b;) *two-fold, double*; pp. Sept. for מִשְׁנֶה Gen. 43: 15. Ex. 16: 5. Xen. An. 7. 6. 7. In N. T. trop. for any greater relative amount, as of honour, 1 Tim. 5: 17. of punishment, Rev. 18: 6 bis. So Sept. and מִשְׁנֶה Jer. 16: 18.—Herodian. 6. 7. 7. Xen. Cyr. 2. 3. 23.—Comparative *διπλότερον* as adv. *two-fold more*, Matt. 23: 15. Comp. Buttm. § 115. 5.

Διπλόω, ῶ, f. *ώσω*, (*διπλόος*,) *to double*, trans. Rev. 18: 6 *διπλώσατε αὐτῇ διπλᾶ* lit. *double to her double*, i. e. render back to her two-fold punishment.—pp. Xen. H. G. 6. 5. 19.

Δίς, num. adv. *twice*, Mark 14: 30, 72. Luke 18: 12. Jude 12 *δὶς ἀποθανόντα, twice dead*, i. e. utterly. So *ἅπαξ καὶ δίς, once and again, often*, Phil. 4: 16. 1 Thess. 2: 18.

Διστάζω, f. *άσω*, (*δίς*,) *to doubt, to be uncertain*, intrans. Matt. 14: 31. 28: 17.—Diod. Sic. 4. 62.

Δίστομος, ου, ὁ, ἡ, (*δίς, στόμα*,) *double-mouthed*, e. g. *ποταμός* Pol. 34. 10. 5. In N. T. spoken of a sword, *two-edged*, Heb. 4: 12. Rev. 2: 12. [19: 15 in Mss.] Rev. 1: 16, comp. Gesen. on Is. 49: 2. So Sept. for חֶרֶב פִּיּוֹת Ps. 149: 6. Prov. 5: 4. — Ecclus. 21: 3. Eurip. Orest. 1296. [1303.]

Διστχίλιοι, αι, α, ord. adj. *two thousand*, Mark 5: 13.

Διϋλίζω, f. *ίσω*, (*διά*, *ὑλίζω*,) *to fil-*

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ter or strain through, sc. a sieve, strainer, etc. i. e. by impl. *to strain out*, trans. Matt. 23: 24, where comp. Buxt. Lex. Ch. Rab. 1516.—Artemid. 4. 48.

Διχάζω, f. *άσω*, (*δίχα*,) *to divide in two*, pp. Artemid. 2. 24. In N. T. trop. *to set at variance*, trans. *διχάζειν τινὰ κατά τινος*, i. e. to excite one against another, Matt. 10: 35. coll. Luke 12: 52, 53.

Διχοστασία, ας, ἡ, (*δίχα, στάσις*,) *dissension, discord*, Rom. 16: 17. 1 Cor. 3: 3. Gal. 5: 20.—1 Macc. 3: 29. Dion. Hal. Ant. 8. 72.

Διχοτομέω, ῶ, f. *ήσω*, (*δίχα* and *τομή* fr. *τέμνω*,) *to cut in two*, Jos. Ant. 8. 2. 2. Polyb. 6. 28. 2. *to cut in pieces*, Pol. 10. 15. 5, which was a cruel kind of punishment practised among the Hebrews and other ancient nations; see 1 Sam. 15: 33. 2 Sam. 12: 31. Dan. 2: 5. 3: 29. coll. Heb. 11: 37. Herodot. 2. 139. ib. 3. 13. ib. 7. 39. Diod. Sic. 17. 83. Sueton. Calig. 27. — In N. T. genr. and trop. *to inflict severe punishment*, Matt. 24: 51. Luke 12: 46. Comp. Hist. of Sus. 55, 59.

Διψάω, ῶ, f. *ήσω*, the contraction being properly always into *η* instead of *α*, like *ζάω*, Buttm. § 105. n. 5; the form *διψᾷ* instead of *διψῇ* belongs to the later Greek, John 7: 37. Rom. 12: 20. Athen. III. 474. Aesch. Dial. Soc. 3. 5; comp. Lob. ad Phryn. p. 61. Winer § 13. 3. —*to thirst, to be athirst*, viz.

a) pp. intrans. Matt. 25: 35, 37, 42, 44. John 4: 13, 15. 19: 28. Rom. 12: 20. 1 Cor. 4: 11. Sept. for צָמָא Judg. 15: 18. Prov. 25: 22.—Xen. Cyr. 1. 2. 11. Mem. 1. 3. 6.

b) metaph. *to thirst after, to long for, to desire vehemently*, seq. accus. as *τὴν δικαιοσύνην*, i. e. piety towards God and its attendant privileges, Matt. 5: 6; comp. Winer Gr. § 30. 7. — So Sept. for צָמָא Ps. 63: 2.—Wisd. 11: 14. Jos. B. J. 1. 32. 2 ult.—Hence absol. *to thirst*, sc. after the disposition and privileges of the children of God, of the Messiah's kingdom, John 4: 14. 6: 35. 7: 37. Rev. 7: 16. 21: 6. 22: 17. So Sept. and צָמָא Ps. 42: 3. — Xen. Cyr. 5. 1. 1 *οὕτως ἐγὼ ὑμῖν διψῶ χαρίζεσθαι.*

Δίψος, εος, ους, τό, (*διψάω*,) *thirst*, 2 Cor. 11: 27. Sept. for צָמָא Ex. 17: 3. —Xen. Mem. 1. 4. 13.

Δίψυχος, ου, ὁ, ἡ, adj. (*δίς, ψυχή*,) *double-minded*, i. e. *inconstant, wavering*, James 1: 8. 4: 8. — Clem. Rom. 1. 23. Constitut. Apost. 7. 11.

Διωγμός, οῦ, ὁ, (*διώκω*,) *pursuit*, sc. of enemies, Xen. Cyr. 1. 4. 21. In N. T. *persecution*, Matt. 13: 21. Mark 4: 17. 10: 30. Acts 8: 1. 13: 50. Rom. 8: 35. 2 Cor. 12: 10. 2 Thess. 1: 4. 2 Tim. 3: 11 bis. — Sept. Prov. 11: 19. 2 Macc. 12: 23.

Διώκτης, ου, ὁ, (*διώκω*,) *a persecutor*, 1 Tim. 1: 13.—Symm. Hos. 6: 8.

Διώκω, (*δίω* to flee,) f. *διώξω* Luke 21: 12. John 15: 20. Xen. An. 1. 4. 8; better *διώξομαι*, Winer § 15. Passow sub voc. pp. *to cause to flee*; hence genr. *to pursue after* sc. flying enemies, Sept. for רָדַף Lev. 26: 7. Xen. Cyr. 3. 2. 10. Hence in N. T.

a) *to pursue with malignity, to persecute*, seq. accus. expr. or impl. Matt. 10: 23. 23: 34 *καὶ διώξετε* [*αὐτοὺς*] *ἀπὸ πόλεως εἰς πόλιν*. Acts 26: 11. Rev. 12: 13.—1 Macc. 5: 21. Herodian. 1. 13. 16. ib. 7. 11. 10. Thuc. 1. 37.—So genr. *to persecute, to harass, to maltreat*, seq. accus. Matt. 5: 10, 11, 12, 44. Luke 21: 12. John 5: 16. Acts 7: 52. Rom. 12: 14. Gal. 1: 13, 23. 6: 12. Sept. for רָדַף Ps. 7: 1. Jer. 17: 18. — Wisd. 16: 16. 2 Macc. 5: 8.

b) genr. *to pursue, to follow*, sc. in company or in order to find, overtake, etc. spoken of persons, absol. Luke 17: 23.—Ecclus. 27: 20. Xen. H. G. 1. 1. 13. de Mag. Eq. 4. 5.—Metaph. of things, *to follow earnestly, to pursue after*, in order to acquire or attain to; Rom. 9: 30, 31. 1 Cor. 14: 1. 1 Tim. 6: 11. Heb. 12: 14. absol. *to follow on, to press forward*, Phil. 3: 12, 14. So Sept. and רָדַף Deut. 16: 20. Prov. 15: 9.—Diod. Sic. 2. 59. Xen. Cyr. 8. 1. 39. Al.

Δόγμα, ατος, τό, (*δοκέω*,) *a decree, edict, ordinance*, e. g. of a prince, Luke 2: 1. Acts 17: 7. of the apostles, Acts 16: 4. of the Mosaic law, i. e. external precepts, Eph. 2: 15. Col. 2: 14,

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coll. v. 16, 20 sq. Sept. of a prince, for Chald. דָּת Dan. 2: 13. 6: 8, 15. טְעַם Dan. 3: 10. 6: 13.—Ignat. ad Magn. 13 ἐν δόγμασιν τοῦ κυρίου καὶ τῶν ἀποστόλων. Xen. An. 3. 3. 5.

Δογματίζω, f. ίσω, (δόγμα,) *to make a decree, to prescribe an ordinance*, intrans. i. q. δόγμα τιθέναι, 2 Macc. 10: 8. 15: 36. Diog. Laert. 3. 51.—In N. T. Mid. δογματίζομαι, *to suffer a law to be prescribed to one's self, to be subject to ordinances*, Col. 2: 20. Comp. Buttm. § 135. 8.

Δοκέω, ῶ, f. δόξω, aor. 1. ἔδοξα, Buttm. § 114, *to seem, to appear*, neut. and intrans. viz.

a) with a reflex. pron. expr. or implied, δοκῶ ἐμαυτῷ, δοκεῖν ἑαυτῷ, etc. *to seem to one's self*, i. e. *to be of opinion, to think, to suppose, to believe*, etc. seq. infin. praes. Acts 26: 9 ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ, δεῖν πολλὰ πρᾶξαι κ. τ. λ. — Xen. Hiero 1. 6 δοκῶ μοι αἰσθάνεσθαι. 1. 33.—Hence genr. as an act. intrans. verb in the above sense, the reflex. dat. being suppressed, viz. *to be of opinion, to think*, etc. (α) Seq. infin. with the same subject, Buttm. § 140. 1. Winer § 45. 2; e. g. with infin. *present*, expressing a continued action, etc. Buttm. § 137. 5. Winer § 45. 8 med. Matt. 3: 9 μὴ δόξητε λέγειν ἐν ἑαυτοῖς, *think not, presume not, to say*, etc. Luke 8: 18. 24: 37. John 5: 39. 16: 2 δόξῃ λατρείαν προσφέρειν τῷ θεῷ. Acts 12: 9. 1 Cor. 3: 18. 7: 40. 14: 37. Gal. 6: 3. James 1: 26.—2 Macc. 9: 8, 10. Xen. An. 2. 2. 14. — With infin. *perfect*, implying an action completed, in reference to the present time; Buttm. § 137. 2. Winer § 45. 8 ult. Acts 27: 13 δόξαντες τῆς προθέσεως κεκρατηκέναι. 1 Cor. 8: 2. Phil. 3: 4.—Xen. Cyr. 1. 1. 6.—(β) Seq. infin. with a different subj. in the accus. Winer § 45. 2. Mark 6: 49 ἔδοξαν φάντασμα εἶναι. 1 Cor. 12: 23. 2 Cor. 11: 16. So Sept. for חָשַׁב Gen. 38: 15. — Palaeph. 1. Xen. Cyr. 1. 6. 10. — (γ) Seq. ὅτι, instead of the accus. and infin. Buttm. § 149. p. 423. Winer § 57. 5. Matt. 6: 7 δοκοῦσι γὰρ ὅτι κ. τ. λ. 26: 53. Luke 12: 51. 13: 2, 4. 19: 11. John 5: 45. 11: 13. 13: 29. 20: 15. 1 Cor. 4: 9. 10: 12. 2 Cor. 12: 19. James 4: 5. — (δ) Absol. Luke 17: 9 οὐ δοκῶ. seq. ἢ ὥρᾳ Matt. 24: 44. Luke 12: 40. seq. πόσῳ Heb. 10: 29.—Xen. Cyr. 5. 3. 30 ὡς ἐγὼ δοκῶ. 7. 2. 19. Anacr. 40. 15 πόσον.

b) in reference to others, *to seem, to appear*, etc. seq. dat. and infin. Luke 10: 36 τίς οὖν δοκεῖ σοι πλησίον γεγονέναι. Without dat. but seq. infin. of the same subject, which then takes the adjuncts in the nominative, Buttm. § 142. 2. 1. Acts 17: 18 ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι. 1 Cor. 12: 22. 2 Cor. 10: 9. Heb. 12: 11. — Jos. Ant. 5. 7. 5. Lucian. D. Deor. 1. 2.—Spoken also in the moderation and urbanity of the Greek manner, of what is real and certain; comp. Buttm. § 1. n. 1. Mark 10: 42 οἱ δοκοῦντες ἄρχειν, i. q. οἱ ἄρχοντες. Luke 22: 24. 1 Cor. 11: 16. Gal. 2: 9. Heb. 4: 1.—Susann. 6. Jos. c. Ap. 1. 12. Herodian. 2. 5. 10. Xen. Anab. 1. 9. 1. Hi. 2. 1.—Gal. 2: 6 οἱ δοκοῦντες εἶναί τι, *who seem to be something*, i. e. who are persons of note, distinguished, comp. v. 9; and so οἱ δοκοῦντες, *chiefs, leaders*, etc. Gal. 2: 2, 6. — Jos. Ant. 19. 6. 3. Herodian. 6. 1. 3.

c) impers. δοκεῖ μοι, etc. *it seems to me*, i. e. (α) *to think, to suppose*, etc. interrog. τί δοκεῖ σοι v. ὑμῖν etc. *what thinkest thou?* Matt. 17: 25. 18: 12. 21: 28. 22: 17, 42. 26: 66. John 11: 56. Without interrog. Acts 25: 27 ἄλογον γάρ μοι δοκεῖ.—Lucian. D. Deor. 6. 4. Xen. H. G. 2. 4. 18 ὡς γ' ἐμοὶ δοκεῖ. — (β) *it seems good to me, it is my pleasure*, etc. i. q. pers. *to determine, to resolve*, seq. infin. Luke 1: 3. Acts 15: 22, 25, 28, 34.—Esdr. 8: 11. Jos. Ant. 7. 9. 7. Xen. An. 2. 1. 2.—So particip. neut. τὸ δοκοῦν μοι, *what seems good to me*, i. e. one's pleasure, will, etc. Heb. 12: 10 κατὰ τὸ δοκοῦν αὐτοῖς, i. e. as they thought best. — Thuc. 1. 84 παρὰ τὸ δοκοῦν ὑμῖν. Xen. H. G. 6. 3. 5.

Δοκιμάζω, f. άσω, (δόκιμος,) *to prove, to try*, trans.

a) pp. *to make trial of, to put to the proof, to examine*; e. g. metals etc. by fire, 1 Pet. 1: 7. 1 Cor. 3: 13. Sept. and בָּחַן Zech. 13: 9. מִצְרָף Prov. 17: 3. — Ecclus. 2: 5. Isocr. ad Dem. p. 7. B. — So of other things by fire, Luke 14: 19; and genr. in any way,

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Rom. 12: 2. 1 Cor. 11: 28. 2 Cor. 8: 8, 22. 13: 5. Gal. 6: 4. Eph. 5: 10. 1 Thess. 2: 4 τὰς καρδίας. 5: 21. 1 Tim. 3: 10. 1 John 4: 1. So Sept. and בָּחַן Ps. 17: 3. Jer. 11: 20. חָקַר Ps. 139: 1, 23.—Wisd. 11: 10. Jos. Ant. 1. 13. 4. Xen. Mem. 2. 6. 1.—Spoken in respect to God, *to put to the proof*, i. e. *to tempt*, i. q. πειράζειν, Heb. 3: 9. So בָּחַן Mal. 3: 15, Sept. ἀνθίστημι.—Hence by impl. *to examine and judge of*, i. e. *to estimate, to distinguish*, Luke 12: 56 bis, coll. Matt. 16: 3. Rom. 2: 18 et Phil. 1: 10, see in Διαφέρω 2. a. α. Sept. for יָקַר Zech. 11: 13.

b) in the sense of *to have proved*, i. e. *to hold as tried, to regard as proved*, and genr. *to approve, to judge fit and proper*, e. g. persons, 1 Cor. 16: 3. 1 Thess. 2: 4 δεδοκιμάσμεθα.—Jos. Ant. 3. 4. 1. Diod. Sic. 4. 7. — Of things, Rom. 14: 22. seq. infin. Rom. 1: 28.—Jos. Ant. 1. 7. 1. ib. 2. 7. 4.

Δοκιμασία, ας, ἡ, (δοκιμάζω,) *trial, probation*, pp. Jos. Ant. 4. 3. 4. Xen. Mem. 2. 2. 13. In the sense of *temptation, act of tempting*, Heb. 3: 9 in Mss.

Δοκιμή, ῆς, ἡ, (δόκιμος,) *proof, trial*, i. e.

a) the state of being tried, *a trying*, 2 Cor. 8: 2 ἐν πολλῇ δοκιμῇ θλίψεως, i. e. *through* affliction.

b) the state of having been tried, *tried probity, approved integrity*, Rom. 5: 4 bis. 2 Cor. 2: 9. 9: 13 δοκ. τῆς διακονίας, *tried probity exhibited in this ministry*. Phil. 2: 22.

c) *proof*, in the sense of *evidence, sign, token*, 2 Cor. 13: 3, coll. 12: 12.

Δοκίμιον, ίου, τό, (δόκιμος,) *proof, test*, Herodian. 2. 10. 12. Sept. for מַצְרֵף *a crucible*, Prov. 27: 21. In N. T. *proof, trial*, i. q. δοκιμή, viz. Act. *a trying*, James 1: 3. — Pass. *tried probity, sincerity*, etc. 1 Pet. 1: 7.

Δόκιμος, ου, ὁ, ἡ, adj. (δέχομαι,) *receivable, current*, spoken of money, etc. as having been tried and refined; Sept. for עֵבֶר Gen. 23: 16. מְזֻקָּק 1 Chr. 29: 4. מְהוּר 2 Chr. 9: 17. Hence in N. T. metaph. *tried, proved, approved*, and therefore genuine, Rom. 16: 10. 1 Cor. 11: 19. 2 Cor. 10: 18. 13: 7. 2 Tim. 2: 15. James 1: 12.—Xen. Ag. 1. 23. Hesych. δόκιμον· χρήσιμον, τίμιον.—By impl. *acceptable, well reported of*, Rom. 14: 18. — Herodot. 7. 117. Anth. Gr. III. p. 25. ed. Jac.

Δοκός, οῦ, ἡ, a beam, joist, Matt. 7: 3, 4, 5. Luke 6: 41, 42 bis. Sept. for קֹרָה Gen. 19: 8. Cant. 1: 17. — Diod. Sic. 2. 10.

Δόλιος, ία, ιον, (δόλος,) *guileful, deceitful*, 2 Cor. 11: 13. Sept. for מִרְמָה Prov. 11: 1. רְמִיָּה Ps. 120. 2, 3.—Xen. An. 1. 4. 7.

Δολιόω, ῶ, f. ώσω, (δόλος,) *to use guile, to deceive*, intrans. Rom. 3: 13 ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, for ἐδολιοῦν, quoted from Ps. 5: 10, where Sept. for הֶחֱלִיק. So for נָכַל Num. 25: 18. For this Alexandrine form of the 3d plur. of the historical tenses, see Buttm. § 103. V. 1. H. Planck in Bibl. Repos. I. p. 664. Lob. ad Phryn. p. 349.

Δόλος, ου, ὁ, (δέλω, δέλεαρ,) *bait*, Hom. Od. 12. 252. Hence genr. *fraud, guile, deceit*, Matt. 26: 4. Mark 7: 22. 14: 1. John 1: 48. Acts 13: 10. Rom. 1: 29. 2 Cor. 12: 16. 1 Thess. 2: 3. 1 Pet. 2: 1, 22. 3: 10. [Rev. 14: 5.] Sept. for מִרְמָה Gen. 27: 35. Is. 53: 9. רְמִיָּה Job 13: 7. Ps. 32: 2.—Xen. An. 5. 6. 29. H. G. 7. 1. 46.

Δολόω, ῶ, f. ώσω, (δόλος,) *to deceive*, trans. Xen. Cyr. 1. 6. 28. In N.T. *to falsify*, i. e. *to adulterate, to corrupt*, e. g. τὸν λόγον τοῦ θεοῦ, by Jewish traditions etc. 2 Cor. 4: 2. — Ael. H. An. 16. 1. — Lucian. Hermot. 59. Hesych. δολοῖ· φθείρει, κακουργεῖ.

Δόμα, ατος, τό, (δίδωμι,) *a gift*, Matt. 7: 11. Luke 11: 13. Phil. 4: 17. Eph. 4: 8, coll. Ps. 68: 19 where Sept. for מַתָּנָה, as also Gen. 25: 6. Dan. 2: 48. מַתָּן Prov. 18: 16. — 1 Macc. 10: 28. Plut. Mor. II. p. 29. ed. Tauchn.

Δόξα, ης, ἡ, (δοκέω,) *a seeming, an appearance*, Jos. Ant. 1. 11. 2 οἱ δὲ δόξαν αὐτῷ παρέσχον ἐαθιόντων. *opinion* sc. which one has of any thing, Herodot. 1. 79. Xen. Mem. 4. 8. 10. or in which one is held by others, *estima-*

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tion, reputation, Diod. Sic. 2. 29. Xen. Cyr. 8. 8. 3. Hence in N.T. *honour, glory*, viz.

a) spoken of honour due or rendered, i. e. *praise, applause*, etc. Luke 14: 10 τότε ἔσται σοι δόξα ἐνώπιον κ. τ. λ. John 8: 54. 2 Cor. 6: 8. John 5: 41, 44, λαμβάνειν δόξαν παρὰ ἀνθρώπων, and 1 Thess. 2: 6 ζητεῖν δόξαν ἐξ ἀνθρ. *applause from men*. John 12: 43 δόξαν ἀνθρώπων *the applause of men*, etc. So ζητεῖν τὴν δόξαν τινός, i. e. *to seek that one may receive honour*, John 7: 18. 8: 50. al. — Spoken of God, e. g. εἰς δόξαν τοῦ θεοῦ, *to the honour, glory, of God*, i. e. that God may be honoured, glorified, etc. Rom. 3: 7. 15: 7. Phil. 1: 11. and so πρὸς δόξαν τ. θεοῦ, 2 Cor. 1: 20. ὑπὲρ τῆς δόξης τ. θ. John 11: 4. So λαβεῖν τὴν δόξαν, *to receive praise, glory*, i. e. to be extolled in praises etc. Rev. 4: 11. For the phrase δοῦναι δόξαν τῷ θεῷ, see in Δίδωμι a. γ. So in ascriptions, Luke 2: 14 δόξα ἐν ὑψίστοις θεῷ. Rom. 11: 36. Gal. 1: 5. 1 Pet. 4: 11. al. Sept. for כָּבוֹד 1 Chr. 16: 28, 29. Ps. 29: 9. הֵיכַלּוֹ יֹאמַר Ps. 104: 35. 106: 48.—Wisd. 10: 14. Diod. Sic. 1. 62. Xen. Mem. 3. 12. 4.—By meton. spoken of the ground, occasion, source, of honour or glory, 1 Cor. 11: 15. 2 Cor. 8: 23. Eph. 3: 13. 1 Thess. 2: 20.—Comp. *decus*, Hor. Od. 1. 1. 2.

b) in N. T. spoken also of that which excites admiration, to which honour etc. is ascribed, viz.

(α) of external condition, *dignity, splendour, glory*; 1 Pet. 1: 24 πᾶσα δόξα τῆς σαρκὸς ὡς ἄνθος. Heb. 2: 7, quoted from Ps. 8: 6 where Sept. for כָּבוֹד. So by meton. that which reflects, expresses, exhibits, this *dignity*, etc. 1 Cor. 11: 7 bis, γυνὴ δὲ δόξα ἀνδρός ἐστι.—Ecclus. 1: 19. 2 Macc. 14: 9. Jos. Ant. 4. 2. 2.—Spoken of kings, etc. *regal majesty, splendour, pomp, magnificence*; e. g. of the expected temporal reign of the Messiah, Mark 10: 37, comp. Matt. 20: 21 where it is βασιλεία; and so also of the glory of his second coming, Matt. 19: 28. 24: 30. Mark 13: 26. Luke 9: 26. 21: 27. Tit. 2: 13. Sept. and כָּבוֹד 1 Sam. 2: 8. Is. 8: 7. הוֹד 1 Chr. 29: 25. Dan. 11: 21. — Also of the accompaniments of royalty, e. g. of splendid apparel, Matt. 6: 29. Luke 12: 27. So Sept. for תִּפְאָרֶת Ex. 28: 2, 40. פְּאֵר Is. 61: 3. comp. Sept. Esth. 5: 1. 1 Macc. 14: 9. — Of wealth, treasures, etc. Matt. 4: 8. Luke 4: 6. Rev. 21: 24, 26. So Sept. and כָּבוֹד Gen. 31: 1. Is. 10: 3. — Meton. spoken in plur. of persons in high honour, e. g. δόξαι, *dignities*, i. e. kings, princes, magistrates, etc. 2 Pet. 2: 10. Jude 8. Comp. כָּבוֹד Is. 5: 13. Others, *angels*; comp. Philo de Monarch. II. p. 218.

(β) of an external appearance, *lustre, brightness, dazzling light*, viz. (1) pp. Acts 22: 11 οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. 5: 4. So of the sun, stars, etc. 1 Cor. 15: 40, 41 quater; also of Moses' face, 2 Cor. 3: 7, coll. Ex. 34: 29, 30, 35. or of the celestial light which surrounds angels, Rev. 18: 1; or glorified saints, Luke 9: 31, 32. 1 Cor. 15: 43. Col. 3: 4. Phil. 3: 21.— Ecclus. 43: 9. 50: 7. Bar. 4: 24. — (2) Spoken espec. of the celestial splendour in which God sits enthroned; *the divine effulgence, dazzling majesty, radiant glory*, (Rabb. שְׁכִינָה Buxt. Lex. Ch. Rab. Tal. 2394,) genr. 2 Thess. 1: 9. 2 Pet. 1: 17. Rev. 15: 8. 21: 11, 23, coll. 22: 5. as visible to mortals, Luke 2: 9. John 12: 41, coll. Is. 6: 1. Acts 7: 35. also as manifested in the Messiah's second coming, Matt. 16: 27. Mark 8: 38. So Sept. for כְּבוֹד יְהוָה Ex. 16: 10. 24: 17 where see. 1 K. 8: 11. Comp. Ps. 104: 1 sq. Ez. 1: 26, 27, 28. 1 Tim. 6: 16. Bar. 5: 9 τῷ φωτὶ τῆς δόξης αὐτοῦ.—So χερουβὶμ δόξης, *cherubs of glory*, i. e. the representatives of the divine presence, Heb. 9: 5. Comp. Ex. 25: 22. Num. 7: 89. 2 Sam. 6: 2. Song of 3 Childr. 31.

(γ) of internal character, i. e. glorious moral attributes, *excellence, perfection*; viz. (1) spoken of God, *infinite perfection, divine majesty and holiness*, Acts 7: 2. Rom. 1: 23 ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ. Eph. 1: 17 ὁ πατὴρ τῆς δόξης, i. e. possessing infinite perfections. Heb. 1: 3. — So of the divine perfections as manifested in the *power* of God, John 11: 40. Rom. 6: 4. Col. 1: 11. 2 Pet. 1: 3 see in Ἀρετή a. or in his *benevolence and beneficence*, Rom. 9: 23. Eph. 1: 12, 14, 18. 3: 16. So of Jesus, as the ἀπαύγασμα (Heb. 1: 3) of the divine perfections, John 1: 14.

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2: 11. of the Spirit, 1 Pet. 4: 14.—Just. Mart. de Resurr. p. 284.—Spoken also of things, in place of an adjective, *excellent, splendid, glorious*, 2 Cor. 3: 7 εἰ δὲ ἡ διακονία ἐγενήθη ἐν δόξῃ. v. 8, 9. Eph. 1: 6 εἰς ἔπαινον δόξης τῆς χάριτος.

(δ) of that exalted state of blissful perfection which is the portion of those who dwell with God in heaven; e. g. spoken of Christ, and including also the idea of his regal majesty as Messiah, Luke 24: 26. John 17: 5, 22, 24. 2 Thess. 2: 14. 1 Tim. 3: 16. 1 Pet. 1: 11. — Spoken of glorified saints, i. q. salvation, eternal life, etc. Rom. 2: 7, 10. 8: 18. 1 Cor. 2: 7. 2 Cor. 4: 17. 1 Thess. 2: 12. 2 Tim. 2: 10. Heb. 2: 10. 1 Pet. 5: 1. δόξα τοῦ θεοῦ, *the glory which God will bestow*, Rom. 5: 2. 1 Pet. 5: 10. — Meton. *the author or procurer of this glory* to any one, i. e. the author of salvation, etc. Luke 2: 32, i. q. κύριος τῆς δόξης 1 Cor. 2: 8, coll. v. 7. Al.

Δοξάζω, f. άσω, (δόξα,) *to be of opinion, to think*, etc. Xen. Mem. 1. 1. 13. *to consider, to estimate, to judge*, Sept. Dan. 4: 31. Xen. Cyr. 5. 5. 46.—In N. T. *to glorify*, trans. i. e.

a) *to ascribe glory or honour to* any one, *to praise, to celebrate, to magnify*; Matt. 6: 2 ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Luke 4: 15. John 8: 54 ἐμαυτόν. Rom. 11: 13. Acts 13: 48. Heb. 5: 5. Rev. 18: 7. So Sept. for כָּבַד Lam. 1: 8. 2 Sam. 6: 22.—Pol. 6. 53. 10. Diod. Sic. 1. 82.—So δοξάζειν τὸν θεόν, etc. *to glorify God*, i. e. to render glory to him, *to celebrate with praises, to worship, to adore*, Matt. 5: 16. 9: 8. 15: 31. Mark 2: 12. Luke 2: 20. 5: 25, 26. 7: 16. 13: 13. 17: 15. 18: 43. 23: 47. Acts 4: 21. 11: 18. 21: 20. Rom. 1: 21. 15: 6, 9. 1 Cor. 6: 20. 2 Cor. 9: 13. Gal. 1: 24. 1 Pet. 2: 12. 4: 11, 16. τὸ ὄνομα θεοῦ Rev. 15: 4. πνεῦμα τοῦ θεοῦ, 1 Pet. 4: 14. So Sept. and כָּבַד Ps. 22: 24. 86: 9, 12. תְּהִלָּה Is. 42: 10.—Ecclus. 43: 28, 30.

b) *to honour*, i. e. *to bestow honour upon, to exalt in dignity, to render glorious*, viz.

(α) genr. 1 Cor. 12: 26 εἴτε δοξάζεται ἕν μέλος. 2 Thess. 3: 1. So Sept. and כִּבֵּד 1 Chr. 19: 3. Prov. 13: 18. יָקַר Esth. 6: 6, 8, 9, 11. — Ecclus. 48: 4. 1 Macc. 2: 64. Diod. Sic. 12. 36.—In the sense of *to render excellent, splendid*, etc. Pass. *to be excellent, splendid, glorious*; 2 Cor. 3: 10 bis. 1 Pet. 1: 8. Sept. pp. for קָרַן Ex. 34: 29, 30, 35.

(β) spoken of God and Christ, *to glorify*, i. e. to render conspicuous and glorious the divine character and attributes; e. g. of God as glorified by the Son, John 12: 28 ter, τὸ ὄνομα θεοῦ. 13: 31, 32. 14: 13. 15: 8. 17: 1. 17: 4. or by Christians, John 21: 19. Of Christ as glorified by the Father, John 8: 54. 13: 32 bis. 17: 1, 5. Acts 3: 13. or by the Spirit, John 16: 14. or by Christians, John 17: 10. or genr. John 11: 4. 13: 31. So Sept. and כִּבֵּד Lev. 10: 3. קִדֵּשׁ Is. 5: 16. pass. for נֶאְדַּר Ex. 15: 6, 11.

(γ) spoken of Christ and his followers, *to glorify*, i. e. to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven; e. g. of Christ as the Messiah, John 7: 39. 12: 16, 23. comp. Is. 52: 13, where Sept. pass. for נִשָּׂא. Of Christians Rom. 8: 30. — Barnab. Ep. 21 ὁ ποιῶν ταῦτα ἐν τῇ βασ. του θεοῦ δοξασθήσεται.

Δορκάς, άδος, ἡ, *Dorcas*, pr. name of a female, Acts 9: 36, 39; pp. i. q. Heb. צְבִי, Syr. טְבִיתָא, *Tabitha*, i. e. gazelle, Cant. 2: 7, 9. Acts 9: 36, 40.

Δόσις, εως, ἡ, (δίδωμι,) *a giving*, i. e. *a gift*, James 1: 17.—Ecclus. 11: 17. Jos. Ant. 1. 10. 2. Artemid. 1. 42. — In the sense of *giving out, expenditure*, Phil. 4: 15 εἰς λόγον δόσεως καὶ λήψεως, *in an account of expenditure and receipt*, or, of debt and credit; the gift of money from the church being reckoned in an account against the spiritual gifts imparted to them by Paul.—Ecclus. 41: 19. 42: 7 δόσις καὶ λῆψις πιστὶ ἐν γραφῇ. Artemid. 1. 44. Arrian. Diss. Ep. 2. 9. 12. Comp. Cic. de Amicit. 16, "ratio acceptorum et datorum."

Δότης, ου, ὁ, (δίδωμι,) *a giver*, 2 Cor. 9: 7. Sept. for טוֹב עַיִן Prov. 22: 9.—δότηρ Jos. Ant. 1. 18. 6. Xen. Cyr. 8. 1. 9.

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Δουλαγωγέω, ῶ, f. *ήσω,* (δοῦλος, ἄγω,) *to lead as a slave, to make a slave of,* Diod. Sic. 12. 24. In N. T. trop. *to bring into subjection, to subdue,* absol. 1 Cor. 9: 27.

Δουλεία, ας, ἡ, (δουλεύω,) *slavery, bondage,* Sept. for עֲבוֹדָה Ex. 6: 6. Xen. An. 7. 7. 32. In N. T. trop. spoken of the condition of those under the Mosaic law, Gal. 4: 24. 5: 1. and so Rom. 8: 15 πνεῦμα δουλείας, *a slavish spirit,* opp. to πν. υἱοθεσίας. Also of the condition of those who are subject to death, Rom. 8: 21, or to the fear of death, Heb. 2: 15 φόβῳ θανάτου ἔνοχοι δουλείας.

Δουλεύω, f. *εύσω,* (δοῦλος,) *to be a slave or servant, to serve,* c. c. dat. expr. or impl.

a) pp. spoken of involuntary service; Matt. 6: 24 et Luke 16: 13 δυσὶ κυρίοις. Eph. 6: 7. 1 Tim. 6: 2. Sept. for עָבַד Lev. 25: 39. Deut. 15: 12.—Lucian. D. Deor. 13. 2. Xen. Mem. 4. 2. 33 ter.—Spoken of a people, *to be subject to,* etc. John 8: 33. Acts 7: 7. Rom. 9: 12, coll. Gen. 25: 23 et 27: 40 where Sept. for עָבַד; also Gen. 14: 4. Judg. 3: 8, 14.—Jos. Ant. 4. 6. 4. Xen. Mem. 2. 1. 13.—Metaph. of those subject to the Mosaic law, Gal. 4: 25.

b) trop. spoken of voluntary service, *to obey, to be devoted to;* Luke 15: 29. Phil. 2: 22. Gal. 5: 13. Rom. 12: 11 τῷ καιρῷ δουλεύοντες, i. e. doing what the occasion demands; but others read τῷ κυρίῳ. So Sept. and עָבַד Gen. 29: 15, 18, 20, 25, 29. — In a moral sense, spoken as to God or Christ, etc. δ. τῷ θεῷ Matt. 6: 24. Luke 16: 13. Acts 20: 19. Rom. 7: 6. 1 Thess. 1: 9. τῷ Χριστῷ, Rom. 14: 18. 16: 18. Col. 3: 24. τῷ νόμῳ θεοῦ, Rom. 7: 25. Sept. and עָבַד Deut. 13: 4. Judg. 2: 7. Mal. 3: 18. —Ecclus. 2: 1. — Spoken of false gods, Gal. 4: 8. So Sept. and עָבַד Ex. 23: 33. — So of things, *to obey, to follow, to indulge in,* e. g. μαμωνᾷ Matt. 6: 24. Luke 16: 13. ἁμαρτίᾳ Rom. 6: 6. τῷ νόμῳ τῆς ἁμαρτίας Rom. 7: 25. τῇ κοιλίᾳ Rom. 16: 18. τοῖς στοιχείοις Gal. 4: 9. ἐπιθυμίαις Tit. 3: 3.—Jos. Ant. 15. 4. 1 ἐπιθυμίαις. Xen. Mem. 1. 5. 5 ταῖς ἡδοναῖς. 1. 6. 8 γαστρί.

Δούλη, ης, ἡ, (δοῦλος,) *a female slave or servant, a handmaid,* Acts 2: 18. Sept. for אָמָה Lev. 25: 44. שִׁפְחָה 1 Sam. 8: 16. — 1 Macc. 2: 11. Xen. Cyr. 5. 1. 4.—Used in the oriental style by a female in addressing a superior, instead of the pers. pron. *I,* Luke 1: 38, 48. So Sept. and אָמָה 1 Sam. 25: 41. 1 K. 1: 13, 17. שִׁפְחָה 2 Sam. 14: 6. 2 K. 4: 2, 16. Comp. Gesen. Lehrg. p. 739 sq. Stuart § 475.

I. *Δοῦλος, δούλη, δοῦλον,* (δέω,) *serving, bound to serve, in bondage,* seq. dat. Rom. 6: 19 bis. — Wisd. 15: 7 τὰ τῶν καθαρῶν ἔργων δοῦλα σκεύη. Eurip. Hec. 134. [137.]

II. *Δοῦλος, ου, ὁ,* as subst. *a slave, servant.*

a) pp. spoken of involuntary service, e. g. *a slave,* as opp. to ἐλεύθερος, 1 Cor. 7: 21. Gal. 3: 28. Col. 3: 11. Rev. 6: 15. So genr. *servant,* Matt. 13. 27, 28. John 4: 51. Eph. 6: 5. 1 Tim. 6: 1. Acts 2: 18 οἱ δοῦλοί μου, i. e. the servants among my people. Sept. for עֶבֶד Lev. 25: 44. Josh. 9: 23. Judg. 6: 27.—Xen. Oec. 5. 16. Ath. 1. 10 sq.—Phil. 2: 7 μορφὴν δούλου λαβών, i. e. appearing in a humble and despised condition.

b) trop. spoken of voluntary service, *a servant,* implying obedience, devotedness, etc. John 15: 15. Rom. 6: 16. 1 Cor. 7: 23. Gal. 4: 7. So in modesty, 2 Cor. 4: 5; or in praise of modesty, Matt. 20: 27. Mark 10: 44.—Ael. V. H. 9. 19 οἱ ῥήτορες δοῦλοι τοῦ πλήθους εἰσί.—Spoken of the true followers and worshippers of God, e. g. δοῦλος τοῦ θεοῦ, either of agents sent from God, as Moses, Rev. 15: 3, and so Sept. and עֶבֶד Josh. 1: 1. (Jos. Ant. 5. 1. 13.) or prophets, Rev. 10: 7. 11: 18, and so Sept. and עֶבֶד Josh. 24: 29. Jer. 7: 25. or simply of the worshippers of God, Rev. 2: 20. 7: 3. 19: 5. al. So Sept. and עֶבֶד Ps. 34: 23. 134: 1. al. — Used in the oriental style of addressing a superior, instead of the pers. pron. *I,* Luke 2: 29. Acts 4: 29. So Sept. and עֶבֶד 1 Sam. 3: 9, 10. Ps. 19: 12. al. Comp. in Δούλη. — Spoken of the followers and ministers of Christ, δοῦλος τοῦ Χριστοῦ, Eph. 6: 6. 2 Tim. 2: 24.

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espec. of the apostles, etc. Rom. 1: 1. Gal. 1: 10. Col. 4: 12. James 1: 1. 2 Pet. 1: 1. Jude 1. Rev. 22: 3. — Spoken also in respect to things, of one who *indulges* in, is *addicted* to, any thing; seq. gen. e. g. δοῦλος τῆς ἁμαρτίας John 8: 34. Rom. 6: 16, 17. 2 Pet. 2: 19.—Ael. V. H. 2. 41 pen. τοῦ πίνειν δοῦλος. Xen. Oec. 1. 22. Ed. Tab. c. 22.

c) in the sense of *minister, attendant*, spoken of the officers of an oriental court; Matt. 18: 23, 26, 27, 28, 32. 22: 3, 4, 6, 8, 10. al. — So *a satrap*, Xen. An. 1. 9. 29. ib. 2. 5. 38. Al.

Δουλόω, ῶ, f. ώσω, (δοῦλος,) *to make a slave of, to bring into bondage*, trans. Pass. perf. δεδούλωμαι, etc. with present signif. *to be a slave, to serve*, i. q. δουλεύω. Comp. Buttm. § 113. 6.

a) pp. Acts 7: 6. 2 Pet. 2: 19. — Sept. Gen. 15: 13. 1 Macc. 8: 11. Xen. Cyr. 3. 1. 11.—Metaph. δεδούλωμαι, *to be in bondage*, i. e. *to be bound, to be held subject*, 1 Cor. 7: 15. Gal. 4: 3.

b) trop. of voluntary service, *to make devoted to* any one; Pass. *to be or become devoted*, etc. Spoken of persons, 1 Cor. 7: 15 πᾶσιν ἐμαυτὸν ἐδούλωσα, i. e. I have conformed, accommodated myself to all. Rom. 6: 22 τῷ θεῷ. Pass. spoken of things, τῇ δικαιοσύνῃ Rom. 6: 18. οἴνῳ πολλῷ Tit. 2: 3. — Porphyr. de Abstin. 1. 42 ἐδουλώθημεν τῷ τοῦ φόβου φρονήματι. So δουλεύειν οἴνῳ Liban. Ep. 319.

Δοχή, ῆς, ἡ, (δέχομαι,) pp. *reception* sc. of guests; hence *a banquet*, feast, Luke 5: 29. 14: 13. Sept. for מִשְׁתֶּה Gen. 26: 30. Esth. 1. 3. 5: 4 sq. —Athen. VIII. p. 348. F.

Δράκων, οντος, ὁ, (prob. fr. δέρκομαι,) *a dragon, a huge serpent*, Sept. for נָחָשׁ Job 26: 13. תַּנִּין Jer. 9: 11. Jos. Ant. 2. 12. 3. Ael. V. H. 13. 46. —In N. T. symbolically, for ὁ σατᾶν, Rev. 12: 3, 4, 7, 9, 13, 16, 17. 13: 2, 4, 11. 16: 13. 20: 2. Comp. Gen. 3: 1 sq. —Act. Thom. § 30. Psalt. Salom. 2: 29.

Δράσσω or *δράττω*, more comm. Mid. δράσσομαι, f. ξομαι, *to grasp*, sc. with the hand, *to seize, to take*, in N. T. and later writers seq. accus. Trop. 1 Cor. 3: 19 δρασσόμενος τοὺς σοφούς. So Heb. לָקַח Job 5: 13 where Sept. καταλαμβάνω. Sept. pp. for קָמַץ Num. 5: 26.—2 Macc. 4: 41. Jos. B. J. 3. 8. 6 δρασσόμενος τὴν δεξιάν. Herodot. 3. 13. Seq. gen. Judith 13: 7. Diod. Sic. 18. 17.

Δραχμή, ῆς, ἡ, (δράσσω,) *a drachma*, an Attic silver coin worth nearest 16⅔ cents, or ⅙ of a dollar, according to Boeckh, (Staatshaush. I. p. 16,) but current among the Romans as equal to the *denarius*, which was worth about 14 cents; see particularly under Ἀργύριον c, and also under Δίδραχμον. Luke 15: 8 bis, 9.

Δρέμω, see Τρέχω.

Δρέπανον, ου, τό, (δρέπω to pluck off,) *a sickle, scythe*, i. e. a crooked knife for gathering the harvest and vintage, Mark 4: 29 see in Ἀποστέλλω b. Rev. 14: 14, 15, 16, 17, 18 bis, 19. Sept. for מַגָּל Joel 3: 13. — Artemid. 2. 24. Pol. 22. 10. 5.

Δρόμος, ου, ὁ, (δρέμω i. q. τρέχω,) *a running, a race*, Sept. for מְרוּצָה 2 Sam. 18: 27. מֵרוּץ Ecc. 9: 11. Xen. An. 1. 2. 17. ib. 4. 8. 25, 26. *place of running, stadium*, Xen. Mag. Eq. 3. 6. — In N. T. trop. *course, career*, sc. of one's life, ministry, etc. Acts 13: 25. 20: 24. 2 Tim. 4: 7. Comp. Sept. and מְרוּצָה Jer. 23: 10.

Δρουσίλλα, ης, ἡ, Drusilla, youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes prince of Comagena; but was afterwards married to Azizus king of Emessa, whom Felix persuaded her to abandon in order to become his wife. Acts 24: 24.—See Jos. Ant. 19. 9. 1. ib. 20. 7. 1, 2.

Δῦμι, see Δύνω.

Δύναμαι, f. δυνήσομαι, depon. — Imperf. ἐδυνάμην, Matt. 22: 46. al. and with doub. augm. ἠδυνάμην, Matt. 26: 9. Luke 1: 22. al. as also Aor. 1 ἠδυνήθην, Matt. 17: 16, 19. al. comp. Buttm. § 83. n. 5. Winer § 12. 1. b. For the 2 pers. sing. pres. δύνῃ for δύνασαι, Rev. 2: 2, as also Anacr. 7. 11. Ael. V. H. 13. 32,

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see Buttm. § 107. p. 223, marg. § 114. p. 276. Winer § 13. 2. b. Lob. ad Phryn. p. 359. — *to be able, I can*, and *οὐ δύναμαι, to be unable, I cannot*, both in a physical and moral sense, and as depending either on the disposition or faculties of mind, the degree of strength or skill, the nature and external circumstances of the case, etc. It is always followed by an infin. expr. or impl. belonging to the same subject, viz.

a) seq. infin. expressed, e. g. (α) of the *present*, as expressing continued action, etc. Buttm. § 137. 5. Winer § 45. 8 med. Matt. 6: 24 *οὐ δύνασθε δουλεύειν θεῷ κ. τ. λ.* 7: 18. Mark 2: 7, 19. Luke 6: 39. John 5: 19, 30. 6: 60. Acts 27: 15. Rom. 15: 14. 1 Cor. 10: 21. 1 Thess. 2: 7. al. So Sept. for יכל Gen. 37: 3. 43: 32. al.—Xen. An. 3.1.11. —(β) more commonly of the *aorist*, implying transient or momentary action, either past or present, Buttm. § 137. 5. Winer § 45. 8. b. Mark 1: 45 *ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν.* Luke 8: 19 *οὐκ ἠδύναντο συντυχεῖν αὐτῷ.* Matt. 3: 9 *δύναται ὁ θεὸς ἐκ τῶν λίθων ἐγεῖραι τέκνα κ. τ. λ.* 10: 28. Mark 6: 5. Luke 5: 12. John 7: 34, 36. 10: 35. Acts 4: 16. 17: 19. 1 Cor. 2: 14. James 4: 2. Rev. 3: 8. 13: 4. al. So Sept. for יכל Gen. 15: 5. 19: 19.—Diod. Sic. 2. 26. Xen. An. 1. 9. 27. — So where the action in itself might be expressed either as continued or transient, but the writer chooses to express it as transient; see Winer § 45. p. 276. Buttm. § 137. 5 ult. Matt. 5: 14 *οὐ δύναται πόλις κρυβῆναι.* Luke 1: 20, 22. John 3: 3. Acts 13: 39. Rom. 8: 7. Heb. 9: 9. Rev. 2: 2. — (γ) of the *perfect*, to express completed action in reference to the present time, Buttm. § 137. 2. Winer § 45. 8 ult. Acts 26: 32 *ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος εἰ κ. τ. λ. this man could have been now freed*, etc.

b) with an infin. implied, which is readily suggested by the context; e. g. Matt. 16: 3 *οὐ δύνασθε* sc. *διακρίνειν.* Mark 6: 19. Luke 9: 40. Acts 27: 39. 1 Cor. 3: 2. al. So Sept. for יכל 1 K. 22: 22. — Constr. with accus. τὶ, depending on the infin. *ποιεῖν* implied, or as accus. of manner, Buttm. § 131. 6. 7. Mark 9: 22 *εἴ τι δύνασαι.* 2 Cor. 13: 8 *οὐ δυνάμεθά τι.*—So *εἴ τι δύναιντο* Xen. H. G. 7. 5. 15. *Ζεὺς δύναται ἅπαντα,* Hom. Od. 4. 237. comp. Xen. Cyr. 8. 7. 22. AL.

Δύναμις, εως, ἡ, (*δύναμαι,*) pp. *the being able*, i. e. *ability, power, strength, efficacy, force*, viz.

a) Spoken of intrinsic power, either physical or moral, etc. comp. in *Δύναμαι* init.

(α) of the body, Heb. 11: 11 *Σάῤῥα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε.* 1 Cor. 15: 43 *τὸ σῶμα — ἐγείρεται ἐν δυνάμει,* i. e. for *δυνατόν*, opp. to *ἐν ἀσθενείᾳ;* so Heb. form בְּכֹחַ and Sept. *ἐν ἰσχύϊ* Ps. 29: 4. comp. Gesen. Lehrg. p. 646. 4. Stuart § 442. Sept. for אוֹן Job 40: 11. גְּבוּרָה Job 39: 19.—Hom. Il. 13. 787.

(β) genr. Matt. 25: 15 *ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν.* Acts 6: 8. 1 Cor. 15: 56. 2 Tim. 1: 7 *πνεῦμα δυνάμεως,* i. e. a spirit of strength, manly vigour, opp. to *πν. δειλίας.* Heb. 1: 3 *τὸ ῥῆμα τῆς δυνάμεως αὐτοῦ* i. e. his powerful word; Buttm. § 123. n. 4. (comp. *πνεῦμα δυνάμεως, a strong wind*, Wisd. 5: 23.) Heb. 7: 16. 11: 34. Rev. 1: 16 *ὡς ὁ ἥλιος φαίνει ἐν τῇ δύναμει αὐτοῦ.* So Sept. and גְּבוּרָה 2 K. 18: 20. Job 12: 13. כֹּחַ 1 Chr. 29: 2. Ezra 2: 69. 10: 13. עֹז 1 Chr. 13: 8.—Diod. S. 4. 45. Xen. Mem. 3. 5. 16.—So in various constructions; e. g. *κατὰ δύναμιν, according to one's power*, i. e. as far as one can, 2 Cor. 8: 3.—Diod. S. 14. 81 ult. Xen. Mem. 1. 7. 4. — *ὑπὲρ δύναμιν, beyond one's strength, power*, 2 Cor. 1: 8. 8: 3. — Dem. 292. 25. — *ἐν δυνάμει, with power*, i. e. adv. *powerfully, mightily*, Col. 1: 29. 2 Thess. 1: 11. and so dat. *δυνάμει*, Acts 4: 33; comp. Buttm. § 133. 3. So also *δυνάμει* and *ἐν δυνάμει* as intensive with a synon. verb, Eph. 3: 16. Col. 1: 11. comp. Buttm. l. c.

(γ) spoken of God, the Messiah, etc. viz. *ἡ δύναμις τοῦ θεοῦ, the power of God*, his almighty energy, etc. genr. Matt. 22: 29. Mark 12: 24. Luke 1: 35. 5: 17. Rom. 1: 20. 9: 17. 1 Cor. 6: 14. 2 Cor. 4: 7. 13: 4 bis. Eph. 1: 19. 3: 7, 20. 2 Tim. 1. 8. 1 Pet. 1: 5. 2 Pet.

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1: 3. Sept. for חַיִל Ps. 59: 12. עֹז Ps. 21: 14. 74: 12. — Joined with δόξα it implies the *greatness, omnipotence, majesty*, of God, Rev. 15: 8; and hence as abstr. for concr. *omnipotence* for *the Omnipotent, the Almighty*, Matt. 26: 64 et Mark 14: 62 et Luke 22: 69 ἐκ δεξιῶν τῆς δυνάμεως, coll. Heb. 1: 3 ἐν δεξιᾷ τῆς μεγαλωσύνης κ. τ. λ. like the Rabb. גְּבוּרָה as a name of God, Buxt. Lex. Rab. Ch. Tal. 385. So Sept. and עֹז Ps. 63: 3. 68: 35. 150: 1. — Meton. spoken of a person or thing in whom the power of God is manifested, i. e. the manifestation of *the power of God*, Acts 8: 10 οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ. Rom. 1: 16. 1 Cor. 1: 18, 24.— Where the gen. τοῦ θεοῦ expresses the source, etc. i. e. *power imparted from God*, 1 Cor. 2: 5. 2 Cor. 6: 7. Comp. in Ἀγάπη b.—Spoken of Jesus, as exercising a power to heal, Mark 5: 30. Luke 6: 19. 8: 46, comp. Olshausen on Matt. 9: 20. or as the Messiah, ἡ δύναμις Χριστοῦ, genr. 2 Cor. 12: 9 bis. So ἐν δυνάμει for the gen. τοῦ δυνατοῦ Rom. 1: 4, comp. above in α. In the sense of *power, omnipotent majesty*, Matt. 24: 30 et Luke 21: 27 μετὰ δυνάμεως καὶ δόξης. Mark 9: 1. 13: 26. 2 Thess. 1: 7 μετ' ἀγγέλων τῆς δυν. αὐτοῦ, i. e. the angels who are the attendants of his majesty. 2 Pet. 1: 16. — Spoken also of the Spirit, ἡ δύναμις τοῦ πνεύματος, *the power of the Spirit*, i. e. imparted by the Spirit, Luke 4: 14. Rom. 15: 13, 19. Comp. in Ἀγάπη 1. b. — Spoken of prophets and apostles as inspired by the Holy Spirit, Luke 1: 17. 24: 49. Acts 1: 8. comp. Acts 2: 4.

(δ) spoken of mirac. power, δύναμις σημείων καὶ τεράτων, i. e. *the power of working miracles*, Rom. 15: 19, explained by ἡ δύν. τ. πνεύματος in the next clause. Acts 10: 38. 1 Cor. 2: 4, coll. 2 Cor. 12: 12. so 2 Thess. 2: 9. — By meton. of effect for cause, plur. δυνάμεις is often put for *mighty deeds, miracles*, Matt. 7: 22. 11: 20, 21, 23. 13: 54, 58. 14: 2. Mark 6: 2, 5, 14. 9: 39. Luke 10: 13. 19: 37. Acts 2: 22. 8: 13. 19: 11. 1 Cor. 12: 10. 2 Cor. 12: 12. Gal. 3: 5. Heb. 2: 4. So Sept. for נִפְלָאוֹת Job 37: 14. Heb. גְּבוּרוֹת Ps. 106: 2 where Sept. δυναστείαι. — Just. Mart. de Resurr. p. 225.—Hence, as abstr. for concrete, put for *a worker of miracles*, 1 Cor. 12: 28, 29 δυνάμεις, i. q. οἷς δίδοται ἐνεργήματα δυνάμεων v. 10.

(ε) spoken of the *essential power, true nature and efficacy, reality*, of any thing; Phil 3: 10 γνῶναι τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ. 2 Tim. 3: 5 ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. So also as opp. to λόγος, speech merely, 1 Cor. 4: 19, 20. 1 Thess. 1: 5.—Plato Phileb. 96. Xen. Oec. 9. 2. So of medical virtue, Diod. Sic. 1. 97. ib. 4. 51. — Metaph. of language, *the power* sc. of a word, i. e. *meaning, signification*; 1 Cor. 14: 11 τὴν δύναμιν τῆς φωνῆς. — Dion. Hal. 1. 68. Dio Cass. 55. 3. So δύναμαι Ael. V. H. 9. 16.

b) Spoken of power as resulting from external sources and circumstances, viz.

(α) *power, authority, might*, Luke 4: 36. 9: 1. Acts 3: 12. 2 Pet. 2: 11. Rev. 13: 2. 17: 13.—Ecclus. 44: 3. Xen. Mem. 1. 2. 24.—Spoken of omnipotent sovereignty as due to God etc. e. g. in ascriptions, Matt. 6: 13. Rev. 4: 11. 5: 12. 7: 12. 11: 17. 12: 10. 19: 1. So Sept. and גְּבוּרָה 1 Chr. 29: 11.—Joined with ὄνομα Acts 4: 7. 1 Cor. 5: 4. i. e. *warrant*.—Meton. abstr. for concr. put for ὁ ἐν δυνάμει ὤν, *one in authority*, and plur. δυνάμεις, like Engl. *authorities*, i. e. *persons in authority, the mighty, the powerful*, sc. of either world etc. Rom. 8: 38. 1 Cor. 15: 24. Eph. 1: 21. 1 Pet. 3: 22.—Sept. Esth. 2: 18.

(β) in the sense of *number, quantity, abundance, wealth*. Rev. 3: 8 μικρὰν ἔχεις δύναμιν, *thou hast a small number* sc. of members, or perhaps of true believers. 18: 3 ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς. — Jos. Ant. 3. 2. 4 πλούτου μεγάλου δύναμιν προσείλαβον. Xen. Cyr. 8. 4. 34. Oec. 9. 15. — Metaph. for *enjoyment, happiness*, Heb. 6: 5.

(γ) of warlike power, like the Engl. *force, forces*, i. e. *host, army*. Luke 10: 19 ἐπὶ πᾶσαν τὴν δύναμιν αὐτοῦ, i. e. over the whole host of Satan, coll. v. 20. Sept. for חַיִל Ex. 14: 28. 15: 4. al. צָבָא 2 Sam. 10: 7. 17: 25. 20: 23. al.— 1 Macc. 4: 3, 4. Jos. Ant. 4. 5. 2. Diod. Sic. 14. 81 med. Xen. Mem. 3. 6. 9.— By Hebr. δυνάμεις τῶν οὐρανῶν, *the*

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hosts of heaven, i. e. the sun, moon, and stars, Matt. 24: 29. Mark 13: 25. Luke 21: 26. comp. Rev. 6: 13. So Sept. and Heb. צְבָא הַשָּׁמַיִם Is. 34: 4. Dan. 8: 10. al. See Gesen. Lex. and on Is. l. c.

Δυναμόω, ῶ, f. ώσω, (*δύναμις*,) *to strengthen*, Pass. Col. 1: 11 *ἐν πάσῃ δυνάμει δυναμούμενοι*, see in *Δύναμις* a. *β*. Sept. for עֹז Ps. 68: 29. גְּבֶר Ecc. 10: 10. Dan. 9: 27. — Synes. de Prov. p. 100. B. See H. Planck in Bibl. Repos. I. p. 683.

Δυνάστης, ου, ὁ, (*δύναμαι*,) *one in power*, i. e.

a) *a potentate, prince*, Luke 1: 52. 1 Tim. 6: 15. Sept. for רָזוֹן Prov. 8: 16. רָזוֹן Prov. 14: 28. מֹשֵׁל Prov. 23: 1. — 2 Macc. 3: 24. Pol. 9. 1. 4. Xen. Cyr. 4. 5. 40.

b) *one in authority*, sc. under a prince, *a minister of court*, Acts 8: 27. Sept. *οἱ δυνάσται Φαραώ*, Gen. 50: 4. for סָרִיס Jer. 34: 19. גָּדוֹל Lev. 19: 15. —Xen. An. 1. 2. 20.

Δυνατέω, ῶ, f. ήσω, (*δυνατός*,) *to be able*, intrans. Rom. 14: 4 in some Mss. Hence, *to shew one's self able, mighty*, etc. 2 Cor. 13: 3.

Δυνατός, ή, όν, (*δύναμαι*,) *able, strong, powerful*, viz.

a) genr. e. g. of things, 2 Cor. 10: 4. *ὅπλα—δυνατὰ τῷ θεῷ πρός κ. τ. λ.* i. e. mighty *through* God, etc. or also *exceedingly mighty*, like *ἀστεῖος τῷ θεῷ* Acts 7: 20; see in *Ἀστεῖος*.—Xen. Oec. 7. 23 *σῶμα δυνατὸν πρός τι*. — Of persons, *ὁ δυνατός, the mighty*, and spoken of God, *the Almighty*, Luke 1: 49. So Sept. and גִּבּוֹר Ps. 24: 8.—Of men, Xen. Cyr. 2. 3. 6. Mem. 2. 1. 19. — Hence, *δυνατός εἰμι*, i. q. *δύναμαι, to be able, I can*, c. c. infin. (see in *Δύναμαι* a.) viz. infin. present, Tit. 1: 9. Heb. 11: 19. (Xen. An. 7. 4. 24.) with an infin. aor. Luke 14: 31. Rom. 4: 21. 11: 23. 14: 4. 2 Cor. 9: 8. 2 Tim. 1: 12. James 3: 2. Acts 11: 17 *ἐγὼ δὲ τίς ἤμην δυνατὸς κωλῦσαι*, or comp. Buttm. § 140. 3. Sept. for יָכֹל Num. 22: 38. Chald. יָכִיל Dan. 3: 17. — Metaph. *δυνατός, strong*, i. e. *firm, fixed, established*, Rom. 15: 1 *οἱ δυνατοί* sc. *ἐν πίστει*. So *δυνατός εἰμι* without an infin. *to be strong*, 2 Cor. 12: 10. 13: 9.

b) *δυνατὸς ἔν τινι, powerful in* any thing, i. e. *able, skilful, eminent*, Luke 24: 19 *δυν. ἐν ἔργῳ καὶ λόγῳ*. Acts 7: 22. 18: 24 *ἐν ταῖς γραφαῖς*, i. e. eminent in scripture learning. Sept. pass. for מֵבִין 2 Chr. 35: 3.—Ecclus. 21: 7 *δυν. ἐν γλώσσῃ*. Diod. Sic. 13. 101 *δυν. λόγῳ*. Thuc. 1. 37.

c) *οἱ δυνατοί, the powerful, the mighty*, spoken of persons in authority, etc. 1 Cor. 1: 26. [Rev. 6: 15.] of members of the Jewish council or sanhedrim, Acts 25: 5. Sept. for חַדְּבְרִין Dan. 3: 27.—Jos. Ant. 12. 4. 9 *οἱ παρὰ τὴν αὐλὴν δυνατοί*. B. J. 1. 1. 1. *ἐν τῇ πόλει* Xen. Mem. 1. 1. 8. Comp. Krebs Obs. p. 260.

d) neut. *δυνατόν, able to be done*, i. e. *possible*. So *εἰ δυνατόν*, absol. or with *ἐστί, if possible, if it be possible*, Matt. 24: 24. 26: 39. Mark 13: 22. 14: 35. Rom. 12: 18. Gal. 4: 15.—Jos. Ant. 4. 8. 45. Xen. Mem. 3. 7. 9.—Seq. dat. of pers. *possible for* or *with* any one, Mark 9: 23. 14: 36. Acts 20: 16.—Jos. Ant. 3. 8. 1. Xen. Mem. 1. 1. 13.—Seq. *παρά* c. dat. *possible with* any one, Matt. 19: 26. Mark 10: 27. Luke 18: 27. — Seq. accus. c. infin. Acts 2: 24.—Hence *τὸ δυνατόν* as subst. i. q. *ἡ δύναμις, power*, Rom. 9: 22. Comp. Buttm. § 123. 3.

Δύνω, aor. 2 ἔδυν, (*δύω, δύμι*, to go in, to immerse, Buttm. § 114 *δύω*.) *to sink, to go down*, intrans. of the sun, Mark 1: 32. Luke 4: 40. So Sept. and בּוֹא Gen. 28. 11. 2 Chr. 18: 34. — Jos. Ant. 5. 1. 2. Xen. An. 2. 2. 3.

Δύο, *οἱ, αἱ, τά, two*, indec. by the Attics and in N. T. — the comm. gen. and dat. *δυοῖν* not being found in N. T. The irreg. and later dat. *δυσί* Matt. 6: 24. 22: 40. Luke 12: 5. al. occurs also in Jos. B. J. 2. 8. 7. Plut. Marcell. 29. Pol. 4. 32. 3. Aristot. H. An. 4. 1.131. al. See Buttm. § 70. 2. Winer § 9. 2. b. Lob. ad Phryn. p. 210.—In N. T. Nom. Matt. 9: 27 *δύο τυφλοί*. 20: 21 *οἱ δύο υἱοί μου*. Luke 7: 41. John 1: 37. al.—Genit. Matt. 18: 16 *δύο μαρτύρων*. 20: 24. Luke 12: 6. John 1: 40. al. — Xen. Mem. 2. 5. 2.—Dat. see above.—Accus. Matt. 4:

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18 εἶδε δύο ἀδελφούς. Luke 3: 11. al. saep.—So in phrases, viz. δύο ἢ τρεῖς, *two or three*, i. e. some, a few, Matt. 18: 20. 1 Cor. 14: 29. (Xen. An. 4. 7. 5.) ἀνὰ δύο and κατὰ δύο, *by two's, two and two*, Luke 9: 3. 10: 1. 1 Cor. 14: 27. εἰς δύο, *in two*, ἐσχίσθη εἰς δύο sc. μέρη, Matt. 27: 51. Mark 15: 38. — Lucian. D. Deor. 8. 1 δίελέ μου τὴν κεφαλὴν ἐς δύο. Pol. 2. 16. 11 σχίζεται εἰς δύο μέρη.—From the Heb. δύο δύο, *two and two*, Mark 6: 7. So Sept. and Heb. שְׁנַיִם שְׁנַיִם Gen. 7: 9, 15. שְׁנַיִם Gen. 6: 19, 20. Gesen. Lehrg. p. 669, 703. Stuart § 466. Al.

Δυς, an insep. part. implying difficulty, adversity, the contrary, etc. like the Eng. *un, in, mis*, etc. Buttm. § 120. 5.

Δυσβάστακτος, ου, ὁ, ἡ, adj. (δυς, βαστάζω,) *hard to be borne, oppressive*, e. g. φορτία, Matt. 23: 4. Luke 11: 46. Sept. for נָבָל Prov. 27: 3. — Plut. IX. p. 625. ed. Reiske.

Δυσεντερία, ας, ἡ, (δυς, ἔντερον intestine,) *dysentery, flux*, Acts 28: 8.—Jos. Ant. 6. 1. 1. Pol. 32. 15. 14.

Δυσερμήνευτος, ου, ὁ, ἡ, adj. (δυς, ἑρμηνεύω,) *difficult of explanation*, and by impl. *hard to be understood*, Heb. 5: 11. — Philo de Somn. II. p. 649. Artemid. 3. 67.

Δύσκολος, ου, ὁ, ἡ, adj. (δυς, κόλον food,) pp. 'difficult about one's food;' genr. *hard to please, morose, peevish*, Xen. Mem. 2. 2. 2. τὰ δύσκολα, *unpleasant things, difficulties, calamities*, Sept. for אֵיד Jer. 49: 8. — In N. T. *difficult*, spoken of things, i. e. hard to accomplish, Mark 10: 24.—Jos. Ant. 6. 3. 6. Xen. Oec. 15. 10.

Δυσκόλως, adv. (δύσκολος,) *with difficulty, hardly*, Matt. 19: 23. Mark 10: 23. Luke 18: 24.—Jos. Ant. 4. 5. 2.

Δυσμή, ῆς, ἡ, (δύνω q. v.) usually only plur. αἱ δυσμαί, *the going down, the setting*, sc. of the sun, as δυσμαὶ τοῦ ἡλίου, Sept. for בוֹא Gen. 15: 12. al. מָבוֹא Deut. 11: 30. al. Xen. An. 6. 4. 26.—In N. T. by impl. *the west*, Matt. 8: 11. 24: 27. Luke 12: 54. 13: 29. Rev. 21: 13. So Sept. for מַעֲרָב Ps. 75: 6. Is. 43: 5. 59: 19. מָבוֹא Ps. 50: 2. 113: 3. Mal. 1: 11.

Δυσνόητος, ου, ὁ, ἡ, adj. (δυς, νοητός fr. νοέω,) *hard to be understood*, 2 Pet. 3: 16.—Diog. Laert. 9. 13 δυσνόητόν τε καὶ δυσεξήγητον.

Δυσφημέω, ῶ, f. ήσω, (δυς, φήμη,) *to speak evil*, i. e. *to utter ill-omened language, maledictions*, etc. In N. T. *to defame, to revile*, 1 Cor. 4: 13 in some Mss. for βλασφημούμενοι. — 1 Macc. 7: 41. Soph. Electr. 1182.

Δυσφημία, ας, ἡ, (δυσφημέω,) *evil-speaking*, i. e. pp. *ill-omened language, malediction*, Soph. Phil. 10. Plut. VIII. p. 323. ed. Reiske. In N. T. *reproach, contumely, ill-report*, 2 Cor. 6: 8. — 1 Macc. 7: 38. Dion. Hal. 6. 48. Hesych. δυσφημίας· κακοφημίας.

Δύω, see Δύνω.

Δώδεκα, οἱ, αἱ, τά, indec. *twelve*, Matt. 9: 20. 14: 20. al. saep. So οἱ δώδεκα, *the twelve*, sc. apostles, corresponding to the twelve tribes, Matt. 26: 14, 20, 47. Mark 14: 10, 20. al. Comp. Matt. 19: 28. Rev. 7: 5 sq. 21: 12 sq. 22: 2. also Ex. 28: 17. Num. 17: 2. Josh. 4: 5. 1 K. 7: 25. Al.

Δωδέκατος, η, ον, *the twelfth*, Rev. 21: 20.

Δωδεκάφυλον, ου, τό, (δώδεκα, φυλή,) collect. *the twelve tribes*, sc. of Israel, the people of Israel, Acts 26: 7.

Δῶμα, ατος, τό, (δέμω,) *a building, a house*, Hom. Il. 1. 222, 533. and by synecd. *a hall, chamber*, Hom. Il. 1. 600. In N. T. only in the phrase ἐπὶ τοῦ δώματος, *upon the house*, i. e. *the house-top, roof*, Matt. 24: 17. Mark 13: 15. Luke 5: 19. 17: 31. Acts 10: 9 ἐπὶ τὸ δῶμα. So Matt. 10: 27 and Luke 12: 3, ἐπὶ τῶν δωμάτων, by impl. *publicly*, comp. 2 Sam. 16: 22. Sept. for גָּג Deut. 22: 8. Josh. 2: 6, 8. Is. 15: 3. — Jos. Ant. 6. 4. 1. — The roofs of oriental houses are flat, covered with a composition of gravel etc. The inhabitants spend much time upon them, to enjoy the open air; and often sleep

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there. See Calmet p. 506, 510. Jahn § 34.

Δωρεά, ᾶς, ἡ, (δίδωμι,) a gift, John 4: 10. Acts 8: 20. 11: 17. Rom. 5: 15. 2 Cor. 9: 15. Heb. 6: 4. Eph. 4: 7 *κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ*, i. e. in proportion to the *gift* bestowed on us by Christ; others here by impl. *beneficence*. Seq. gen. of that in which the gift consists; Acts 2: 38 and 10: 45 *δ. τοῦ ἁγ. πνεύματος*. Rom. 5: 17 *τῆς δικαιοσύνης*. Eph. 3: 7 *δ. τῆς χάριτος τοῦ θεοῦ*. Sept. for Chald. נְבִזְבָּה Dan. 2: 6.—2 Macc. 4: 30. Jos. Ant. 3. 8. 6. Xen. Hiero 11. 12.

Δωρεάν, adv. (accus. of *δωρεά*,) *gratis, gratuitously*. See Buttm. §115. 4.

a) pp. i. e. *freely*, without requital, Matt. 10: 8 bis. Rom. 3: 24. 2 Cor. 11: 7. 2 Thess. 3: 8. Rev. 21: 6. 22: 17. So Sept. and חִנָּם Gen. 29: 15. Num. 11: 5. — Pol. 18. 17. 7.

b) in the sense of *groundlessly, without cause*, John 15: 25 *ἐμίσησάν με δωρεάν*. Gal. 2: 21 *ἄρα Χριστὸς δωρεὰν ἀπέθανε*, i. e. then there was no cause why Christ should suffer; see Winer's Comm. in loc. Tittm. de Synon. N. T. p. 161. Sept. and חִנָּם Ps. 35: 7. 1 Sam. 19: 5.

Δωρέω, more comm. *δωρέομαι*, f. *ήσομαι*, depon. Mid. (*δωρεά*,) *to make a gift of, to give, to present*, trans. Mark 15: 45. 2 Pet. 1: 3, 4. Sept. for זָבַד Gen. 30: 20. נָתַן Esth. 8: 1. Prov. 4: 2.—Herodian. 1. 5. 2. Xen. Cyr. 5. 2. 8. An. 7. 8. 26, 27.

Δώρημα, ατος, τό, (δωρέω,) a gift, Rom. 5: 16. James 1: 17. — Jos. Ant. 4. 8. 47. Xen. Hiero 8. 4.

Δῶρον, ου, τό, (δίδωμι,) a gift, present, Matt. 2: 11. Eph. 2: 8. Rev. 11: 10. Sept. for זָבָד Gen. 30: 20. שֹׁחַד Ex. 23: 8. 1 K. 15: 19. מִנְחָה 1 K. 4: 21. 1 Chr. 18: 2. — Plut. Mor. X. p. 25. ed. Tauchn. Xen. Cyr. 1. 4. 26. — Spoken of *gifts* dedicated to God, *an offering, sacrifice*, etc. Matt. 5: 23, 24 bis. 8: 4. 23: 18, 19 bis. Heb. 5: 1. 8: 3, 4. 9: 9. 11: 4. So Matt. 15: 5 and Mark 7: 11, *δῶρον* sc. *ἐστί*, i. e. it is consecrated to God. So of money contributed in the temple, comp. in *Δίδραχμον*; Luke 21: 1, and v. 4 *ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, they cast in, unto, among, the offerings made to God*. Sept. for מִנְחָה Gen. 4: 4. 1 Chr. 16: 29. קָרְבָּן Lev. 1: 2, 3. 2: 4, 5, 7, 12. Is. 66: 20.—Hom. Il. 8. 203.

E.

Ἔα, interj. (prob. for *ἔασ* imperat. of *ἐάω*,) *ah, alas, oh*, expressing wonder, complaint, indignation, etc. Mark 1: 24. Luke 4: 34. Comp. Heb. אֲהָהּ Judg. 6: 22, where Sept. *ἀ, ἀ*. coll. Josh. 7: 7. Joel 1: 15.—Arrian. Diss. Ep. 2. 24. Aristoph. Plut. 824. [825.]

Ἐάν, conjunct. (for *εἰ ἄν*,) *if*, contracted also into *ἄν*, see *Ἄν* II. It differs from *εἰ*, in that *εἰ* expresses a condition which is merely hypothetical, i. e. a *subjective* possibility; while *ἐάν* implies a condition which experience must determine, i. e. an *objective* possibility, and refers therefore always to something future; see espec. Herm. ad Vig. p. 834. Winer § 42. p. 242. (Comp. *εἰ* and *ἐάν* in 1 Cor. 7: 36. Rev. 2: 5.) *Ἐάν* is usually construed with the Subjunctive; in later writers also with the Indicative; and very rarely in classic writers with the Optative; see Buttm. §139. 8. n. 3. Herm. l. c. p. 822. Matth. § 523.

I. Used alone, i. e. without other particles.

1. With the *Subjunctive*, and implying uncertainty with the prospect of decision, Buttm. § 139. 9. 2.

a) with the Subjunct. *present*—and in the apodosis (*α*) seq. indic. fut. Matt. 6: 22, 23, *ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·*

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ἐὰν δὲ κ. τ. λ. Luke 10: 6. John 7: 17. Acts 5: 38. Rom. 2: 26. al. saep. After ὅτι referring to a previous clause, 1 John 5: 14.—Sept. Job 9: 15, 20. Ael. V. H. 4. 16. Xen. An. 5. 8. 24.—The fut. of the apodosis, or the whole apodosis, is sometimes to be supplied; John 6: 62 ἐὰν οὖν θεωρῆτε κ. τ. λ. i. e. how much more will this offend you, ὑμᾶς σκανδαλίσει. Acts 26: 5. 1 Cor. 4: 15. Fut. for imperat. Luke 19: 31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ—οὕτως ἐρεῖτε αὐτῷ. comp. in Ἀγαπάω b. Instead of the fut. indic. is put the aor. subjunct. after οὐ μή. see Buttm. § 139. 4. Acts 13: 41 ἔργον, ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν. Comp. οὐ μή in Μή. — (β) seq. imperat. e. g. present, John 7: 37 ἐάν τις διψᾷ, ἐρχεσθε πρός με. Rom. 12: 20. aorist, Matt. 10: 13 ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω κ. τ. λ. Mark 9: 43.—pres. Epict.Ench. 43. perf. ib. 33. 6.—(γ) seq. indic. present, John 8: 16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστι. 13: 17. 21: 22. Rom. 2: 25. 1 Cor. 6: 4. 12: 15, 16. 2 Tim. 2: 5. Matt. 8: 2. al. After ὅτι, as in α, Gal. 5: 2. — Plato Apol. Soc. 21. — So seq. indic. perfect in pres. sense, John 20: 23 ἄν [ἐάν] τινων κρατῆτε, κεκράτηνται. Buttm. § 113. 6.

b) with the Subjunct. *aorist*, comp. Buttm. § 139. 12. Matth. § 501. § 521; and in the apodosis, (α) seq. indic. fut. Matt. 4: 9 ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. 5: 13. 28: 14. Mark 8: 3. John 8: 36. Rom. 10: 9. al. saep. — Sept. Job 8: 18. 9: 12. 11: 10. Ael. V. H. 2. 36 ἐὰν ἀποθάνω. Lucian. D. Deor. 5. 3. — With the apodosis or the fut. implied, Mark 11: 32 ἀλλ' ἐὰν εἴπωμεν, ἐξ ἀνθρώπων, sc. ye know what will happen. Rom. 11: 22. Comp. Ael. V. H. 1. 34 ult. Fut. for imperat. Matt. 21: 3. 1 John 5: 16. comp. above in a. α. Instead of the indic. fut. is put the aor. subjunct. after οὐ μή, John 8: 51, 52. comp. in a. α, above. — Xen. Hi. 11. 15.—(β) seq. imperat. e. g. present, Matt. 18: 17. 1 Cor. 10: 28. Gal. 6: 1. al. aorist, Matt. 18: 15, 17. 1 Cor. 7: 11. Col. 4: 10. — pres. Epict. Ench. 7.—So in prohibitions expressed by μή seq. aor. subjunct. instead of the imperat. Matt. 24: 23. Heb. 3: 7. see Buttm. §148. 3.—Epict. En. 7.—(γ) seq. indic. present, Matt. 18: 13. Mark 3: 24. 8: 36. John 8: 31. Rom. 7: 3. 2 Cor. 5: 1. al.—Ceb. Tab. 3. Xen. Hi. 1. 28. — So seq. indic. perf. in pres. sense, John 20: 23. Rom. 7: 2. 14: 23. comp. above in a. γ.—(δ) seq. aorist subjunct. 1 Cor. 7: 28 bis, εἰ δὲ καὶ γήμῃς, οὐκ ἥμαρτες, κ. τ. λ. James 4: 15. So after ἵνα depending on a previous clause, Mark 12: 19 et Luke 20: 28. John 9: 22. 11: 57. So with ὅπως Acts 9: 2.

c) sometimes with both Subjunctive *present and aorist* in the same clause, e. g. seq. indic. fut. in apodosis, 1 Cor. 14: 23. seq. imperat. Matt. 5: 23. (Xen. An. 7. 1. 25.) seq. indic. present, 1 Cor. 14: 24. James 2: 15. 1 John 1: 6.

2. With the *Indicative*, but only in later Greek writers; in N. T. only once and with indic. perf. as present in the apodosis, 1 John 5: 15 ἐὰν οἴδαμεν—οἴδαμεν ὅτι κ. τ. λ. comp. in a. γ, above. — Sept. Job 22: 3. 9: 14. Theodoret. III. p. 267. Aelian. V. H. 4. 24. See Herm. ad Vig. p. 822. Winer § 42. p. 243, 244. Matth. § 525. d.

3. Used in respect to things certain as if they were uncertain, and hence equivalent to a particle of time, *when*, i. q. ὅταν, with the Subjunctive; John 12: 32 ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν. 14: 3. 1 John 3: 2. So Sept. and אִם Prov. 3: 24. Is. 24: 13. Amos 17: 2. So אִם Gen. 38: 9, where Sept. ὅταν. Comp. Gesen. Lex. אִם C. 4. So Lat. *si*, Hor. Ep. 1. 7. 10.

4. Instead of ἄν, in N. T. and later Greek writers, used in relative clauses and with relative words; see in Ἄν I. 2. Winer § 43 ult. Vig. p. 516, and Herm. p. 835. Such words are thus rendered more general, imply mere possibility, and take only the Subjunctive, Buttm. §139. 8; *ever, soever*, Lat. *cunque*. Thus (α) ὃς ἐάν, *whoever, whosoever, whatsoever*, Matt. 5: 19. 7: 9. 10: 14, 42. 12: 36. 14: 7. 16: 19. al. saep. Sept. Gen. 15: 14. 21: 22. al.—(β) ὅστις ἐάν, *whoever, whatsoever*, Col. 3: 23. — (γ) ὅσος ἐάν, *whosoever, as many as*, etc. Matt. 18: 18 bis. Rev. 3: 19. Sept. Gen. 44: 1.— (δ) ὅπου ἐάν, *wheresoever*, Matt. 8: 19. 24: 28. Mark 6: 10. 14: 14. al. — (ε) οὗ ἐάν, *wheresoever*, 1 Cor. 16: 6.

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Sept. Gen. 20: 13. — (ζ) ὡς ἐάν, *as if, in whatsoever manner, as when*, Mark 4: 26, coll. Luke 11: 36. *whensoever*, Rom. 15: 24. Sept. Job 37: 10. Dan. 1: 13 καθὼς ἐάν. — Isocr. Panath. 32. p. 419 ed. Lange.—(η) καθὸ ἐάν, *according to whatsoever*, 2 Cor. 8: 12. — (ϑ) ὁσάκις ἐάν, *so often as*, Rev. 11: 6.

II. In connexion with other particles, where however for the most part each retains its own power. The following only require to be noted; all with the Subjunctive, as above in I. 1.

(α) ἐὰν δὲ καί, *and if also, but if also*, Matt. 18: 17. 1 Cor. 7: 11, 28. 2 Tim. 2: 5. Comp. in Δέ II. d. Sept. Job 31: 14. non al.

(β) ἐὰν μή, *if not*, i. e. *unless, except*, Matt. 5: 20 ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον κ. τ. λ. 6: 15. Mark 3: 27. 7: 4. John 3: 2, 5. 15: 6. Gal. 2: 16. al. Sept. for אִם לֹא Ex. 3: 19. 4: 1. אִם לֹא Ex. 4: 8, 9.—Pol. 3. 38. 2. Xen. An. 5. 7. 30. — In the sense of *except that, but that*; Mark 4: 22 οὐ γάρ ἐστί τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ, i. e. *but that* it shall be revealed, i. q. ἀλλ' ἵνα in the other clause. Matt. 26: 42 ἐὰν μὴ αὐτὸ πίω, i. e. *so but that* I drink. Mark 10: 30 ἐὰν μὴ λάβῃ, *but that* he shall receive, i. e. who shall not receive. Comp. Matth. § 617. d. Winer § 59 ult. — Aristoph. Eq. 2. 2. Eurip. Med. 30 ἢν μή.

(γ) ἐάν περ, *if indeed, if now*, Heb. 3: 6, 14. 6: 3. non al. — 2 Macc. 3: 38. Xen. Cyr. 4. 6. 8.

(δ) ἐάν τε, *if it be, be it that*, 2 Cor. 10: 8. Also as repeated ἐάν τε—ἐάν τε, *whether—or*, Rom. 14: 8 quater. non al. So Sept. for אִם Ex. 19: 13. Lev. 3: 1. — Xen. Mem. 2. 4. 6. Comp. Viger. p. 517. Matth. § 617. 5. Al.

Ἑαυτοῦ, τῆς, τοῦ, accus. ἑαυτόν, τήν, τό, reflex. pron. 3d pers. *of oneself, of itself*, accus. *himself, herself, itself*; see Buttm. § 74. 3. The contracted form is αὑτοῦ, τῆς, τοῦ, etc. which see in its order.

a) pp. of the 3d pers. sing. and plur. Matt. 8: 22. 27: 42. Luke 9: 25. John 5: 18. al. saepiss.

b) as a general reflexive, standing also for the *first* and *second* persons, Buttm. § 127. n. 5. Matth. § 489. II. Thus for 1 pers. plur. ἡμῶν αὐτῶν etc. *ourselves*, Rom. 8: 23 ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 1 Cor. 11: 31. 2 Cor. 1: 9. 10: 12, 14. 1 John 1: 8.—Thuc. 1. 82 αὐτῶν. Plato Phaedo p. 78. B.—So for 2 pers. sing. σεαυτοῦ, ῆς, οῦ, *thyself*, Rom. 13: 9 ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.—Ael. V. H. 1. 21. Aeschyl. Agam. 1308.—Also for 2 pers. plur. ὑμῶν αὐτῶν, etc. *yourselves*, 1 Cor. 6: 19 οὐκ ἐστὲ ἑαυτῶν. Heb. 10: 34. al. —Pol. 18. 6. 4. Dem. Olynth. 9. 13.

c) plur. in a reciprocal sense for ἀλλήλων, e. g. λέγοντες πρὸς ἑαυτούς, i. e. πρὸς ἀλλήλους, *to one another, one to another*, etc. Mark 10: 26. John 12: 19. genr. Rom. 1: 24. Col. 3: 13, 16. Jude 20. — Xen. Mem. 3. 5. 2, 16. Comp. Matth. § 489. III.

d) with prepositions, viz. (α) ἀφ' ἑαυτοῦ, see in Ἀπό III. 2. c. — (β) δι' ἑαυτοῦ, *through* or *by itself*, in its own nature, Rom. 14: 14. — (γ) ἐν ἑαυτῷ, *in himself*, etc. i. e. in mind, genr. Matt. 13: 21. Mark 5: 30. 9: 50. John 11: 38. Acts 10: 17. 1 John 5: 10. So λέγειν v. εἰπεῖν ἐν ἑαυτῷ, *to say within one's self*, i. e. to think, Matt. 3: 9. 9: 3, 21. al. So Sept. for אָמַר בְּלִבּוֹ Esth. 6: 6. Ps. 36: 1. elsewhere ἐν καρδίᾳ, Ps. 10: 6, 11. 14: 1. See Gesen. Lex. art. אָמַר 2. — So *in one's own self, person, nature*, etc. John 5: 26. 6: 53. Eph. 2: 15. In the phrase γίνεσθαι v. ἔρχεσθαι ἐν ἑαυτῷ, *to come to one's self*, i. e. to recover one's recollection, senses, Acts 12: 11. Luke 15: 17.—Xen. An. 1. 5. 17. Jos. Ant. 6. 8. 2 ἑαυτοῦ γίνεσθαι. Diod. S. 13. 95 εἰς ἑαυτοὺς ἐρχόμενοι.—(δ) ἐξ ἑαυτοῦ, *of* or *by one's self*, 2 Cor. 3: 5. —(ε) καθ' ἑαυτόν, *by himself*, etc. i. e. alone, Acts 28: 16, coll. v. 30. (Xen. Mem. 3. 5. 4.) James 2: 17 ἡ πίστις—καθ' ἑαυτήν, *in itself*.—(ζ) μεθ' ἑαυτοῦ, *with one's self, along with*, Matt. 12: 45. Mark 8: 14. — (η) παρ' ἑαυτῷ, *by himself*, i. e. at home, Fr. *chez soi*, 1 Cor. 16: 2.—Xen. Mem. 3. 13. 3.—(ϑ) πρὸς ἑαυτόν, *to one's house, home*, Luke 24: 12. John 20: 10.—Sept. Num. 24: 25. Jos. Ant. 7. 8. 5. Pol. 5. 93. 1.—In the sense *with* or *in himself*, i. e. in mind, in thought, Luke 18: 11.—Aristaen. Ep. 1. 6. Al.

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Ἐάω, ῶ, f. ἐάσω, aor. 1 εἴασα, impf. εἴων, (augm. Buttm. § 84. 2,) *to let, to let be*, etc.

a) pp. *to permit, to suffer, not to hinder*, seq. accus. and infin. Matt. 24: 43. Luke 4: 41. Acts 14: 16. 27: 32. 28: 4. 1 Cor. 10: 13. Rev. 2: 20 in text. recept. So with the infin. implied, Acts 16: 7. 19: 30. Sept. for imper. הִבָּה Gen. 38: 16. יַתֵּן Job 9: 18.—1 Macc. 15: 14. Lucian. D. Mort. 13. 5. Xen. Cyr. 1. 4. 9.

b) *to let alone, to leave*, seq. accus. of person, Acts 5: 38. Sept. for הִרְפֶּה Judg. 11: 37. — 2 Macc. 6: 13. Hom. Il. 24. 684. Dem. 933. 7.—Spoken of things, *to let alone*, absol. *to desist*, Luke 22: 51 ἐᾶτε ἕως τούτου, *desist! thus far*, sc. is enough.—Xen. H. G. 4. 6. 2.

c) *to leave to, to commit to*, spoken of persons, *to leave in charge*, Acts 23: 32. Of things Acts 27: 40 εἴων (τὴν ναῦν) εἰς τὴν θάλασσαν, *they committed the ship to the sea*, i. e. let her drive.—Jos. Ant. 2. 9. 4 εἴασαν ἐπὶ τῷ θεῷ τὴν σωτηρίαν αὐτοῦ.

Ἑβδομήκοντα, οἱ, αἱ, τά, indec. *seventy*, Acts 7: 14. 23: 28. 27: 37. — Luke 10: 1,17 οἱ ἑβδομήκοντα, *the seventy disciples* sent out by Christ as teachers, equal in number to the Sanhedrim.

Ἑβδομηκοντάκις, adv. *seventy times*; Matt. 18: 22 ἑβδ. ἑπτά, *seventy times seven*, a frequent general expression for any large number; comp. Gen. 4: 24.

Ἕβδομος, η, ον, ord. adj. *seventh*, John 4: 52. Heb. 4: 4 bis. Jude 14. Rev. 8: 1. 10: 7. 11: 15. 16: 17. 21: 20.

Ἑβέρ, ὁ, indec. *Eber* or *Heber*, Heb. עֵבֶר (over, beyond,) one of Abraham's ancestors, Luke 3: 35, comp. Gen. 10: 21, 24, 25.

Ἑβραικός, ή, όν, adj. *Hebrew*, Luke 23: 38.—Jos. Ant. proem. 3.

Ἑβραῖος, αία, αῖον, or Ἑβραῖος, ου, ὁ, *a Hebrew*, from Heb. עִבְרִי (passer over,) applied to Abraham Gen. 14: 13, and to his descendants, the Israelites generally, Gen. 39: 14. Ex. 1: 15. Deut. 15: 12. al saep. In N. T. οἱ Ἑβραῖοι are *the Jews of Palestine*, who use the Hebrew (Aramaean) language, to whom the language and country of their fathers peculiarly belong, the true seed of Abraham; in opp. to οἱ Ἑλληνισταί, i. e. Jews born out of Palestine and using chiefly the Greek language; comp. Hug in Bibl. Repos. I. p. 547 sq. So 2 Cor. 11: 22. Phil. 3: 5 Ἑβραῖος ἐξ Ἑβραίων, emphat. comp. in Βασιλεύς a. In Acts 6: 1 spoken of *Hebrew Christians*, in distinction from Hellenistic Christians.

Ἑβραΐς, ίδος, ή, sc. διάλεκτος, *the Hebrew language*, i. e. the Hebrew-Aramaean, or Syro-Chaldaic, which was the vernacular language of the Palestine Jews in the time of Christ and the apostles. Acts 21: 40. 22: 2. 26: 14. See Bibl. Repos. I. p. 309 sq. 317 sq.

Ἑβραϊστί, adv. *Hebraicè, in Hebrew*, i. e. later Hebrew, John 5: 2. 19: 13, 17, 20. Rev. 9: 11. 16: 16. For the force of adverbs in -ιστί see Buttm. 119. 15. c.

Ἐγγίζω, f. ίσω, (ἐγγύς,) Att. fut. ιῶ James 4: 8. Buttm. § 95. 7. 9 sq. *to bring near, cause to approach*, trans. Sept. for הִגִּישׁ Gen. 48: 10. הִקְרִיב Is. 5: 8. Pol. 8. 6. 7 ἐγγίσαντες τῇ γῇ τὰς ναῦς. — More comm. and in N. T. intrans. *to draw near, to approach*; and perf. ἤγγικα, *to have drawn near*, i. e. *to be near, to be at hand*, comp. Buttm. § 113. 6. Spoken of persons, absol. Matt. 26: 46 et Mark 14: 42 ἤγγικεν ὁ παραδιδούς με. Luke 12: 33. 18: 40. 19: 37, 41. 24: 15. Acts 21: 33. 23: 15. Seq. dat. Luke 7: 12. 15: 1, 25. 22: 47. Acts 9: 3. 10: 9. 22: 6. So Sept. for נָגַשׁ Gen. 27: 21, 26. קָרַב Ex. 32: 19.—Pol. 17. 4. 1. Ceb. Tab. 35 πρός τινα. — Seq. εἰς c. acc. Matt. 21: 1 καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα. Mark 11: 1. Luke 18: 35. 19: 29. 24: 28. So Sept. for נָגַע 51: 9. c. πρός for נָגַשׁ Gen. 45: 4. קָרַב Gen. 37: 17.—Spoken of things, time, etc. Matt. 3: 2 ἤγγικε ἡ βασιλεία τῶν οὐρανῶν. 4: 17. 10: 7. Mark 1: 15. Matt. 21: 34. 26: 45. Luke 21: 8, 20, 28. 22: 1. Acts 7: 17. Rom. 13: 12. Heb. 10: 25. James 5: 8. 1 Pet. 4: 7.

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Seq. ἐπί c. acc. Luke 10: 9, 11.—Trop. Phil. 2: 30 μεχρὶ θανάτου ἤγγισε, *he was nigh unto death.* So Sept. and קָרַב Job 33: 22. הִגִּיעַ Ps. 88: 4. 107: 18.—Arrian. Diss. Ep. 3. 10. 14.—Also ἐγγίζειν τῷ θεῷ, *to draw near to God*, i. e. in Sept. to offer sacrifice in the temple, for נִגַּשׁ Ex. 19: 22. Ez. 44: 13; in N. T. *to do him reverence and homage, to worship him with pious heart*, Heb. 7: 19, coll. 4: 16. James 4: 8. Matt. 15: 8 quoted from Is. 29: 13, where Sept. for קָרַב. So God is said ἐγγίζειν τοῖς ἀνθρώποις, *to draw near to* Christians, sc. by the aids of his Spirit, grace, etc. James 4: 8. So Sept. and קָרַב Deut. 4: 2. comp. Ps. 145: 18.

Ἐγγράφω, f. ψω, (ἐν, γράφω,) *to engrave, to insculp*, Herodot. 4. 19. *to write in* any thing, e. g. in a letter, Xen. Cyr. 8. 2. 17. *to inscribe*, i. e. *to enrol*, 1 Macc. 13: 40. In N. T. metaph. *to inscribe, to infix*, sc. in the heart, etc. 2 Cor. 3: 2, 3.—Jos. Ant. 4. 8. 12 ἐγγρ. τοὺς νόμους ταῖς ψυχαῖς.

Ἔγγυος, ου, ὁ, ἡ, adj. (ἐγγύη bail, pledge, fr. ἐν, γυῖον,) *yielding a pledge*, 2 Macc. 10: 28. In N. T. masc. ὁ ἔγγυος, *a surety, bondsman*, metaph. Heb. 7: 22. — pp. Ecclus. 29: 15, 16. Pol. 5. 27. 1. Xen. Vect. 4. 20.

Ἐγγύς, adv. *near*, spoken of place and time; in later writers more frequently of the latter, Passow sub v.

a) of place, absol. John 19: 42. Seq. gen. John 3: 23. 6: 19, 23. 11: 18, 54. 19: 20. prob. Luke 19: 11. Acts 1: 12. comp. Buttm. §146. 2. Sept. for קָרוֹב Gen. 45: 10. Ez. 23: 12.—1 Macc. 4: 18. Xen. Mem. 4. 2. 1. — Seq. dat. Acts 9: 38 ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ. 27: 8.—So Sept. metaph. Ps. 34: 19. Diod. Sic. 1. 41 ἔγγιστα τῇ ἀληθείᾳ. Comp. Matth. § 386. 6. — Trop. *near, nigh*, absol. Phil. 4: 5 ὁ κύριος ἐγγύς, sc. as a helper etc. comp. v. 6. So Ps. 34: 19. 145: 18. Seq. gen. Heb. 6: 8. 8: 13. ἐγγύς σου, *near thee*, i. e. close at hand, near by, Rom. 10: 8 quoted from Deut. 30: 14 where Sept. for קָרוֹב. So οἱ ἐγγύς as adj. (Buttm. §125. 6,) *the near, those who are near*, sc. the Jews, as having the knowledge and worship of the true God, opp. to οἱ μακράν, Gentiles, Eph. 2: 17. Sept. and קָרוֹב Is. 57: 19. So ἐγγὺς γίνεσθαι, *to become near* sc. to God by embracing the gospel, Eph. 2: 13. Comp. Wisd. 6: 19.

b) of time, absol. ἐγγὺς τὸ θέρος Matt. 24: 32. Mark 13: 28. Luke 21: 30. so seq. ἐπὶ θύραις Matt. 24: 33. Mark 13: 29. ὁ καιρός Matt. 26: 18. Rev. 1: 3. 22: 10. τὸ πάσχα John 2: 13. 6: 4. 11: 55. ἡ ἑορτή John 7: 2. ἡ βασιλεία τοῦ θεοῦ Luke 21: 31. Perhaps Phil. 4: 5, comp. Heb. 10: 37. So Sept. ἐγγὺς ἡ ἡμέρα for קָרוֹב Ez. 30: 3. Joel 1: 15. 2: 1. al.—Hom. Il. 22. 453. seq. dat. Xen. Cyr. 2. 3. 2 ὁ μὲν ἀγὼν ἡμῖν ἐγγύς.

Ἐγγύτερον, adv. compar. of ἐγγύς, (Buttm. §115. 5, 7,) *nearer*, spoken of time Rom. 13: 11.—Xen. Mem. 2. 3. 19.

Ἐγείρω, f. ἐγερῶ, aor. 1 ἤγειρα, *to wake, to arouse, to cause to rise up*, trans. Mid. ἐγείρομαι, *to awake, to rouse up, to arise*, intrans. Buttm. § 135. 3; aor. 1 pass. ἠγέρθην, and perf. pass. ἐγήγερμαι, with mid. signif. *to rise, to have risen*, Buttm. § 136. 2, 3.

a) pp. from sleep; implying also the idea of rising up from the posture of sleep. Matt. 8: 25 αὐτὸς ἐκάθευδε· καὶ οἱ μαθηταὶ ἤγειραν αὐτόν. Acts 12: 7. Mark 4: 27 καθεύδῃ καὶ ἐγείρηται. Matt. 25: 7. Sept. for הֵקִיץ Prov. 6: 22. יָקַץ Gen. 41: 4, 7. קוּם Prov. 6: 9.—Plut. Pomp. 36. Xen. Oec. 5. 4. — Trop. from sluggishness, torpor, Rom. 13: 11. comp. Eph. 5: 14 below in d. So trop. from death, of which sleep is the emblem among all nations; comp. Hom. Il. 14. 231. Xen. Cyr. 8. 7. 21. Virg. Aen. 6. 278. Job 13: 13. Ps. 13: 4. Dan. 12: 2. Matt. 27: 52. Thus ἐγείρειν νεκρούς, *to raise the dead*; Matt. 10: 8 νεκροὺς ἐγείρετε. John 5: 21. Acts 26: 8. 1 Cor. 15: 15, 16. 2 Cor. 1: 9. Also ἐγείρειν ἐκ νεκρῶν, *to raise from the dead*, and Mid. seq. ἀπό or ἐκ, *to rise from the dead*; John 12: 1 ὃν ἤγειρεν ἐκ νεκρῶν. v. 9, 17. Gal. 1: 1. 1 Thess. 1: 10. al. Mid. seq. ἀπό Matt. 14: 2. 27: 64. 28: 7. al. seq. ἐκ Mark 6: 14, 16. Luke 9: 7. John 2: 22. al. Absol. Matt. 16: 21. 17: 23. 27: 63. Mark 16: 14. Acts 5: 30. Rom. 4: 25.

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Ἐγώ, gen. ἐμοῦ, μοῦ, *I*, pron. of the first person; see Buttm. § 72. 3. The monosyllabic forms μοῦ, μοί, μέ, are usually enclitic, but are orthotone after prepositions, except in πρός με; Buttm. ib. n. 2, 3.

a) Nom. ἐγώ, plur. ἡμεῖς, Matt. 8: 7. Acts 17: 3. Matt. 28: 14. Mark 14: 58. al. saepiss. So with a certain emphasis, Matt. 3: 11, 14. 5: 22, 28, 32, 34. John 4: 26. al. Matt. 6: 12. 17: 19. 19: 27. al. saep. — Used sometimes by Paul κοινωνικῶς, i. e. where the speaker puts himself as the representative of all, or vice versa; e. g. ἐγώ for ἡμεῖς, Rom. 7: 9, 10, 14, 17, 20 bis, 24, 25. 1 Cor. 10: 30. ἡμεῖς for ἐγώ, 1 Cor. 1: 2, 3. 2: 10, 12, coll. v. 4. ib. 4: 8, 10. — In the phrase ἰδοὺ ἐγώ, κύριε, Acts 9: 10, and ἐγὼ κύριε, Matt. 21: 30, put by Hebraism instead of an affirmative adverb. So Sept. and הִנְנִי 1 Sam. 3: 8. Gen. 22: 1, 11. אֲנֹכִי Gen. 27: 24. 2 Sam. 20: 17. See Gesen. Lehrg. p. 829. 6.

b) Gen. μοῦ (not ἐμοῦ) and ἡμῶν, are often used instead of the corresponding possessive ἐμός etc. Buttm. § [128] 7. e. g. μοῦ Matt. 2: 6. Luke 7: 46. John 6: 54. saep. ἡμῶν Matt. 6: 12. Luke 1: 55. Rom. 6: 6. saep. — So μοῦ as passive or objective, John 15: 10 ἐν τῇ ἀγάπῃ μου, i. e. love *of* or *towards* me.

c) Dat. in the phrase τί ἐμοὶ καὶ σοί; *what is to me and thee* sc. in common? what have I with thee? Matt. 8: 29. Mark 5: 7. Luke 8: 28. John 2: 4. So Sept. and מַה־לִּי וְלָךְ Judg. 11: 12. 2 Sam. 16: 10. 19: 23. Comp. Matth. § 389. i. *a*. Al.

Ἐδαφίζω, f. ίσω, (ἔδαφος,) *to level with the ground, to raze, to destroy*, trans. Luke 19: 44. Sept. for רִמֵּשׁ Hos. 14: 1. Nah. 3: 10. עָמַם Niph. Amos 9: 24.— Pol. 6. 33. 6.

Ἔδαφος, ους, ους, τό, (ἕδος,) pp. *base, bottom*, e. g. of a ship, Hom. Od. 5. 249. of a room, etc. *floor*, Sept. for קַרְקַע Num. 5: 17. 1 K. 6: 15. of a river, Xen. Cyr. 7. 5. 18.— In N. T. *the ground*, Acts 22: 7. So Sept. for אֶרֶץ Ez. 41: 16, 20.—Ecclus. 11: 5. Pol. 4. 65. 4. ib. 5. 9. 3.

Ἐδραῖος, αία, αῖον, (ἕδρα fr. ἕδος,) *seated, sedentary*, Xen. Lac. 1. 3. In N. T. metaph. *fixed, firm, steadfast*, sc. in mind and purpose, 1 Cor. 7: 37. 15: 58. Col. 1: 23. — Symm. for נָכוֹן Prov. 4: 18. Ignat. ad Eph. §10 ἑδραῖον τῇ πίστει. So ἑδραίως Herodian. 3. 14. 10.

Ἐδραίωμα, ατος, τό, (ἑδραιόω fr. ἑδραῖος,) *basis, foundation*, 1 Tim. 3: 15.

Ἐζεκίας, ου, ὁ, *Hezekiah*, Heb. חִזְקִיָּה or יְחִזְקִיָּה (strength from Jehovah), king of Judah, Matt. 1: 9, 10. See 2 K. c. 18—20. 2 Chr. c. 29—31. Is. c. 36—38.

Ἐθελοθρησκεία, ας, ἡ, (ἐθέλω, θρησκεία,) *voluntary worship, will-worship*, i. e. beyond what God requires, supererogatory; Col. 2: 23 ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ, prob. referring to the phrase θέλων ἐν ταπ. καὶ θρησκείᾳ τῶν ἀγγέλων, in v. 18. Comp. for the worship of angels, Test. XII Patr. p. 657, ἐγγίζετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς· ὅτι οὗτός ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων. This was forbidden by the council of Laodicea; see Wetstein in loc. So prob. the Essenes, Jos. B. J. 2. 8. 7. Comp. Rev. 19: 10. 22: 9. — Suid. ἐθελοθρησκεῖ· ἰδίῳ θελήματι σέβει τὸ δοκοῦν. Comp. ἐθελοδουλεία Lucian. Nigrin. 23.

Ἐθέλω, see Θέλω.

Ἐθίζω, f. ίσω, (ἔθος,) *to accustom*; Pass. *to be accustomed*, and of things, *to be customary*, Xen. Eq. 7. 7. Mem. 3. 14. 6. 2 Macc. 14: 30.—In N. T. Pass. particip. perf. neut. τὸ εἰθισμένον, *what is customary*, and as a subst. *custom, rite*, Luke 2: 27. Buttm. § 128. 7. —Comp. Xen. Hiero 9. 7.

Ἐθνάρχης, ου, ὁ, (ἔθνος and ἄρχω,) *an ethnarch*, i. e. *ruler of a people, a prefect, ruler, chief*, 2 Cor. 11: 32. —Spoken of Simon Maccabæus, 1 Macc. 14: 47. 15: 1, 2. Jos. Ant. 13. 6. 6. of Archelaus, Jos. B. J. 2. 6. 3. of the head of the Jews in Egypt, Jos. Ant. 14. 7. 2.—Lucian. in Macrob. 17.

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Ἐθνικός, ή, όν, (ἔθνος) *national, popular*, Pol. 30. 10. 6. In N. T. in the Jewish sense, *gentile, heathen*, spoken of all who are not Israelites, Matt. 6: 7. 18: 17. Comp. in Ἔθνος.

Ἐθνικῶς, adv. (ἐθνικός,) *in the manner of gentiles*, Gal. 2: 14.

Ἔθνος, εος, ους, τό, *a multitude, people, race*, belonging and living together.

a) genr. Acts 8: 9 τὸ ἔθνος τῆς Σαμαρείας, *the people, inhabitants, of Samaria*, coll. v. 5. Acts 17: 26 πᾶν ἔθνος ἀνθρώπων. I Pet. 2: 9. al. Sept. for המון 2 Chr. 32: 7. Is. 13: 4.—Hom. Il. 7, 115 ἔθνος ἐταίρων. Spoken of a flock, swarm, etc. Il. 2. 87, 459, 469.

b) in the sense of *nation, people*, as distinct from all others, Matt. 20: 25 ἄρχοντες τῶν ἐθνῶν. Mark 10: 42. Luke 7: 5 ἀγαπᾷ τὸ ἔθνος ἡμῶν. John 11: 48, 50 sq. Acts 7: 7. 10: 22. al. So Sept. and גוי Gen. 12: 2. Ex. 33: 13. עם Ex. 1: 9. Deut. 1: 28. — Herodian. 2. 7. 13. Xen. Cyr. 4. 2. 1.

c) in the Jewish sense, τὰ ἔθνη, *the nations*, i. e. *gentile nations, the gentiles*; spoken of all who are not Israelites, and implying ignorance of the true God and idolatry, *the heathen, pagan nations*; Matt. 4: 15. 10: 5. Mark 10: 33. Luke 2: 32. Acts 4: 27. 26: 17. Rom. 2: 14. 3: 29. al. saep. So Sept. and גוים Neh. 5: 8, 9. Is. 9: 1. Ez. 4: 13. עמים Jer. 10: 3 coll. v. 2. Ez. 27: 33, 36. 34: 13. Al.

Ἔθος, εος, ους, τό, *a custom, usage, manner*, whether established by law or otherwise, Luke 1: 9. 2: 42. 22: 39. John 19: 40. Acts 6: 14. 15: 1. 16: 21. 21: 21. 25: 16. 26: 3. 28: 17. Heb. 10: 25.—Wisd. 14: 16. 2 Macc. 11: 25. 13: 4. Xen. Cyr. 1. 6. 10. Mem. 3. 9. 1.

Ἔθω, only in perf. 2 εἴωθα, with pres. signif. *to be accustomed, to be wont*; see Buttm. § 97. 9. 2. § 114 ἔθω. comp. §113. 6. Hence pluperf. εἰώθειν as imperf. Matt. 27: 15. Mark 10: 1.—Ecclus. 37: 14. Herodian. 1. 17. 7. Xen. An. 7. 8. 4. — Particip. κατὰ τὸ εἰθὸς αὐτῷ, according to his custom, as he was wont, Luke 4: 16. Acts 17: 2. — Sept. Num. 24: 1. comp. Xen. Mem. 4. 1. 1.

Εἰ, a conditional conjunction, *if*, expressing a condition which is merely hypothetical and separate from all experience, i. e. a mere *subjective* possibility, and differing therefore from ἐάν; see in Ἐάν init. Herm ad Vig. p. 834. Winer § 42. p. 240 sq. Passow in Εἰ. Comp. also εἰ and ἐάν as used together in 1 Cor. 7: 36. Rev. 2: 5.—Εἰ is construed with the Optative; more usually with the Indicative; and rarely with the Subjunctive; Passow l. c. Herm. ad Vig. p. 831. Winer § 42. p. 243.

I. As a conditional particle; used alone, i. e. without other particles.

1. With the *Optative*, implying that the thing in question is possible, but uncertain and problematical, though assumed as probable; Buttm. § 139. 9. 3. Winer § 42. p. 242. Herm. ad Vig. p. 813, 830. In N. T. followed only by the indic. in the apodosis, affirming something definite; e. g. seq. pres. 1 Pet. 3: 14 εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι sc. ἔστε, *but even if ye suffer* (as is most probable) etc. comp. εἰ καί in III. below. So seq. praet. Acts 24: 19 οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρός με.—Hom. Il. 9. 389. εἰ καί Lucian. Tox. 1. Xen. Hiero 9. 10. comp. Matth. § 524. 3. Buttm. § 139. 10, 11. — Elsewhere in parenthetic clauses, Acts 27: 39 εἰς ὃν ἐβουλεύσαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον. 1 Pet. 3: 17 εἰ θέλοι, others εἰ θέλει. So εἰ τύχοι, *should it so happen* (as is probable) i. e. *it may be, perhaps*, 1 Cor. 14: 10. 15: 37. Here the apodosis in each case lies in the affirmation.—In Greek writers, the use of εἰ with the Opt. is much more extensive.

2. With the *Indicative*, implying possibility without the expression of uncertainty, a condition or contingency as to which there is no doubt; Buttm. §139. 9. 1. Passow in Εἰ A. 2. Winer § 42. p. 240 sq.

a) with the Indic. *present*, and in the apodosis, (α) seq. pres. Matt. 19: 10 εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρ. οὐ συμφέρει γαμῆσαι. Acts 5: 39. Rom. 8: 25.

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1 Cor. 9: 17.—(β) seq. imperat. Matt. 4: 3 εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ κ. τ. λ. 19: 17. 27: 42. John 7: 4. 1 Cor. 7: 9.—Xen. Hiero 9. 11.—(γ) seq. fut. Mark 11: 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ἀφήσει κ. τ. λ. Acts 19: 39. Rom. 8: 11. Heb. 9: 13.—Xen. An. 7. 2. 14. — Instead of the fut. indic. is put the aor. subjunct. after οὐ μή, 1 Cor. 8: 13. see in Buttm. § 139. 4. So also seq. aor. subjunct. in exhortations, 1 Cor. 15: 32. Gal. 5: 25. Buttm. § 139. n. 7. — (δ) seq. aor. Matt. 12: 26, 28. Gal. 2: 21. — (ε) seq. perf. 1 Cor. 15: 13, 16, εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται, i. e. admitting, supposing, that the dead are not raised. Rom. 4: 14. 1 Cor. 9: 17.—Dem. Ep. 3. p. 114. B.

b) with the Indic. *future*, and in the apodosis, (α) seq. pres. 1 Pet. 2: 20. So seq. perf. as pres. James 2: 11 εἰ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου. Buttm. § 113. 6. — (β) seq. fut. Matt. 26: 33 εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. Others read εἰ καὶ. — (γ) seq. imperat. after εἰ μή, 1 Cor. 7: 17.

c) with the Indic. *perfect*, and in the apodosis, (α) seq. pres. 1 Cor. 15: 19 εἰ ἐν τῇ ζωῇ ταυτῇ ἠλπικότες ἐσμὲν ἐν Χ. μόνον, ἐλεεινότεροι πάντων ἀνθρ. ἐσμέν. 15: 14, 17. 2 Cor. 5: 16. Acts 25: 11. —Dem. c. Pantaen. p. 639. A.—(β) seq. imperat. Acts 16: 15.—(γ) seq. fut. John 11: 12. Rom. 6: 5. — (δ) seq. perf. 2 Cor. 2: 5.

d) with the Indic. *aorist*, and in the apodosis, (α) seq. pres. Rom. 4: 2 εἰ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα. 15: 27. 1 John 4: 11.—(β) seq. imperat. John 18: 23. Rom. 11: 17 sq. Col. 3: 1. Philem. 18. — (γ) seq. fut. John 13: 32. 15: 20 bis. Rom. 5: 10,17. —(δ) seq. aor. Rom. 5: 15.

e) with the Indic. of the *historic* tenses, and in the apodosis a similar tense with ἄν, expressing a previous condition on which depended a certain result, but implying that neither has taken place; Passow in Εἰ A. 2. d. Buttm. §139. 9. 4. Winer § 43. 2. See in Ἄν I. 3. — (α) seq. imperf. in the sense *would be*, *would do*, etc. after imperf. c. εἰ, Luke 7: 39 οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἄν, *if he were a prophet, he would know*, etc. John 5: 46. 9: 41. 15: 19. 1 Cor. 11: 31. after aor. c. εἰ, Heb. 4: 8. Gal. 3: 21.—(β) seq. aor. in the sense *would have been*, *would have done*, etc. after imperf. c. εἰ, John 14: 28 εἰ ἠγαπᾶτε με, ἐχάρητε ἄν, *if ye had loved me ye would have rejoiced*, etc. 18: 30. Acts 18: 14. after aor. c. εἰ, Matt. 11: 21 εἰ ἐγένοντο—μετενόησαν ἄν, *if these had been done, they would have repented*, etc. 1 Cor. 2: 8. after a pluperf. c. εἰ, Matt. 12: 7 εἰ ἐγνώκειτε—οὐκ ἂν κατεδικάσατε. — (γ) seq. pluperf. in the sense *would have been*, etc. after imperf. c. εἰ, John 11: 21 εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 1 John 2: 19. after a pluperf. c. εἰ, John 14: 7. Comp. Herm. ad Vig. p. 902.—Diog. Laert. 3. 26. Lucian. Fugit. 1. Aesop. 31. 1.—(δ) In such constructions ἄν is sometimes omitted in the apodosis, e. g. John [8: 39.] 9: 33. Rom. 7: 7. John 15: 22. 19: 11. Acts 26: 32. So too Matt. 26: 24.—Sept. Judg. 8: 19. Diog. Laert. 2. 5. 6, 9. Comp. Matth. § 506. n. 2. Winer l. c.

f) with the Indic. sometimes where the Optative would naturally be expected, viz. where a thing is uncertain, though assumed as probable; see in no. 1 above. Acts 20: 16 ἔσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, γενέσθαι κ. τ. λ. — Hom. Il. 12. 59. Ael. V. H. 12. 40. Comp. Winer § 42. p. 243. Herm. ad Vig. p. 904. Passow in Εἰ A. 2. c.—So where there is no probability nor even assumed possibility; Mark 14: 35 εἰ δυνατόν ἐστι, παρέλθῃ ἡ ὥρα. Matt. 24: 24. Mark 13: 22.—Comp. Hom. Il. 5. 350.

g) in the urbanity and delicacy of Attic discourse, εἰ with the Indic. is spoken of things not merely probable, but certain, and dependent on no condition; Buttm. § 149. p. 423. Passow in Εἰ A. 2. c. Viger. p. 504. Matth. § 617. f, penult. Thus

(α) after θαυμάζω, and other verbs signifying an emotion of mind, where it is equivalent to ὅτι; Mark 15: 44 ἐθαύμασεν, εἰ ἤδη τέθνηκε, *he wondered* IF *he were already dead*, i. e. *that* he was so soon dead. 1 John 3: 13. (Jos. Ant. 14. 7. 2. Herodot. 1. 155. Xen. Mem. 1.

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1. 13.) Luke 12: 49 καὶ τί θέλω, εἰ ἤδη ἀνήφθη. (Herodot. 1. 24.) Acts 26: 8 τί ἄπιστον κρίνεται, εἰ ὁ θεὸς νεκροὺς ἐγείρει; v. 22, 23, μαρτυρόμενος—εἰ παθητὸς ὁ Χ. εἰ πρῶτος κ. τ. λ. 2 Cor. 11: 15 οὐ μέγα οὖν, εἰ κ. τ. λ. (Sept. Gen. 45: 28.) So perhaps Mark 9: 42. Luke 17: 2.

(β) elsewhere also as equivalent to ἐπεί, i. e. *since, as, inasmuch as*; Matth. §617. f, ult. So with Indic. *present*, Matt. 6: 30 εἰ δὲ τὸν χόρτον κ. τ. λ. *if then the grass*, since. 7: 11. John 7: 23. 13: 17. Heb. 7: 15. Acts 4: 9.—Herodot. 5. 78. Xen. Cyr. 5. 5. 21.—With Indic. *aorist*, John 13: 14, 32. Acts 11: 17. 2 Cor. 5: 14. — Lucian. D. Mort. 26: 1. Xen. An. 7. 1. 29.

(γ) in εἴ τις, εἴ τι, *if any one*, etc. used with a sort of emphasis for ὅστις, *whosoever, whatsoever, every one who*, etc. Buttm. § 149. p. 423. Matth. § 617. e. So with Indic. *present*, Luke 14: 26 εἴ τις ἔρχεται πρός με. Mark 9: 35. 1 Cor. 3: 12. 8: 2, 3. 2 Cor. 5: 17. Gal. 1: 9. 1 Tim. 5: 8. 6: 3. With Indic. *future*, 1 Cor. 3: 14, 15. Rev. 13: 10. (Xen. An. 7. 2. 13.) With Indic. *perfect*, 2 Cor. 7: 14. 10: 7. With Indic. *aorist*, Rev. 20: 15.

h) with the Indic. before an *aposiopesis*, i. e. where the apodosis is not expressed, but left to be inferred; the protasis being thus rendered more emphatic, viz.

(α) genr. Luke 19: 42 εἰ ἔγνως καὶ σὺ — τὰ πρὸς εἰρήνην σου, *if thou hadst known, even thou, the things belonging unto thy peace!* where the natural apodosis would be, 'How much better had it been for thee!' Luke 22: 42. Acts 23: 9, the apodosis μὴ θεομαχῶμεν in text. recept. being prob. a gloss. Rom. 9: 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν κ. τ. λ. *if then God*, etc. where the apodosis might perhaps be, 'What then?' or we might repeat from v. 20, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ. See Winer § 66. 6. comp. Buttm. § 151. IV. 4. Viger p. 509.

(β) by Hebraism, like אִם, in oaths and asseverations, the apodosis or imprecation being omitted, εἰ comes to imply a negative, *not*; e. g. Heb. 3: 11 ὡς ὤμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, i. e. they shall *not* enter. 4: 3, 5. Mark 8: 12 ἀμὴν λέγω ὑμῖν· εἰ δοθήσεται, i. e. there shall *not* be given. Heb. 3: 11 is quoted from Sept. Ps. 95: 11 where Heb. נִשְׁבַּעְתִּי בְאַפִּי אִם comp. Ps. 89: 36. Gen. 14: 23. Num. 14: 30 coll. v. 28. 1 Sam. 3: 14. The full form is, כֹּה־יַעֲשֶׂה לִּי אֱלֹהִים וְאֹתֶר, Sept. τάδε ποιήσαι μοι ὁ θεὸς εἰ κ. τ. λ. 2 K. 6: 31. comp. 1 Sam. 3: 17. 2 Sam. 3: 35. See Gesen. Lex. אִם C. c. Lehrgeb. p. 844. Winer § 59. p. 417 sq.

3. With the *Subjunctive*, rarely, both in N. T. and early Greek writers, and only where an action etc. depends on something future, *if, if so be, supposing that*, and with a negative, *unless, except*, comp. εἰ μή below; see Winer § 42. p. 243. Passow in Εἰ A. 3. Matth. § 525. b. Herm. ad Vig. p. 831, 902. So Luke 9: 13 εἰ μήτι πορ. ἡμεῖς ἀγορά-σωμεν, where others read ἀγοράσομεν. 1 Cor. 14: 5 ἐκτὸς εἰ μὴ διερμηνεύῃ, others διερμηνεύει. Phil. 3: 12 διώκω δὲ, εἰ καὶ καταλάβω, comp. in εἰ καί below. Rev. 11: 5 bis, εἴ τις θέλῃ, others θέλει. —More frequent in later prose writers.

II. As an interrogative particle, *whether*, Lat. *an*, viz.

a) pp. in an *indirect* question, after verbs implying question, doubt, uncertainty, and the like, with the Opt. and Indic. as in classic writers, Buttm. §149. p. 423. Passow in Εἰ B. Matth. § 526. §617. 5.—With the *Optative*, see above in I. 1. Acts 17: 11 ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. 25: 20. So also εἰ ἄραγε, *if perhaps, whether perhaps*, Acts 17: 27. — Plut. Caes. 14. Xen. An. 1. 8. 15.—With the *Indicative*, see above in I. 2. So with Indic. *present*, after εἰπεῖν Matt. 26: 63. after ἐπερωτᾷν Mark 10: 2. ἴδωμεν Matt. 27: 49. Mark 15: 36. ψηφίζειν Luke 14: 28. βουλεύεσθαι Luke 14: 31. οὐκ οἶδα John 9: 25. κρίνειν Acts 4: 19. πυνθάνεσθαι Acts 10: 18. ἀκούεσθαι Acts 19: 2. πειράζειν 2 Cor. 13: 5. γνῶναι δοκιμὴν 2 Cor. 2: 9. etc. — Lucian. D. Mort. 20. 3. Xen. Hi. 1. 7.—With Indic. *future*, Mark 3: 2 παρετήρουν αὐτὸν εἰ θεραπεύσει. 1 Cor. 7: 16 τί οἶδας, εἰ κ. τ. λ.—Xen. An. 1. 3. 5.—With Indic. *aorist*, Mark 15: 44 ἐπηρώτησεν αὐτὸν, εἰ πάλαι ἀπέθανε. Acts 5: 8. 1 Cor. 1:

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16.—So also εἰ ἄρα, *if perhaps, whether perhaps*, with indic. future, Mark 11: 13 ἦλθεν εἰ ἄρα εὑρήσει τι. Acts 8: 22.—c. ind. pres. Xen. Mem. 2. 2. 2.

b) in a *direct* question, Lat. *num, ne*, where it implies some doubt, uncertainty, in the mind of the interrogator, which cannot be expressed in English. Luke 13: 23 εἶπέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Luke 22: 49 εἶπεν αὐτῷ· κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; Acts 1: 6. So Matt. 12: 10. 19: 3. Luke 14: 3. Acts 7: 1. 21: 37. 22: 25. So Sept. and אִם 1 K. 1: 27. Gen. 17: 17. Job 6: 5, 6. for הֲ Gen. 17: 17. 1 K. 13: 14. Ruth 1: 19. Job 6: 6. Dan. 2: 26. 3: 14.—Tob. 5: 5.—It is doubtful whether εἰ is thus used by any classic Greek writer; but it would seem to have become current in this sense in the later language of common life; comp. Winer § 61. 2.

III. In connexion with other particles; where however for the most part each retains its own power. Only the following require to be here noted, in which εἰ precedes other particles; its usual place being at the beginning of a clause. For καὶ εἰ see in εἰ καί below.

(α) εἰ ἄρα, see in Ἄρα I. c; and above in II. a.

(β) εἴγε, see in Γέ II. γ.

(γ) εἰ δέ, where δέ has its usual adversative or continuative power, *but if, and if*, etc. Matt. 12: 7. Luke 11: 19. John 10: 38. al. saep. So in εἰ δὲ καί, *and if also*, etc. Luke 11: 18. 1 Cor. 4: 7. 2 Cor. 4: 3. 5: 16. 11: 6. non al. comp. in Δέ II. d.—Εἰ δὲ μή, *but if not*, etc. always standing elliptically, (Winer § 66. 6. note,) properly only after an affirmative clause, of which it then expresses the contrary or negative; e. g. John 14: 2 ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν. v. 11 πιστεύετέ μοι· εἰ δὲ μή κ.τ.λ. Rev. 2: 5, 16. non al. So Gen. 24: 49. 30: 1. al.—Xen. H. G. 1. 4. 4. Oec. 15. 2.—Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, *if otherwise, else*; Mark 2: 21 οὐδεὶς ἐπίβλημα ἐπιῤῥάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή, αἴρει κ.τ.λ. v. 22. non al. Comp. Buttm. § 148. n. 10. Matth. § 617. b. Passow in Εἰ μή.—Herodot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8.—Εἰ δὲ μή γε, see in Γέ II. [5.]

(δ) εἰ καί, where καί either refers to the subsequent clause and then each retains its own separate power, *if also*; or καί refers to the condition expressed by εἰ, *if even*, i. e. *though, although*. Herm. ad Vig. p. 832.—(1) genr. *if also*, with the Indic. 1 Cor. 7: 21. 2 Cor. 11: 15. non al. and so εἰ δὲ καί, see in γ above. With the Opt. 1 Pet. 3: 14, see above in I. 1. With the Subjunct. Phil. 3: 12, see above in I. 3. — (2) *if even*, i. e. *though, although*, implying the reality and actual existence of that which is assumed; thus differing from the above use of εἰ καί, and also from καὶ εἰ, which leave it uncertain; Herm. ad Vig. p. 832. Buttm. § 149. p. 423. Only with the Indic. e. g. present, Luke 18: 4 εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι. 2 Cor. 4: 16. 12: 11, 15. Phil. 2: 17. Col. 2: 5. Heb. 6: 9. imperf. 2 Cor. 7: 8. future, [Matt. 26: 33.] Luke 11: 8. aorist, 2 Cor. 7: 8 bis, 12. non al. —Lucian. D. Mort. 9. 1. Xen. An. 6. 6. 27. — So very rarely καὶ εἰ, *even if, though*, i. q. εἰ καί, Mark 14: 29. 1 Pet. 3: 1. καὶ γὰρ εἰ 2 Cor. 13: 4. καὶ γὰρ εἴπερ 1 Cor. 8: 5. non al.

(ε) εἰ μή, *if not*, i. e. *unless, except*, expressing a negative condition, supposition, etc. in which μή refers to the whole clause; thus differing from εἰ οὐ, where οὐ refers only to some particular word with which it expresses one idea; Winer § 59. 5. Buttm. § 148. 2. b, and marg. Herm. ad Vig. p. 833, 890. — (1) before finite verbs, e. g. with the Indic. Matt. 24: 22 εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι. Mark 13: 20. John 9: 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ. 15: 22. 19: 11. Acts 26: 32. al. So also seq. ἵνα, John 10: 10. ὅτι 2 Cor. 12: 13. Eph. 4: 9. With the Subjunct. see above in I. 3. —(2) genr. and without a following finite verb, Matt. 11: 27, εἰ μὴ ὁ πατήρ, εἰ μὴ ὁ υἱός. 12: 4, 24, 39. Mark 6: 8. 9: 9. Acts 11: 19. al. saep. 1 Cor. 7: 17 εἰ μή sc. οἶδας. Gal. 1: 7 where εἰ μή refers back to θαυμάζω ὅτι. — Xen. An. 2. 1. 12.—Seq. infin. Matt. 5: 13 εἰ μὴ βληθῆναι ἔξω. Acts 21: 25. — Xen. H. G. 2. 2. 10. — (3) ἐκτὸς εἰ μή, *unless, except*,

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pleonastic for εἰ μή, 1 Cor. 14: 5. 15: 2. 1 Tim. 5: 19. non. al. See Winer § 67. p. 487. Lob. ad Phryn. p. 459. Comp. in Ἐκτός b.—(4) εἰ μήτι, unless perhaps, Luke 9: 13. 1 Cor. 7: 5. 2 Cor. 13: 5. non al. — (5) εἰ δὲ μή, see above in εἰ δέ, under γ.

(ζ) εἴ περ, if indeed, if so be, assuming the supposition as true whether justly or not; Herm. ad Vig. p. 833 sq. With the Indic. Rom. 8: 9. εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. 1 Cor. 15: 15. 1 Pet. 2: 3. — Xen. An. 1. 7. 9. — By impl. since, i. q. εἴγε, see in Γέ II. γ. 2 Thess. 1: 6 εἴπερ δίκαιον παρὰ θεῷ. Rom. 8: 17. — καὶ εἴπερ, though, although, 1 Cor. 8: 5; see above in εἰ καί. Comp. Hom. Od. 1. 167.—non al.

(η) εἴ πως, if by any means, if possibly; with the Opt. Acts 27: 12. Comp. in I. 1, above. So Sept. for אוּלַי 2 Sam. 16: 12. — Xen. An. 2. 5. 2. — With the Indic. fut. Rom. 1: 10. 11: 14. Phil. 3: 11. non al. So Sept. for אוּלַי 2 K. 19: 4. —1 Macc. 4: 10.

(θ) εἴτε—εἴτε, whether—or; Viger. p. 515, Matth. § 617. 5 ult. — (1) as including several particulars; followed by a verb e. g. in Indic. 1 Cor. 12: 26. 2 Cor. 1: 6. (Xen. Mem. 2. 1. 28.) or Subjunct. 1 Thess. 5: 10, comp. above in I. 3. Or without a verb, Rom. 12: 6, 7, 8. 1 Cor. 3: 22. 8: 5. 13: 8. 15: 11. 1 Pet. 2: 13, 14. al. — (2) as expressing doubt, 2 Cor. 12: 2, 3. Herm. ad Vig. p. 834.—Xen. Cyr. 3. 2. 13.

(ι) εἴ τις, see above in I. g. γ. Al.

Εἶδος, εος, ους, τό, (obsol. εἴδω,) *thing seen, external appearance,* i. e.

a) pp. *form, shape, appearance;* Luke 3: 22 σωματικῷ εἴδει. 9: 29. John 5: 37. Sept. for מַרְאֶה Gen. 41: 2 sq. Ex. 24: 17. Num. 9: 16. תֹּאַר 1 Sam. 25: 3. Esth. 2: 7. — Act. Thom. 8. Xen. Cyr. 1. 2. 1.—2 Cor. 5: 7 οὐ διὰ εἴδους περιπατοῦμεν, i. e. our future bliss has yet no visible appearance, form.

b) trop. *manner, kind, species,* 1 Thess. 5: 22 ἀπὸ παντὸς εἴδους πονηροῦ. So Sept. for מִשְׁחָה Jer. 15: 3.—Ecclus. 25: 2. Jos. Ant. 10. 3. 1 πᾶν εἶδος πονηρίας. Xen. Cyr. 8. 2. 6.—Others here, *every evil appearance;* comp. Tittm. Syn. N. T. p. 117.

Εἴδω, *to see,* obsol. in the present Act. for which ὁράω is used. The tenses derived from the theme εἴδω form two families, one of which has exclusively the signification *to see,* the other that of *to know;* see Buttm. § 114 εἴδω. § 113. n. 10. § 109. III. Passow sub voc.

I. *To see,* viz. aor. 2 εἶδον, opt. ἴδοιμι, subjunct. ἴδω, infin. ἰδεῖν, part. ἰδών; for the imperat. Att. ἰδέ Rom. 11: 22. Gal. 5: 2, later form ἴδε Matt. 25: 20. Mark 3: 34. John 1: 29, see Buttm. § 103. I. 4. c. Winer § 6. 1. a. These forms are all used as the aorist of ὁράω, (Buttm. § 114 εἴδω, ὁράω,) in the sense of *I saw,* trans. implying not the mere act of seeing, but the actual perception of some object, and thus differing from βλέπειν; comp. Tittm. Lex. Syn. N. T. p. 114, 116.

a) pp. seq. accus. of person or thing, Matt. 2: 2 εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα. 5: 1 ἰδὼν δὲ τοὺς ὄχλους. 21: 19. Mark 9: 9. 11: 13, 20. John 1: 48. 4: 48. Acts 8: 39. Heb. 3: 9. Rev. 1: 2. al. saep. Sept. for רָאָה Gen. 9: 23. Ex. 39: 44. 1 Sam. 17: 24, 42.—Herodian. 1. 15. 7. Xen. Cyr. 6. 1. 47. An. 2. 3. 15.—So seq. accus. with particip. Matt. 3: 7 ἰδὼν δὲ πολλοὺς ἐρχομένους. 8: 14. 24: 15. Mark 6: 33. Luke 5: 2 καὶ εἶδε δύο πλοῖα ἑστῶτα. So with an adj. ὄντα being implied, Matt. 25: 38, 39. al. Comp. Buttm. §144. 4. b.—Hdian. 4. 9. 7. Xen. Cyr. 8. 3. 42, 43.—By Hebr. with particip. of the same verb by way of emphasis, ἰδὼν εἶδον, Acts 7: 34, quoted from Ex. 3: 7 where Sept. for רָאוֹ רָאִיתִי; see in Βλέπω I. a.—Seq. ὅτι with indic. Mark 9: 25. John 6: 22. Rev. 12: 13.—Absol. Matt. 9: 8. Luke 2: 17. Acts 3: 12. al. Hence οἱ ἰδόντες, *the spectators,* Mark 5: 16. Luke 8: 36. —Before an indirect question, Matt. 27: 49. Mark 5: 14. Gal. 6: 11. al.—Xen. Conv. 2. 15.—Also in various modified senses, viz. (α) *to behold, to look upon, to contemplate,* Matt. 9: 36. 28: 6. Mark 8: 33. Luke 24: 39. John 20: 27. al. saep. For imper. ἴδε, *behold,* as a particle, see Ἴδε. Sept. for הִבִּיט Num. 12: 8. — Philostr. Vit. Sophist. 2. 32. Xen. An. 2. 1. 9. — (β) *to see,* sc. in order to know, *to look at* or *into, to examine,*

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Mark 5: 14. 6: 38. 12: 15. Luke 8: 35. 14: 18. John 1: 40, 47. — Wisd. 2: 17, where i. q. πειράζω.—(γ) *to see* sc. face to face, *to see and talk with, to visit*, i. e. to have personal acquaintance and intercourse with; Luke 8: 20. 9: 9. John 12: 21. Acts 16: 40. Rom. 1: 11. 1 Cor. 16: 7. Gal. 1: 19. Phil. 1: 27. 2: 28. al. So of a city, Ῥώμην, Acts 19: 21.—Lucian. D. Deor. 9. 1. Xen. Cyr. 1. 4. 28. An. 2. 4. 15.—(δ) *to see out*, i. e. *to wait to see, to watch, to observe*; Matt. 26: 58. 27: 49. Mark 15: 36. — Xen. An. 1. 2. 18. — (ε) *to see take place, to witness, to live to see*; Matt. 13: 17. 24: 33. Mark 2: 12. So ἰδεῖν τὴν ἡμέραν τινός, *to see one's day*, i. e. to witness the events of his life and times, etc. Luke 17: 22. John 8: 56 where comp. Olshausen's Comm.—Pol. 10. 4. 7.

b) trop. spoken of the mind, *to perceive*, sc. by the senses, etc. *to be aware of, to remark*; Matt. 9: 2 ἰδὼν τὴν πίστιν αὐτῶν. v. 4 ἰδὼν τὰς ἐνθυμήσεις αὐτῶν. Luke 17: 15. John 7: 52. Rom. 11: 22. Seq. ὅτι Matt. 2: 16. 27: 24. Mark 12: 34. Acts 12: 3. 16: 19. Gal. 2: 7, 14. al. So Sept. and רָאָה Ecc. 2: 12, 13. Job 32: 5. יָדַע Josh. 8: 14. Is. 6: 9 coll. Matt. 13: 14.

c) by Hebr. *to see*, i. e. *to experience*, viz. either good, *to enjoy*, or evil, *to suffer*, seq. accus. e. g. θάνατον Luke 2: 26. Heb. 11: 5. Heb. רָאָה, Sept. ὄπτομαι, Ps. 89: 49. — διαφθοράν Acts 2: 27, 31. 13: 35 sq. Sept. and רָאָה Ps. 16: 10. — πένθος Rev. 18: 7. ἡμέρας ἀγ. 1 Pet. 3: 10. Sept. and רָאָה Ps. 34: 12.—τὴν βασιλείαν τοῦ θεοῦ, i. e. to see and enjoy the privileges of the divine kingdom, John 3: 3. Comp. Sept. and רָאָה Ps. 27: 13. Ecc. 6: 6. — Fabr. Cod. Ps. V. T. I. p. 607 εὐφροσύνην οὐκ εἶδον.

II. *To know*, viz. perf. 2 οἶδα, subjunct. εἰδῶ, infin. εἰδέναι, particip. εἰδώς, pluperf. ᾔδειν, fut. εἰδήσω Heb. 8: 11; see Buttm. § 109. III. The plur. forms, οἴδαμεν John 9: 20 sq. οἴδατε 1 Cor. 9: 13, οἴδασι Luke 11: 44, belong to the later Greek, instead of the better ones ἴσμεν, ἴστε Heb. 12: 17, ἴσασι Acts 26: 4; see Winer § 15 εἴδω. Matth. § 231. Οἶδα is strictly, *to have seen, perceived, apprehended*; hence it takes the present signif. *to know*, and the pluperf. becomes an imperfect; Buttm. l. c. and § 113. n. 10.

a) pp. and genr. i. e. *to be acquainted with*, etc. seq. accus. e. g. spoken of things, Matt. 25: 13 οὐκ οἴδατε τὴν ἡμέραν. Mark 10: 19. Luke 18: 20. John 4: 22. Rom. 7: 7. 13: 11. Jude 5, 10. al. saep. Sept. and יָדַע Ex. 3: 8. Job 8: 9. —Herodian. 8. 4. 6. Xen. Mem. 3. 6. 17. — So in attract. 1 Cor. 16: 15 οἴδατε τὴν οἰκίαν Στεφανᾶ ὅτι κ. τ. λ. 1 Thess. 2: 1. See Buttm. § 151. I. 6. — Spoken of persons, Matt. 25: 12. Mark 1: 34. John 6: 42. Acts 7: 18. Heb. 10: 30. al. 1 Pet. 1: 8 ὃν οὐκ εἰδότες, sc. by sight, personally. So Heb. יָדַע Gen. 29: 5, Sept. γινώσκω. — Xen. Mem. 4. 2. 26. Conv. 4. 35.—So seq. accus. with an adj. the particip. ὄντα being implied, Mark 6: 20 εἰδὼς αὐτὸν ἄνδρα δίκαιον. Buttm. § 144. 4. 6. (Xen. An. 1. 10. 16.) In attract. Mark 1: 24 οἶδά σε τίς εἶ. Luke 13: 25. John 7: 27. see Buttm. § 151. I. 6. So Sept. and יָדַע 2 Sam. 17: 8. — Xen. Mem. 4. 2. 36 ult. — Seq. accus. and infin. Luke 4: 41. 1 Pet. 5: 9. Seq. ὅτι with the indic. instead of accus. and infin. Matt. 15: 12. Mark 12: 14. Luke 8: 53. Acts 3: 17. al. saep. Seq. περί τινος, Matt. 24: 36. Mark 13: 32. Absol. Luke 11: 44. 2 Cor. 11: 11. — Before an indirect question with the indic. Matt. 24: 43. Mark 13: 35. Luke 12: 39. 1 Thess. 4: 2. 2 Thess. 3: 7. Col. 4: 6. al. With the subjunct. Mark 9: 6 οὐκ ᾔδει τί λαλήσῃ.

b) in the sense of *to perceive, to be aware of, to understand*; seq. accus. of thing, e. g. τὰς ἐνθυμήσεις. Matt. 12: 25. ὑπόκρισιν αὐτῶν Mark 12: 15. διανοήματα Luke 11: 17. τὴν παραβολήν Mark 4: 13. — Seq. ὅτι c. indic. Mark 2: 10. Luke 5: 24. John 6: 61. 1 John 5: 13. Seq. πῶς c. indic. 1 Tim. 3: 15. — Before an indirect question, Eph. 1: 18.

c) by impl. *to know how*, i. e. *to be able*, etc. seq. infin. Matt. 7: 11. Luke 12: 56. Phil. 4: 12. 1 Thess. 4: 4. 1 Tim. 3: 5. James 4: 17. 2 Pet. 2: 9. With infin. impl. Matt. 27: 65. — Xen. Cyr. 1. 6. 46.

d) from the Heb. with the idea of volition, *to know and approve* or *love*; hence spoken of men, *to care for, to take an interest in*, 1 Thess. 5: 12 εἰδέναι τοὺς

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ποιοῦντας ἐν ὑμῖν. So Sept. and יָדַע Gen. 39: 6. Prov. 27: 23. Comp. in Γινώσκω 2. c.—Of God, *to know God*, i. e. *to acknowledge and adore God*, Gal. 4: 8. 1 Thess. 4: 5. 2 Thess. 1: 8. Tit. 1: 16. Heb. 8: 11. So Sept. and יָדַע Jer. 31: 34. 1 Sam. 2: 12. Job 18: 21. Al. Ἴδε οἶδε, John 7: 28. 8: 19. 55. 15: 21.

Εἰδωλεῖον, ου, τό, (εἴδωλον,) *an idol-temple, fane*, 1 Cor. 8: 10.—1 Macc. 1: 47. 10: 83.

Εἰδωλόθυτον, ου, τό, (εἴδωλον, θύω,) *idol-sacrifice, any thing sacrificed to idols*, i. e. in N. T. the flesh of victims offered to idols, which remained over and was eaten or sold; see in Ἀλίσγημα. Acts 15: 29. 21: 25. 1 Cor. 8: 1, 4, 7, 10. 10: 19, 28. Rev. 2: 14, 20. — Clem. Rom. Homil. 7. 8. Origen. c. Cels. lib. 8. § 29, 30.

Εἰδωλολατρεία, ας, ἡ, (εἴδωλον, λατρεία,) *idolatry, idol-worship*, pp. and genr. Gal. 5: 20. Spoken of partaking of things offered to idols, τὰ εἰδωλόθυτα q. v. 1 Cor. 10: 14. Of the vices usually connected with idolatry, 1 Pet. 4: 3.—Test. XII Patr. p. 615 ἀσελγεῖαι, γοητεῖαι καὶ εἰδωλολατρεῖαι. Origen. de Orat. 28 εἰδωλατρείας, μοιχείας, πορνείας. —Trop. of covetousness, Col. 3: 5.

Εἰδωλολάτρης, ου, ὁ, (εἴδωλον, λάτρις servant,) *an idolater, idol-worshipper*, genr. 1 Cor. 5: 10. 6: 9. Rev. 21: 8. 22: 15. Spoken of one who partakes of things offered to idols, τὰ εἰδωλόθυτα q. v. 1 Cor. 5: 11. 10: 7. — Trop. of a covetous person, Eph. 5: 5, coll. Col. 3: 5.

Εἴδωλον, ου, τό, (εἶδος,) *an image, spectre, shade*, Hom. Il. 5. 449. of the dead, Od. 11. 476 βροτῶν εἴδωλα καμόντων. *any image, figure*, Xen. Mem. 1. 4. 4. In N. T. *an idol*, i. e.

a) *an idol-image*, Acts 7: 41. 1 Cor. 12: 2. Rev. 9: 20. Sept. for פֶּסֶל 2 Chr. 33: 22. Is. 30: 22.—Pol. 31. 3. 13.

b) meton. *an idol god*, a heathen deity, 1 Cor. 8: 4,7. 10: 19. Sept. pl. for אֱלֹהִים Num. 25: 2. 2 K. 17: 33. גִּלּוּלִים 2 K. 17: 12. 21: 11, 20. — By impl. plur. τὰ εἴδωλα, *idols*, for *idol-worship, idolatry*, Rom. 2: 22. 2 Cor. 6: 16. 1 Thess. 1: 9. 1 John 5: 21. Spec. *things offered to idols*, τὰ εἰδωλόθυτα q. v. Acts 15: 20, coll. v. 29.

Εἰκῆ, adv. (εἰκαῖος,) *without purpose*, i. e.

a) *inconsiderately, groundlessly, without cause*, Matt. 5: 22. Col. 2: 18.—Pol. 1. 52. 2. Xen. Ag. 2. 7.

b) *to no purpose, in vain*, Rom. 13: 4. 1 Cor. 15: 2. Gal. 3: 4. 4: 11. — Xen. Cyr. 5. 1. 12.

Εἴκοσι, οἱ, αἱ, τά, indec. *twenty*, Luke 14: 31. Acts 27: 28. Al.

I. *Εἴκω,* f. ξω, *to give place, to give way, to yield*, seq. dat. Gal. 2: 5.—Wisd. 18: 25. Jos. Ant. 1. 4. 3. Xen. Cyr. 3. 3. 8.

II. *Εἴκω,* obsol. whence perf. 2 ἔοικα with pres. signif. *to be like*, seq. dat. James 1: 6, 23. See Buttm. § 84. n. 6. § 109. III. 5. marg. — Sept. Job 6: 25. Jos. Ant. 3. 7. 7. Xen. Mem. 1. 4. 7 bis. ib. 1. 6. 10.

Εἰκών, όνος, ἡ, (εἴκω, ἔοικα,) *likeness*, i. e.

a) *image, effigy, figure*, Matt. 22: 20. Mark 12: 16. Luke 20: 24. Rom. 1: 23. Of an *idol-image, statue*, etc. Rev. 13: 14,15 ter. 14: 9, 11. 15: 2. 16: 2. 19: 20. 20: 4. Sept. for סֶמֶל Deut. 4: 16. פֶּסֶל Is. 40: 18, 20. צֶלֶם 2 K. 11: 19. Ez. 23: 14.—Wisd. 14: 15, 17. Pol. 6. 53. 4. Xen. Ag. 11. 7.—In the sense of *copy, representation*, 1 Cor. 11: 7. 2 Cor. 4: 4. Col. 1: 15. So Heb. 10: 1 ἡ αὐτὴ εἰκὼν τῶν πραγμάτων, i. e. the real and perfect representation, opp. to ἡ σκιά, a shadowy and imperfect one. — Wisd. 2: 23. 7: 26. Lucian. Imag. 28.

b) abstr. *likeness*, sc. to any one, *resemblance, similitude*, Rom. 8: 29. 1 Cor. 15: 49 bis. 2 Cor. 3: 18. Col. 3: 10. So Sept. for דְּמוּת Gen. 5: 1. צֶלֶם Gen. 1: 26, 27. 9: 6. — Ecclus. 17: 3.

Εἰλικρίνεια, ας, ἡ, (εἰλικρινής,) *clearness*, metaph. *pureness, sincerity*, 1 Cor. 5: 8. 2 Cor. 1: 12. 2: 17.

Εἰλικρινής, έος, οῦς, ὁ, ἡ, adj. (εἶλη, κρίνω,) pp. *judged of in sun-shine*; by impl. *clear as light, manifest*, Xen. Mem. 2. 2. 3 εἰλικρινής τις ἂν εἴη ἀδικία

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ἡ ἀχαριστία; — In N. T. metaph. *pure, sincere*, Phil. 1: 10. 2 Pet. 3: 1.—Fabr. Cod. Pseud. V. T. I. p. 734 εἰλ. καὶ καθαρὰ διάθεσις. Pol. 4. 84. 7.

Εἱλίσσω, f. ίξω, (Ion. and poet. for ἑλίσσω, from ἕλιξ, εἱλέω, Buttm. § 114,) *to roll up*, or *together*, as a scroll, Pass. Rev. 6: 14. — Hom. Il. 22. 95. Anth. Gr. III. p. 79. ed. Jac.

Εἰμί, f. ἔσομαι, (ἔω,) imperf. ἦν, imperat. ἴσθι Matt. 2: 13. al. 3 pers. ἔστω Matt. 5: 37. al. Buttm. § 108. IV. — Less usual forms are: Imperf. 2 pers. ἦς Matt. 25: 21, 23. al. instead of the more usual ἦσθα Matt. 26: 69. Mark 14: 67. see Buttm. § 108. IV. 1, and marg. Winer §14. 2. c. Lob. ad Phryn. p. 149. — Imperf. ἤμην Matt. 23: 30. Gal. 1: 10, 22. al. Lucian. D. Deor. Mar. 2. 2. Xen. Cyr. 6. 1. 9. see Buttm. §108. IV. 2. Winer §14. 2. b. Sturz de Dial. Alex. p. 170. Lob. ad Phr. p. 152. — Imperat. ἤτω 1 Cor. 16: 22. James 5: 12. Plat. Rep. p. 361. C. see Buttm. § 108. IV. 1. marg. Winer § 14. 2. a. So 2 pers. plur. ἦτε for ἔστε 1 Cor. 7: 5, where text. rec. συνέρχεσθε. — For the persons of the present as enclitic, see Buttm. § 108. IV. 3.—*Εἰμί* is the usual verb of existence, *to be*; and also the usual logical copula, connecting subject and predicate; Buttm. § 129. init.

I. As verb of existence, *to be, to exist, to have existence.*

a) pp. and genr. (α) in the metaphysical sense, John 1: 1 ἐν ἀρχῇ ἦν ὁ λόγος. 8: 50, 58. Mark 12: 32. Acts 19: 2. Heb. 11: 6. al. Of things, John 17: 5. 2 Pet. 3: 5. Rev. 4: 11. For ὤν, τὰ ὄντα, etc. see below in d.—Philo de Charit. p. 709 γέννησις δι' ἧς τὸ μὴ ὂν ἄγεται εἰς τὸ εἶναι. Xen. Mem. 1. 1. 14. ib. 2. 2. 3 οὓς [παῖδας] οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι. — Spoken of life, *to exist, to live*, Matt. 2: 18. 23: 30. *not to die*, Acts 17: 28.—Jos. Ant. 7. 10. 5. Xen. Ven. 1. 11. — (β) genr. *to be, to exist, to be found*, as of persons, Luke 4: 25 πολλαὶ χῆραι ἦσαν. v. 27. Matt. 12: 11. John 3: 1. Rom. 3: 10, 11.—Lucian. D. Mort. 22. 1. Xen. H. G. 5. 4. 25.— So of things, *to be, to exist, to have place*, Matt. 6: 30. 22: 23. Mark 7: 15. Luke 6: 43. Acts 2: 29. Rom. 13: 1. al. saepiss. So ἐστί, εἰσί, etc. *there is, there are*, Rom. 3: 23. 1 Cor. 12: 4, 5, 6. Acts 27: 22. John 7: 12. Rev. 10: 6. 21: 4. al. saep. John 7: 39 οὔπω γὰρ ἦν πνεῦμα ἅγιον, i. e. the *giving* of the Holy Spirit had not yet occurred.—Hence by impl. *to be present*, i. q. πάρειμι, but this sense lies only in the adjuncts, Matt. 12: 10. 24: 6. Mark 8: 1. Comp. Jos. Ant. 7. 11. 6 τὴν οὖσαν δύναμιν. Xen. An. 4. 2. 3. — (γ) Spoken also of time, genr. Luke 23: 44 ἦν δὲ ὡσεὶ ὥρα ἕκτη. John 1: 40. Acts 2: 15. 2 Tim. 4: 3. Mark 11: 13.—Xen. Cyr. 5. 4. 18 ἤδη ὥρα ἦν. H. G. 4. 5. 1 ἦν ὁ μήν.—Of festivals, etc. Mark 15: 42. Acts 12: 3.—Xen. Conv. 1. 2.

b) by impl. and by force of the adjuncts, *to come to be, to come into existence*, i. q. γίνομαι, i. e. (α) *to come to pass, to take place, to occur, to be done*, etc. so in the fut. ἔσται etc. Matt. 27: 7, 21. Luke 12: 55. 21: 11, 25. Acts 11: 28. 27: 25. Acts 23: 30. al. Luke 22: 49 τὸ ἐσόμενον, i. e. what was about to happen. Matt. 24: 3. Luke 1: 34. al. Seq. dat. of pers. Mark 16: 22. Luke 14: 10.—Xen. Mem. 3. 2. 1 τοῦτο ἔσται. Cyr. 2. 3. 3. — So impers. καὶ ἔσται, like Heb. וְהָיָה, *and it shall be, shall come to pass*, followed by a future, Acts 2: 17, 21, quoted from Joel 3: 1—5, [2: 28—32,] where Sept. for וְהָיָה. Acts 3: 23. (comp. Deut. 18: 19.) Rom. 9: 26, quoted from Hos. 2: 1, [1: 10,] where Sept. for וְהָיָה. — (β) from the Heb. εἶναι εἴς τι, like Heb. הָיָה לְ, *to be for* any thing, i. e. *to become* any thing; Matt. 19: 5 et Eph. 5: 31 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, quoted from Gen. 2: 24 where Sept. and Heb. Luke 3: 5 coll. Is. 40: 4. Acts 13: 47 coll. Is. 49: 6. Eph. 1: 12. Col. 2: 22. al. Gesen. Lehrgeb. p. 816. 2. Stuart § 507. *b*, note.—Seq. dat. of pers. 1 Cor. 14: 22. 2 Cor. 6: 18. Heb. 1: 5. 8: 10. James 5: 3. al.

c) ἐστί seq. infin. *it is proper, is in one's power* or *convenience*, etc. *licet*; Heb. 9: 5 περὶ ὧν οὐκ ἔστι νῦν λέγειν, *of which we cannot now speak*. So also some 1 Cor. 11: 20, but less well. — Ecclus. 39: 21. Ael. V. H. 13. 33. Xen. Cyr. 1. 6. 11. Comp. Passow sub voc. 2.

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d) particip. ὤν, οὖσα, ὄν, *being*, viz. (α) joined with a noun or pronoun, it is used in short parenthetic clauses, by way of emphasis, to indicate an existing state, condition, character, etc. and may be rendered by the case absol. or by *being, as being, as*, etc. Matt. 7: 11 εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε κ. τ. λ. John 3: 4. 4: 9. 9: 25. Acts 16: 21 ἃ οὐκ ἔξεστιν ἡμῖν ποιεῖν, Ῥωμαίοις οὖσι. Rom. 5: 10. 11: 17. Gal. 6: 4. Eph. 2: 4. Tit. 3: 11. James 3: 4. al. See Passow Εἰμί 6. Buttm. §144. n. 4.—Xen. Cyr. 1. 4. 3. Mem. 2. 3. 1. — (β) With the art. ὁ ὤν, τὰ ὄντα, etc. it implies real and true existence; thus in the phrase ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, which is used as a compound indec. proper name of God and governed by ἀπό Rev. 1: 4, in allusion probably to the Heb. יהוה. v. 8. 11: 17. 16: 5. Comp. Winer §10 ult.—Wisd. 13: 1 οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα, i. e. God. — So τὰ ὄντα and τὰ μὴ ὄντα, *things existing* and *things non-existing*, pp. Rom. 4: 17. metaph. 1 Cor. 1: 28. — 2 Macc. 7: 28. Philo de Creat. princip. p. 728 τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. Xen. Mem. 4. 6. 1 bis, 7.

II. As logical copula, connecting the subject and predicate, *to be*, where the predicate specifies who or what a person or thing *is* in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, etc. etc. But this all lies in the *predicate*, and not in the *copula*, which merely connects the predicate with the subject. The predicate may be made by various parts of speech, etc. Thus

a) with an adjective as predicate; which is strictly the more logical construction. Matt. 2: 6 σύ, Βηθλεέμ, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγ. κ. τ. λ. 18: 8. Mark 1: 7. John 4: 12. 5: 32 ἡ μαρτυρία οὐκ ἔστιν ἀληθής. Acts 7: 6. Rom. 8: 29. 1 John 1: 9. al. saepiss.—Herodian. 3. 7. 7. Xen. Mem. 3. 5. 1. —So with a neg. adj. οὐδέν, *it is nothing*, Matt. 23: 16. 1 Cor. 7: 19. 13: 2. μηδέν Gal. 6: 3, comp. above in I. d. α. — Jos. Ant. 4. 8. 24. Plut. de Exil. 6. Xen. Cyr. 6. 2. 8.—With numerals; Mark 5: 13 ἦσαν δὲ ὡς δισχίλιοι. So in the phrase εἷς or ἓν εἶναι, spoken of two or more, i. e. *to be one* in mind and purpose, John 10: 30. 17: 11, 22. or *to be one* in rank, right, etc. 1 Cor. 3: 8. 12: 12. Gal. 3: 28. — In this construction, εἰμί with an adject. sometimes forms a periphrasis for the cognate verb; e. g. δυνατός εἰμι i. q. δύναμαι, Luke 14: 31. Acts 11: 17. Rom. 4: 21. ἔκδηλός εἰμι i. q. ἐκδηλοῦμαι, 2 Tim. 3: 9. — Herodian. 8. 1. 2 κρύφιός εἰμι i. q. κρύπτομαι.—For the particip. as predic. see below in f.

b) with a substantive as predicate, in the same case with the subject. (α) pp. Matt. 3: 4 ἡ τροφὴ αὐτοῦ ἦν ἀκρίδες. 3: 17 οὗτός ἐστιν ὁ υἱός μου. 15: 14. Mark 2: 28. 10: 47. Acts 2: 32. 3: 25. 28: 6. Rom. 8: 24. Heb. 11: 1. al. saepiss. Matt. 7: 12 οὗτός ἐστιν ὁ νόμος, i. e. is contained in the law.—Herodian. 3. 10. 10. Xen. Cyr. 1. 4. 27. Oec. 14. 7 c. dat.—Sometimes the noun (or pronoun) of the predicate is not directly expressed, but only implied; Matt. 14: 27 ἐγώ εἰμι, *I am* sc. the man, i. e. *it is I*. John 13: 13 εἰμὶ γάρ sc. ὁ διδάσκαλος. 18: 5 ἐγώ εἰμι sc. Ἰησοῦς. So οὗτός ἐστιν, Mark 6: 16. Luke 7: 27. John 7: 25. 9: 9. al.—Seq. dat. of pers. or thing *for* or *in respect to* whom the predicate is asserted; Acts 1: 8 καὶ ἔσεσθέ μοι μάρτυρες. 9: 15. Rom. 1: 14. 1 Cor. 9: 2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλάγε ὑμῖν εἰμι. 1: 18. 2: 14. — (β) Trop. and meton. the subst. of the predicate often expresses, not what the subject actually *is*, but what it *is like*, or *is accounted* to be, or *signifies*, viz. by comparison, substitution, etc. or as cause or effect; so that εἰμί may be rendered *to be accounted, to be like* or *in place of, to signify*, etc. Matt. 5: 13, 14, ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, τὸ φῶς τοῦ κόσμου. 12: 50 αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. 13: 37, 38, 39. 19: 6. Luke 8: 11 ὁ σπόρος ἐστιν ὁ λόγος. 12: 1. John 1: 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. v. 8. 4: 34. 6: 33, 35 ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. v. 41, 48, 50, 51, 55. 11: 25. 12: 50. 15: 1, 5. Acts 4: 11. 1 Cor. 3: 10. 4: 17. 10: 4. Eph. 5: 8. James 4: 14. Rev. 4: 5. 21: 22. al. saepiss. So in the words of Christ, τοῦτό ἐστι τὸ σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου, Matt. 26: 26, 28. Mark 14: 22, 24. Luke

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22: 19. 1 Cor. 11: 24. The Romish church takes these words literally. — Xen. An. 3. 1. 13. H. G. 1. 4. 3. — (γ) Here too εἰμί with the subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in a, ult. e. g. ἐπιθυμητής εἰμι for ἐπιθυμέω, 1 Cor. 10: 6. ζηλωτής εἰμι for ζηλόω, 1 Cor. 14: 12. etc.

c) with a pronoun as predicate, in the same case with the subject, viz. οὗτος, *this, the following*, Matt. 10: 2 τὰ ὀνόματά ἐστι ταῦτα. John 1: 19 αὕτη ἐστὶν ἡ μαρτυρία. 15: 12. 17: 3. Acts 8: 32. al. αὐτός, Luke 24: 39. Heb. 1: 12. τίς, τί, indef. *some one, any thing*, 1 Cor. 10: 19. metaph. *of moment, important*, Acts 5: 36. 1 Cor. 3: 7. Gal. 6: 15. al. τίς, τί, interrog. *who, what*, John 5: 13. Rom. 14: 4. 1 Cor. 9: 18. Heb. 12: 7. James 4: 12. Acts 21: 22 τί οὖν ἐστι, *what is then?* sc. to be done. 1 Cor. 14: 15, 26. ποῖος Mark 12: 28. πόσος Mark 9: 21. ποταπός Luke 1: 29. ὁποῖος Acts 26: 29. ὅστις Gal. 5: 10, 19. etc. etc. So the possessive pronouns; as ἐμός, σός, John 17: 10. ὑμέτερος Luke 6: 20. etc.—Xen. Mem. 3. 3. 3. — Trop. as with nouns (b. β, above) the predicate often expresses, not what the subject actually *is*, but what it *is accounted* to be or *signifies*; e. g. τί ἐστιν, τὸ κ. τ. λ. *what that means*, etc. Matt. 9: 13. Mark 9: 10. Luke 20: 17. Eph. 4: 9. Mark 1: 27 τί ἐστι τοῦτο; John 18: 38 τί ἐστιν ἀλήθεια; So Luke 15: 26 τί εἴη ταῦτα. Acts 2: 12. 10: 17. 17: 20. Luke 8: 10 τίς εἴη ἡ παραβολὴ αὕτη. Also τοῦτ' ἐστι, *that is, that signifies*, etc. Matt. 27: 46. Acts 19: 4. Rom. 1: 12. al. ὅ ἐστι, *which is*, etc. Mark 7: 11. Heb. 7: 2. al.

d) with a gen. of a noun or pronoun as predicate, spoken (α) of quality, character, etc. Luke 9: 55 οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς. Acts 9: 2. Heb. 12: 11. Buttm. § 132. 4. 4.—Xen. H. G. 2. 4. 36.—(β) of age, Mark 5: 42 ἦν γὰρ ἐτῶν δώδεκα. Acts 4: 22. al. Buttm. l. c.—Xen. An. 2. 6. 20. Mem. 1. 2. 40.—(γ) of a whole, of which the subject is a part, Acts 23: 6 τὸ ἓν μέρος ἐστὶ Σαδδουκαίων κ. τ. λ. 1 Tim. 1: 20. 2 Tim. 1: 15. Buttm. § 132. 4. 2. c. — Xen. An. 1. 2. 3. — (δ) of possession, property, etc. pp. Matt. 5: 3, 10, αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. Mark 12: 7, 23. Luke 4: 7. John 10: 12. 19: 24. Acts 21: 11. al. saep. Matth. § 315. 1.— Isocr. ad Nicocl. p. 19. B. Xen. Cyr. 7. 5. 73.—Metaph. of persons or things to whom the subject belongs, appertains, or on whom it is in any way dependent; e. g. of God, 2 Cor. 4: 7. 1 Cor. 3: 23. of a master, teacher, guide, etc. Acts 27: 23. Rom. 14: 8. 1 Cor. 1: 12. 3: 4. 6: 12. 2 Cor. 10: 7. al. Of things which one follows after, 1 Thess. 5: 5, 8.—Xen. An. 2. 1. 11.— So as implying fitness, propriety, etc. Acts 1: 7 οὐχ ὑμῶν ἐστι γνῶναι χρόνους κ. τ. λ. Heb. 5: 14 τελείων δέ ἐστιν ἡ στερεὰ τροφή. Matt. § 316. — Xen. An. 2. 1. 4.

e) with the dative of a noun or pronoun as predicate, *to be* to any one, implying possession, property, etc. John 17: 9 ὅτι σοί εἰσι, *for they are thine*. Luke 12: 20. Acts 2: 39. 1 Cor. 9: 16, 18. 1 Pet. 4: 11. al.—Xen. Cyr. 1. 2. 4. —By inverting the construction it may be rendered *to have*, as Luke 7: 41 δύο χρεωφειλέται ἦσαν δανειστῇ τινι, *a certain creditor had two debtors*. 6: 32, 33, 34. John 18: 39. Acts 8: 21. 21: 23. Eph. 6: 12 οὐκ ἔστιν ἡμῖν ἡ πάλη πρός, *we have not a struggle against*, i. e. we wrestle not against, etc.—Herodian. 1. 13. 11. Xen. Cyr. 1. 2. 3.—Or *to receive*, Matt. 19: 27 τί ἄρα ἔσται ἡμῖν, *what shall we receive?* — Xen. An. 1. 7. 8. ib. 7. 6. 1.

f) with a participle of another verb as predicate, viz. (α) without the article, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a *continuance* or *duration* of the action or state, like the corresponding construction in English; Luke 5: 1 καὶ αὐτὸς ἦν ἑστώς, *and he was standing*, instead of imperf. ἵστη, *he stood*. Matt. 24: 9 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων. Mark 2: 6 ἦσαν δέ τινες καθήμενοι. v. 18. 13: 25 οἱ ἀστέρες ἔσονται ἐκπίπτοντες. 9: 4. 15: 43. Luke 3: 23. 5: 17. 24: 32. Acts 1: 10. 2: 2, 42. al. saep. So with the particip. of the perf. pass. which however assumes nearly the nature of an adjective; Matt. 9: 36 ἦσαν ἐσκυλμένοι

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καὶ ἐρρωμένοι κ. τ. λ. Mark 6: 52 ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη. 1 John 1: 4. Also in impersonals, as δέον ἐστι for δεῖ, Acts 19: 36. πρέπον ἐστί for πρέπει, 1 Cor. 11: 13. al. See Winer § 46. 8. Matth. § 559. Viger. p. 343. comp. Gesen. Lehrg. p. 792. 2. Stuart § 530. — So Eurip. Herc. fur. 312 sq. Herodian. 1. 3. 5. Diod. S. 2. 5. Xen. An. 2. 2. 13. — In some cases the particip. is not the predicate, and then εἰμί is not thus an auxiliary, e. g. Mark 10: 32 ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσ. where ἐν τῇ ὁδῷ is the predicate, and ἀναβαίνοντες is an adjunct. Luke 7: 8. al. Comp. Winer l. c. — (β) With the article, where the participle may then be regarded as equivalent to a noun, or as an emphatic shorter construction instead of a personal tense of the verb; Matt. 3: 3 οὗτος γάρ ἐστι ὁ ῥηθεὶς ὑπὸ Ἠσαΐου, i. e. *the person spoken of, the predicted*, instead of ὃς ἐρρήθη. 13: 19. Mark 7: 15 ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον. John 4: 10. Acts 2: 16. Rom. 3: 11. 1 John 5: 5. Jude 19. Rev. 2: 23. Rev. 14: 4 οὗτοί εἰσιν οἱ ἀκολουθοῦντες, where comp. the preceding construction, οὗτοί εἰσιν, οἳ οὐκ ἐμολύνθησαν. al saep. Comp. Buttm. §125. 3, and n. 2. Winer §19. 1. c. § 46. 4. Matth. § 270. Viger. p. 342 sq.—Herodot. 9. 70. Xen. H. G. 2. 3. 43.

g) with an adverb as predicate; e. g. of quality or character, as οὕτως, John 3: 8 οὕτως ἐστὶ πᾶς κ. τ. λ. Matt. 19: 10. So οὕτως ἔσται, Rom. 4: 18. Matt. 24: 27. Luke 17: 24, 26. al. Seq. dat. Matt. 12: 45. Luke 11: 30. al. ταῦτα as adv. i. q. οὕτως, Luke 17: 30. 1 Cor. 6: 11. Comp. Buttm. §115. 4. §128. n. 4. ὡς, *according as*, Rev. 22: 12.—Of likeness, as ὡς, Matt. 22: 30. 28: 3. Luke 6: 40. al. ὥσπερ, Matt. 6: 5. Luke 18: 11. Seq. dat. Matt. 18: 17. — Of plenty or want; περισσοτέρως 2 Cor. 7: 15. χωρίς Heb. 12: 8.— Of place, viz. place where, e. g. ἐγγύς Rom. 10: 8. John 11: 18. al. ἐκεῖ Matt. 18: 20. Mark 3: 1. al. (Xen. H. G. 4. 8. 14.) μακράν Mark 12: 34. John 21: 8. ὅπου Mark 5: 40. John 18: 1. 7: 34. al. (Xen. Cyr. 2. 4. 31.) ποῦ Matt. 2: 2. John 7: 11. (Luc. D. Mort. 13. 1 or 3.) ὧδε Matt. 12: 6, 41. Rev. 13: 9. etc. etc. Of place whence, origin, etc. πόθεν Matt. 21: 25. John 7: 27. 2: 9. ἐντεῦθεν John 18: 36. — Xen. An. 5. 6. 24. ib. 6. 4. 14.—Of time, ἐγγύς Matt. 26: 18.

h) with a preposition and its case as predicate, viz. (α) ἀπό, John 1: 45. comp. Ἀπό III. 1.—(β) εἰς, c. acc. viz. as marking that which any thing *becomes*; comp. above in I. b. β. As denoting direction, object, end, εἴς τι, Luke 5: 17 καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. Of a person, εἴς τινα, 1 Pet. 1: 21 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν, i. e. be or rest in God. Adverbially, 1 Cor. 4: 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα κ. τ. λ. Comp. Buttm. § 115. n. 5. Spoken of place, whither or where, Mark 2: 1 ὅτι εἰς οἶκόν ἐστι. 13: 16. Luke 11: 7. John 1: 18. al. — (γ) ἐκ c. gen. always implying *origin*; e. g. spoken of place, John 1: 47 ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; Acts 23: 34. John 4: 22. So of family, race, etc. Luke 2: 4. Acts 4: 6. — Of persons or things as the source, author, cause, etc. Mark 11: 30 ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων. John 8: 23 ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί. 15: 19. 17: 14 bis, ἐκ τοῦ κόσμου εἶναι. Acts 19: 25. Gal. 3: 21. Matt. 1: 20 ἐκ πνεύματός ἐστιν ἁγίου. 5: 37. John 7: 17 ἡ διδαχὴ ἐκ τοῦ θεοῦ ἐστιν. Acts 5: 38. 1 John 2: 16. Hence metaph. of a person on whom one is *dependent*, to whom he is *devoted* as a follower, etc. e. g. John 8: 47 ἐκ τοῦ θεοῦ οὐκ ἔστε, *ye are not of God*, i. e. not his followers, adherents. 1 John 3: 10. 4: 6. 6: 19. So John 8: 44 ὑμεῖς ἐκ τοῦ διαβόλου ἐστέ. So of things, as ἐκ τῆς ἀληθείας John 18: 37. 1 John 3: 19. ἐξ ἔργων τοῦ νόμου Gal. 3: 10. Also Gal. 3: 12 ὁ νόμος οὐκ ἔστιν ἐκ πίστεως, i. e. the law depends not on faith, has no connexion with it.—Of a whole in relation to a part; 1 Cor. 12: 15, 16, οὐκ εἰμὶ ἐκ τοῦ σώματος. Of persons, Luke 22: 3 ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. Matt. 26: 73 σὺ ἐξ αὐτῶν εἶ. John 1: 24. 10: 16. 18: 17, 25. Col. 4: 9. 2 Tim. 3: 6. — Plut. Galb. 27. Herodot. 2. 46.—Of the material, Rev. 21: 21 ἦν ἐξ ἑνὸς μαργαρίτου. Matt. § 374. b, note. See in Ἐκ. —(δ) ἐν c. dat. implying a *being in* a place, thing, person, etc. Spoken of

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place, part, etc. Mark 1: 3 ἐν τῇ ἐρήμῳ. John 2: 23 ἐν τοῖς Ἱροσολ. Acts 5: 12. Rev. 9: 10. al. — Herodian. 8. 8. 10. Xen. An. 5. 6. 13, 15. — Of things; ἐν τούτῳ, *in this*, i. e. *herein*, John 9: 30. 1 John 4: 10. or *hereby*, 1 John 2: 3. So ἐν τούτοις ἴσθι, *be wholly in these things*, occupied with them, 1 Tim. 4: 15. (Jos. Ant. 2. 16. 4. Xen. Cyr. 5. 2. 5.) ἐν σαρκὶ εἶναι, *to be in the flesh*, i. e. followers of the world, aliens from God, Rom. 7: 5. ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει θεοῦ, i. e. consist in, depend on, 1 Cor. 2: 5. Of a state, condition, etc. ἐν ῥύσει αἵματος οὖσα, Mark 5: 25. So Luke 23: 40. Phil. 4: 11. 1 John 2: 9.—Jos. Ant. 7. 2. 1. — Of persons, *to be in* any one, viz. where the subject is a thing, Acts 25: 5 εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τουτῷ, *in* or *on this man*, i. e. in his conduct, etc. John 11: 10 τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. in his path, around him. So of faculties, virtues, vices, which are *in* any one, John 1: 4, 48. Acts 4: 12. 20: 10. Where the subject is a person, i. e. *to be near and in intimate union with, to be one with*, sc. in mind, purpose, feeling, etc. So God and Christ, John 14: 10, 11. Christ and his followers, John 15: 4. Christ *in* his followers, 2 Cor. 13: 5. the Spirit *in* Christians, John 14: 17. Christians *in* Christ, Rom. 8: 1. 16 & 11. 1 Cor. 1: 30. 1 John 5: 20. Seq. dat. plural, *to be among*, Matt. 27: 56. *to be in the midst of*, 1 Cor. 14: 25. — (ε) ἐπί, seq. gen. of place, *upon*, Luke 17. 31. John 20: 7. metaph. of dignity, station, *over*, Acts 8: 27. Rom. 9: 5. — Seq. dat. of place, *upon, in, at*, Mark 4: 38. Matt. 24: 33. — Seq. accus. of place, as εἶναι ἐπὶ τὸ αὐτό, spoken of conjugal intercourse, 1 Cor. 7: 5. of person, εἶναι ἐπί τινα, *to be* or *rest upon*, metaph. Acts 4: 33.—(ζ) κατά seq. gen. εἶναι κατά τινος, *to be against* any one, Matt. 12: 30. Gal. 5: 23. — Seq. accus. of thing, εἶναι κατά τι, *to be according to, in accordance with*, 2 Cor. 11: 15. Rom. 2: 2. Luke 17: 30. — (η) μετά seq. gen. εἶναι μετά τινος, *to be with* any one, i. e. present with, in company with, Matt. 17: 17. Mark 2: 19. Luke 23: 43. al. *to be for* or *on the side of* any one, as an adherent, helper, etc. Matt. 12: 30. John 3: 2. Acts 7: 9. 18: 10. Phil. 4: 9.—Jos. Ant. 15. 5. 9.—So *to be imparted to* any one, etc. 2 John 2, 3.—(ϑ) παρά, seq. gen. εἶναι παρά τινος, *to be from* any one, i. e. sent by any one, John 6: 46. 7: 29. or received from any one, John 17: 7. — Seq. accus. of place, *to be by, on, at*, Mark 5: 21.—(ι) πρό, seq. gen. of place, *to be before*, Acts 14: 13. metaph. of dignity, Col. 1: 17. — (κ) πρός, seq. accus. of place, etc. εἶναι πρός τι, *to be near to, by*, etc. Luke 24: 29. Mark 4: 1. — Achill. Tat. V. 343. — Of persons, *to be near, with, among*, Matt. 13: 56. Mark 9: 19. — (λ) σύν seq. dat. εἶναι σύν τινι, *to be with* any one, i. e. present with, in company with, Luke 24: 44. Phil. 1: 23. Col. 2: 5. 1 Thess. 4: 17. or as a follower, disciple, Luke 8: 38. Acts 4: 13. or as a partisan, Acts 14: 4.—Xen. H. G. 3. 1. 18.—(μ) ὑπέρ seq. gen. εἶναι ὑπέρ τινος, *to be for* any one, on his side, Mark 9: 40. Seq. accus. of pers. ὑπέρ τινα, *to be above* any one, trop. Luke 6: 40. — (ν) ὑπό seq. accus. *to be under*, spoken of place, John 1: 49. 1 Cor. 10: 1. of person or thing, *to be subject to*, Rom. 3: 9. Gal. 3: 10. 1 Tim. 6: 1.

Note. As copula, the forms of εἰμί are very frequently omitted; e. g. Matt. 9: 37. 13: 54. Mark 9: 23. 1 Cor. 10: 26. 11: 12. al. saepiss. See Buttm. §129. 12. Matth. § 306. Winer § 66. 2. Al.

Εἶμι, to go, in Mss. for εἰμί John 7: 34, 35. See Buttm. § 108. V.

Εἵνεκα, see Ἕνεκα.

Εἴπερ, see in Εἰ III. ζ.

Εἶπον, aor. 2; imper. εἰπέ, opt. εἴποιμι, subjunct. εἴπω, inf. εἰπεῖν, particip. εἰπών. — Also Ion. aor. 1 εἶπα, Matt. 26: 25. Mark 11: 3. al. imperat. εἰπόν Acts 28: 26. εἰπάτωσαν 24: 20. used likewise by the Attics, Xen. Mem. 2. 2. 8. al. Comp. Buttm. § 96. n. 1 and 9. § 114 sub εἶπον. Winer § 15 sub εἶπον. — With these aorists from an obsol. theme ἔπω or εἴπω, the Greeks employed φημί as a present, Buttm. l. c. and § 109. I. 2; and likewise, as also in N. T. the fut. ἐρῶ from εἴρω (only poetic); the perf. εἴρηκα from obsol. ῥέω, pluperf. εἰρήκειν, perf. pass. εἴρημαι, aor. 1 pass. ἐῤῥήθην or less usual ἐῤῥέ-

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θην Lob. ad Phr. p. 447, fut. 1 pass. ῥηθήσομαι, fut. 3 pass. εἰρήσομαι, Buttm. l. c. Winer l. c.—*To say, to speak*, i. e. to utter definite words, and hence implying more than λαλεῖν; see Tittm. de Syn. N. T. p. 79, 80.

a) genr. *to say, to speak*, with an accus. of the thing said; Matt. 26: 44 τὸν αὐτὸν λόγον εἰπών. Luke 12: 3. John 2: 22. Acts 1: 9. 2 Cor. 12: 6 ἀλήθειαν γὰρ ἐρῶ. Rom. 3: 5 et 6: 1 τί οὖν ἐροῦμεν; Heb. 7: 9 ὡς ἔπος εἰπεῖν, *so to speak*, Buttm. § 150. p. 438. Matth. § 545. See Raphel. Annot. in N. T. II. p. 671 sq.—Xen. Ap. Socr. 15. — The accus. is often supplied by the words or clause spoken, as Matt. 2: 8. 4: 3. Luke 5: 13. John 4: 27. 6: 59. al. Hence εἶπε is inserted like ἔφη in the middle of a clause, Luke 7: 42.—With an accus. of person, once, John 1: 15 ὃν εἶπον, as in Engl. *whom I said*, i. e. of whom I spoke, i. q. περὶ οὗ in v. 30. — Along with the accus. expr. or implied, are also further constructions of the person *to* whom, the manner, etc. (α) seq. dat. of pers. John 16: 4 ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον. Matt. 16: 8. Mark 2: 9. Luke 4: 3. John 14: 26. Rev. 17: 7. Luke 7: 40 ἔχω σοί τι εἰπεῖν, comp. Luc. Tim. 20. Aristaen. 2. 1. — (β) seq. εἰς c. accus. of pers. *to speak against*, Luke 12: 10. — (γ) seq. κατά c. gen. of pers. *to speak against*, Matt. 5: 11. 12: 32. — (δ) seq. περί c. gen. of pers. or thing, *to speak of* or *concerning*, etc. John 7: 39. 10: 41. 11: 13. c. dat. of pers. Matt. 17: 13. John 18: 34. — (ε) seq. πρός c. accus. of pers. *to speak* or *say to* any one etc. Luke 11: 1. 12: 16. John 6: 28. Acts 2: 37. Heb. 1: 13. al. (Luc. D. Mort. 1. 1. Xen. Cyr. 1. 4. 13.) In the sense of *for, with reference to*, Mark 12: 12. — c. acc. of thing, *to say in respect to*, Rom. 8: 31. — (ζ) seq. adverb, or a prep. with its noun, implying manner; e. g. ὁμοίως Matt. 26: 35. ὡσαύτως 21: 30. καθώς 28: 6. So καλῶς εἶπας, *thou hast well said*, i. e. right, correctly, Luke 20: 39; and absol. with καλῶς implied, Matt. 26: 25, 64, σὺ εἶπας. Hence with an accus. of pers. καλῶς εἰπεῖν τινα, *to speak well of* any one, Luke 6: 26; and κακῶς εἰπεῖν τινα, *to speak evil of*, Acts 23: 5; see Buttm. § 131. 4. Matth. § 416.—So εἰπεῖν ἐν παραβολαῖς, Matt. 22: 1. διὰ παραβολῆς Luke 8: 4. Also εἰπεῖν πρὸς ἑαυτούς or πρὸς ἀλλήλους, *to say among themselves* or *to one another*, Mark 12: 7. John 7: 35. Luke 2: 15. John 16: 17. 19: 24. al. ἐν ἑαυτοῖς, *among themselves*, Matt. 21: 38. — Metaph. from the Heb. εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ, *to say in one's heart*, i. e. to think, Matt. 24: 48. Luke 12: 45. Rom. 10: 6. So אָמַר בְּלִבּוֹ and Sept. Ps. 10: 6, 11. 14: 1. Is. 49: 21. Comp. Gesen. Lex. אָמַר 2. In the same sense also, εἰπεῖν ἐν ἑαυτῷ, Matt. 9: 3. Luke 7: 39. 16: 3. 18: 4. Sept. for אָמַר בְּלִבּוֹ Esth. 6: 6. — (η) seq. infin. with accus. Rom. 4: 1. with accus. implied Matt. 16: 12. — Xen. H. G. 1. 6. 6. — So with εἶναι implied, where εἰπεῖν may be rendered *to call, to name*, etc. John 10: 35 ἐγὼ εἶπα, θεοί ἐστε· εἰ ἐκείνους εἶπε θεούς κ. τ. λ. 15: 15. 1 Cor. 12: 3. — Comp. Xen. H. G. 1. 6. 7 εἰπὼν ἀθλιωτάτους εἶναι τοὺς Ἕλληνας. Apol. Socr. 15. Herodian. 6. 1. 15. — (ϑ) seq. ὅτι, Matt. 5: 31. John 8: 55. 1 Cor. 1: 15. with dat. Mark 16: 7. John 6: 65.—Xen. Cyr. 1. 4. 25.

b) as modified by the context, where the sense often lies not so much in εἰπεῖν as in the adjuncts; e. g. spoken (α) before interrogations, for *to ask, to inquire*; Acts 8: 30 καὶ εἶπεν· ἄραγε γινώσκεις κ. τ. λ. Matt. 9: 4. 11: 3. 13: 10. John 8: 10. Acts 19: 2, 3. — Xen. Cyr. 1. 3. 16.—(β) before replies, for *to answer, to reply*, etc. viz. to a direct question, Matt. 15: 34. Mark 8: 5. Luke 8: 10. al. and so preceded by ἀποκριθείς or ἀπεκρίθη καί, Matt. 11: 4. 15: 13. John 7: 20. Acts 5: 29. Without a preceding question, Matt. 14: 18. Acts 5: 9. 11: 8. with ἀποκριθείς, Matt. 4: 4. 12: 39. Mark 6: 37. al. — (γ) of narration, teaching, etc. for, *to tell, to make known, to declare*, etc. Matt. 8: 4. 16: 20. 18: 17. Mark 11: 29. 16: 7, 8. John 3: 12. 12: 49. Rev. 17: 7. al. saep. Sept. for הִגִּיד 2 K. 22: 10. Is. 41: 22. הוֹרָה Job 12: 7. — (δ) of predictions, *to foretell, to predict*, etc. Matt. 28: 6. Mark 14: 16. Luke 22: 13. John 2: 22. al. Here used especially in the passive forms, e. g. ἐρρήθη Rom. 9: 12, 26. Rev. 6: 11. εἴρηται Luke 4: 12. Heb.

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4: 7. τὸ εἰρημένον Luke 2: 24. Acts 2: 16. al. ὁ ῥηθείς, lit. *the foretold*, Matt. 3: 3. τὸ ῥηθέν, *that foretold*, etc. Matt. 1: 22. 2: 15, 17. 22: 31. al saep. — (*s*) of what is said with authority, for *to direct*, *to bid*, *to command*, etc. Matt. 8: 8. Mark 5: 43. 10: 49. Luke 7: 7. 17: 7, 8. 19: 15. 2 Cor. 4: 6. James 2: 11. al. Seq. ἵνα, Matt. 4: 3. Mark 3: 9. Rev. 9: 4. Sept. for צִוָּה Ex. 35: 1. Lev. 9: 6. Al.

Εἴπως, see in *Εἰ* III. *η*.

Εἰρηνεύω, f. εύσω, (εἰρήνη,) *to make peace*, *to be at peace*, Sept. for הִשְׁלִים 1 K. 22: 44. Polyb. 5. 8. 7 χώρα ἐκ παλαιοῦ εἰρηνευομένη. Diog. Laert. 2. 5.—In N. T. metaph. *to live in peace*, *harmony*, *concord*, etc. absol. 2 Cor. 13: 11. ἐν ἑαυτοῖς 1 Thess. 5: 13. ἐν ἀλλήλοις Mark 9: 50. μετὰ πάντων Rom. 12: 18.—Ecclus. 6: 6. 28: 9, 13.

Εἰρήνη, ης, ἡ, *peace*, viz.

a) pp. in a civil sense, the opposite of war and dissension, Luke 14: 32. Acts 12: 20. Rev. 6: 4. al. — Xen. Ag. 1. 7. — Among individuals, *peace*, *concord*, Matt. 10: 34. Luke 12: 51. Acts 7: 26. Rom. 14: 19. al. Heb. 7: 2 βασιλεὺς εἰρήνης, i. e. pacific king.—Trop. *peace of mind*, *tranquillity*, arising from reconciliation with God and a sense of the divine favour, Rom. 5: 1. 15: 13. Phil. 4: 7. Comp. Is. 53: 5.

b) by impl. *state of peace*, *tranquillity*, *security*; Luke 11: 21 ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. 2: 29. John 16: 33. Acts 9: 31. 1 Cor. 14: 33. 1 Thess. 5: 3. So Sept. for שָׁלוֹם Judg. 6: 23. בֶּטַח Is. 14: 30. Ez. 38: 8, 11.

c) like Heb. שָׁלוֹם, *peace*, i. e. *health*, *welfare*, *prosperity*, every kind of good. Luke 1: 79 ὁδὸς εἰρήνης, *way of happiness*. 2: 14. 10: 6 υἱὸς εἰρήνης, *son of happiness*, i. q. one worthy of it. 19: 42. Rom. 8: 6. Eph. 6: 15 εὐαγγέλιον τῆς εἰρήνης, *gospel of bliss*, i. e. which leads to bliss. 2 Thess. 3: 16. So ὁ θεὸς εἰρήνης, i. e. God the author and giver of bliss, Rom. 15: 33. 16: 20. Phil. 4: 9. 1 Thess. 5: 23. 2 Thess. 3: 16. Heb. 13: 20. Comp. שַׂר־שָׁלוֹם, Sept. ἄρχων εἰρήνης, Is. 9: 6.—So εἰρήνη ὑμῶν, i. e. *the good* or *blessing* which you have invoked by way of salutation, *your benediction*, Matt. 10: 13. Luke 10: 6. John 14: 27. Hence μετ' εἰρήνης, *with good wishes*, *benediction*, *kindness*, Acts 15: 33. Heb. 11: 31. ἐν εἰρήνῃ, 1 Cor. 16: 11. So Sept. and Heb. בְּשָׁלוֹם Gen. 26: 29. Ex. 18: 23.—Hence also in the formulas of salutation, either at meeting or parting; see in Ἀσπάζομαι. Jahn § 175. Gesen. Lex. שָׁלוֹם, B. 1. Thus on meeting, εἰρήνη ὑμῖν, *peace unto you*, i. e. every good, Luke 24: 36. John 20: 19, 21, 26. Also in letters, etc. Rom. 1: 7. 2: 10. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 3. al. (Act. Thom. § 27.) Luke 10: 5 εἰρήνη τῷ οἴκῳ τούτῳ. So Sept. and Heb. שָׁלוֹם לְךָ, לְכֶם Judg. 19: 20. 1 Chr. 12: 18. Dan. 10: 19. At parting, ὕπαγε εἰς εἰρήνην, *go away into peace*, Mark 5: 34. ὑπ. ἐν εἰρήνῃ, *go in peace*, James 2: 16. πορεύου εἰς εἰρήνην Luke 7: 50. 8: 48. πορ. ἐν εἰρήνῃ Acts 16: 36. Comp. in *Εἰς* no. 4. Sept. for Heb. לֵךְ לְשָׁלוֹם Judg. 18: 6. 1 Sam. 1: 17. 20: 42. Al.

Εἰρηνικός, ή, όν, (εἰρήνη,) *peaceful*, pp. relating to peace, Xen. Oec. 1. 17 εἰρηνικαὶ ἐπιστήμαι. In N. T.

a) *pacific*, *disposed to peace*, James 3: 17. Sept. for אִישׁ שָׁלוֹם Ps. 37: 37. comp. Deut. 2: 26.

b) from the Heb. *healthful*, *wholesome*, Heb. 12: 11 καρπὸς εἰρηνικός. Comp. εἰρήνη for שָׁלוֹם in *Εἰρήνη* c.

Εἰρηνοποιέω, ῶ, f. ήσω, (i. e. εἰρήνην ποιέω,) *to make peace*, *to make reconciliation*, Col. 1: 20. — Sept. Prov. 10: 10.

Εἰρηνοποιός, οῦ, ὁ, *a peacemaker*, pp. of an ambassador to treat of peace, Xen. H. G. 6. 3. 4. In N. T. trop. *one disposed to peace*, Matt. 5: 9.

Εἴρω, f. ἐρῶ, see in *Εἶπον*.

Εἰς, a prep. governing the accusative, with the primary idea of motion *into* any place or thing, and then also of motion or direction *to*, *towards*, *upon*, any place, thing, etc. The antithesis is expressed by *ἐκ*, *out of*. Sept. everywhere for בְּ, לְ, אֶל, etc. See Winer § 53. a. Matth. § 578. Passow Lex. *Εἰς*. Schweighäuser Lex. Herodot. art. *Ἐς*.

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1. Of *place*, which is the primary and most frequent use, *into*, *to*, viz.

a) after verbs implying motion of any kind *into*, or also *to*, *towards*, *upon*, any place or object; e. g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and the like, etc. etc. Matt. 2: 12 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. 4: 8. 5: 1 ἀνέβη εἰς τὸ ὄρος. 6: 6 εἴσελθε εἰς τὸ ταμεῖόν σου. 8: 18 ἀπελθεῖν εἰς τὸ πέραν. 12: 44 ἐπιστρέψω εἰς τὸν οἶκόν μου. 15: 11, 17 πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται. 20: 17 ἀναβαίνων εἰς Ἱεροσόλυμα. 21: 18. Mark 1: 38. 5: 21. 6: 45. 9: 31 παραδίδοται εἰς χεῖρας ἀνθρώπων. 13: 14 φεύγειν εἰς τὰ ὄρη, as in Engl. *to flee into the mountains*. Luke 8: 23, 26. John 1: 9. 7: 14. Acts 16: 16. 26: 14. Rom. 5: 12. 10: 18. Rev. 2: 22 see in Βάλλω b. 8: 5. al. saepiss. — Xen. Mem. 4. 2. 1. An. 1. 3. 17. ib. 3. 1. 5.—So in 'constr. praegnans,' John 16: 21 ἐγεννήθη εἰς τὸν κόσμον. 1 Pet. 3: 20 εἰς ἣν [κιβωτὸν] ὀλιγαὶ ψυχαὶ διεσώθησαν δι' ὕδατος. — Xen. An. 2. 3. 18. — So εἰς c. accus. of thing, implying place; as John 18: 6 ἀπῆλθον εἰς τὰ ὀπίσω. 7: 8, 10, εἰς τὴν ἑορτήν sc. at Jerusalem. Mark 13: 16. 4: 22 εἰς φανερὸν ἔλθῃ. John 1: 11 εἰς τὰ ἴδια ἦλθε. Acts 15: 38 εἰς τὸ ἔργον. 21: 6. John 16: 32.—With an accus. of person, but referring always to the place where the person dwells or is, and implying *to*, *among*, etc. Luke 10: 36 ἐμπεσὼν εἰς τοὺς λῃστάς. 21: 24. Acts 18: 6 εἰς τὰ ἔθνη πορεύσομαι. 20: 29 εἰσελεύσονται λύκοι βαρεῖς εἰς ὑμᾶς. 22: 21. Rom. 5: 12. 16: 19. 2 Cor. 9: 5. 10: 14. 1 Thess. 1: 5. Rev. 16: 2. al. See Buttm. § 147. n. 5. Winer § 53. a. Matth. § 578.—Hom. Il. 15. 402. Xen. Cyr. 3. 3. 6. Mem. 1. 1. 14. — Spoken also of persons *into* whom demons have entered, Mark 9: 25. Luke 8: 30. comp. Matt. 8: 31. Luke 8: 32. al. Also Luke 15: 17 εἰς ἑαυτὸν ἐλθών, *having come to himself*, i. e. to his right mind.—Diod. Sic. 13: 95 εἰς ἑαυτοὺς ἐρχόμενοι.

b) after verbs implying direction *upon* or *towards* any place or object; e. g. verbs of hearing, calling, announcing, shewing, etc. etc. Matt. 10: 27 et Acts 11: 22 ἀκούειν εἰς τὰ ὦτα. Luke 7: 1. Matt. 22: 3 καλέσαι εἰς τοὺς γάμους. v. 4. Mark 5: 14 ἀπήγγειλαν εἰς τὴν πόλιν. 11: 8 ἔστρωσαν εἰς τὴν ὁδόν. 13: 10 εἰς πάντα τὰ ἔθνη δεῖ κηρυχθῆναι. Luke 24: 47. John 8: 26 ταῦτα λέγω εἰς τὸν κόσμον. Acts 7: 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον. 27: 6. 1 Cor. 14: 9 εἰς ἀέρα λαλοῦντες. 2 Cor. 8: 24 εἰς αὐτοὺς ἐνδείξασθε. 11: 6. al. saep. — Xen. Anab. 5. 6. 28, 37. — Especially after verbs of looking, etc. Acts 1: 10 ἀτενίζοντες εἰς τὸν οὐρανόν. 3: 4. Matt. 22: 16 οὐ βλέπεις εἰς πρόσωπον ἀνθρώπων. John 13: 22. 19: 37. Acts 1: 11. Heb. 11: 26. al. So Matt. 5: 35 ὀμόσαι εἰς Ἱεροσόλυμα, *towards Jerusalem*, i. e. turning or looking towards it.—Hom. Il. 9. 373 εἰς ὤπα ἰδέσθαι.—So after nouns, e. g. Acts 9: 2 ἐπιστολὰς εἰς Δαμασκόν, i. e. directed to Damascus. Rom. 15: 31 ἡ διακονία μου ἡ εἰς Ἱερουσαλήμ. al.

c) metaph. of a state or condition *into* which one comes, after verbs of motion, direction, etc. Matt. 25: 46 ἀπελεύσονται εἰς κόλασιν αἰώνιον, εἰς ζωὴν αἰώνιον. Mark 5: 26 εἰς τὸ χεῖρον ἐλθοῦσα. 9: 43. Luke 22: 33. 24: 20. John 4: 38. 5: 24. 16: 13. Acts 26: 18. 2 Cor. 10: 5. Gal. 1: 6. Phil. 1: 12. 3: 11. 1 Tim. 2: 4. 3: 6, 9. Heb. 2: 10. al. saep. For ὕπαγε v. πορεύου εἰς εἰρήνην, *go into peace*, see no. 4 below. — Xen. Ath. 1. 9. Mem. 1. 2. 22.—So in 'constr. praegn.' βαπτίζειν εἴς τινα v. εἰς ὄνομά τινος, i. e. to baptize into the obligations incumbent on a disciple of any one, etc. Matt. 28: 19. Acts 8: 16. Rom. 6: 3, 4. al. See in Βαπτίζω 2. a. β.

2. Of *time*, viz. a) time *when*, implying a term, limit, *to*, *up to*, *until*; Acts 4: 3 εἰς τὴν αὔριον, *till the morrow*. Matt. 10: 22 εἰς τέλος. Phil. 1: 10 εἰς ἡμέραν Χριστοῦ, i. e. *against* the day of Christ. 2: 16. 2 Pet. 3: 7. Acts 13: 42. 1 Thess. 4: 15. 2 Thess. 2: 6. 2 Pet. 2: 4. al. — Xen. Cyr. 5. 3. 26. Oec. 17. 10.—So with accus. of person, as marking the time when one lives, appears, etc. Gal. 3: 17, 24, εἰς Χριστόν.—Herodian. 2. 9. 8. Herodot. 3. 97.

b) time how long, marking duration, *for*, etc. Matt. 21: 19 εἰς τὸν αἰῶνα, *for ever*. Mark 3: 29. John 8: 35. 2 Pet.

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3: 18. Luke 1: 50 εἰς γενεὰς γενεῶν. 12: 19 εἰς ἔτη πολλά. 1 Tim. 6: 19. Heb. 7: 3. Rev. 9: 15. al. — Xen. Lac. 11. 2. ib. 9. 2.

3. Tropically, as marking the object or point *to* or *towards* which any thing tends, aims, etc. Spoken

a) of a result, effect, consequence, marking that which any person or thing tends to or becomes. Matt. 13: 30 δήσατε αὐτοὺς εἰς δεσμάς. 27: 51 ἐσχίσθη εἰς δύο sc. μέρη. (Sept. Ez. 37: 22. Polyb. 2. 16. 11. Xen. Cyr. 1. 2. 4.) John 17: 23 τετελειωμένοι εἰς ἕν. Acts 2: 20 μεταστραφήσεται εἰς σκότος, εἰς αἷμα. Rev. 11: 6. Rom. 10: 10 καρδίᾳ πιστεύεται εἰς δικαιοσύνην. 15: 2. 1 Cor. 11: 17 οὐκ εἰς τὸ κρεῖττον ἀλλ' εἰς τὸ ἧττον συνέρχεσθε. 15: 54. Acts 10: 4 αἱ προσευχαί σου ἀνέβησαν εἰς μνημόσυνον κ. τ. λ. Eph. 2: 21, 22. Heb. 6: 6, 8. 1 Pet. 1: 22. al. saep.—Hom. Il. 9. 102. Diod. Sic. 19. 33.—So with an infin. as subst. Rom. 7: 4 εἰς τὸ γενέσθαι ὑμᾶς κ. τ. λ. v. 5. 12: 3. 1 Cor. 9: 18. Gal. 3: 17. Heb. 11: 3. al. saep. — Xen. An. 7. 8. 20. — So from the Heb. where εἰς corresponds to the Heb. לְ; see Gesen. Lehrgeb. p. 816. Stuart § 507. b. Thus λογίζομαι [τινά, τι,] εἴς τι, *to reckon* or *count* FOR, AS, *any thing*, Acts 19: 27. Rom. 2: 26. 9: 8. So Sept. for חָשַׁב לְ 1 Sam. 1: 13. Is. 29: 17. — Wisd. 9: 6. c. double accus. Wisd. 5: 4. 15: 15. — Also λογίζεσθαί τινι εἴς τι, *to reckon or impute to* any one FOR, AS, etc. Rom. 4: 3 εἰς δικαιοσύνην. v. 5, 9, 22. Gal. 3: 6. al. quoted from Gen. 15: 6 where Sept. for חָשַׁב לְ, as also Ps. 106: 31.—1 Macc. 2: 52. — So after verbs of constituting, making, becoming, and the like; Acts 13: 22 ἤγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα. v. 47 τέθεικά σε εἰς φῶς. (Comp. Sept. and עָשָׂה לְ Ez. 37: 22.) With εἶναι, as ἔσονται εἰς σάρκα μίαν, instead of ἔσ. σαρξ μία, Matt. 19: 5. Mark 10: 8. al. comp. Gen. 2: 24 where Sept. for הָיָה לְ. Luke 5: 3, comp. Is. 40: 4. So 1 Cor. 14: 22. 2 Cor. 6: 18. Heb. 1: 5. al. saep. With γίνεσθαι, as Luke 13: 19 ἐγένετο εἰς δένδρον μέγα. Acts 5: 36. Rom. 11: 9, quoted from Ps. 69: 23. So 1 Cor. 15: 45. John 16: 20. Rev. 8: 11. al. saep.

b) of measure, degree, extent, etc. perhaps Matt. 5: 25 ἔνοχος εἰς τὴν γέενναν, i. e. guilty even to Gehenna; but see in Ἔνοχος. Chiefly by way of periphrasis for an adverb; Winer § 53. c. α. § 55. 1. b. Matth. § 578. d. Luke 13: 11 εἰς τὸ παντελές, i. e. entirely, and Heb. 7: 25 with the idea of perpetuity. (Ael. V. H. 7. 2. ib. 12. 20.) 2 Cor. 4: 17 εἰς ὑπερβολήν, exceedingly. (Luc. D. Mort. 27. 9 or 14.) 2 Cor. 10: 13 εἰς τὰ ἄμετρα, immoderately. 2 Cor. 13: 2 εἰς τὸ πάλιν, again. So εἰς κενόν, in vain, 2 Cor. 6: 1. Gal. 2: 2. Phil. 2: 16. (Diod. Sic. 19. 9.) — Comp. Herodot. 8. 144 ἐς τὰ μέγιστα. Polyb. 1. 20. 7 εἰς τέλος. Xen. Mem. 3. 3. 4 εἰς τὸ δυνατόν.

c) of a direction of mind, i. e. as marking an object of desire, good will, also aversion, etc. (α) In a good sense, *towards, for, in behalf of*; Rom. 10: 1 ἡ εὐδοκία τῆς ἐμῆς καρδίας ὑπὲρ αὐτῶν ἐστιν εἰς σωτηρίαν. Jude 21 τὸ ἔλεος τοῦ κυρ. Ἰ. Χ. εἰς ζωὴν αἰώνιον. Rom. 1: 27 ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους. 14: 19. Phil. 1: 23 ἐπιθυμία εἰς τὸ ἀναλῦσαι. Matt. 26: 10 ἔργον καλὸν εἰργάσατο εἰς ἐμέ. Rom. 12: 16. 2 Cor. 10: 1. 1 Thess. 4: 10. 5: 15. 2 Pet. 3: 9. al. — Judith 6: 17. Thuc. 1. 38. — So after nouns, e. g. ἀγάπη εἴς τινα, Rom. 5: 8. 2 Cor. 2: 4, 8. Eph. 1: 15. al. χάρισμα εἴς τινα, 2 Cor. 1: 11. So Acts 20: 21. 2 Cor. 9: 13. — 2 Macc. 9: 26. — After adjectives, χρηστοὶ εἰς ἀλλήλους Eph. 4: 32. φιλόξενοι εἰς ἀλλήλους, 1 Pet. 4: 9.—Polyb. 1. 16. 10. — Here belongs the construction of ἐλπίζω and πιστεύω with εἰς, (usually c. dat.) these verbs implying an affection or direction of mind *towards* a person or thing, i. e. *to place hope* or *confidence* IN or UPON; e. g. John 5: 45 et 2 Cor. 1: 10 εἰς ὃν ἠλπίκαμεν, comp. Acts 24: 15 ἐλπίδα ἔχων εἰς τὸν θεόν. (Herodian. 7. 10. 1 εἰς ὃν ἠλπίκεσαν. Plut. Galb. 19.) Matt. 18: 6 τῶν πιστευόντων εἰς ἐμέ. John 2: 11. al. saep. So ἐλπὶς καὶ πίστις εἴς τινα, 1 Pet. 1: 21. πίστις Acts 20: 21. 24: 24. al. παποίθησις 2 Cor. 8: 22. — (β) In an unfriendly sense, *against*; e. g. Matt. 18: 15 et 1 Cor. 6: 18 ἁμαρτάνειν εἰς. Luke 12: 10 ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρ. εἰς τὸ ἅγ. πνεῦμα. Mark 3: 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον. Luke 22: 65. Acts 9: 1. Col. 3. 9. al.—

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Ael. V. H. 11. 10. Thuc. 1. 130. ib. 3. 85. Xen. Cyr. 2. 2. 2.—So after nouns, Heb. 12: 3 ἀντιλογία εἰς αὐτόν. Acts 23: 30 ἐπιβουλὴ εἴς τινα. Rom. 8: 7 ἔχθρα εἰς θεόν.—Xen. H. G. 7. 4. 34 ἔγκλημα εἰς τοὺς θεούς.

d) of an intention, purpose, aim, end, i. e. εἰς final. (α) In the sense of *unto*, *in order to* or *for*, i. e. for the purpose of, for the sake of, on account of, etc. Matt 8: 4 τὸ δῶρον εἰς μαρτύριον αὐτοῖς. v. 34 ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ. 27: 7 ἠγόρασαν τὸν ἀγρὸν εἰς ταφήν. v. 10. Mark 1: 4 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Luke 5: 4 χαλάσατε τὰ δίκτυα εἰς ἄγραν. 22: 19 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 24: 20. John 1: 7. 9: 39. Acts 4: 30. 11: 29. 14: 26. Rom. 1: 16, 17. 5: 21. 6: 19. 9: 21. 10: 4. 15: 18. 1 Cor. 2: 7. 2 Cor. 2: 12. Eph. 4: 12 bis. 1 Tim. 1: 16. al. saep. So Matt. 3: 11 βαπτίζειν εἰς μετάνοιαν, *unto repentance*. 1 Cor. 12: 13 εἰς ἓν σῶμα ἐβαπτίσθημεν, εἰς ἓν πνεῦμα ἐποτίσθημεν, i. e. in order that we may be one in body and spirit. Matt. 18: 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, i. e. on my account, for my sake, in order to promote my cause, etc. So before an infin. c. art. *in order to*, *in order that*, etc. Matt. 20: 19 εἰς τὸ ἐμπαῖξαι. Mark 14: 55 εἰς τὸ θανατῶσαι αὐτόν. Luke 20: 20. Rom. 1: 11. 11: 11. James 1: 18. al. saep.—Herodian. 1. 6. 20. Herodot. 2. 103. Xen. Cyr. 7. 1. 5. An. 6. 5. 14. c. infin. Xen. Mem. 3. 6. 2. Ag. 9. 3.—Hence εἰς τί, *to what end? wherefore? why?* Matt. 14: 31. Mark 15: 34. al. εἰς τοῦτο, *to this end*, *for this purpose*, *therefore*, Mark 1: 38. Acts 9: 21. Rom. 9: 17. al. εἰς ὅ, *to which end*, *whereunto*, etc. 2 Thess. 1: 11. 1 Pet. 2: 8. — (β) In the sense of *to* or *for*, implying use, advantage, etc. and equivalent to the 'dat. commodi et incommodi,' but more emphatic; Winer § 53. c. δ. Matt. 10: 10 μὴ κτήσησθε πήραν εἰς ὁδόν. 20: 1 ἐξῆλθεν μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Mark 8: 19, 20, ὅτε τοὺς ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους κ. τ. λ. Luke 9: 13. 14: 35 οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὔθετόν ἐστι. Matt. 5: 13. John 6: 9. Acts 2: 22. Rom. 11: 36 et 1 Cor. 8: 6, εἰς αὐτόν, *for him*, i. e. for his honour and glory. Rom. 15: 26. 16: 6. 2 Cor. 8: 6. Gal. 4: 11. Eph. 1: 5 εἰς αὐτόν. 3: 2 χάρις δοθεῖσα μοι εἰς ὑμᾶς. 1 Pet. 1: 4 κληρονομίαν τετηρημένην εἰς ὑμᾶς. al. saep. — Xen. An. 1. 2. 27. ib. 3. 3. 19. H. G. 4. 2. 9. — So Luke 7: 30 τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, i. e. to their own detriment.

e) genr. as marking the object of any reference, relation, allusion, *into*, *unto*, *towards*, i. e. with reference to, etc. Passow in Εἰς no. 5.—(α) pp. *in accordance with*, *conformably to*; Matt. 10: 41, 42, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κ. τ. λ. i. e. in accordance with the character of a prophet, or AS a prophet. Matt. 12: 41 et Luke 11: 32 μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, *into*, i. e. conformably to or AT the preaching of Jonah. Acts 7: 53 ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, *into*, i. e. conformably to or in consequence of the arrangements of angels, etc. — (β) genr. in the sense of *as to*, *in respect to*, *as*, *concerning*, etc. Acts 2: 25 Δαβὶδ γὰρ λέγει εἰς αὐτόν, *concerning* him; so Eph. 5: 32 et Heb. 7: 14. (Comp. Kypke Obs. II. p. 15.) Acts 25: 20 ἀπορούμενος ἐγὼ εἰς τὴν ζήτησιν. Luke 12: 21 μὴ εἰς τὸν θεὸν πλουτῶν. Rom. 4: 20 εἰς τὴν ἐπαγγελίαν οὐ διεκρίθη. Rom. 13: 14 πρόνοια εἰς ἐπιθυμίας. 16: 5 ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. 16: 19 σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. 2 Cor. 2: 9 εἰ εἰς πάντα ὑπήκοοί ἐστε. 9: 8. Gal. 6: 4. Eph. 3: 16. 1 Thess. 5: 18. 2 Tim. 2: 14. 1 Pet. 3: 21. al. saep. — Diod. Sic. 2. 57. Luc. pro Imag. 23. Xen. An. 2. 6. 30. ib. 4. 1. 28.

4. Sometimes εἰς c. accus. is found where the natural construction would seem to require ἐν c. dat. as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous *coming into* that place or state is either actually expressed, or is implied in the context. See Passow, Εἰς no. 6. Winer § 54. 4. b. Matth. § 596. Comp. Buttm. § 151. I. 8. So Matt. 2: 23 ἐλθὼν κατῴκησεν εἰς πόλιν. Mark 1: 39 καὶ ἦν κηρύσσων εἰς τὰς συναγωγάς, comp. v. 38 where is ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις. Mark 2: 1 καὶ

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εἰσῆλθεν εἰς Καπερναούμ, καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι, i. e. that he was *come* into the house. 13: 9, 16. Luke 11: 7 τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν, as in colloquial Engl. *my children are to bed.* 21: 37. John 9: 7 ὕπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. Acts 7: 4. 8: 39, 40, πνεῦμα κυρίου ἥρπασε τὸν Φίλιππον, εὑρέθη δὲ εἰς Ἄζωτον. 18: 21. 21: 13, coll. ἀναβαίνειν in v. 12. 23: 11. al. — Hom. Il. 15. 275 ἐφάνη λῖς εἰς ὁδόν. Xen. Cyr. 1. 2. 4 νόμῳ εἰς τὰς ἑαυτῶν χώρας ἕκαστοι τούτων πάρεισιν. 2. 1. 5. An. 1. 2. 24. Ael. V. H. 7. 8 ὅτι Ἡφαιστίων εἰς Ἐκβάτανα ἀπεθανε. Diod. Sic. 5. 84. — Here belongs also in N. T. the apparent construction of εἰς with a genitive through the omission of its noun; as εἰς ᾅδου, Acts 2: 27, 31, i. e. for εἰς οἶκον ᾅδου, Buttm. § 132. n. 9. Matth. § 578. g. Passow l. c. no. 7. The phrase in Acts is, ἐγκαταλείπειν εἰς ᾅδου, quoted from Ps. 16: 10 where Sept. for לְשְׁאוֹל, i. e. *to leave* or *abandon* TO the grave or Sheôl; not strictly *to leave* IN it. Comp. Gen. 44: 31.—In other instances εἰς and ἐν are used alternately, according to the different shape of the thought; e. g. John 20: 19, 26, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον αὐτῶν, but Luke 24: 36 ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν. Here the attention of John is fixed more on Jesus' *coming* and standing; that of Luke on his actual presence. John 21: 4, comp. 8: 3, 9. Acts 4: 7. (Xen. Cyr. 4. 1. 1 στὰς εἰς τὸ μέσον.) So καθῆσθαι εἰς Mark 13: 3, coll. Matt. 13: 2; and καθῆσθαι ἐν, Matt. 26: 69. al. Comp. Schweighäus. Lex. Herodot. Ἐς no. 1. Also, Mark 1: 9 ἦλθεν Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην; but Matt. 3: 6 καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου—ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, i. e. the attention in the latter case being fixed upon the act of baptism; in the former, also on the *coming* of Jesus to the Jordan.—So too in the phrases ὕπαγε v. πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, *go away* INTO *peace* or IN *peace*, i. e. INTO or IN the enjoyment of peace, good, etc. the idea being at bottom the same, but expressed under different aspects; Mark 5: 34. Luke 7: 50. al. James 2: 16. Acts 16: 36. Comp. in Εἰρήνη ult.

NOTE. In composition εἰς implies 1. motion *into*, as εἰσδέχομαι, εἴσειμι, εἰσέρχομαι, εἰσφέρω, etc. 2. motion or direction *to, towards*, as εἰσακούω, etc. AL.

Εἷς, μία, ἕν, gen. ἑνός, μιᾶς, ἑνός, *one*, the first cardinal numeral; see Buttm. § 70.

a) pp. and genr. e. g. without subst. Luke 18: 19 οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. 1 Cor. 9: 24. Gal 3: 20. al. Matt. 25: 15 ἔδωκε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν. al. With a subst. Matt. 6: 27 πῆχυν ἕνα. John 11: 50. al. Mark 10: 8 δύο εἰς σάρκα μίαν. 1 Cor. 10: 8. al. Matt. 5: 41 μίλιον ἕν. Acts 17: 26. al. — Xen. An. 6. 6. 14. al. — With a negative, equivalent to *not one, none*; Matt. 5: 18 ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ. Rom. 3: 12 οὐκ ἔστιν ἕως ἑνός, *not so much as one, not even one*, quoted from Ps. 14: 3 et 53: 4, where Sept. for אֵין גַּם־אֶחָד. So Sept. and לֹא עַד אֶחָד Judg 4: 16. comp. Ex. 9: 7. Gesen. Lehrg. p. 840. So οὐδὲ εἷς, οὐδὲ ἕν, *not one, not even one*, more emphatic than οὐδείς, Buttm. § 70. 1. Matt. 27: 14 πρὸς οὐδὲ ἓν ῥῆμα. John 1: 3. Acts 4: 32 καὶ οὐδὲ εἷς ἔλεγεν. Rom. 3: 10 οὐκ ἔστι δίκαιος οὐδὲ εἷς. 1 Cor. 6: 5. al. — Xen. Cyr. 1. 3. 10. Mem. 1. 6. 2.—With the art. ὁ εἷς, τὸ ἕν, *the one*; Matt. 25: 18, 24, τὸ ἓν τάλαντον. 1 Cor. 10: 17 ἐκ τοῦ ἑνὸς ἄρτου. — Xen. An. 5. 4. 11. — Seq. genit. partitively, Buttm. § 132. 4. 2. Matth. § 318 sq. Matt. 5: 19 μίαν τῶν ἐντολῶν τούτων. Mark 6: 15 εἷς τῶν προφητῶν. Luke 5: 3. John 12: 2. al. So with ἐκ seq. gen. Matt. 18: 12 ἓν ἐξ αὐτῶν. Mark 9: 17 εἷς ἐκ τοῦ ὄχλου. Acts 11: 28. Rev. 5: 5.

b) used distributively, viz. (α) εἷς—εἷς, *one—one*, i. e. *one—the other*, Matt. 20: 21. 24: 41 μία—μία. 27: 38. John 20: 12. al. Also ὁ εἷς—ὁ εἷς, *the one—the other*, Matt. 24: 40. εἷς τὸν ἕνα 1 Thess. 5: 11. εἷς ὑπὲρ τοῦ ἑνός 1 Cor. 4: 6. So εἷς—εἷς—εἷς, Matt. 17: 4. Luke 9: 33. Mark 4: 8. al. Sept. for אֶחָד וְאֶחָד Lev. 12: 8. 2 Chr. 3: 17. for אֶחָד וְאֶחָד וְאֶחָד 1 Sam. 10: 3. 13: 17, 18.—Ecclus. 31: 23. Xen. Cyr. 1. 2. 4. — In like manner, εἷς—ὁ ἕτερος, *one—the other*, Matt. 6: 24.

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ὁ εἷς—ὁ ἕτερος, *the one—the other*, Matt. 6: 24. Luke 7: 41. Acts 23: 6. ὁ εἷς—ὁ ἄλλος, Rev. 17: 10.—(β) εἷς ἕκαστος, *each one, every one*, Acts 2: 6. 20: 31. Col. 4: 6. al. (Xen. An. 6. 6. 12.) Seq. gen. partitively, Luke 4: 40. Acts 2: 3. Eph. 4: 7. al. For ἀνὰ εἷς ἕκαστος Rev. 21: 21, see in Ἀνά 2.—(γ) καθ' ἕνα, καθ' ἕν, *one by one, singly*, pp. for εἷς καθ' ἕνα, etc. John 21: 25. 1 Cor. 14: 31. οἱ καθ' ἕνα Eph. 5: 33. καθ' ἓν ἕκαστον, *each one singly*, καθ' ἕν here qualifying ἕκαστον, Acts 21: 19.—Xen. Ven. 6. 14. κ. ἕ. ἕκαστον Cyr. 1. 6. 22. Apol. 15. — So ἓν καθ' ἕν, *one by one, one after another, singly*, Rev. 4: 8. From the analogy of this correct form has sprung in N. T. the anomalous εἷς καθ' εἷς, *one by one*, etc. instead of εἷς καθ' ἕνα, Mark 14: 19. John 8: 9. Also ὁ δὲ καθ' εἷς, Rom. 12: 5.—Lucian. Pseudosoph. § 9.

c) emphatic, *one*, i. e. (α) *even one, one single, only one*, Matt. 5: 36 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 21: 24. Mark 8: 14. 10: 21. 12: 6. John 7: 21. 1 Cor. 10: 17. 2 Pet. 3: 8. al. For ἀπὸ μιᾶς Luke 14: 18, see Ἀπό III. 3. (Xen. An. 4. 7. 9.) In the sense of *only, alone*, Mark 2: 7 εἰ μὴ εἷς ὁ θεός. James 4: 12. εἷς ἕνα τόπον John 20: 7.—Xen. Cyr. 4. 1. 17.—(β) for *one and the same*, Rom. 3: 30 εἷς ὁ θεός, ὃς δικαιώσει κ. τ. λ. 1 Cor. 3: 8. Gal. 3: 28. Phil. 2: 2. Heb. 2: 11. Rev. 17: 13. So Sept. and אֶחָד Gen. 41: 25, 26. — Wisd. 7: 6. 17: 17. Plut. Alex. 22. — Fully written, ἓν καὶ τὸ αὐτό, 1 Cor. 11: 5. 12: 11.—Diod. Sic. 11. 47. Polyb. 2. 62. 4.

d) indef. *one, some one, any one, a certain*, i. q. τὶς, Matt. 19: 16 εἷς προσελθὼν. With subst. Matt. 8: 19 εἷς γραμματεύς, i. q. γραμματεύς τις. Mark 12: 42 μία χήρα, i. q. χήρα τις. John 6: 9. Rom. 9: 10. al. Seq. gen. partit. Luke 5: 3. 20: 1. Sept. for אֶחָד Gen. 22: 2. 42: 16. So אֶחָד Sept. τὶς, Gen. 26: 10. 27: 44.—Luc. Demonax 15. Herodian. 2. 12. 11. Thuc. 1. 85. Comp. Kypke I. p. 45. — So εἷς τις, *a certain*, Mark 14: 51 εἷς τις νεανίσκος. seq. gen. v. 47. seq. ἐκ, Luke 22: 50. John 11: 49. — Diod. Sic. 11. 47. — In this use εἷς sometimes has the force of our indef. article *a* or *an*; as Matt. 21: 19 συκῆν μίαν. James 4: 13 ἐνιαυτὸν ἕνα. Rev. 8: 13. 9: 13. al. So Sept. and אֶחָד Ezra 4: 8. Dan. 2: 31. 8: 3. Comp. Gesen. Lehrg. p. 655. Stuart § 412. n. 3.

e) from the Heb. as an ordinal, *the first*, mostly spoken of the first day of the week, Matt. 28: 1 εἰς μίαν (ἡμέραν) τῶν σαββάτων. Mark 16: 2. Luke 24: 1. Acts 20: 7. 1 Cor. 16: 2. al. So Sept. and אֶחָד of the first of the month, Gen. 1: 5. 8: 13. Ex. 40: 2, 17. al. See Gesen. Lehrg. p. 701 sq. Stuart § 465. — Jos. Ant. 1. 1. 1 αὕτη μὲν οὖν εἴη ἡ πρώτη ἡμέρα· Μωυσῆς δ' αὐτὴν μίαν εἶπε.—Joined with δεύτερος, τρίτος, etc. Rev. 9: 12 ἡ οὐαὶ ἡ μία, comp. 11: 14. —Herodot. 4. 161. Eurip. Bacch. 680. Comp. Gesen. Thesaur. Heb. p. 62. Al.

Εἰσάγω, f. άξω, (ἄγω,) *to lead into, to bring in* or *into*, trans. and seq. εἰς c. accus. of place. Thus of person, Luke 22: 54 εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. 2: 27. Acts 9: 8. 21: 28, 29, 37. So εἰς τὴν αὐλήν John 18: 16, coll. v. 15. Also εἰσάγειν εἰς τὴν οἰκουμένην, i. e. *to produce, to introduce, into the world*, Heb. 1: 6. Seq. ὧδε, Luke 14: 21. Sept. for הֵבִיא Gen. 8: 9. 24: 67. 2 K. 9: 2.—Palaeph. Fab. 19. Xen. An. 1. 6. 11. — Of things, Acts 7: 45.—Act. Thom. 13. Xen. Athen. 2. 3.

Εἰσακούω, f. ούσομαι, (ἀκούω,) *to hear to, to listen to*, i. e.

a) *to give heed to, to obey*, seq. gen. 1 Cor. 14: 21 οὐδ' οὕτως εἰσακούσονταί μου. So Sept. and שָׁמַע Deut. 1: 43. 4: 30. al. — Ecclus. 3: 6. absol. Thuc. 5. 45. Xen. H. G. 5. 2. 12.

b) from the Heb. spoken of God's hearing prayer, *to hear*, i. e. *to hear favourably, to grant*, in N. T. only in Pass. Matt. 6: 7. Luke 1: 13. Acts 10: 31. Heb. 5: 7. So Sept. and שָׁמַע Ps. 4: 2, 4. 6: 9. עָנָה Ps. 4: 2. 13: 4.

Εἰσδέχομαι, f. ξομαι, depon. Mid. *to receive into* sc. one's house, city, country, or *to* one's self, in hospitality, etc. Wisd. 19: 16. Xen. H. G. 1. 1. 21 Περίνθιοι εἰσεδέξαντο εἰς τὸ ἄστυ τὸ στρατόπεδον. Sept. everywhere for Heb. קִבֵּץ, where God is said *to gather, to collect*, the exiles of Israel into their own land, Jer. 23: 3. Ez. 11: 17. 20:

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34, 41. al. — Hence in N. T. 2 Cor. 6: 17, κἀγὼ εἰσδέξομαι ὑμᾶς, *and I will gather you*, etc. quoted apparently from Jer. 32: 37, 38, where Sept. συνάγω for קָבַץ, and ἐπιστρέφω for Heb. הֵשִׁיב; comp. Zeph. 3: 19, 20, where Heb. קָבַץ, Sept. εἰσδέχομαι.

Εἴσειμι, imperf. εἰσῄειν, (εἰς, εἶμι to go, Buttm. § 108. V,) *to go into, to enter*, seq. εἰς c. acc. of place, Acts 3: 3. 21: 26. Heb. 9: 6. seq. πρός c. acc. of pers. Acts 21: 18. Sept. for בוֹא Ex. 28: 29, 35. — Jos. Ant. 3. 11. 4. Xen. Apol. 15. c. πρός Mem. 3. 11. 1.

Εἰσέρχομαι, f. εἰσελεύσομαι, (see Buttm. § 108. V. 5. § 114 ἔρχομαι ult.) aor. 2 εἰσῆλθον, *to go* or *come into, to enter*, spoken

a) of persons etc. seq. εἰς c. acc. of place, Matt. 6: 6 εἴσελθε εἰς τὸ ταμεῖον. 24: 38. Mark 3: 27. Luke 9: 34. John 18: 28. Acts 11: 20. Rev. 22: 14. al. saep. With εἰς c. acc. implied, Matt. 9: 25. Mark 13: 15. Luke 14: 23. 17: 7. 24: 3 coll. v. 1. 24: 29. 1 Cor. 14: 23, 24. al. Sept. for בוֹא Gen. 6: 18. 19: 3. al. saep.—Palaeph. Fab. 14. Xen. Cyr. 7. 5. 57 εἰσέρχεται εἰς τὰ βασίλεια. 1. 4. 13. saep. — Seq. εἰς c. acc. of pers. Acts 16: 40 εἰς τὴν Λυδίαν, i. e. into her house; so text. recept. but later edit. πρός. Acts 19: 30 εἰς τὸ δῆμον, i. e. unto the people, into the assembly. (Pol. 3. 44. 10.) Acts 20: 29 εἰς ὑμᾶς, *among you*. Spoken of demons entering into persons Mark 9: 25. Luke 8: 30. 22: 3. al. into swine Mark 5: 12, 13. Luke 8: 32, 33. With εἰς implied, Matt. 12: 45. Luke 11: 26. — Seq. ἐν, c. dat. of pers. Rev. 11: 11 πνεῦμα ζωῆς εἰσῆλθεν ἐν αὐτοῖς, (text. rec. ἐπ' αὐτούς,) i. e. life entered and remained *in* them; see in Ἐν 4, and comp. Winer § 54. 4. Matth. § 577. — Seq. παρά c. dat. of pers. *to enter in by* or *with* any one, *to lodge with*, Luke 19: 7. — Seq. πρός c. accus. of pers. *to enter to* any one, i. e. into his house, etc. Mark 15: 43. Acts 10: 3. 17: 2. Rev. 3: 20. — Ceb. Tab. 29. Xen. Mem. 3. 10. 1. — Seq. ὑπό, c. acc. of place, e. g. ὑπὸ τὴν στέγην, Matt. 8: 8. — Seq. ἕως Matt. 26: 58. ὅπου Mark 14: 14. ὅδε Matt. 22: 12.

b) metaph. of persons. seq. εἰς c. acc. of state, condition, etc. Matt. 18: 8, 9, εἰς τὴν ζωήν. Mark 9: 43, 45. εἰς τὴν βασιλείαν τοῦ θεοῦ, Matt. 5: 20. 18: 3. 19: 24. Mark 9: 47. John 3: 5. al. εἰς τὴν χαρὰν τοῦ κυρίου, Matt. 25: 21, 23. εἰς τὴν κατάπαυσιν, Heb. 3: 11. 4: 1, 3. With εἰς implied, Matt. 7: 13. 23: 14. Luke 11: 52. 13: 24. — So Matt. 26: 41 εἰσέρχεσθαι εἰς πειρασμόν, *to come into*, i. e. to fall into temptation. John 4: 38 ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε, *ye have entered into their labours*, i. e. ye succeed them and reap the fruits of their labours.

c) of things, *to enter in* or *into*, equivalent to εἰσφέρομαι, 'to be brought or put into;' e. g. food, εἰς τὸ στόμα, Matt. 15: 11. Acts 11: 8. Comp. Xen. Cyr. 1. 6. 17 τὰ εἰσιόντα.—Metaph. Luke 9: 46 εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 Ἀντώνιον οἶκτος εἰσέρχεται. Plat. Phaedo. 2. Herm. ad Vig. p. 759.) James 5: 4 αἱ βοαὶ εἰς τὰ ὦτα κυρίου εἰσεληλύθασιν. Of hope, Heb. 6: 19 εἰσερχόμενον εἰς τὸ ἐσώτερον κ. τ. λ. *entering in*, i. e. extending even unto etc.

d) from the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, *to go in and out*, i. e. to perform one's daily duties, spoken of one's daily walk and life; e. g. of Jesus, Acts 1: 21 ἐφ' ἡμᾶς, i. e. among us, in our company. Trop. John 10: 9. Comp. εἰσπ. καὶ ἐκπορεύομαι, Acts 9: 28. So Sept. and Heb. בָּא וְיָצָא, 2 Chr. 1: 10. for which Sept. εἰσπ. καὶ ἐκπορεύομαι, Deut. 31: 2. 1 Sam. 18: 13, 16. εἴσοδος καὶ ἔξοδος, 1 Sam. 29: 6. Is. 37: 28. Al.

Εἰσκαλέω, ῶ, f. ίσω, *to call* or *invite into*, sc. a house, etc. Xen. Oec. 4. 15. In N. T. Mid. εἰσκαλέομαι, οῦμαι, *to invite into* sc. one's own house, Acts 10: 23.

Εἴσοδος, ου, ἡ, (εἰς, ὁδός,) pp. *way into* any place, *entrance*, Hom. Od. 10. 90. Sept. for מָבוֹא Judg. 1: 24, 25. Hence in N. T. *entrance*, i. e. the act or power of entering, seq. εἰς c. acc. of place 2 Pet. 1: 11. seq. gen. Heb. 10: 19. Seq. πρός c. acc. of person, *a coming to* any one, *access*, 1 Thess. 1: 9. 2: 1. absol. Acts 13: 24. Sept. and בוֹא 1 Sam. 16: 4. Mal. 3: 2.

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Εἰσπηδάω, ῶ, f. *ήσω, to leap into, to spring in,* e. g. *εἰς τὸν ὄχλον,* among the people, Acts 14: 14. absol. Acts 16: 29. Sept. for בּוֹא Am. 5: 19. — Herodian. 7. 5. 6. Xen. An. 1. 5. 8.

Εἰσπορεύομαι, f. *εύσομαι,* depon. (*πορεύομαι,*) *to go into, to enter;* spoken

a) of persons, seq. *εἰς* c. accus. of place, Mark 1: 21. 6: 56. 11: 2. Acts 3: 2. With *εἰς* implied, Luke 8: 16. 11: 33. 19: 30. coll. Mark 11: 2. Sept. for בּוֹא Gen. 23: 10. 40: 29. al. — Xen. Cyr. 2. 3. 21. — Seq. *ὅπου,* Mark 5: 40. *οὗ* Luke 22: 10. seq. *κατὰ τοὺς οἴκους,* from house to house, Acts 8: 3. — Seq. *πρός* c. accus. of pers. *to enter to* any one, i. e. into his house, Acts 28: 30. So Sept. for בּוֹא Gen. 44: 30. Esth. 2: 14.—Ceb. Tab. 29.

b) of things, *to enter in,* comp. in *Εἰσέρχομαι* c. So seq. *εἰς,* Matt. 15: 17. Mark 7: 15, 18, 19. — Metaph. for *to arise, to spring up,* sc. in the mind, Mark 4: 19.

c) from the Heb. *εἰσπορεύομαι καὶ ἐκπορεύομαι, to go in and out,* i. e. to perform one's daily duties; spoken of one's daily life and walk, Acts 9: 28. See the Heb. in *Εἰσέρχομαι* d.

Εἰστρέχω, aor. 2 *εἰσέδραμον,* (*τρέχω,*) *to run into* a house, etc. In N. T. absol. *to run in,* Acts 12: 14.—2 Macc. 5: 26 *εἰς τὴν πόλιν.* Jos. Ant. 7. 14. 6. Xen. An. 5. 2. 16.

Εἰσφέρω, aor. 2 *εἰσήνεγκον,* aor. 1 *εἰσήνεγκα,* (*φέρω,*) *to bear into, to bring into,* trans. and seq. *εἰς* c. acc. of place, 1 Tim. 6: 7 *οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον.* Heb. 13: 11. With *εἰς* impl. Luke 5: 18, 19. Sept. for הֵבִיא Ex. 40: 19. Num. 31: 54. al.—Jos. Ant. 3. 8. 2. Xen. Cyr. 8. 8. 10. Conv. 2. 11.—Spoken of persons, and seq. *εἰς* c. acc. of state, condition, i. q. *to lead into,* e. g. *εἰς πειρασμόν,* Matt. 6: 13. Luke 11: 4. — Trop. *εἰσφέρειν τι εἰς τὰς ἀκοάς τινος, to bring to* (into) *the ears of* any one, i. e. to announce, Acts 17: 20. — Eurip. Dan. 55 *εἰς ὦτα φέρειν.* id. Bacch. 649 *τοὺς λόγους γὰρ εἰσφέρεις καινοὺς ἀεί.* Soph. Aj. Flagell. 149. Comp. Wetstein in loc.

Εἶτα, adv. *then;* spoken

a) of time, i. e. *afterwards, after that,* Mark 8: 25 *εἶτα πάλιν ἐπέθηκε.* Luke 8: 12. John 13: 5. 19: 27. 20: 27. James 1: 15.—Plut. Mor. II. p. 19. ed. Tauchn. Xen. Mem. 4. 2. 13. — By a sort of redundance, before a participle, Mark 4: 17 *εἶτα γενομένης θλίψεως κ. τ. λ.* The Greeks place it *after* the particip. Buttm. §144. n. 6. §149. p. 429. Comp. Herm. ad Vig. p. 772.—Xen. An. 1. 2. 25.

b) of order and succession, as *πρῶτον—εἶτα,* 1 Tim. 2: 13. 3: 10. Mark 4: 28 bis, *πρῶτον, δεύτερον, τρίτον,—εἶτα,* 1 Cor. 12: 28. *ἔπειτα—εἶτα* 1 Cor. 15: 7, 24. inverted, v. 5.—So *πρῶτον—εἶτα* Xen. Mem. 1. 2. 1. An. 1. 3. 2.

c) as a particle of continuation, *then, so then, consequently,* etc. Heb. 12: 9. See Buttm. § 149. p. 429.—Plut. de esu Anim. Or. II. 2. Xen. Mem. 2. 2. 13,14.

Εἴτε, see in *Εἰ* III. *θ.*

Ἐκ, before a vowel *ἐξ,* (Buttm. § 26. 6,) a prep. governing the genitive, with the primary signif. *out of, from, of;* spoken of such objects as before were in another, (comp. in *Ἀπό* init.) but are now separated from it, either in respect of place, time, source or origin, etc. It is the direct antithesis of *εἰς.* Sept. chiefly for מִן. See Winer § 51. p. 313, 314 sq. Matth. § 569. Passow art. *Ἐκ.*

1. Of *place,* which is the primary and most frequent use, *out of, from,* viz.

a) after verbs implying motion of any kind *out of* or *from* any place or object, e. g. verbs of going, coming, sending, throwing, falling, gathering, separating, removing, and the like, etc. etc. Matt. 2: 6 *καὶ σὺ Βηθλεέμ, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος.* Mark 5: 2. Matt. 7: 5 *ἔκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ.* 13: 52. John 2: 15. Luke 2: 4 *ἀνέβη Ἰωσὴφ ἐκ πόλεως Ναζαρὲτ εἰς τὴν Ἰουδαίαν.* Mark 1: 11 *φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν.* 9: 7. Matt. 17: 5. Luke 10: 18 *ἐκ τοῦ οὐρανοῦ πεσόντα.* 17: 24, 23: 55. John 1: 19 *ἀπέστειλαν ἐξ Ἱεροσολ.* 13: 1. Heb. 3: 16. Matt. 2: 15 *ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.* 13: 49 *ἀφορίσουσι τοὺς πονηροὺς ἐκ μέσου τ. δικ.* Mark 11: 8 *ἔκοπτον ἐκ τῶν δένδρων.* Rom. 11: 24. Mark 13: 27 *ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ*

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τῶν τεσσ. ἀνέμων. 2 Thess. 2: 7 ἐκ μέσου γένηται, i. e. be taken away. Rev. 2: 5. Mark 13: 15 ἆραί τι ἐκ τῆς οἰκίας. Matt. 24: 17. (Xen. Cyr. 7. 2. 5.) Mark 16: 3 τίς ἀποκυλίσει τὸν λίθον ἐκ τῆς θύρας. Acts 23: 10. 27: 29, 30 φυγεῖν ἐκ τοῦ πλοίου. al. saepiss. Comp. מִן Gesen. Lex. 2.—Herodian. 1. 15. 2. Xen. H. G. 1. 1. 32 φυγεῖν ἐκ. An. 2. 3. 24 λαμβάνειν ἐκ. — With a gen. of person, *out of* or *from* whose presence, number, etc. any person or thing proceeds, etc. John 8: 42 ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον. Acts 3: 22, 23. 19: 34. 20: 30. 1 Cor. 5: 13. Heb. 5: 1. 1 John 2: 19. al. Mark 7: 20 τὸ ἐκ τοῦ ἀνθρ. πορευόμενον. — Xen. Ven. 12. 9. Mem. 3. 6. 17. — Spoken also of persons *out of* whom demons are cast, or depart; Mark 7: 26, 29. 9: 25. Luke 4: 35. Here it is interchanged with ἀπό, as Luke 4: 41. 8: 3, 33. al. see in Ἀπό I. 4. — So by Hebraism, ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός, *to come forth out of the loins* of any one, i. e. to be born to him, Heb. 7: 5, coll. v. 10. So Sept. and יָצָא מְחָלָץ Gen. 35: 11. 2 Chr. 6: 9.

b) after verbs implying direction *out of* or *from* any place, etc. thus marking the *terminus de quo*, the point from which the direction sets off or tends. Luke 5: 3 ἐδίδασκεν ἐκ τοῦ πλοίου. John 19: 23 ἐκ τῶν ἄνωθεν ὑφαντός. Mark 11: 20 συκῆν ἐξηραμμένην ἐκ ῥιζῶν. (Sept. κατέστρεψε ἐκ ῥιζῶν ὄρη for מִשֹּׁרֶשׁ Job 28: 9.) Acts 28: 4 κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ. (Hom. Od. 8. 67. Xen. Mem. 3. 10. 13.) v. 17. Rev. 9: 13. Comp. Matth. § 574. p. 1133.—Jos. Ant. 14. 7. 1. Herodot. 4. 10. Xen. An. 1. 8. 10 εἶχον τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα.—So by Hebraism, in constr. praegnans; Rev. 18: 20 ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς, and 19: 2 ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς, i. e. God has avenged or taken vengeance *of* or *from* her, etc. So Sept. ἐκδικεῖν ἐκ for נָקַם דָּם מִן 2 K. 9: 7. Sept. ἐκζητεῖν ἐκ for דָּרַשׁ דָּם מִן Gen. 9: 5. Sept. διαπάζειν v. κρίνειν ἐκ for שָׁפַט מִן 1 Sam. 24: 16. 2 Sam. 18: 19. — So in constr. praegn. of a different sense, Acts 15: 2 τοὺς νικῶντας ἐκ τοῦ θηρίου κ. τ. λ. i. e. those who come off conquerors *from* or over the beast, etc.—As implying the direction in which one is placed *from* or in respect to a person etc. as καθίσαι, ἱστάναι, εἶναι, ἐκ δεξιᾶς, ἐκ δεξιῶν, ἐξ εὐωνύμων, where in Engl. we use *at* or *on*; Matt. 20: 21, 23. 22: 44. 25: 33. 26: 64. Mark 10: 37. Luke 1: 11. Acts 2: 25, 34. Heb. 1: 13. So Sept. and מִן Ex. 14: 22, 29. 1 Sam. 23: 19, 24. Ps. 16: 8. Comp. Gesen. Lex. מִן 3. c. — Polyb. 5. 7. 12. Xen. Cyr. 8. 5. 15 ἐκ δεξιᾶς ἢ ἀριστερᾶς. An. 4. 8. 2. Eq. 7. 3. Comp. also Lat. *a* dextra, *a* fronte; Fr. *dessus*, *dessous*, etc. Winer § 51. p. 315.

c) metaph. of a state or condition, etc. *out of* which one comes, is brought, or tends; after verbs of motion, direction, etc. John 10: 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, i. e. out of their power. v. 28. Rom. 13: 11 ἐξ ὕπνου ἐγερθῆναι. Rom. 6: 4 ἠγέρθη Χριστὸς ἐκ νεκρῶν. v. 9. 7: 4. al. Acts 17: 3 ἀναστῆναι ἐκ νεκρῶν. v. 31. 4: 2. Rom. 6: 13 ζῶντας ἐκ νεκρῶν. 11: 15. Col. 1: 18 πρωτότοκος ἐκ νεκρῶν. Rom. 7: 24 τίς με ῥύσεται ἐκ κ. τ. λ. Luke 1: 74. 2 Cor. 1: 10. 5: 8. Gal. 3: 13 Χρ. ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας. John 12: 27 σῶσόν με ἐκ τῆς ὥρας ταύτης. Heb. 5: 7. Luke 1: 71. (Xen. An. 3. 2. 11.) John 17: 15 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. (trop. Acts 15: 29.) Rev. 3: 10. 2: 21 μετανοῆσαι ἐκ τῆς πορνείας. v. 22. 9: 20, 21. Acts 1: 25 ἀποστολὴ ἐξ ἧς παρέβη Ἰούδας. Also John 5: 24. 2 Tim. 2: 26. James 5: 20. 1 Pet. 1: 18 et 1 Cor. 9: 19. 1 Pet. 2: 9. 2 Pet. 2: 21. Rev. 14: 13 ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν. al. saep.—Hom. Il. 10. 107. Herodian. 7. 12. 13.

2. Of *time*, viz. of the beginning of a period of time, a point *from which onward* any thing takes place etc. So ἐκ κοιλίας μητρός, Matt. 19: 12. Luke 1: 15. al. (Sept. for מִבֶּטֶן אִמִּי Ps. 22: 11. מִמְּעֵי אִמִּי Ps. 49: 1.) ἐκ νεότητος Matt. 19: 20. ἐκ χρόνων ἱκανῶν, Luke 8: 27. ἐξ ἀρχῆς John 6: 64. ἐκ γενετῆς 9: 1. ἐκ τοῦ αἰῶνος 9: 32. So Acts 9: 33. 15: 21. 24: 10. al. — Ael. V. H. 3. 4. Herodot. 3. 33. Herodian. 6. 2. 7. Xen. Oec. 3. 10. Cyr. 8. 5. 12. — Hence it may sometimes be rendered *after*, as Rom. 1: 4 ἐξ ἀναστάσεως νεκρῶν. Rev.

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17: 11 ἐκ τῶν ἑπτά ἐστι, *after the seven*, i. e. their successor. So by Hebraism, 2 Pet. 2: 8 ἡμέραν ἐξ ἡμέρας, lit. *day out of day*, or as in Engl. *day after day*; so Sept. for יוֹם יוֹם Gen. 39: 10. comp. Lev. 25: 50. Deut. 15: 20.—With an adject. or pron. it forms sometimes an adverb of time, e. g. ἐξ αὐτῆς sc. ὥρας, lit. *from this time*, i. e. immediately, Mark 6: 25. ἐξ ἱκανοῦ sc. χρόνου, *of a long time*, of old, long, Luke 23: 8. ἐκ τούτου sc. χρόνου, *from this time*, i. e. afterwards, John 6: 66. ἐκ δευτέρου, i. e. a second time, again, Acts 10: 15. ἐκ τρίτου, Matt. 26: 44. al. Winer § 55. 1. c.—Diod. Sic. 15. 43 ἐξ αὐτῆς. Xen. Cyr. 1. 2. 8 ἐκ τούτου. Mem. 2. 9. 8.

3. Of the *origin* or *source* of any thing, i. e. the primary, direct, immediate source, in distinction from ἀπό; see Ἀπό III. init. Winer § 51. p. 313. This is strictly the primary sense of the genitive case itself, which is also so used both in N. T. and in Greek writers; e. g. 2 Cor. 4: 7. 1 Thess. 5: 8. Xen. Cyr. 1. 2. 1 ter.—Spoken

a) of persons, viz. of the place, stock, family, condition, etc. *out of* which one is derived, or to which he belongs, e. g. (α) of the *place* whence one is, where one resides, etc. Luke 8: 27 ἀνήρ τις ἐκ τῆς πόλεως. 23: 7 ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστί. John 1: 47. Acts 23: 34. al. So ὁ ἐξ ὑμῶν, *of you*, i. e. of your city, etc. Col. 4: 9, 12.—Theocr. 1. 65. Herodian. 6. 7. 7. Lucian. D. Mort. 27. 9 or 7. Diod. Sic. 16. 61 ult.—So Luke 11: 13 ὁ πατὴρ ὁ ἐξ οὐρανοῦ, heavenly father; elsewhere usually ἐν οὐρανῷ Matt. 5: 45. 6: 9. 7: 21. al. Comp. Xen. An. 1. 2. 18 οἱ ἐκ τῆς ἀγορᾶς, i. e. market-people. Epict. Fragm. 161 οἱ ἐκ παλαίστρας, i. e. athletae. Viger. p. 601.—(β) of *family, race, ancestors*, etc. Luke 1: 5 ἱερεύς τις ἐξ ἐφημερίας Ἀβιά. v. 27 et 2: 4 ἐξ οἴκου Δαβίδ. Acts 4: 6. 13: 21. Rom. 9: 5, 24. Heb. 7: 14. Acts 15: 23 ἀδελφοὶ οἱ ἐξ ἐθνῶν, i. e. Gentile Christians. Rom. 9: 6 οἱ ἐξ Ἰσραήλ, i. e. Israelites. Acts 17: 26 ἐξ ἑνὸς αἵματος. John 3: 6 γεγεν. ἐκ τῆς σαρκός. Matt. 3: 9 ἐκ τῶν λίθων ἐγεῖραι τέκνα τῷ Ἀβραάμ. So ἐκ σπέρματός τινος, *of* or *from the seed* i. e. family, race, of any one, John 7: 42. Rom. 1: 3. 2 Tim. 2: 8. (So Sept. for מִן־הַזָּרַע Ruth 4: 12. 1 K. 11: 14.) Seq. gen. of the mother, γεννᾶσθαι ἐκ γυναικός, Matt. 1: 3, 5, 6, 16. Gal. 4: 4, 22, 23. — Hom. Il. 5. 896. Arr. Exped. A. M. 2. 16. 2. Herodian. 5. 7. 1.—(γ) of *condition*, state, etc. John 8: 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα. So οἱ ἐκ περιτομῆς πιστοί, i. e. believers out of the circumcision, Jewish Christians, Acts 10: 45. Rom. 4: 12. Gal. 2: 12.

b) of the *source*, i. e. the person, thing, etc. *out of* or *from* which any thing proceeds, is derived, to which it pertains, etc. (α) genr. Mark 11: 30, 31, τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων. Matt. 21: 19 μηκέτι ἐκ σοῦ καρπὸς γένηται. Luke 1: 78 ἀνατολὴ ἐξ ὕψους. John 4: 22 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, i. e. is first revealed to the Jews and proceeds from them to others. John 10: 16 ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης. v. 32. Luke 10: 11. John 1: 13. 3: 31. 1 Cor. 15: 47. 2 Cor. 5: 2 τὸ ἐξ οὐρανοῦ, i. e. heavenly. John 3: 25 ζήτησις ἐκ τῶν μαθητῶν, i. e. proceeding from the disciples of John. v. 27. 7: 22. Acts 5: 38. 19: 25. Rom. 2: 29. 10: 17. 12: 18 τὸ ἐξ ὑμῶν, i. e. so far as it is *of* or *from* you, depends on you, etc. (Hom. Il. 1. 525.) Heb. 2: 11. 7: 6. 1 John 4: 7. Rev. 15: 8. al. saep. So 1 Cor. 2: 12 τὸ πνεῦμα τὸ ἐκ θεοῦ, i. e. divine. 2 Cor. 8: 7. 9: 2. Spoken of an affection or state of mind *out of* which an emotion flows, 1 Tim. 1: 5 ἀγάπη ἐκ καθαρᾶς καρδίας 1 Pet. 1: 22. 2 Cor. 2: 4 ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ κ. τ. λ. —Spoken likewise of any source of knowledge, Matt. 12: 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Luke 6: 44. John 12: 34 ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου. Rom. 2: 18. (Xen. An. 7. 7. 48 bis.) Or of proof, James 2: 18 δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. 3: 13. Or of the source from which any judgment is drawn, *from*, *out of*, where in Engl. *by*, *according to*; Matt. 12: 37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ κ. τ. λ. Luke 19: 22 ἐκ τοῦ στόματός σου κρινῶ σε. Rev. 20: 12. — Sept. ἐκ τοῦ κλήρου μεριεῖς τὴν κληρονομίαν Num. 26: 56, where ἐκ for עַל־פִּי. Xen. Cyr. 2. 2. 21 ἐκ τῶν ἔργων καὶ αὐτοὶ κρινόμενοι.

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ib. 2. 3. 6.—(β) As marking not only the *source* and origin, but also the *character* of any person or thing as derived from that source, etc. implying connexion, dependence, adherence, devotedness, likeness, etc. John 7: 17 γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ θεοῦ ἐστιν. 8: 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, κ. τ. λ. 1 John 2: 29. 3: 9, 10. 4: 1, 2, 3, 4, 6. al. John 8: 44 ἐκ τοῦ διαβόλου. 1 John 3: 8. John 3: 6, 8, ἐκ τῆς σαρκός. John 3: 31 ἐκ τῆς γῆς, bis. 8: 23 ἐκ τῶν κάτω, ἐκ τῶν ἄνω. John 17: 14, 16, ἐκ τοῦ κόσμου. 1 John 2: 16. 4: 5. al.—Trop. of the source of character, quality, etc. implying adherence to, connexion with, etc. John 18: 37 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας. 1 John 2: 21. 3: 19. Gal. 3: 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν. v. 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως. Hence ἐκ with its gen. preceded by the article, forms a periphrasis for an adj. or particip. e. g. ὁ ἐκ πίστεως, lit. a person of faith, *a believer*, i. q. ὁ πιστεύων, Rom. 3: 26. Gal. 3: 7, 9. Rom. 4: 16 ὁ ἐκ πίστεως Ἀβραάμ, i. e. a person of Abraham's faith, who believes as he did, etc. So ὁ ἐκ νόμου, one *of* the law, i. e. one under the law, an adherent of it, etc. Rom. 4: 14, 16. Also Rom. 2: 8 οἱ ἐξ ἐριθείας, i. q. ἐρίζοντες. v. 27 ἡ ἐκ φύσεως ἀκροβυστία, i. q. φυσική. Tit. 2: 8 ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος.

c) of the *motive*, ground, occasion, whence any thing proceeds, the incidental cause, *from*, *out of*, i. e. by reason of, because of, in consequence of, etc. John 4: 6 κεκοπιακὼς ἐκ τῆς ὁδοιπορίας. James 4: 1 οὐκ ἐντεῦθεν ἐκ τῶν ἡδονῶν κ. τ. λ. Rev. 8: 11, 13 οὐαὶ ἐκ τῶν λοιπῶν φωνῶν κ.τ.λ. 16: 10, 11, 21. So 2 Cor. 13: 4 ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ, κ. τ. λ. 1 Tim. 6: 4. Heb. 7: 12 ἐξ ἀναγκῆς. (Herodian. 1. 4. 12.) Phil. 1: 16, 17, οἱ μὲν ἐξ ἀγάπης, οἱ δὲ ἐξ ἐριθείας. al.—Herodian. 1. 14. 4. Xen. Mem. 1. 2. 31. An. 2. 5. 5. Conv. 8. 22.—So δικαιοῦν, δικαιωθῆναι ἐκ πίστεως, *from faith*, i. e. on account of, by, through, etc. Rom. 3: 30. 5: 1. Gal. 2: 16. 3: 24. al. (elsewhere c. dat. πίστει, Rom. 3: 28.) δικ. ἐξ ἔργων, Rom. 3: 20. 4: 2. Gal. 2: 16 bis. al. δίκαιος ἐκ πίστεως Rom. 1: 17. δικαιοσύνη ἐκ πίστεως Rom. 9: 30. 10: 6.

d) of the *efficient cause*, agent, etc. that from which any action or thing proceeds, is produced, effected, *from*, *by*, etc. Rom. 9: 12 et Gal. 5: 8 ἐκ τοῦ καλοῦντος. 1 Cor. 8: 6. ἐξ οὗ τὰ πάντα. 2 Cor. 1: 11 ἐκ πολλῶν τὸ εἰς ἡμᾶς χάρισμα. So ἐξ ἐμαυτοῦ, *of myself*, John 12: 49. Likewise Matt. 1: 18 ἐν γαστρὶ ἔχουσα ἐκ πν. ἁγ. v. 20 τὸ ἐν αὐτῇ γεν. ἐκ πνεύματός ἐστιν ἁγίου. Rom. 9: 10 ἐξ ἑνὸς κοίτην ἔχουσα, comp. in Κοίτη.—So especially for ὑπό or παρά after passive verbs, where in the active construction the gen. after ἐκ would become the nominative; Buttm. § 134. 3. Matth. § 574. p. 1135. John 6: 65 ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός μου. 2 Cor. 2: 2 ὁ λυπούμενος ἐξ ἐμοῦ. 7: 9. Eph. 4: 16. Phil. 1: 23. Rev. 2: 11. 9: 2, 18.—Hom. Od. 7. 70. Herodot. 2. 151 τὸ ποιηθὲν ἔκ τινος. ib. 7. 175. Xen. H. G. 3. 1. 6. Hiero 7. 6.

e) of the *manner* or *mode* in which any thing is done, etc. *out of*, *from*, in Engl. *in*, *with*, etc. Mark 12: 30, 33, ἀγαπᾷν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς κ. τ. λ. Luke 10: 27. Acts 8: 37. Rom. 6: 17 ἐκ καρδίας, i. e. heartily. Eph. 6: 6 ἐκ ψυχῆς. (Xen. Oec. 10. 4.) Rom. 14: 23 bis, οὐκ ἐκ πίστεως, *not out of faith*, i. e. not in or with faith. 1 Thess. 2: 3 οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ.—So where in Engl. *of*, *according to*, etc. 2 Cor. 8: 11 ἐκ τοῦ ἔχειν, i. e. according to your ability. v. 13, [14,] ἐξ ἰσότητος. (Herodot. 7. 135 ἐξ ἴσου.) Matt. 12: 34. John 3: 31 ἐκ τῆς γῆς λαλεῖ. 8: 44. 1 John 4: 5. 1 Pet. 4: 11 ἐξ ἰσχύος ἧς κ. τ. λ.—Arr. Diss. Ep. 1. 22. 1. ib. 2. 17. 22. Herodian. 1. 4. 21. Ael. V. H. 1. 21. Xen. An. 4. 2. 23. ib. 6. 4. 9.—So in an adverbial sense, e. g. ἐκ περισσοῦ, *abundantly*, *exceedingly*, Mark 6: 51. 14: 31. ἐκ μέρους, *ex parte*, i. e. in part, *partly*, 1 Cor. 12: 27. 13: 9, 10, 12. ἐκ μέτρου, *measurably*, *moderately*, John 3: 34. ἐκ συμφώνου, i. e. by mutual consent, 1 Cor. 7: 5. Comp. Winer § 55. 1. c. — Herodot. 6. 85. Polyb. 2. 46. 1. Xen. Mem. 3. 11. 8. H. G. 6. 5. 16. Thuc. 3. 43, 67.

f) of the *means*, instrument, instrumental cause, *from*, i. e. by means of, by, through, with, etc. Luke 16: 9 ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ, i. e. by

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means of. John 3: 5 ἐὰν μή τις γεννηθῇ ἐξ ὕδατος. 1 Cor. 9: 14 ἐκ τοῦ εὐαγγελίου ζῆν, coll. v. 13. John 9: 6. Heb. 11: 35. Rev. 3: 18 χρυσίον πεπυρωμένον ἐκ πυρός. 17: 2, 6. 18: 3, 19. So with verbs of filling, being full, etc. Matt. 23: 25 ἔσωθεν γέμουσιν ἐξ ἁρπαγῆς καὶ ἀδικίας. John 12: 3. Rev. 8: 5. Comp. Matth. § 396. n. 2. § 574. p. 1133. — Judith 9: 10. Ecclus. 13: 11. Eur. Hec. 573. Soph. El. 398. Aj. 537. Xen. Oec. 13. 6. Apol. 4. — Hence also of the *price*, as a *means* of acquiring any thing etc. Matt. 20: 2 συμφωνήσας μετὰ τῶν ἐργάτων ἐκ δηναρίου, coll. v. 13. 27: 7 ἠγόρασαν ἐξ αὐτῶν (ἀργυρίων) τὸν ἀγρόν. Acts 1: 18. Here ἐκ c. gen. is equivalent to the simple gen. which is the usual construction; Buttm. § 132. n. 1, and 6. 2. Matth. § 364. Winer § 51. p. 316.—Ep. Jer. 25. Palaeph. 46. 3, 4.

g) of the *material*, viz. *of, out of, from*, Matt. 27: 29 στέφανον ἐξ ἀκανθῶν. John 2: 15 φραγέλλιον ἐκ σχοινίων. Rom. 9: 21. 1 Cor. 11: 8. Eph. 5: 30. Heb. 11: 3. Rev. 18: 12. 21: 21. Comp. Matth. § 374. b. n. Winer l. c. p. 314. — Herodot. 2. 71, 96. Herodian. 8. 4. 27. Diod. Sic. 1. 20. Xen. Conv. 8. 32.

h) of a *whole* in relation to a part, a whole from which a part is spoken of, i. e. partitively. 1 Cor. 12: 15, 16, οὐκ εἰμὶ ν. οὐκ ἔστι τοῦ σώματος. Acts 10: 1. So after ἐσθίω, φάγομαι, πίνω, *to eat or drink of* any thing, i. e. part of it, e. g. ἐσθίω ἐκ 1 Cor. 9: 7. 11: 28. φάγομαι ἐκ Luke 22: 16. John 6: 26. Rev. 2: 7. πίνω ἐκ Matt. 26: 27, 29. John 4: 12, 13, 14. Rev. 14: 10. 18: 3. al. The classic writers employ here the simple genitive, Buttm. § 132. 4. 2. d. Sept. ἐσθίειν ἐκ for אָכַל מִן 2 Sam. 12: 3. 2 K. 4: 40. φάγομαι ἐκ Ecclus. 11: 19. πίνειν ἐκ for שָׁתָה מִן 2 Sam. 12: 3. Gen. 9: 21. Comp. the like use of ἀπό in Ἀπό III. 7.—Also after other verbs, where an accus. would imply the whole, and where classic writers put the simple genitive; e. g. Matt. 25: 8 δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν. John 6: 11. (1 Chr. 29: 14.) John 1: 16 ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. Rev. 18: 4. 1 Cor. 10: 17 πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. Matt. 13: 47 σαγήνη ἐκ παντὸς γένους συναγάγουσα. Comp. Buttm. § 132. 4. 2. c.—Spoken of a *class* or number *out of* which one is separated, *of* which he forms part, etc. John 1: 24 οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. 2 Tim. 3: 6. Mark 14: 69 οὗτος ἐξ αὐτῶν ἐστιν. Luke 22: 3. Acts 21: 8. — Xen. Mem. 1. 7. 10. ib. 3. 6. 17. Comp. in Εἰμί II. h. γ. — So Phil. 4: 22 οἱ ἐκ τῆς Καίσαρος οἰκίας. Acts 6: 9. Rom. 16: 10 οἱ ἐκ τῶν Ἀριστοβούλου.— Thuc. 8. 92 οἱ ἐκ τοῦ ἄστεως. Plut. Cic. 3. Xen. Cyr. 8. 3. 5. H. G. 2. 3. 18.— After a numeral or pronoun; e. g. εἷς etc. Matt. 10: 29 ἓν ἐξ αὐτῶν. Mark 9: 17. Luke 15: 4. al. δύο Mark 16: 12. John 1: 35. πέντε ἐξ αὐτῶν Matt. 25: 2. πρῶτος ἐξ Acts 26: 23. δεκάτην ἐκ Heb. 7: 4. (Xen. H. G. 1. 2. 9.) After τίς indef. Heb. 4: 1 δοκῇ τις ἐξ ὑμῶν. James 2: 16. τινὲς Luke 11: 15. Acts 11: 20. Rom. 11: 14. (Herodian. 3. 2. 18. Dem. 1265. 28.) After τίς interrog. Matt. 21: 31 τίς ἐκ τῶν δύο. Luke 11: 5. John 8: 46. al. After οὐδείς John 7: 19. etc. — So with τίς, τινές, implied, Matt. 23: 34. Luke 21: 16. John 9: 40. 16: 17. Rev. 3: 9. Comp. Winer § 51. p. 314.

Note. In composition ἐκ implies 1. removal, *out, from, off, away*, as ἐκβαίνω, ἐκβάλλω, ἐκφέρω. 2. continuance, as ἐκτείνω, ἐκτρέφω. 3. completion, in full, as ἐκδαπανάω. 4. Hence genr. intensive, as ἔκδηλος, ἐξαπατάω, ἐκταράσσω. Al.

Ἕκαστος, η, ον, (superl. fr. ἑκάς separate, Buttm. § 78. 3,) *each, every one*, sc. of any number separately.

a) genr. Matt. 16: 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Luke 6: 44 ἕκαστον δένδρον. John 7: 53. Rom. 2: 6. al. Seq. gen. plur. Matt. 26: 22 ἕκαστος αὐτῶν. John 6: 7. Rom. 14: 12. al.—Xen. Cyr. 3. 3. 6. — This idea of separation or *singling out* is expressed still more strongly by εἷς ἕκαστος, *each one*, Acts 20: 31 νουθετῶν ἕνα ἕκαστον. Eph. 4: 16. Rev. 21: 21. al. Seq. gen. plur. Luke 4: 40. Acts 2: 3. al. (Xen. An. 6. 6. 12.) So in καθ' ἑκάστην ἡμέραν, where it strengthens the distributive force of κατά, Heb. 3: 13. Rev. 22: 2. —Xen. H. G. 2. 1. 27.

b) distributively, in construction with plural verbs, where it is in apposition

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with a plur. noun implied; Matt. 18: 35 ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ κ. τ. λ. John 16: 32. Heb. 8: 11. al. Seq. gen. plur. Acts 11: 29. (Xen. Cyr. 3. 1. 3.) So εἷς ἕκαστος, Acts 2: 6. — Xen. An. 6. 6. 12.—In apposition with a plural noun or pron. expressed; Luke 2: 3 ἐπορεύοντο πάντες, ἕκαστος εἰς τὴν κ. τ. λ. Acts 2: 8. Eph. 5: 33. c. εἷς 1 Cor. 12: 18.—Xen. H. G. 7. 1. 22. Al.

Ἑκάστοτε, adv. (ἕκαστος,) *each time, ever, always*, i. e. assiduously, 1 Pet. 1: 15.—Xen. Conv. 1. 14.

Ἑκατόν, οἱ, αἱ, τά, *a hundred*, Matt. 18: 12, 28. John 19: 39. al. — Adverbially, *an hundred-fold, centuple*, Matt. 13: 8. Mark 4: 8. al. comp. Luke 8: 8. Al.

Ἑκατονταέτης, ου, ὁ, ἡ, or ἑκατονταετής, ές, ους, ὁ, ἡ, adj. (ἕκατον, ἔτος,) *a hundred years old*, Rom. 4: 19. Sept. for בֶּן מְאַת שָׁנָה Gen. 17: 17. — On the form and flexion comp. Buttm. § 56. n. 4. § 70. n. 2. Ausf. Sprachl. § 56. n. 7.* Lob. ad Phryn. p. 407.

Ἑκατονταπλασίων, ονος, ὁ, ἡ, adj. (Buttm. § 71. 3,) *a hundred-fold, centuple*, Luke 8: 8 καρπὸν ἑκατ. Matt. 19: 29. Mark 10: 30. Sept. for מֵאָה פְעָמִים 2 Sam. 24: 3.—Xen. Oec. 2. 3.

Ἑκατοντάρχης and ἑκατόνταρχος, ου, ὁ, (ἑκατόν, ἄρχω,) *a centurion*, see Adam's Rom. Ant. p. 370. In -ης, Acts 10: 1, 22. 24: 23. 27: 1, 31.—Jos. Ant. 9. 7. 2. Herodian. 5. 4. 12. — In -ος, Matt. 8: 5, 8, 13. 27: 54. Luke 7: 2, 6. 23: 47. Acts 21: 32. 22: 25, 26. 23: 17, 23. 27: 6, 11, 43. 28. 16. Sept. for שַׂר מֵאוֹת Ex. 18: 25. Deut. 1: 15. — Herodian. 2. 13. 3. Xen. Cyr. 5. 3. 41 bis.

Ἐκβαίνω, aor. 2 ἐξέβην, *to go out*; so Griesb. Heb. 11: 15 ἀφ' ἧς ἐξέβησαν, for ἐξῆλθον in text. rec. Sept. for עָלָה Josh. 4: 16 sq.—Jos. Ant. 15. 1. 3. Xen. H. G. 7. 1. 29.

Ἐκβάλλω, aor. 2 ἐξέβαλον, plupf. without augm. ἐκβεβλήκειν Mark 16: 9, comp. Buttm. § 83. n. 6; *to throw out, to cast out*, trans. Comp. in Βάλλω.

a) genr. and with the idea of force, impulse; seq. εἰς c. acc. of place, Matt. 15: 17 εἰς ἀφεδρῶνα ἐκβάλλεται. Acts 27: 38. Matt. 8: 12. 25: 30. Sept. for הִשְׁלִיךְ Lev. 14: 40.—Ceb. Tab. 14. absol. Xen. Vect. 4. 2.—Seq. ἔξω c. gen. of place, Matt. 21: 39 ἐξέβ. ἔξω τοῦ ἀμπελῶνος. So ἔξω c. gen. impl. Luke 20: 12. John 9: 34, 35. 12: 31. Comp. Sept. Lev. 14: 40. — In the sense of *to force out, to thrust out, to urge or drive out*, etc. Mark 9: 47 τὸν ὀφθαλμόν. Mark 1: 12 τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. + John 10: 4 πρόβατα ἐκβάλῃ, comp. ἐξάγει in v. 3. Seq. ἐκ c. gen. of place, John 2: 15 πάντας ἐξέβ. ἐκ τοῦ ἱεροῦ. 3 John 10. Seq. ἔξω c. gen. Luke 4: 29 ἔξω τῆς πόλεως. Acts 7: 58. ἔξω c. gen. impl. Luke 8: 54. John 6: 37, sc. τῆς βασιλείας. 12: 31. Seq. ἀπό c. gen. of place, Acts 13: 50 ἐξέβ. ἀπὸ τῶν ὁρίων. Absol. but *from* a place impl. Matt. 9: 25. Luke 19: 45. Acts 16: 37. Gal. 4: 30. Spoken of demons, *to cast* or *drive out, to expel*, sc. from the body of any one, e. g. ἀπό τινος Mark 16: 9. ἔκ τινος Mark 7: 26. genr. Matt. 7: 22. Mark 1: 34, 39. Luke 9: 40.—In the sense of *to send out*, sc. ἐργάτας εἰς τὸν θερισμόν Matt. 9: 38. Luke 10: 2. So *to send away, to send off*, James 2: 25.—Metaph. in the sense of *to cast out* sc. to scorn and reproach, *to reject*, Luke 6: 22 ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα κ. τ. λ. i. e. when they shall falsely slander you, i. q. εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδομένοι ἕνεκεν κ. τ. λ. Matt. 5: 11. — Ael. V. H. 13. 16 of a rejected actor. Dem. 449. 19.

b) the idea of force being dropped, *to take out, to extract, to remove*, etc. Matt. 7: 4 ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθ. v. 5 ἐκ τοῦ ὀφθ. Luke 6: 42. So *to bring out* or *forth*, etc. Luke 10: 35. Matt. 12: 35 bis. v. 20 ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν, quoted from Is. 42: 3, where Sept. εἰς ἀλήθειαν ἐξοίσει κρίσιν for Heb. לֵאמֶת יוֹצִיא מִשְׁפָּט.—Also, *to throw out*, i. e. *not to include, to leave out*, Rev. 11: 2 τὴν αὐλὴν τὴν ἔξωθεν ἔκβαλε ἔξω; so the writer explains it by adding the neg. καὶ μὴ αὐτὴν μετρήσῃς. Al.

Ἔκβασις, εως, ἡ, (ἐκβαίνω,) *a going out, egress*, Pol. 4. 64. 5. In N. T.

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spoken of egress from life, *exit, end*, Heb. 13: 7 ἔκβασις τῆς ἀναστροφῆς. — Wisd. 2: 17. comp. Pol. 3. 7. 2.—Trop. of the *exit* of any thing, i. e. *result, event, end*, 1 Cor. 10: 13. — Wisd. 8: 9. Phavor. ἔκβασιν· τὴν πλήρωσιν, τὴν παῦσιν.

Ἐκβολή, ῆς, ἡ, (ἐκβάλλω,) *a casting out*, sc. of the lading of a ship in order to lighten her, Lat. *jactura*. Acts 27: 18 ἐκβολὴν ἐποιοῦντο. So Sept. for הֲטִיל Jon. 1: 5. — Aristot. Eth. 3. 1. Dem. 926. 17.

Ἐκγαμίζω, f. ίσω, *to marry out*, trans. i. e. *to give in marriage*, absol. 1 Cor. 7: 38 bis, comp. Γαμίζω. Pass. Matt. 22: 30. 24: 38. Luke 17: 27.

Ἐκγαμίσκω, i. q. ἐκγαμίζω, Pass. Luke 20: 34, 35.

Ἔκγονος, ου, ὁ, ἡ, adj. (ἐκγίνομαι, perf. 2 ἐκγέγονα,) lit. *sprung from, born of*, Jos. Ant. 2. 12. 1 ἀγαθὸν καὶ μεγάλων ἄνδρων ἔκγονον. Hence *a descendant* of any kind, as son, daughter, grandchild, etc. Ammonius p. 47. Hom. Il. 5. 813. ib. 20. 206. al.—In N. T. neut. τὰ ἔκγονα, *descendants*, spec. *grandchildren*, 1 Tim. 5: 4 τέκνα ἢ ἔκγονα. Sept. genr. for בֶּן־בֵּן Is. 49: 15. נֶכֶד Deut. 29: 10. 31: 12. פְּרִי Deut. 7: 13. Is. 14: 29. — Hesych. ἔκγονα· τέκνα τέκνων. genr. Xen. Lac. 1. 4.

Ἐκδαπανάω, ῶ, f. ήσω, *to spend out*, i. e. entirely, *to consume*; Pass. *to be consumed, to be entirely spent*, spoken of one's life, powers, etc. ὑπέρ τινος 2 Cor. 12: 15.—Pol. 17. 11. 10. Comp. Kypke ad loc.

Ἐκδέχομαι, f. ξομαι, *to receive from* any quarter, trans. Ecclus. 18: 14. Herodot. 2. 166 ult. or in succession, in turn, Hom. Il. 13. 710. Herodot. 4. 39.—In N. T. inchoatively, *to be about to receive from* any quarter, i. e. *to wait for, to look for, to expect*, trans. John 5: 3 ἐκδεχ. τὴν τοῦ ὕδατος κίνησιν. Acts 17: 16. 1 Cor. 11: 33. 16: 11. Heb. 11: 10. James 5: 7. absol. Heb. 10: 13. [1 Pet. 3: 20.]—Pol. 3. 45. 6. ib. 20. 4. 5.

Ἔκδηλος, ου, ὁ, ἡ, adj. (ἐκ intens. δῆλος,) i. q. δῆλος but stronger, *quite plain, conspicuous*, 2 Tim. 3: 9.—3 Macc. 6: 5. Pol. 3. 12. 4.

Ἐκδημέω, ῶ, f. ήσω, (ἔκδημος,) *to go out from one's people, to be absent from one's country*, Jos. Ant. 9. 4. 6 ἐκδημήσαντος δὲ εἰς Δαμασκὸν Ἐλισσαίου τοῦ προφήτου. Arr. Diss. Ep. 1. 4. 22. Comp. ἔκδημος Xen. Cyr. 8. 5. 26.—In N. T. genr. *to be absent from* any place, person, etc. 2 Cor. 5: 6, 8, 9. Comp. Ἀποδημέω.

Ἐκδίδωμι, f. ἐκδώσω, *to give out*, i. e. *to publish*, e. g. a book, decree, etc. Esdr. 8: 4. Pol. 2. 37. 6. *to deliver out* or *up*, e. g. a person, Pol. 3. 8. 8, 10. Xen. An. 6. 6. 10, 18. *to place out* sc. in marriage, *to give in marriage*, Sept. Ex. 2: 22. Herodian. 1. 8. 6, 7. *to give out on hire, to let out*, Ael. V. H. 14. 15. Pol. 6. 17. 2.—In N. T. Mid. ἐκδίδομαι, *to let out, to hire out*, sc. for one's own benefit, e. g. ἀμπελῶνα, Matt. 21: 33, 41. Mark 12: 1. Luke 20: 9.

Ἐκδιηγέομαι, οῦμαι, f. ήσομαι, (διηγέομαι,) *to tell out, to relate in full*, trans. Acts 13: 41. 15: 3. Sept. for סִפֵּר Ez. 12: 16. Heb. 1: 5. — Ecclus. 33: 8. 42: 17.

Ἐκδικέω, ῶ, f. ήσω, (ἔκδικος,) *to execute right and justice*, viz.

a) *to do justice to, to maintain one's right, to defend one's cause*, Luke 18: 5. So in constr. praegn. Luke 18: 3 ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου, comp. in Ἐκ 1. b.—Sept. Ps. 37: 28. 1 Macc. 6: 22. 13: 6.

b) *to avenge*, i. e. to make penal satisfaction; Rom. 12: 19 μὴ ἑαυτοὶς ἐκδικοῦντες, coll. v. 17, 20. So *to take vengeance of*, *to punish*, e. g. in the constr. praegn. τὸ αἷμα ἀπό τινος or ἐκ τινος, *blood from* or *at the hand of* any one, Rev. 6: 10. 19: 2. Comp. in Ἐκ 1. b. So Sept. for נָקַם מִן 2 K. 9: 7. comp. also for דָּרַשׁ מִן Deut. 18: 19. פָּקַד Hos. 1: 4. — Herodian. 2. 6. 13. Dem. 801. 24.—In the sense *to punish*, simply, 2 Cor. 10: 6 πᾶσαν παρακοήν. So Sept. and נָקַם Ex. 21: 20. עָקַם Ob. 21.—Ecclus. 5: 3. 23: 21.

Ἐκδίκησις, εως, ἡ, (ἐκδικέω,) *execution of right and justice*, viz.

a) *maintenance of right, support, protection*; hence ποιεῖν ἐκδίκησιν, i. q. ἐκδικεῖν, *to maintain one's right, to de-*

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fend one's cause, seq. gen. of pers. *for* whom, Luke 18: 7, 8. seq. dat. of pers. *against* whom, Acts 7: 24. Comp. Sept. Judg. 11: 36. 2 K. 22: 48.

b) *avengement, vengeance*, i. e. penal retribution, Rom. 12: 19. Heb. 10: 30. Sept. for נְקָמָה 2 Sam. 4: 8. Ps. 79: 10. Jer. 11: 20. פְּקֻדָּה Hos. 9: 7.—In the sense of *vindictive justice, punishment*, Luke 21: 22 ἡμέραι ἐκδικήσεως. 2 Thess. 1: 8. 1 Pet. 2: 14. So 2 Cor. 7: 11, referring to the evil doer; comp. v. 12. Comp. Sept. for נָקָם Mic. 5: 15.—Ecclus. 7: 17. 47: 25.

Ἔκδικος, ου, ὁ, ἡ, (ἐκ, δίκη,) pp. *executing right and justice*; hence, *a retributer, avenger, punisher*, Rom. 13: 4. 1 Thess. 4: 6. — Wisd. 12: 12. Ecclus. 30: 6. Aristaenet. 1. 27. Herodian. 2. 14. 6.

Ἐκδιώκω, f. ξω, *to pursue out, to drive out* of or from a place etc. Sept. for הִדַּף Deut. 6: 19. הִרְחִיק Joel 2: 20. Chald. טְרַד Dan. 4: 22. — Hence in N. T. *to persecute*, trans. i. q. διώκω, but stronger, Luke 11: 49. 1 Thess. 2: 15. Sept. for רָדַף Ps. 119: 157.—Ecclus. 30: 19.

Ἔκδοτος, ου, ὁ, ἡ, adj. (ἐκδίδωμι,) *delivered out* or *up*, Acts 2: 23. — Bel and Drag. 26. Jos. Ant. 6. 13. 9. Herodot. 6. 85. Ξ. λ.

Ἐκδοχή, ῆς, ἡ, (ἐκδέχομαι,) *a waiting for, expectation*, Heb. 10: 27.

Ἐκδύω, f. ύσω, as intrans. *to go* or *come out of*, ἐκδὺς μεγάροιο Hom. Od. 22. 334; hence in the trans. relation, *to put off* sc. clothes; comp. Buttm. § 114 δύω. — In N. T. *to put off, to strip* one of his clothes, *to unclothe*; with two accus. Matt. 27: 31 ἐξέδυσαν αὐτὸν τὴν χλαμύδα. Mark 15: 20. c. acc. of pers. Matt. 27: 28. Luke 10: 30. See Buttm. § 131. 5. Sept. for פָּשַׁט Gen. 37: 22. Num. 20: 28.—Xen. Cyr. 1. 3. 17. c. acc. of garm. ib. 1. 4. 26. absol. An. 4. 3. 12. — Mid. *to lay off* one's clothes, *to unclothe oneself*, trop. of the mortal body, 2 Cor. 5: 4, see in Γυμνός b.

Ἐκεῖ, adv. of place, *there*, i. e.

a) of place where, *there, in that place*, Matt. 2: 13 καὶ ἴσθι ἐκεῖ ἕως κ. τ. λ. 5: 24. 6: 21. 12: 45. James 2: 3. al. So by impl. Luke 13: 28 ἐκεῖ ἔσται ὁ κλαυθμός κ. τ. λ. as in the corresponding passages, Matt. 8: 12. 13: 42, 50. 24: 51. 25: 30. Also οἱ ἐκεῖ, *those there*, i. e. those who were there, Matt. 26: 71. Sept. for שָׁם Gen. 2: 8, 12.—Xen. H.G. 3. 2. 14. οἱ ἐκεῖ ib. 1. 6. 4.—By Heb. joined with ὅπου, as ὅπου ἐκεῖ, *where*, Mark 6: 55. Rev. 12: 6, 14. So Sept. for אֲשֶׁר שָׁם 1 Sam. 9: 10. Gen. 13: 4. Comp. Gesen. Lehrg. p. 743. Stuart § 478. b.

b) by attraction, spoken of place whither, *thither, to that place*, after verbs of motion, instead of ἐκεῖσε, see Buttm. § 151. I. 8. Winer Gr. § 58. 7. Herm. ad Vig. p. 790, 893. Matt. 2: 22 ἐφοβήθη ἐκεῖ ἀπελθεῖν, i. e. for the sake of remaining *there*. Mark 6: 33. Luke 12: 18. 17: 37. John 11: 8. 18: 3. al. So Matt. 17: 20, coll. 21: 21. So Sept. and שָׁם Deut. 1: 37. Judg. 18: 3. 2 Sam. 17: 18. for שָׁמָּה Deut. 4: 42. —Herodian. 4. 8. 9. Xen. H. G. 1. 2. 9. ib. 7. 1. 27. Al.

Ἐκεῖθεν, adv. (ἐκεῖ, Buttm. §116. 6,) *thence, from that place*, Matt. 4: 21 προβὰς ἐκεῖθεν. 5: 26. 9: 9, 27. Acts 13: 4. 20: 13. al. So οἱ ἐκεῖθεν, *those from thence*, i. e. those who belong there, Luke 16: 26. Sept. for מִשָּׁם Gen. 28: 2, 6.—Xen. H. G. 1. 6. 40. An. 5. 6. 24. οἱ ἐκεῖθεν Eur. Hec. 719. ed. Porson. Al.

Ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ,) *that, that one there*, plur. *those*; equiv. to an emphatic *he, she, it*, or to *he there, she there, it there*. When in an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. Matth. § 471. Passow Lex.

a) in antithesis etc. referring to the more remote subject, e. g. with οὗτος, Luke 18: 14 κατέβη οὗτος δεδικαιωμένος ἢ γὰρ ἐκεῖνος. James 4: 15. So genr. Matt. 13: 11 ὑμῖν δίδοται—ἐκείνοις δὲ οὐ δίδοται. Mark 16: 20. John 5: 35, 47. 8: 42. Heb. 12: 25. al. saep. So Luke 13: 4 coll. v. 2. 19: 27 coll. v. 14, 26.—

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Luc. D. Mort. 14. 6 or 9. Xen. Cyr. 1. 4. 19 οὗτοι—ἐκεῖνοι. An. 3. 1. 21, 29.

b) without antith. referring to the person or thing immediately preceding or just mentioned. (α) genr. Matt. 17: 27 εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δός κ. τ. λ. Acts 3: 13 Πιλάτου, κρίναντος ἐκείνου. Mark 3: 24. 16: 10, 11, 13. John 4: 25. 5: 19, 43. 7: 45. 13: 6, 27. Rom. 14: 14. 2 Cor. 8: 9. James 1: 7 ὁ ἄνθρωπος ἐκεῖνος. 2 Pet. 1: 16. 1 John 5: 16. al. Comp. Winer § 23. 1. Matth. l. c. Passow sub voc. — Xen. Mem. 1. 1. 3. ib. 1. 3. 13. Conv. 2. 25.—So with a subst. of time, and referring to a time more or less definite, e. g. ἐν ταῖς ἡμέραις ἐκείναις Matt. 3: 1. Luke 2: 1. 4: 2. al. ἐν ἐκείναις ταῖς ἡμ. Matt. 24: 19. Mark 1: 9. 2: 20. al. ἐν τῇ ἡμ. ἐκείνῃ Matt. 7: 22. 13: 1. al. ἐν ἐκείνῃ τῇ ἡμ. Matt. 22: 23. Mark 4: 35. al. ἀπ' ἐκείνης τῆς ἡμ. Matt. 22: 46. (Xen. An. 1. 7. 18.) So Matt. 8: 13. 10: 19. 9: 22. 11: 25. 12: 1. Acts 12: 1. 19: 23. — (β) Emphatic, like the Engl. *that, he*, etc. where however the emphasis lies in the construction, and not in the word itself. Thus where it is put instead of repeating the subject etc. (comp. in Αὐτός I. 3.) Mark 7: 15 τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνα ἐστι κ. τ. λ. v. 20. John 1: 18 ὁ μονογενὴς υἱὸς—ἐκεῖνος ἐξηγήσατο. 5: 11 ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν. 9: 37. 10: 1. 12: 48. 14: 26. Rom. 14: 14. 2 Cor. 10: 18. al. — Xen. Cyr. 6. 1. 17. ib. 6. 2. 33.—Or where it introduces a following clause, e. g. before a relative, John 13: 26 ἐκεῖνός ἐστι, ᾧ κ.τ.λ. Rom 14: 15. John 10: 35. Heb. 6: 7. 11: 15. So neut. ἐκεῖνο before ὅτι, Matt. 24: 43 ἐκεῖνο γινώσκετε, ὅτι κ. τ. λ. —Xen. Cyr. 2. 1. 3, 21.—Especially for persons well known and celebrated; comp. in Αὐτος I. 2. b. Matt. 27: 63 ἐκεῖνος ὁ πλάνος. So of Jesus, John 7: 11 ποῦ ἐστιν ἐκεῖνος; 2 Tim. 2: 13. 1 John 3: 3, 5, 7.—Luc. D. Deor. 11. 1. Ael. V. H. 2. 14. Dem. 308. 18. — In like manner ἡ ἡμέρα ἐκείνη* refers to the time of Christ's second coming, Matt. 7: 22. 26: 29. Acts 2: 18. 2 Thess. 1: 10. Rev. 16: 14.

c) genit. ἐκείνης, as an adv. for ἐκείνης ὁδοῦ, *that way*; Luke 19: 4 ὅτι ἐκείνης ἤμελλε διέρχεσθαι, where text. rec. has διὰ ἐκείνης. Comp. Buttm. § 115. n. 3. Matth. § 377. 1. § 486. Al.

Ἐκεῖσε, adv. (ἐκεῖ Buttm. § 116. 6,) *thither, to that place*, Xen. H. G. 1. 6. 10. ib. 2. 2. 2. In N. T. by attraction, instead of ἐκεῖ, *there, in that place*, comp. in Ἐκεῖ b. Buttm. § 151. 1. 8. Herm. ad Vig. p. 790, 893. Acts 21: 3. 22: 5 καὶ τοὺς ἐκεῖσε ὄντας.—Sept. Job 39: 29. Act. Thom. 8. Jos. Ant. 3. 2. 1 τὰ ἐκεῖσε ἔθνη. Herodian. 2. 9. 15. Only in later writers, cf. Passow.

Ἐκζητέω, ῶ, f. ήσω, *to seek out, to search out*, sc. any thing lost, Sept. for דָּרַשׁ Ez. 34: 11. בָּקַר Ez. 34: 12. In N. T. metaph. viz.

a) *to inquire diligently, to scrutinize*, c. c. περί τινος 1 Pet. 1: 10, where it is parall. with ἐξερευνάω. Sept. for חָקַר Ps. 44: 22.—Ecclus. 39: 3.

b) *to seek after*, i. e. *to endeavour to gain, to solicit*, trans. Heb. 12: 17 μετὰ δακρύων ἐκζητήσας αὐτήν. Sept. for בִּקֵּשׁ Ps. 122: 9. דָּרַשׁ 1 K. 14: 5. Mic. 6: 8. — By Hebraism, in the sense of *to require, to demand*, e. g. ἐκζητεῖν τὸ αἷμά τινος ἀπό τινος, i. e. to avenge, to punish, Luke 11: 50, 51. So Sept. and בִּקֵּשׁ Ez. 3: 18, 20. 2 Sam. 4: 11. דָּרַשׁ Gen. 9: 5. 42: 22.

c) from the Heb. ἐκζητεῖν τὸν θεόν, *to seek out God*, i. e. to turn to him, humbly and sincerely to follow and obey him, Acts 15: 17. Rom. 3: 11. Heb. 11: 6. So Sept. and בִּקֵּשׁ Deut. 4: 29. Jer. 29: 13. דָּרַשׁ Deut. 4: 29. 2 Chr. 15: 2, 13.—Ecclus. 24: 34.

Ἐκθαμβέω, ῶ, f. ήσω, (ἔκθαμβος,) *to astonish outright, to amaze*, Aquil. for בָּעַת Job 33: 7. Ecclus. 30: 9. —In N. T. Pass. ἐκθαμβέομαι, οῦμαι, *to be greatly amazed, astonished*, sc. from admiration, Mark 9: 15. from terror, Mark 16: 5, 6. from distress of mind, Mark 14: 33, where it is paral. with λυπεῖσθαι Matt. 26: 37. Comp. Tittm. de Synon. N. T. p. 134.

Ἔκθαμβος, ου, ὁ, ἡ, adj. (ἐκ, θάμβος,) *quite astonished, greatly amazed*, Acts 3: 11.—Pol. 20. 10. 9.

Ἔκθετος, ου, ὁ, ἡ, adj. (ἐκτίθημι,) *exposed*, e. g. as an infant; hence Acts

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7: 19 ποιεῖν ἔνθετα τὰ βρέφη, i. q. ἐκτιθέναι τὰ βρέφη, i. e. to expose. Comp. Ex. c. 2. — So Philo de Vit. Mos. I. p. 604 τὸν παῖδα ἐκτιθέασι. ib. ἀδελφὴ τοῦ ἐκτεθέντος βρέφους. Ael. V. H. 2. 7.

Ἐκκαθαίρω, f. αρῶ, (καθαίρω,) *to purge out*, i. e. *to cleanse thoroughly*; pp. τὰς ἀσπίδας ἐκκεκαθαρμένας, i. e. burnished, Xen. An. 1. 2. 16. In N. T. metaph. c. acc. of pers. ἑαυτὸν ἀπό τινος 2 Tim. 2: 21. Sept. for בָּרַק Judg. 7: 4.—Xen.Conv. 1. 4.—Seq. acc. of thing, *to cleanse out, to put away*, etc. 1 Cor. 5: 7. — Dinarch. contra Aristogit. p. 67 ἐκκαθ. τὴν δωροδοκίαν. pp. Sept. Deut. 26: 13.

Ἐκκαίω, aor. 1 pass. ἐξεκαύθην, *to cause to burn or flame out*, i. e. *to kindle*, trans. Herodot. 4. 134. Sept. for בָּעַר Ex. 22: 6. Judg. 15: 5. metaph. τὸν πόλεμον Plut. Agesi. 31 med.—In N. T. Pass. or Mid. *to burn out, to flame up*, intrans. i. e. *to be inflamed, to burn vehemently*; metaph. ἐν τῇ ὀρέξει, with lust, Rom. 1: 27.—Of anger, Sept. for בָּעַר Ps. 2: 12. Jer. 4: 4. עָשַׁן Deut. 29: 20. So Diod. Sic. 14. 108. Pol. 9. 10. 10. pp. Dion. Hal. Ant. 7. 14.

Ἐκκακέω, ῶ, f. ήσω, (ἐκ, κακός,) pp. *to turn out a coward*, i. e. to lose one's courage; in N. T. genr. *to be fainthearted, to faint, to despond*, sc. in view of trial, difficulty, etc. intrans. Eph. 3: 13 αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν. 2 Cor. 4: 1, 16. — In the sense of *to be remiss, slothful*, sc. in duty, Luke 18: 1. Gal. 6: 9. 2 Thess. 3: 13. — Hesych. ἐκκακοῦμεν· ἀμελοῦμεν, ἀκηδιῶμεν. Pol. 14. 19. 10, where others ἐγκακέω.

Ἐκκεντέω, ῶ, f. ήσω, *to prick out, to pierce out*, trans. e. g. τοὺς ὀφθαλμούς, Ael. H. A. 17. 20. comp. Valckn. Diatr. p. 203. In N. T. *to pierce through, to transfix*, trans. John 19: 37. Rev. 1: 7. Comp. Zech. 12: 10, where Sept. for דָּקַר, as also Judg. 9: 54. for הָרַג Num. 22: 9. — 2 Macc. 12: 6. Pol. 5. 56. 12.

Ἐκκλάω, ῶ, f. άσω, aor. 1 pass. ἐξεκλάσθην Buttm. § 98. n. 6. § 100. 3; *to break out* or *off*, trans. e. g. a branch, Rom. 11: 17, 19, 20. Sept. for שָׁסַע Lev. 1: 17.

Ἐκκλείω, f. είσω, aor. 1 pass. ἐξεκλείσθη Buttm. § 98. n. 6. §100. 3; *to shut out, to exclude*, trans. pp. Pol. 25. 1. 10.—In N. T. trop. *to exclude*, sc. from the intercourse and instruction of any one, seq. accus. Gal. 4: 17. (So ἀποκλείω Plut. Alcib. 4.) Pass. *to be excluded*, i. e. to have no place, Rom. 3: 27.

Ἐκκλησία, ας, ἡ, (ἔκκλητος called out, summoned, from ἐκκαλέω,) *a convocation, assembly, congregation*, viz.

a) pp. of persons legally called out or summoned; Acts 19: 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ sc. of the people; and hence also of a tumultuous assembly not legal, Acts 19: 32, 40. — Judith 6: 16. 14: 6. Ael. V. H. 5. 12. Xen. Mem. 3. 7. 6. An. 1. 3. 2.—In the Jewish sense, *congregation, assembly*, of the people for worship, e. g. in a synagogue, Matt. 18: 17. or genr. Acts 7: 38. Heb. 2: 12 quoted from Ps. 22: 22, where Sept. for קָהָל; also Deut. 18: 16. 2 Chr. 1: 3, 5. al. — 1 Macc. 2: 56. 4: 59. Ecclus. 13: 20.

b) in the christian sense, *an assembly* sc. of Christians, genr. 1 Cor. 11: 18 συνερχόμενοι ἐν ἐκκλησίᾳ. Hence, *a church, the christian church*, viz. (α) a particular church, e. g. in Jerusalem, Acts 8: 1. 11: 22. al. in Antioch, Acts 11: 26. 13: 1. al. in Corinth, 1 Cor. 1: 2. 2 Cor. 1: 1. of Asia Minor, 1 Cor. 16: 19. of Galatia, Gal. 1: 2. at Thessalonica, 1 Thess. 1: 1. 2 Thess. 1: 1. at Cenchrea, Rom. 16: 1. etc. etc. So αἱ ἐκκλ. τῶν ἐθνῶν, i. e. churches of Gentile Christians, Rom. 16: 4. Also ἡ κατ' οἶκόν τινος ἐκκλησία, i. e. the church which meets at the house of any one, Rom. 16: 5. 1 Cor. 16: 19. Philem. 2. So ἐκκλ. τοῦ Χριστοῦ, Rom. 16: 16. ἐκκλ. τοῦ θεοῦ, 1 Cor. 1: 2. 10: 32. al. — (β) The church universal, Matt. 16: 18. 1 Cor. 12: 28. Gal. 1: 13. Eph. 1: 22. 3: 10. Heb. 12: 23. al. So ἐκκλ. τοῦ θεοῦ, 1 Cor. 11: 22. 15: 9. 1 Tim. 3: 15. al. Comp. Sept. ἐκκλ. κύριου for קְהַל יְהוָה Deut. 23: 2, 4. Al.

Ἐκκλίνω, f. νῶ, *to bend out, to turn aside* or *away*, intrans. e. g. ἐκ τῆς

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ὁδοῦ, Sept. for נָטָה Num. 22: 23. in flight, Pol. 1. 19. 2. Xen. Cyr. 1. 4. 23. — In N. T. metaph. of those who *turn away* or *swerve from* piety and virtue, Rom. 3: 12, quoted from Ps. 14: 3. 53: 4, where Sept. for סָר.—Seq. ἀπό c. gen. *to turn away from, to avoid*, Rom. 16: 17. 1 Pet. 3: 11. So Sept. for סָר מִן Ps. 37: 28. Prov. 3: 7.

Ἐκκολυμβάω, ῶ, f. ήσω, *to swim out*, sc. to land, Acts 27: 42.—Diod. Sic. 20. 86, 88.

Ἐκκομίζω, f. ίσω, *to bear out, to carry out*, sc. a dead body for burial, Luke 7: 12.—Herodian. 2. 1. 5.

Ἐκκόπτω, f. ψω, *to strike out* or *off, to cut off* or *out*, trans. e. g. a branch or scion, ἔκ τινος Rom. 11: 24. absol. v. 22, paral. with ἐκκλάω in v. 17, 19, 20. δένδρον, i. e. *to cut down*, Matt. 3: 10. 7: 19. Luke 3: 9. 13: 7, 9. τὴν δεξίαν, Matt. 5: 30. 18: 8. — Ael. V. H. 5. 17. Xen. An. 1. 4. 10. Oec. 17. 14. Sept. for כָּרַת Jer. 6: 6. 22: 7. — Metaph. τὴν ἀφορμὴν ἐκκόπτειν, *to cut off occasion*, i. e. to remove it, 2 Cor. 11: 12. Sept. ἐκκ. τὴν ἐλπίδα for נָסַע Hiph. Job 19: 10. — Hierocl. Carm. aur. Pyth. ἐκκόπτει τὰς ἀφορμάς. Jos. Ant. 8. 12. 1. Pol. 5. 104. 10.—So in text. rec. 1 Pet. 3: 7 εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν, *that your prayers be not cut off*, rendered fruitless; in later edit. ἐγκόπτεσθαι.

Ἐκκρέμαμαι, Mid. form intrans. of ἐκκρεμάννυμι, (Buttm. §114 κρεμάννυμι,) *to hang from*; trop. of those who listen closely to a person speaking, as in Engl. *to hang on the lips of* any one; seq. gen. of person, Luke 19: 48 ὁ λαὸς ἐξεκρέμετο αὐτοῦ ἀκούων. — Comp. Sept. Gen. 44: 30. Philo de Abr. p. 373. E, ὁ δὲ πόθῳ ἀλέκτῳ τοῦ παιδὸς ἐκκρεμάμενος. Id. de Vict. off. p. 856. C. Plut. VII. p. 851. 14. ed. Reiske.

Ἐκλαλέω, ῶ, f. ήσω, *to speak out*, i. e. *to tell, to disclose*, trans. c. dat. of pers. Acts 23: 22 μηδενὶ ἐκλαλῆσαι, where for the infin. instead of the imperat. see Buttm. § 142. n. 5. Winer § 45. 7. — Judith 11: 9. Dem. 354. 23.

Ἐκλάμπω, f. ψω, *to shine out, to be resplendent*, Matt. 13: 43, in allusion to Dan. 12: 3 where Sept. for הִזְהִיר, comp. Wisd. 3: 7.—Ecclus. 43: 5. Pol. 15. 29. 3. Xen. Cyr. 7. 1. 2.

Ἐκλανθάνω, f. ἐκλήσω, (ἐκ intens.) *to make forget entirely*, Hom. Il. 2. 600. — In N. T. Mid. ἐκλανθάνομαι, perf. pass. in mid. signif. ἐκλέλησμαι, *to forget entirely*, seq. gen. Heb. 12: 5. See Buttm. § 114 λανθάνω. § 136. 3.—Jos. Ant. 4. 3. 3. Pol. 5. 48. 6. Aeschin. Dial. Soc. 3. 16.

Ἐκλέγω, f. ξω, pp. *to lay out together*, Passow Lex. λέγω no. 2, i. e. *to choose out, to select*, trans. Jos. B. J. 2. 8. 6. Xen. H. G. 1. 6. 19. Mem. 3. 5. 2. —In N. T. Mid. ἐκλέγομαι, f. ξομαι, *to choose out for one's self*, i. e. genr. *to choose, to select*, trans.

a) genr. of things, Luke 10: 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. 14: 7. So seq. ἵνα of purpose, 1 Cor. 1: 27 bis, 28. Sept. for בָּחַר Gen. 13: 11.—Jos. B. J. 2. 8. 9. Xen. Mem. 1. 6. 14.—Of persons, seq. acc. simply, John 6: 70. 15: 16 bis. Acts 1: 2, 24. 6: 5. Acts 15: 22, 25, ἔδοξε τοῖς ἀποστόλοις—ἐκλεξαμένους ἄνδρας πέμψαι, i. e. either, *to send men who let themselves be chosen*, Winer § 39. 5. Buttm. § 135. 8; or else ἐκλεξαμένους is in the accus. by anacoluthon instead of the dat. as also the nom. γράψαντες in v. 23; Winer § 64. 2. Buttm. § 151. II. 5. Sept. for בָּחַר 1 Sam. 8: 18. 10: 24.—Xen. Oec. 7. 11. Cyr. 8. 6. 7.—Seq. ἐκ c. gen. John 15: 19 ἐκ τοῦ κόσμου. (Ecclus. 45: 4.) seq. ἀπό c. gen. Luke 6: 13. (Ecclus. 45: 16.) With an infin. implied, James 2: 5 θεὸς ἐξελέξατο τοὺς πτωχοὺς (εἶναι) πλουσίους κ. τ. λ. Seq. ἐν, *among*, Acts 15: 7 ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη κ. τ. λ. i. e. God chose among us that through my mouth, etc. Comp. Winer § 32. 3. a.

b) by implic. *to choose out*, with the accessory idea of kindness, favour, love, etc. Mark 13: 20. John 13: 18. Acts 13: 17. Eph. 1: 4. So Sept. and בָּחַר Deut. 4: 37. Ps. 65: 5. Zech. 3: 2. So in Mss. Luke 9: 35 ἐκλελεγμένος for ἀγαπητός.

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Ἐκλείπω, f. ψω, *to leave out* or *off*, trans. i. e. *to relinquish, to desert*, Xen. An. 4. 1. 8. H. G. 1. 1. 19. — In N. T. intrans. *to leave off*, i. e. *to fail, to cease*; e. g. ἡ πίστις Luke 22: 32. So Sept. for אָבַד Jer. 7: 27. So τὰ ἔτη Heb. 1: 12, quoted from Ps. 122: 28, where Sept. for תֻּמַּם Niph. Sept. also for כָּלָה Gen. 21: 15. נִכְרַת Josh. 3: 13. —Xen. An. 4. 5. 15. Vect. 5. 12.—By impl. *to cease to live*, i. e. *to die*, Luke 16: 9. Sept. for גָּוַע Gen. 49: 32. Lam. 1: 20. מוּת Jer. 42: 17, 22.—Jos. B. J. 4. 1. 9. Apollodor. Bibl. 3. 4. 3. Comp. Pol. 2. 60. 7 ἐκλιπεῖν τὸ ζῆν. Xen. Cyr. 8. 7. 26 ἤδη ἐκλιπεῖν μοι φαίνεται ἡ ψυχή.

Ἐκλεκτός, ή, όν, (ἐκλέγω,) *chosen, elect*, i. e.

a) *select, choice, excellent*, e. g. λίθος 1 Pet. 2: 4, 6, quoted from Is. 28: 16 where Sept. for בֹּחַן, coll. Ezra 5: 8.—Lib. Henoch. Fabr. Cod. Pseud. V. T. I. 184, λίθοι ἐκλεκτοί, gems. — Of persons, *chosen, distinguished*, e. g. γένος ἐκλεκτόν 1 Pet. 2: 9. Sept. for בָּחִיר Is. 43: 20. So of angels, 1 Tim. 5: 21. Comp. Jos. B. J. 2. 16. 4.

b) by impl. *chosen*, with the accessory idea of kindness, favour, love, i. q. *cherished, beloved*, etc. Luke 23: 35 ὁ Χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός. Rom. 16: 13, coll. v. 12. So Sept. and בְּחִיר Is. 42: 1. Ps. 105: 6. 1 Chr. 16: 13. — Fabric. Cod. Pseud. V. T. I. p. 747, (Messiah) ἐκλεκτὸς θεοῦ. — Hence οἱ ἐκλεκτοί, *the elect*, i. e. those chosen of God unto salvation or as members of the kingdom of heaven, and who therefore enjoy his favour and lead a holy life in communion with him, i. q. *saints, Christians*; comp. ἅγιοι in Ἅγιος 1. b. β. Seq. τοῦ θεοῦ, Matt. 24: 31. Luke 18: 17. Mark 13: 27. Rom. 8: 33. Col. 3: 12. Tit. 1: 1. absol. Matt. 20: 16. 22: 14. 24: 22, 24. Mark 13: 20, 22. 2 Tim. 2: 10. So genr. with a subst. 1 Pet. 1: 1. 2 John 1, 13. Rev. 17: 14.—Clem. Alex. Strom. 7. 2.

Ἐκλογή, ῆς, ἡ, (ἐκλέγω,) *choice, election, selection*, viz.

a) genr. Acts 9: 15 σκεῦος ἐκλογῆς, a chosen vessel; comp. Buttm. § 123. n. 4.—Pol. 5. 63. 11. Diod. Sic. 12. 80.

b) *election*, i. e. the benevolent purpose of God by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter. Rom. 11: 5 κατ' ἐκλογὴν χάριτος. 11: 28. 1 Thess. 1: 4. 2 Pet. 1: 10.—By meton. of abstr. for concr. i.q. οἱ ἐκλεκτοί, Rom. 11: 7.

c) by impl. *free choice, free will, libera voluntas*; Rom. 9: 11 ἡ κατ' ἐκλογὴν πρόθεσις, *the purpose according to free choice*, i. e. the free, spontaneous purpose of God, uninfluenced by external motives.—Jos. B. J. 2. 8. 14 ἐπ' ἀνθρώπων ἐκλογῇ τό τε καλὸν καὶ τὸ κακὸν προκεῖται. Psalt. Salom. 9: 7 τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν. Comp. Raphel. Ann. e Polyb. in loc.

Ἐκλύω, f. ύσω, *to loose out of, to set free from*, Ceb. Tab. 24 κακῶν ἐξ ὧν οὐ δύνανται ἐκλῦσαι ἑαυτούς. Pol. 16. 6. 12. *to loosen out, to relax, to weary*, Sept. for הִלְאָה Jer. 12: 5. Diod. Sic. 13. 77. Xen. Ven. 5. 5.—In N. T. Pass. or Mid. ἐκλύομαι, *to be weary, to be exhausted, to faint*; Gal. 6: 9 μὴ ἐκλυόμενοι, i. e. in well-doing, paral. with ἐκκακῶμεν. Spoken of the body, Matt. 15: 32. Mark 8: 3. also Matt. 9: 36 in text. rec. where later edit. ἐσκυλμένοι. Sept. for יָעַף 1 Sam. 14: 28. 2 Sam. 21: 16. לָאָה 2 Sam. 16: 14. 17: 29. עָטַף Lam. 2: 11, 19. — Jos. Ant. 5. 2. 7. Pol. 20. 4. 7 τοῖς σώμασι.—Spoken of the mind, *to faint, to despond*, Heb. 12: 3 ψυχαῖς ὑμῶν ἐκλυόμενοι. absol. v. 5. Sept. for רָכַךְ Deut. 20: 3.—Judith 14: 6. 1 Macc. 9: 8. Pol. 20. 4. 7 ταῖς ψυχαῖς. 29. 6. 14. Diod. Sic. 20. 1.

Ἐκμάσσω or ἀττω, f. ξω, *to wipe off*, i. e. *to wipe dry*, trans. Luke 7: 38, 44. John 11: 2. 12: 3. 13: 5. — Ecclus. 12: 11. Ep. of Jer. 13, 24. Aristot. H. An. 9. 40. Dion. Hal. Ant. 9. 10. A word of later use in this sense, for which the Attics said ἀκομόργνυμι and ἐξομόργνυμι, Thom. Mag. p. 649. Moeris p. 249. Sturz de Dial. Alex. p. 163.

Ἐκμυκτηρίζω, f. ίσω, (ἐκ intens. and μυκτηρίζω, to turn up the nose at, to scorn, fr. μυκτήρ the nose, scorn,) *to deride out and out, to scoff at*, trans.

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Luke 16: 14. 23: 35. Sept. for לָעַג Ps. 2: 4. 22: 8.—Esdr. 1: 51.

Ἐκνεύω, f. εύσω, *to nod out*, i. e. spoken of a horse, *to throw out the head*, intrans. Xen. Eq. 10. 12. also. trans. *to shake off by throwing out the head*, ib. 5. 4. Then genr. *to incline out*, sc. with the head, intrans. Xen. Ven. 10. 12. also trans. *to avoid by inclining the head or body*, Diod. Sic. p. 675. C. ed. Rhod. ὁ δὲ ἕτερος βραχὺ παρεγκλίνας, τὴν ἐπιφερομένην πληγὴν ἐξένευσε. ib.15. 87 βελῶν τὰ μὲν ἐξένευε. Comp. Sept. Mic. 6: 14.—Hence in N. T. intrans. *to turn aside, to turn away*, absol. John 5: 13 ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ, i. e. he turned away, went aside, withdrew. So Sept. for סוּר Judg. 4: 18. פָּנָה Judg. 18: 26. comp. 2 K. 2: 24. 23: 16. — Philo Vit. Mos. p. 690. E, ποῖ τις τράπηται, ποῖ τις ἐκνεύσῃ; Plut. VIII. p. 280. 5. ed. Reisk. ἐκνεύσας μικρὸν τῆς ὁδοῦ. Pind. Ol. 13. 163. Jos. Ant. 7. 4. 2 ὁ Δαυΐδης ἐκνεύσας εἴς τι χωρίον. trop. 3 Macc. 3: 22. Trans. Jos. Ant. 9. 6. 3 τὸ ἅρμα εἰς ἑτέραν ὁδὸν ἐξένευσε. — Others derive the form ἐξένευσε from ἐκνέω, f. εύσω, *to swim out*, i. e. to escape by swimming, Thuc. 2. 90; and hence genr. *to escape, to withdraw privately*, etc. See Kuinoel in loc. Krebs Obs. e Jos. Kypke Obs. etc.

Ἐκνήφω, f. ψω, intrans. *to sober out*, i. e. to become sober out of drunkenness, Sept. for יָצָא יַיִן 1 Sam. 25: 37. הֵקִיץ מִיַּיִן Gen. 9: 24. הֵקִיצוּ Joel 1: 5. Aretaeus 4. 3.—In N. T. metaph. *to rouse up, to awake*, sc. from a state of torpor, ignorance, delusion, etc. 1 Cor. 15: 34. Comp. Sept. Ps. 78: 65.

Ἑκούσιος, ου, ὁ, ἡ, adj. (ἑκών,) *willing, voluntary*; Philem. 14 κατὰ ἑκούσιον, i. e. willingly, spontaneously. Sept. καθ' ἑκ. for בִּנְדָבָה Neh. 15: 3.—Xen. Mem. 2. 1. 18.

Ἑκουσίως, adv. (ἑκούσιος,) *willingly, voluntarily*, Heb. 10: 26. 1 Pet. 5: 2. Sept. for בִּנְדָבָה Ps. 54: 8.—Jos. Ant. 5. 2. 3. Xen. Mem. 2. 1. 18.

Ἔκπαλαι, adv. (πάλαι,) *of old, long since*, 2 Pet. 2: 3. 3: 5. — Plut. Aristid. 17. 365. Appian. Maced. 9. 4. 517. Comp. Lob. ad Phryn. p. 45 sq. where the word is shown to belong only to the later Greek.

Ἐκπειράζω, f. άσω, (ἐκ intens.) *to try out*, i. e. *to put to the test, to tempt*, trans. Matt. 4: 7. Luke 4: 12. 10: 25. 1 Cor. 10: 9. Sept. for נִסָּה Deut. 6: 16 where see. 8: 16. Ps. 78: 18.

Ἐκπέμπω, f. ψω, *to send out, to send forth*, Acts 13: 4. 17: 10. Sept. for שִׁלַּח Gen. 24: 54, 56, 59.—Bar. 4: 16. Xen. H. G. 1. 1. 32.

Ἐκπερισσῶς, adv. (περισσῶς,) *abundantly, exceedingly, vehemently*, Mark 14: 31 in Mss. for ἐκ περισσοῦ.

Ἐκπετάννυμι, f. άσω, (πετάννυμι Buttm. § 114,) *to spread out, to expand, to stretch forth*, e. g. the hands in supplication, Rom. 10: 21, from Is. 65: 2 where Sept. for פָּרַשׂ, as also Ex. 9: 30, 34. — Ecclus. 48: 20. 1 Macc. 3: 48 το βιβλίον. Pol. 1. 44. 3.

Ἐκπηδάω, ῶ, f. ήσω, *to leap out, to rush forth*, intrans. Acts 14: 14 ἐξεπήδησαν εἰς τὸν ὄχλον in later edit. for εἰσεπήδεσαν in text. rec.—Judith 14: 17 ἐξεπήδησεν εἰς τὸν λαόν. Jos. Ant. 6. 9. 5. Xen. Cyr. 1. 4. 8.

Ἐκπίπτω, f. ἐκπεσοῦμαι, perf. ἐκπέπτωκα, aor. 2 ἐξέπεσον, aor. 1 ἐξέπεσα Gal. 5: 4, comp. Buttm. §[97.] n. 9. §114. p. 298. Winer §13. 1. a. Lob. ad Phryn. p. 724; *to fall out of, to fall from* or *off*, intrans. ص. 96.

a) pp. spoken of things which *fall out of* or *from* their places, etc. e. g. stars from heaven, Mark 13: 25, coll. Matt. 24: 29, and Is. 14: 12 where Sept. πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος, for נָפַל. So of flowers, James 1: 11 and 1 Pet. 1: 24 ἄνθος αὐτοῦ ἐξέπεσε, comp. Sept. for נָבֵל Is. 28: 1, 4. So of chains from the hands, Acts 12: 7. a boat from a ship, Acts 27: 32. — Herodian. 3. 7. 8. Xen. Cyr. 5. 4. 8. — Spoken of a ship, *to fall out* or *to be driven out* of its course, usually seq. εἰς c. acc. of place, *to be driven upon*; Acts 27: 17 φοβ. μὴ εἰς τὴν Σύρτιν ἐκπέσωσι. v. 26, 29. — Diod. Sic. 2. 60 το

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πλοιάριον—ἐκπεσεῖν εἰς ἄμμους. Pol. 1. 51. 11. Xen. An. 7. 5. 12. Comp. ἐκπ. ἐκ τῆς ὁδοῦ Xen. An. 5. 2. 31. — Trop. *to fall from* any state or condition, i. e. to lose one's part or interest in that state; seq. gen. τῆς χάριτος Gal. 5: 4. τοῦ ἰδίου στηριγμοῦ 2 Pet. 3: 17. πόθεν ἐκπ. Rev. 2: 5 in text. rec. where others πέπτωκας. — Jos. Ant. 7. 9. 2. Luc. D. Deor. 1. 2 or 4. Thuc. 8. 81.

b) metaph. *to fall away*, i. e. *to fail, to be without effect, to be in vain*, ἡ ἀγάπη 1 Cor. 13: 8. ὁ λόγος θεοῦ Rom. 9: 6. So נָפַל, Sept. πίπτω Josh. 23: 14. 2 K. 10: 10. διαπίπτω Josh. 21: 45. — Plut. de Audit. VI. p. 140. 1. ed. Reisk. λόγος ὑπηνέμιος ἐκπίπτων.

Ἐκπλέω, f. εύσομαι, *to sail out of, to sail from*, a port or harbour, seq. εἰς, Acts 15: 39. 18: 18. seq. ἀπό 20: 6. — c. εἰς Xen. H. G. 4. 8. 32. seq. ἀπό An. 5. 6. 23.

Ἐκπληρόω, ῶ, f. ώσω, *to fill out, to complete in full*, trans. e. g. in measure or number, 2 Macc. 8: 10. Xen. Cyr. 5. 4. 32. — In N. T. metaph. *to fulfil*, e. g. a promise, Acts 13: 32. — Pol. 1. 67. 1 ἐλπίδας.

Ἐκπλήρωσις, εως, ἡ, (ἐκπληρόω,) *a filling out, completion*, 2 Macc. 6: 14. In N. T. of time, *fulfilment*; Acts 21: 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγν. *announcing the fulfilment* [full observance] *of the days*, i. e. that he was about to keep in full the proper number of days, etc. comp. Num. 6: 9. —So ἐκπληρόω, Diod. Sic. 2. 57 νόμιμον δ' αὐτοῖς ἐστι ζῆν ἐτῶν ὡρισμένων, καὶ τὸν χρόνον τοῦτον ἐκπληρώσαντες, ἐκουσιῶς μεταλλάττειν. Comp. πληρόω 1 Macc. 3: 49.

Ἐκπλήσσω v. ττω, f. ξω, aor. 2 pass. ἐξεπλάγην (α instead of η) in such compounds as signify 'to terrify,' etc. Buttm. § 114 πλήσσω; pp. *to strike out, to force out by a blow*; but found only trop. *to strike one out of* his senses, his self-possession, i. e. *to strike with* astonishment, terror, admiration, etc. Xen. Mem. 4. 5. 6. Mag. Eq. 8. 19. — In N. T. only Pass. *to be struck* with astonishment, admiration, etc. i. e. *to be astonished, to be amazed*, genr. Matt. 19: 25. Mark 10: 26. Sept. for שָׁמַם Ecc. 7: 16.—Xen. Cyr. 3. 3. 67.—Especially of admiration, comp. Tittm. de Syn. N. T. p. 134. absol. Matt. 13: 54. Mark 6: 2. 7: 37. Luke 2: 48. Seq. ἐπί c. dat. Matt. 7: 28 ἐπὶ τῇ διδαχῇ. 22: 33. Mark 1: 22: 11: 18. Luke 4: 32. 9: 43. Acts 13: 12.—Hesych. ἐξεπλάγη· ἐθαύμασεν, ἐξέστη. Seq. ἐπί c. dat. Ael. V. H. 12. 41. Xen. Cyr. 1. 4. 27. seq. dat. ib. 6. 3. 15. seq. accus. 2 Macc. 7: 12. Jos. Ant. 8. 7. 5. Herodian. 1. 15. 10.

Ἐκπνέω, ῶ, f. εύσω, *to breathe out* or *forth*, trans. Plut. ed. Reisk. VIII. 238. 6. Plato Phaedo. 16. In N. T. intrans. *to expire, to die*, Mark 15: 37, 39. Luke 23: 46.—Soph. Aj. Fl. 1045. Plut. de gen. Socr. 32. — The accus. τὴν ψυχήν is strictly here implied; so in full, Eurip. Orest. 1163 ἐκπνέων τὴν ψυχήν. Phoeniss. 1475.

Ἐκπορεύομαι, f. εύσομαι, *to go out of, to go* or *come forth*, spoken

a) of persons, seq. ἐκ c. gen. of place whence, Mark 13: 1 ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ. Seq. ἀπό, Matt. 20: 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχώ. Mark 10: 46. ἔξω c. gen. Mark 11: 19. ἐκεῖθεν Mark 6: 11. παρά c. gen. of person *from* whom, John 15: 26. absol. Luke 3: 7. Acts 25: 4. Spoken of demons, absol. Matt. 17: 21. Sept. c. ἐκ for יָצָא מִן Ps. 19: 6. c. ἀπό Ex. 5: 20. c. ἐκεῖθεν Deut. 11: 10. — c. ἐκ Pol. 6. 58. 4. absol. Xen. Ag. 2. 25.— Seq. εἰς c. acc. of place whither, Mark 10: 17 ἐκπορευομένου αὐτοῦ εἰς ὁδόν. John 5: 29. ἐπί c. acc. of pers. Rev. 16: 14. πρός c. acc. of pers. Matt. 3: 5. Mark 1: 5. Sept. c. εἰς for יָצָא Ex. 33: 7. c. ἐπί Ex. 7: 15. c. πρός Judg. 9: 33. —c. εἰς Xen. An. 5. 6. 33. ἐπί ib. 5. 1. 8.

b) of things, *to go forth from, to proceed out of*; seq. ἐκ c. gen. ἐκ τοῦ ἀνθρώπου, Mark 7: 20. ἐκ τῆς καρδίας 7: 21. τὰ ἐκπορ. ἐκ τοῦ στόματος, Matt. 15: 11, 18. Luke 4: 22. Eph. 4: 29. Also symb. of a sword, Rev. 1: 16. 19: 15, 21. (comp. 2: 16. Is. 49: 2. Hos. 6: 5.) of lightning, Rev. 4: 5. fire, 9: 17, 18. 11: 5. a river, 22: 1. Seq. ἀπό Mark 7: 15. διά c. gen. Matt. 4: 4. ὅθεν ἐκπορ. Mark 7: 23. Sept. c. ἐκ for יָצָא Num. 32: 24. Ez. 1: 13. for מוֹצָא פִי Deut. 8:

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3. 23: 24. — Seq. εἰς c. acc. of place whither; spoken of rumour, Luke 4: 37 ἐξεπορ. ἦχος περὶ αὐτοῦ εἰς πάντα τόπον. In the sense of *to be ejected*, εἰς τὸν ἀφεδρῶνα, Mark 7: 19.

c) from the Heb. in the phrase εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, i. e. to perform one's daily duties, Acts 9: 28; see in Εἰσπορεύομαι c, and Εἰσέρχομαι d.

Ἐκπορνεύω, f. εύσω, *to whore it out*, i. e. *to practise fornication, to be given to lewdness*, intrans. Jude 7. Sept. for זָנָה Gen. 38: 24. Ex. 34: 16.—Fabr. Cod. Pseud. V. T. I. p. 653.

Ἐκπτύω, f. ύσω, *to spit out*, Hom. Od. 5. 322. In N. T. metaph. *to loathe, to reject*, trans. Gal. 4: 14. comp. Rev. 3: 16. — So ἀποπτύω Eurip. Androm. 607. Hesiod. Op. et D. 724.

Ἐκριζόω, ῶ, f. ώσω, *to root out* or *up*, trans. Matt. 13: 29. 15: 13. Luke 17: 6. Jude 12 δένδρα ἐκριζωθέντα, i. e. the same as rooted up. Sept. for נָתַשׁ Jer. 1: 10. עָקַר Zeph. 2: 4. — Wisd. 4: 4.

Ἔκστασις, εως, ἡ, (ἐξίστημι,) pp. *a putting away, removal*, sc. of any thing *out of* a place etc. Plut. ed. Reisk. IX. p. 727. 8 ἔκστασις θερμότητος. ib. 728. 9. In N. T. and commonly, metaph. *ecstasy*, i. e. the state of being *out of* one's usual mind; Hesych. φρενὸς ἔκστασις, ὁ εἰς ἑαυτὸν μὴ ὤν. Thus

a) genr. as arising from any strong emotion, *astonishment, amazement*, e. g. from admiration, Mark 5: 42. Luke 5: 26. Acts 3: 10. from terror, Mark 16: 8. Sept. for שַׁמָּה Jer. 5: 30. תְּמַהּוֹן Deut. 28: 28. הָרְדָּה Gen. 27: 33. פַּחַד 2 Chr. 14: 14. שַׂעַר Ez. 27: 35. — Test. XII Patr. p. 538. Plut. ed. Reisk. VI. 136. 8 ἐκστάσεις καὶ ταραχὰς καὶ πτοίας ἐπιφέρειν.

b) *a trance*, i. e. a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things, Acts 10: 10. 11: 5. 22: 17. comp. 2 Cor. 12: 2 sq. Ez. 1: 1.—Artemid. 2. 37. Comp. Sept. for תַּרְדֵּמָה Gen. 2: 21. Hesych. ἔκστασιν· ὕπνον, φόβον.

Ἐκστρέφω, f. ψω, *to turn out of* a place, trans. e. g. a tree or post ἐκ τῆς γῆς, Arr. Exped. Al. M. 3. 29. *to turn inside out*, as a garment, Schol. in Aristoph. Nub. 89. — In N. T. metaph. *to change*, sc. for the worse, i. e. *to subvert, to pervert*, perf. pass. Tit. 3: 11. So Sept. for הָפַךְ Am. 6: 12. Pass. for תְּהַפֻּכָה Deut. 32: 20.—genr. Aristoph. Nub. 89 ἔκστρεψον ὡς τάχιστα τοὺς σαυτοῦ τρόπους.

Ἐκταράσσω v. ττω, f. ξω, *to stir up wholly, to disturb greatly, to agitate greatly*, trans. e. g. trop. τὴν πόλιν, Acts 16: 20. Sept. for צָעַת Ps. 18: 4. צְעָתָה Ps. 88: 17.—Wisd. 17: 3. 18: 7. Andocid. de Myster. ὁ δὲ τὴν πόλιν ὅλην ἐκταράξας.

Ἐκτείνω, f. τενῶ, perf. τέτακα, *to stretch out, to extend*, e. g. τὸν τράχηλον Xen. Eq. 1. 8. or the body for sleep, Xen. Conv. 4. 31. In N. T. spoken

a) of the hand, τὴν χεῖρα ἐκτείνειν, *to stretch forth the hand*, genr. Matt. 12: 13 bis. 26: 51. Mark 3: 5 bis. Luke 6: 10. Acts 21: 1. Sept. for נָטָה יָד Josh. 8: 19. Ex. 15: 12. שִׁלַּח יָד Gen. 19: 10. 22: 10.—Ceb. Tab. 30. Xen. Eq. 7. 2.—So for the purpose of healing, Matt. 8: 3. Mark 1: 41. Luke 5: 13. Acts 4: 30. of assisting, Matt. 14: 31. of entreaty, John 21: 18. — Seq. ἐπί c. acc. of pers. *to stretch out one's hand upon*, i. e. genr. towards, Matt. 12: 49; or i. q. *to lay hands upon* in a hostile manner, Luke 22: 53; so Sept. for נָטָה יָד Ex. 7: 5. Jer. 6: 12. Ez. 6: 14.—1 Macc. 12: 39, 42.

b) of an anchor, i. e. *to let go an anchor* with its cable, *to cast anchor*, Acts 27: 30.

Ἐκτελέω, ῶ, f. έσω, *to finish out* or *off, to complete fully*, absol. Luke 14: 29, 30. Sept. for כָּלָה Deut. 32: 45.—Pol. 10. 26. 1. Xen. Lac. 10. 7.

Ἐκτένεια, ας, ἡ, (ἐκτείνω,) *extension*, Herodian. 7. 2. 8.—In N. T. trop. *intentness, assiduity*; Acts 26: 7 ἐν ἐκτενείᾳ, i. e. intently, assiduously.—2 Macc. 14: 38. Phalar. Ep. 68. A word of the later Greek, Lob. ad Phryn. p. 311.

Ἐκτενής, ές, οῦς, ὁ, ἡ, adj. (ἐκτείνω,) pp. *extended*; trop. *intent, earnest, fervent*, Acts 12: 5 προσευχὴ ἐκτ. 1 Pet.

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4: 8 ἀγάπη. — 3 Macc. 5: 29. Pol. 22. 5. 4. Chiefly in later writers, Lob. ad Phryn. p. 311.—Neut. compar. ἐκτενέστερον as adv. *more earnestly*, Luke 22: 44. See Buttm. § 115. 5.

Ἐκτενῶς, adv. (ἐκτενής,) *intently, earnestly*, 1 Pet. 1: 22. Sept. for בְּחֹזֶק Jon. 3: 8.—3 Macc. 5: 9. Diod. Sic. 2. 24. Pol. 8. 21. 1. A later word, Lob. ad Phryn. p. 311.

Ἐκτίθημι, f. ἐκθήσω, *to place out, to expose*, trans. viz.

a) an infant that it may perish, Acts 7: 21 ἐκτεθέντα δὲ αὐτόν, in particip. aor. 1 pass. comp. Buttm. §107. n. I, 16. —Wisd. 18: 5. Ael. V. H. 2. 7. Diod. Sic. 3. 58. ib. 4. 64. comp. in Ἔκθετος.

b) Mid. ἐκτίθεμαι, *to set forth, to expound, to declare*, Acts 11: 4. 18: 26. 28: 23. Sept. for גָּלָה Job 36: 13.—Jos. Ant. 1. 12. 2. Athen. VII. p. 278.

Ἐκτινάσσω v. ττω, άξω, *to shake out* or *off*, e. g. τὸν κονιορτὸν τῶν ποδῶν, Matt. 10: 14. Acts 13: 51. τὸν χοῦν ὑπαν. τ. ποδ. Mark 6: 11. τὰ ἱμάτια, Acts 18: 6. These were symbolical actions, signifying the total breaking off of all further intercourse. Comp. Lightfoot, Hor. Heb. ad Matt. 10: 14.—Plut. Cato Maj. 14.

Ἕκτος, η, ον, ordin. num. (ἕξ,) *the sixth*, as ἕκτη ὥρα, *the sixth hour*, i. e. in the Jewish reckoning, noon, Matt. 20: 5. 27: 45. Mark 15: 33. Luke 23: 44. John 4: 6. 19: 14. Acts 10: 9. Also Luke 1: 26, 36. Rev. 6: 12. 9: 13, 14. 16: 12. 21: 20. Sept. for שִׁשִּׁי Gen. 1: 31. 30: 19.—Hom. Od. 3. 415.

Ἐκτός, adv. (ἐκ,) *out of, without*, i. e.

a) pp. of place, with the art. τὸ ἐκτός, *the outside*, Matt. 23: 26 τὸ ἐκτὸς αὐτῶν. Buttm. § 125. 6, 7. — So τὰ ἐκτός, Arr. Diss. Ep. 3. 7. 2. Pol. 3. 46. 2. — As a prep. with a gen. *out of*, 2 Cor. 12: 2, 3, εἴτε ἐκτὸς τοῦ σώματος. 1 Cor. 6: 18 πᾶν ἁμάρτημα ἐκτὸς τοῦ σώματός ἐστι, i. e. does not pertain to the body, is not physical. — Hom. Od. 12. 219. Xen. Mag. Eq. 7. 4.

b) trop. *without*, i. e. *except, besides*, as prep. c. gen. Acts 26: 22 οὐδὲν ἐκτὸς λέγων ὧν κ. τ. λ. 1 Cor. 15: 27. Sept. for לְבַד 1 K. 4: 23. Judg. 8: 26. מִלְּבַד 1 K. 10: 13. Dan. 11: 4.—Xen. H. G. 1. 2. 3. ib. 1. 6. 35.—By pleonasm prefixed to εἰ μή, as ἐκτὸς εἰ μή, *without perhaps, unless, except*, 1 Cor. 14: 5 ἐκτὸς εἰ μὴ διερμηνεύῃ. 15: 2. 1 Tim. 5: 19. See Winer § 67. p. 487. Lob. ad Phryn. p. 459. — Luc. D. Mort. 16. 4. quom. Hist. conscr. 13, 21, 38. pro Imag. 23, 28.

Ἐκτρέπω, f. ψω, *to turn out* or *away*, trans. sc. from a place, course, etc. e. g. τὸ ὕδωρ ἐξέτρεπε Thuc. 5. 65. Mid. and aor. ἐξετράπην as Mid. (Buttm. § 136. 2,) *to turn one's self away from* a way or course, i. e. *to turn aside from, to deflect*, intrans. e. g. τῆς ὁδοῦ Ael. V. H. 14. 49. ἔξω τῆς ὁδοῦ Arr. Exp. A. M. 3. 21. 7. absol. Xen. An. 4. 5. 15.—Hence in N. T. Mid. metaph. *to turn away from*, intrans. viz.

a) from the true course, spoken of those who abandon the truth and embrace error, 1 Tim. 1: 6 ἐξετράπησαν εἰς ματαιολογίαν. seq. ἐπί 2 Tim. 4: 4. seq. ὀπίσω 1 Tim. 5: 15. absol. Heb. 12: 13 ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, viz. 'make straight and level paths, that the lame may not be driven to turn aside into other paths, but may be healed,' i. e. that those who are wavering in faith may not be led to turn quite away, but rather be brought back and established. Others here render ἐκτραπῇ, *be wrenched, dislocated*, but without sufficient authority.—Polyb. 6. 10. 2, 7, εἰς κακίας. Jos. Ant. 8. 10. 2. Plut. ed. Reisk. VI. 428. 7.

b) seq. accus. of person or thing, *to turn away from, to avoid*; 1 Tim. 6: 20 ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας.—Jos. Ant. 4. 8. 10. Epict. Ench. 31. 3. Plut. ed. Reisk. VI. 282. 1.

Ἐκτρέφω, f. ἐκθρέψω, *to nourish out* sc. in full, *to nourish up, to bring up* to maturity, e. g. children. Sept. for גִּדֵּל Kal and Piel, 1 K. 12: 8, 10. Is. 23: 4. 49: 21. Xen. An. 7. 2. 32. — In N. T. genr. *to nourish up, to cherish*, e. g. τὴν ἑαυτοῦ σάρκα, Eph. 5: 29. Sept. for כִּלְכֵּל Gen. 45: 11.—Ael. V. H. 2. 14. Xen. Oec. 17. 10. — In the sense of *to train up, to educate*, trans. Eph. 6:

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4 ἐκτρίφετε αὐτὰ ἐν παιδείᾳ κ. τ. λ. — Sept. Prov. 23: 24. Pol. 1. 65. 7 ἐν παιδείαις καὶ νόμοις κ. τ. λ.

Ἔκτρωμα, ατος, τό, (ἐκτιτρώσκω to wound out, i. e. 'to cause or suffer abortion,' Diod. Sic. 3. 64. ib. 4. 2. Herodot. 3. 32,) *an abortion, one born prematurely*, trop. 1 Cor. 15: 8, coll. v. 9. Sept. for נֶפֶל Job 3: 16. Ecc. 6: 3.—Aristot. H. An. 10. 27. Philo Leg. Alleg. p. 54. C. — Found only in Ionic and later writers; the Attics said ἄμβλωμα, Phryn. p. 208 et ibi Lob. Thom. Mag. p. 318 sq. Sturz de Dial. Alex. p. 164.

Ἐκφέρω, f. ἐξοίσω, aor. 1 ἐξένεγκα, aor. 2 ἐξένεγκον, *to bear out, to carry out, to bring forth*, trans.

a) pp. out of a place, Luke 15: 22 τὴν στολήν, sc. from its place. Acts 5: 15 τοὺς ἀσθενεῖς, sc. out of the houses. 1 Tim. 6: 7. Sept. for הֵבִיא 1 Sam. 5: 1. הוֹצִיא Gen. 14: 18. Judg. 6: 19. —Herodian. 2. 1. 3, 4. Xen. Cyr. 5. 2. 7. —So of a dead body for burial, Acts 5: 6, 9, 10. — Pol. 1. 80. 10. Xen. An. 6. 1. 6. Mem. 1. 2. 53.

b) spoken of the earth, *to bring forth, to yield*, trans. Heb. 6: 8 τὰς ἀκάνθας. Sept. for הוֹצִיא Gen. 1: 12. Hag. 1: 11. —Diod. Sic. 2. 47. Xen. Oec. 17. 10.

Ἐκφεύγω, f. εὐξομαι, *to flee out of* a place, intrans. Acts 19: 16 ἐκφυγεῖν ἐκ τοῦ οἴκου. absol. 16: 27. — Ecclus. 27: 20. Xen. Cyr. 6. 1. 40. An. 4. 7. 6. —Trans. *to flee from, to escape*, seq. acc. e. g. calamities, Luke 21: 36. τὰς χεῖρας τινος, i. e. out of the power of any one, 2 Cor. 11: 33. (Susann. 22. 2 Macc. 6: 26.) τὸ κρῖμα τοῦ θεοῦ, Rom. 2: 3. (2 Macc. 7: 35 κρίσιν.) also c. acc. impl. 1 Thess. 5: 3. Heb. 2: 3. coll. Ecclus. 16: 13. Sept. for סוּד Job 15: 30. חָרַל Prov. 10: 19.—Diod. Sic. 1. 31. Herodian. 1. 9. 16.

Ἐκφοβέω, ῶ, f. ήσω, (ἐκ intens.) *to frighten outright, to terrify greatly*, trans. 2 Cor. 10: 9. Sept. for הֶחֱרִיד Lev. 26: 6. Zeph. 3: 14. חִתַּת Job 7: 14.—Jos. Ant. 2. 5. 5. Pol. 14. 10. 3.

Ἔκφοβος, ου, ὁ, ἡ, adj. (ἐκφοβέω,) *frightened outright* or *out of* one's senses, *greatly terrified*, Mark 9: 6. Heb. 12: 21. Sept. ἔκφ. εἰμί for יָגוֹר Deut. 9: 19.

Ἐκφύω, f. ύσω, aor. 2 ἐξέφυν, *to generate out, to produce, to put forth*, trans. Matt. 24: 32 and Mark 13: 28 ὅταν ὁ κλάδος—τὰ φύλλα ἐκφύῃ, in subjunct. pres.—Symm. for הוֹצִיא Ps. 104: 14, Sept. ἐξαγαγεῖν. Plut. ed. Reisk. VIII. 732. 10.—Others in these passages read ἐκφυῇ, which is the subjunct. of ἐξεφύην, a later form of the aor. 2 for ἐξέφυν, (intrans. as also the perf.) *to egerminate, to shoot out, to put forth*, i. e. the leaves put forth. See Buttm. §114 φύω. Passow sub φύω. Winer § 15. p. 81.—Jos. Ant. 2. 5. 5 σταχύας ἐκφυέντας. Palaeph. 6. 1. Hesych. ἐκφύναι· ἐκβλαστῆσαι, γεννηθῆναι. perf. Hom. Il. 11. 40.

Ἐκχέω, also ἐκχύνω a later form disapproved by the grammarians, Lob. ad Phryn. p. 726; fut. ἐκχεῶ, instead of the Att. ἐκχέω for ἐκχεύσω, Buttm. § 95. n. 9. § 114 χέω. Ausf. Sprachl. II. p. 436. Matth. §182. n. 1. Winer §13. 3. — Aor. 1 ἐξέχεα, Buttm. § 96. n. 1. Matth. §185. n. For the 3 pers. aor. 1 ἐξέχεε John 2: 15. al. see Buttm. § 105. n. 2.* — Perf. Pass. ἐκκέχυμαι, Buttm. § 98. n. 4.—Aor. 1 Pass. ἐξεχύθην, fut. 1 Pass. ἐκχυθήσομαι; comp. Buttm. §114 χέω.—*To pour out*, trans.

a) pp. Matt. 9: 17 and Mark 2: 22, ὁ οἶνος ἐκχεῖται, *the wine is poured out*, i. e. spilled. Luke 5: 37. John 2: 15 ἐξέχεε (aor. 1) τὸ κέρμα, i. e. he poured out the money, scattered it upon the ground, etc. Acts 1: 18 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, i. e. his bowels gushed out. Sept. for שָׁפַךְ Ex. 4: 9. Judg. 6: 20. of ashes and dust, Lev. 4: 12. 14: 41. χαλκόν Ex. 16: 35. ἐξεχύθη ἡ κοιλία αὐτοῦ 2 Sam. 20: 10.—Hom. Il. 3. 296 οἶνον. Arr. Diss. Ep. 4. 10. 26. Herodian. 4. 4. 18 πάντα. Xen. H. G. 6. 5. 50 ἐπιτήδεια.—In the phrase αἷμα ἐκχέω, *to pour out blood, to shed blood, to kill*, Acts 22: 20. Rom. 3: 15. Rev. 16: 6. So particip. αἷμα ἐκχυνόμενον, Matt. 23: 35. Luke 11: 50. Spoken of the blood of Christ *shed* or *poured out* as a sacrifice for sin, περὶ v. ὑπὲρ πολλῶν, Matt. 26: 28. Mark 14: 24. Luke 22: 20. Sept. for שָׁפַךְ דָּם Gen. 9: 6.

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1 Sam. 25: 31. 2 K. 21: 16. coll. Deut. 19: 10. Ps. 79: 10. — By meton. of the container for the contents, ἐκχ. τὴν φιάλην, Rev. 16: 1, 2, 3, 4, 8, 10, 12, 17.

b) metaph. *to pour out, to shed abroad, to give largely;* seq. ἐν, Rom. 5: 5 ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ὑμῶν. seq. ἐπί c. acc. of pers. e. g. τὸ πνεῦμα, Acts 2: 17, 18, 33. 10: 45. Tit. 3: 6. So Sept. and שִׁפְךָ Ps. 79: 6. Jer. 14: 16. πνεῦμα Joel 2: 28, 29. 4: 19. Zech. 12: 10. — Ecclus. 18: 11. 24: 35.

c) trop. Pass. or Mid. *to be poured out,* spoken of persons, i. e. as in Engl. intrans. *to pour forth, to rush tumultuously,* Hom. Od. 8. 515. Plut. ed. Reisk. III. 761. 2, εἰς τὴν ὁδόν. Comp. Sept. Judg. 9: 44. 20: 37. In N. T. and later writers spoken metaph. of a passion or direction of the mind, *to rush into, to give one's self up to,* e. g. τῇ πλάνῃ τοῦ Βαλάαμ Jude 11.—Ecclus. 37: 32. Test. XII Patr. p. 520 πορνεία ἐν ᾗ ἐξεχύθην ἐγώ. Plut. Vit. Marc. Anton. 21 εἰς τὸν ἡδυπαθῆ καὶ ἀκόλαστον βίον ἐκκεχυμένος. Pol. 32. 11. 4. Comp. Lat. 'effundantur ad luxuriam,' Liv. 34. 6. 'in amorem effusus,' Q. Curt. 8. 5.

Ἐκχύνω, see in Ἐκχέω.

Ἐκχωρέω, ῶ, f. ήσω, *to depart out of* a place, *to go away, to flee out,* Luke 21: 21. Sept. for בָּרַח Am. 7: 12. —1 Macc. 9: 62. Ael. V. H. 3. 21.

Ἐκψύχω, f. ξω, *to breathe out, to expire, to die,* intrans. Acts 5: 5, 10. 12: 23. — Sept. Ez. 21: 7 [12]. coll. Judg. 4: 21.

Ἑκών, οῦσα, ον, *willing, voluntary,* usually in an adverbial sense, Rom. 8: 20. 1 Cor. 9: 17. See Buttm. §123. n. 3. — Sept. Ex. 21: 13. Herodian. 2. 4. 5. Xen. Cyr. 1. 1. 4.

Ἐλαία, ας, ἡ, *an olive,* viz.

a) the tree, *an olive-tree,* symbolically, Rom. 11: 17, 24. Rev. 11: 4. Sept. for זַיִת Gen. 8: 11. Judg. 9: 8, 9. symb. Zach. 4: 3, 11, 12. — Xen. An. 6. 4. 6. —Elsewhere, τὸ ὄρος τῶν ἐλαιῶν, *the Mount of Olives,* i. e. the high ridge lying east of Jerusalem parallel to the city, and separated from it by the valley of the Cedron; it was formerly planted with olive-trees, of which few remain; see Calmet, art. *Jerusalem* p. 564, and art. *Olives, Mount of.* Matt. 21: 1. 24: 3. 26: 30. Mark 11: 1. 13: 3. 14: 26. Luke 19: 29, 37. 21: 37. 22: 39. John 8: 1. Sept. for הַר הַזֵּתִים Zeph. 14: 4. comp. 2 Sam. 15: 30.—Jos. Ant. 20. 8. 6. B. J. 5. 2. 3. — On the value and culture of the olive, see Jahn § 71. Rees' Cycl. art. *Olea.*

b) the fruit, *an olive,* James 3: 12. — Xen. An. 7. 1. 37. Oec. 19. 13.

Ἔλαιον, ου, τό, (ἐλαία,) *oil,* i. e. *olive-oil,* of various qualities and uses; e. g. for lamps, Matt. 25: 3, 4, 8. for wounds and anointing the sick, Mark 6: 13. Luke 10: 34. James 5: 14. as mixed with spices for anointing the head and body in token of honour etc. Luke 7: 46. Heb. 1: 9, see in Ἀλείφω. Jahn § 148. Oil was also an article of traffic, Luke 16: 6. Rev. 18: 13. Sept. for שֶׁמֶן Gen. 28: 18. 1 Sam. 16: 1, 13. al.—Xen. An. 4. 4. 13. Conv. 2. 4.—By meton. and genr. *oil* is put for the fruit or the tree, Rev. 6: 6. comp. Is. 40: 10. Hag. 1: 11.

Ἐλαιών, ῶνος, ὁ, (ἐλαία,) *an olive-yard,* pp. Sept. for זַיִת Ex. 23: 11. 2 K. 5: 26.—In N. T. as a name of the Mount of Olives, Acts 1: 12; see in Ἐλαία a.—Jos. Ant. 7. 9. 2.

Ἐλαμίτης, ου, ὁ, *an Elamite,* an inhabitant of Elam or Elymais, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the district of Susiana or the modern Khusistan, of which Susa was the capital; Acts 2: 9. Comp. Is. 21: 2. Jer. 49: 34 sq. Dan. 8: 2. — See Rosenm. Bibl. Geogr. I. i. p. 300 sq.

Ἐλάσσων v. ττων, ονος, ὁ, ἡ, adj. pp. compar. of ἐλαχύς an old epic word, but used as compar. of μικρός, Buttm. § 68. 4, i. e. *less, minor,* e. g. in quality, *inferior,* as wine, John 2: 10. in age, *younger,* Rom. 9: 12. (Sept. for צָעִיר Gen. 25: 23.) in dignity, Heb. 7: 7.—Herodian. 5. 1. 14.—Neut. adverbially, *less than,* 1 Tim. 5: 9. comp. Buttm. §115. 5.—Diod. Sic. 1. 32.

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Ἐλαττονέω, ῶ, f. ήσω, (ἐλάττων,) *to make less*, i. e. trans. *to diminish*, Sept. Prov. 14: 36. for חֲמֵעִים Lev. 25: 16. חָסַר Gen. 8: 3, 5.—In N. T. intrans. *to be less*, in respect to quantity, i. e. *to lack, to fall short*, absol. 2 Cor. 8: 15 ὁ τὸ ὀλίγον, οὐκ ἐλαττόνησε, quoted from Ex. 16: 18, where Sept. for חָסַר. also for חֲמֵעִים Ex. 30: 15. —Ecclus. 19: 5, 7. A later word instead of ἐλαττόω, Passow sub voc.

Ἐλαττόω, ῶ, f. ώσω, (ἐλάττων,) *to make less*, trans. e. g. in dignity, Ἰησοῦν παρὰ τοὺς ἀγγέλους, *to make lower than*, Heb. 2: 7, 9, quoted from Ps. 8: 6 where Sept. for חִסַּר. Sept. also for חֲמֵעִים Num. 26: 54.—Ecclus. 18: 5. 42: 29. Philo de Opif. p. 20. A. Xen. H. G. 1. 4. 16.—Pass. or Mid. intrans. *to become less, to decrease*, John 3: 30. Sept. for חָסַר Jer. 44: 18. — Ecclus. 18: 19, 20. 41: 2. Jos. Ant. 7. 1. 1. Philo de Gig. p. 287. C. Plut. Vit. Pyrrh. 26 init.

Ἐλαύνω, f. ἐλάσω, perf. ἐλήλακα, *to drive, to impel, to urge on*, trans. In N. T.

a) of ships and clouds driven about by winds, James 3: 4. 2 Pet. 2: 17.—Jos. Ant. 5. 5. 3 τὸν ὑετὸν ἤλαυνε ἄνεμος. Spoken of oxen, Ecclus. 38: 28. horses, Xen. Cyr. 8. 3. 29. al.—Metaph. of a person, Luke 8: 29 ἠλαύνετο ὑπὸ τοῦ δαίμονος κ. τ. λ.—Wisd. 16: 18. 17: 15. Xen. Mem. 2. 1. 5.

b) by impl. *to impel* sc. a vessel with oars, i. e. *to row*, absol. Mark 6: 48. John 6: 19. So Sept. for שָׁרַם Is. 33: 21. — Hom. Od. 13. 22. Thuc. 3. 49. Xen. H. G. 6. 2. 29. Fully written c. τὴν ναῦν, Hom. Od. 15. 502. Xen. Ath. 1. 2.

Ἐλαφρία, ας, ἡ, (ἐλαφρός,) *lightness*, pp. in weight, Hesych. ἐλαφρία· κουφότης. In N. T. metaph. spoken of mind, *lightness, inconstancy*, 2 Cor. 1: 17.—Hesych. ἐλαφρία· μωρία. A word of the later age, Lob. ad Phryn. p. 343.

Ἐλαφρός, ά, όν, *light, not heavy, easy to bear*; Matt. 11: 30 φορτίον μου ἐλαφρόν ἐστιν, i. e. trop. my precepts, requirements, are light. — Hom. Il. 12. 450. Xen. Ven. 6. 11. ib. 4. 1.—Metaph. 2 Cor. 4: 17 τὸ ἐλαφρὸν τῆς θλίψεως, i. q. ἡ ἐλαφρὰ θλῖψις, comp. Buttm. §123. 3, and n. 4.

Ἐλάχιστος, η, ον, pp. superl. of the old epic ἐλαχύς, but used as superl. of μικρός, comp. in Ἐλάσσων, Buttm. § 68. 4, i. e. *the least, minimus*, e. g. in magnitude, James 3: 4. in number and quantity, Luke 16: 10 bis. 19: 17. in rank or dignity, Matt. 2: 6. 5: 19 ἐλάχ. κληθήσεται. 25: 40, 45. 1 Cor. 15: 9. in weight or importance, Matt. 5: 19 ἐντολαὶ ἐλαχ. Luke 12: 26. 1 Cor. 6: 2. 4: 3 see in Εἰμί II. h. β. So Sept. of dignity for צָעִיר 1 Sam. 9: 21. Job 30: 1. קָטָן 2 K. 18: 24. of importance, for קָטָן Prov. 30: 24. — Of dignity Wisd. 6: 6. Xen. Mem. 2. 1. 6. H. G. 7. 1. 4.

Ἐλαχιστότερος, η, ον, (compar. from the superl. ἐλάχιστος,) *far less, far inferior*, Eph. 3: 8.—Such double comparisons, though used by the poets, are elsewhere found only in the prose of a later age, Buttm. § 69. n. 3. Winer § 11. 2. b. Lob. ad Phryn. p. 136.

Ἐλάω, f. ἐλάσω, see Ἐλαύνω.

Ἐλεάζαρ, ὁ, indec. *Eleazar*, Heb. אֶלְעָזָר (God his helper), pr. name of a man, Matt. 1: 15 bis.

Ἔλεγξις, εως, ἡ, (ἐλέγχω,) *conviction, reproof*; 2 Pet. 2: 16 ἔλεγξιν ἔχειν, i. q. ἐλέγχεσθαι, *to have conviction*, i. e. to be convicted, reproved. — Sept. Job 21: 4.

Ἔλεγχος, ου, ὁ, (ἐλέγχω,) *convincing argument, proof*, Ael. V. H. 7. 19. Arr. Diss. Ep. 3. 10. 11. In N. T. *conviction*, i. e. by meton. *certain persuasion*, Heb. 11: 1.—Also in the sense of *refutation*, sc. of adversaries, 2 Tim. 3: 16. Sept. for תּוֹכַחַת Job 13: 6. 23: 4. תּוֹכָחָה Hos. 5: 9.—Long. de Sublim. Fragm. 3. 11.

Ἐλέγχω, f. ξω, *to shame, to disgrace*, only in Homer, as Od. 21. 424. Il. 9. 518 or 522.—Usually and in N. T. *to convict, to prove one in the wrong*, and thus to shame him, trans.

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a) pp. *to convict, to show to be wrong*, etc. John 8: 9 ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. seq. περί John 8: 46. 16: 8. Also 1 Cor. 14: 24. James 2: 9. Sept. for הוֹכִיחַ Ps. 50: 21. Prov. 30: 6. — Jos. Ant. 4. 8. 15. Ael. V. H. 12. 51. Xen. Cyr. 3. 1. 12.—Hence, *to convince of error, to refute, to confute*, Tit. 1: 9 τοὺς ἀντιλέγοντας ἐλέγχειν. v. 13. 2: 15. So Sept. for הוֹכִיחַ Job 32: 12. חָקַר Prov. 18: 17. — Arr. Diss. Ep. 2. 1. 32. Xen. Mem. 3. 8. 1.

b) by impl. *to reprove, to rebuke, to admonish*; Luke 3: 19 ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος. Matt. 18: 15. 1 Tim. 5: 20. 2 Tim. 4: 2. Sept. for הוֹכִיחַ Gen. 21: 25. Prov. 9: 8. — Ecclus. 19: 12, 13, 14, 16. Ael. V. H. 13. 24. Xen. Mem. 1. 2. 47.—Hence from the Heb. in the sense of *to reprove by chastisement, to correct, to chastise*, in a moral sense, Rev. 3: 19 ἐλέγχω καὶ παιδεύω. Heb. 12: 5 quoted from Prov. 3: 11, 12, where Sept. for תּוֹכַחַת. Sept. also for הוֹכִיחַ Job 5: 17. Ps. 6: 2. 38: 2.

c) by impl. spoken of hidden things, *to detect, to demonstrate, to make manifest*; John 3: 20 where ἐλεγχθῇ is parallel with φανερωθῇ in v. 21. So Eph. 5: 11, 13. — Pol. 9. 22. 9. Herodian. 3. 12. 11. Ael. V. H. 12. 5. Xen. Conv. 8. 43.

Ἐλεεινός, ή, όν, (ἔλεος,) *inclined to pity, merciful*, Herodian. 1. 4. 3. In N. T. *deserving pity, pitiable*; by impl. *wretched, miserable*, 1 Cor. 15: 19. Rev. 3: 17. — Suid. ἐλεεινός· ὁ ἐλέους ἄξιος. Jos. Ant. 4. 6. 7. Diod. Sic. 13. 28. The Attic form is ἐλεινός, Lob. ad Phr. p. 87.

Ἐλεέω, ῶ, f. ήσω, (ἔλεος,) *to pity, to have compassion on, to have mercy on*, sc. a person in unhappy circumstances, trans. Pass. *to be pitied, to obtain mercy*; implying not merely a feeling of the evils of others, (sympathy, οἰκτιρμός,) but also an active desire of removing them; see Tittm. de Synon. N. T. p. 69 sq.

a) genr. Matt. 5: 7 αὐτοὶ ἐλεηθήσονται. 9: 27 ἐλέησον ἡμᾶς, υἱὲ Δαβίδ. 15: 22. 17: 15. 18: 33 bis. 20: 30, 31. Mark 5: 19. 10: 47, 48. Luke 16: 24. 17: 13. 18: 38, 39. Phil. 2: 27. Jude 22 see in Διακρίνω a. Sept. for חָנַן 2 Sam. 12: 22. 2 K. 13: 22. Ps. 6: 2. רָחַם Deut. 13: 17. Is. 13: 18.—Ael. V. H. 14. 40. Xen. Mem. 2. 6. 1.—Spoken perhaps of those who had charge of the poor etc. Rom. 12: 8. Comp. Sept. and חָנַן Prov. 14: 21, 33. 28: 8.—Of those who are freed from deserved punishment, in the Pass. *to obtain mercy, to be spared*, 1 Tim. 1: 13, 16. Comp. Sept. and חָנַן Deut. 7: 2. חָמַל Is. 9: 19. Ez. 7: 4, 9. — By impl. and from the Heb. *to be propitious towards, to bestow kindness on*, Rom. 9: 15, 16, 18, quoted from Ex. 33: 19 where Sept. for חָנַן. comp. Gen. 43: 29.

b) spoken in N. T. of the *mercy* of God through Christ, or salvation in Christ, i. q. *to bestow salvation on*; Pass. *to obtain salvation*; Rom. 11: 30, 31, 32. 1 Cor. 7: 25. 2 Cor. 4: 1. 1 Pet. 2: 10.

Ἐλεημοσύνη, ης, ἡ, (ἐλεήμων,) *mercy, compassion*, Sept. for חֶסֶד Prov. 21: 21. אֱמֶת Is. 38: 18. Callim. Hymn. in Del. 152.—In N. T. by meton. of effect for cause, *alms, charity*, money given to the poor, etc. Matt. 6: 1 in text. rec. where others δικαιοσύνη q. v. Matt. 6: 2, 3, 4. Luke 11: 41. 12: 33. Acts 3: 2, 3, 10. 9: 36. 10: 2, 4, 31. 24: 17. Sept. for Chald. צְדָקָה Dan. 4: 24 [27]. — Ecclus. 3: 14. 12: 3. Diog. Laert. 5. 17 πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν.

Ἐλεήμων, ονος, ὁ, ἡ, adj. (ἔλεος,) *merciful, compassionate*, i. e. actively so, Matt. 5: 7. Heb. 2: 17. Sept. for חַנּוּן Ex. 22: 27. Ps. 103: 8. חָסִיד Jer. 3: 12. רַחוּם Ps. 145: 8. — Hom. Od. 5. 191. Lysias 168. 40.

I. Ἔλεος, ου, ὁ, *mercy, compassion*, i. e. active pity, see Tittm. de Syn. N. T. p. 69 sq. Comp. in Ἐλεέω above. Matt. 23: 23. Tit. 3: 5. Heb. 4: 16. Sept. for רָצוֹן Is. 60: 10. — Hom. Il. 24. 44. Jos. Ant. 4. 8. 26. Luc. D. Deor. 13. 1. — From the Heb. *goodness* in general, and espec. *piety*, Matt. 9: 13 and 12: 7, quoted from Hosea 6: 6 where Sept. τὸ ἔλεος for חֶסֶד, parallel to ἐπίγνωσις θεοῦ for דַּעַת אֱלֹהִים.

II. Ἔλεος, έους, τό, found only in Sept. the N. T. and ecclesiastical writers, i. q. ὁ ἔλεος which alone is used by classic writers; comp. H.

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Planck de Indole etc. in Bibl. Repos. I. p. 668; *mercy, compassion*, i. e. active pity; see in Ἔλεος I, and comp. in Ἐλεέω above.

a) genr. Luke 1: 50, 78. Rom. 9: 23. 15: 9. Eph. 2: 4. 1 Pet. 1: 3. James 3: 17. Sept. for חֶסֶד Neh. 13: 22. Ps. 51: 1. al. saep. רַחֲמִים Deut. 13: 7. Is. 63: 7. So ποιεῖν ἔλεος μετά τινος, *to do mercy with* any one, i. e. *to show mercy to*, i. q. ἐλεεῖν, e. g. Luke 1: 72. 10: 37. James 2: 13. Sept. for עָשָׂה חֶסֶד עִם Gen. 24: 12. 1 Sam. 15: 6. al. saep. Also μεγαλύνειν ἔλεος μετά τινος, Luke 1: 58. — In the phrase μνησθῆναι ἐλέους, *to remember mercy*, Luke 1: 54, i. e. to give a new proof of mercy and favour to Israel, in allusion to God's ancient mercies to that people; comp. Ps. 25: 6. 89: 29, 50. Sept. for זְכֹר חֶסֶד 2 Chr. 6: 42. Jer. 2: 2. — Spoken of *mercy* as exhibited in the remission of deserved punishment, James 2: 13. Comp. Sept. for חֶסֶד Num. 14: 19. also Ecclus. 16: 13. Song of 3 Childr. 14.

b) spoken of the *mercy* of God through Christ, i. e. *salvation* sc. from sin and misery, in the christian sense. Jude 21 τὸ ἔλεος Ἰησοῦ, i. e. the salvation of or through Christ. Rom. 11: 31. So in benedictions, including the idea of mercies and blessings of every kind; e. g. δώῃ ἔλεος ὁ κύριος, 2 Tim. 1: 16, 18. also joined with εἰρήνη etc. Gal. 6: 16. 1 Tim. 1: 2. 2 Tim. 1: 2. Tit. 1: 4. 2 John 3. Jude 2.

Ἐλευθερία, ας, ἡ, (ἐλεύθερος,) *freedom, liberty*, sc. to do as one pleases, 1 Cor. 10: 29. 2 Pet. 2: 19. (Diog. Laert. 7. 121.) From the yoke of the Mosaic law, Gal. 2: 4. 5: 1, 13 bis. 2 Cor. 3: 17, coll. v. 6, 7. so from the yoke of external observances in general, 1 Pet. 2: 16. From the dominion of sinful appetites and passions, James 1: 25. 2: 12. (Xen. Mem. 4. 5. 2.) From a state of calamity and death, Rom. 8: 21.

Ἐλεύθερος, έρα, ον, pp. 'one who can go where he will,' from obsol. ἐλεύθω i. q. ἔρχομαι; hence, *free, at liberty*, viz.

a) in a civil sense, (α) *free-born*, 1 Cor. 12: 13. Gal. 3: 28. 4: 22, 23, 30, 31. Eph. 6: 8. Col. 3: 11. Rev. 6: 15. 13: 16. 19: 18. Trop. of the heavenly Jerusalem, *nobler*, Gal. 4: 26. Sept. for חֹרִים Neh. 13: 17. Ecc. 10: 17.—Esdr. 3: 19. Xen. Mem. 2. 7. 3, 4, 6. — (β) *freed, made free*, John 8: 33. 1 Cor. 7: 21, 22. Sept. for חָפְשִׁי Ex. 21: 2, 26, 27. — (γ) *free, exempt*, sc. from an obligation, law, etc. Matt. 17: 26. Rom. 7: 3 et 1 Cor. 7: 39, comp. Sept. for לֹא נָמְכָר Deut. 21: 14.—Herodian. 1. 10. 4.—Also *free*, from external obligations in general, so as to act as one pleases, 1 Cor. 9: 1, 19, coll. v. 4. (Xen. Hi. 1. 16.) Or in respect to the exercise of piety, 1 Pet. 2: 16. — Metaph. *free* from the slavery of sin, John 8: 36.

b) in the sense of *free from, without, destitute*, Rom. 6: 20 ἐλεύθεροι τῇ δικαιοσύνῃ, *destitute* AS TO *righteousness*, i. e. without righteousness; for the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.

Ἐλευθερόω, ῶ, f. ώσω, (ἐλεύθερος,) *to free, to set at liberty*, trans. pp. Xen. Mem. 2. 1. 28. In N. T. metaph. *to make free*, sc. from the power and punishment of sin, John 8: 32, 36. seq. ἀπό c. gen. Rom. 6: 18, 22. From the yoke of the Mosaic law, Gal. 5: 1, or of its condemnation, seq. ἀπό Rom. 8: 2. From a state of calamity and death, Rom. 8: 21.—Xen. Cyr. 8. 7. 21 ἡ ψυχὴ μάλιστα ἐλευθεροῦται. pp. seq. ἀπό H. G. 5. 2. 12.

Ἔλευσις, εως, ἡ, (obsol. ἐλεύθω i. q. ἔρχομαι,) *a coming*, Acts 7: 52. — Act. Thom. § 28. Hesych. ἐλεύσεως· ἀφίξεως.

Ἐλεφάντινος, η, ον, (ἔλεφας,) *ivory*, adj. i. e. made of ivory, Rev. 18: 12. Sept. for שֵׁן 1 K. 10: 18. Am. 3: 15.—Herodian. 4. 2. 3, 13.

Ἐλιακείμ, ὁ, indec. *Eliakim*, Heb. אֶלְיָקִים (God appointed), pr. name of a man, Matt. 1: 13 bis. Luke 3: 30.

Ἐλιέζερ, ὁ, indec. *Eliezer*, Heb. אֱלִיעֶזֶר (God his help), pr. name of a man, Luke 3: 29.

Ἐλιούδ, ὁ, indec. *Eliud*, pr. name of a man, Matt. 1: 14, 15; prob. comp.

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from Heb. אֵל God, הוֹד praise, but not found in O. T.

Ἐλισάβετ, ἡ, indec. *Elizabeth*, the wife of Zacharias and mother of John the Baptist, Luke 1: 5, 7, 13, 24, 36, 40, 41 bis, 57. — Comp. prob. from Heb. אֵל God, and שָׁבַע to swear, or שָׂבַע to satiate; not found in O. T.

Ἐλισσαῖος, ου, ὁ, *Elisha*, Heb. אֱלִישָׁע (God his deliverance), the celebrated prophet of the O. T. Luke 4: 27. See 1 K. 19: 16 sq. 2 K. c. 2. c. 4 sq. c. 13: 14 sq.

Ἑλίσσω v. ττω, f. ξω, (ἕλιξ, εἰλέω,) *to roll up, to fold up*, as a garment to be laid away; trop. of the heavens, Heb. 1: 12, quoted from Ps. 102: 27 where Sept. for Heb. תְּחַלִּיפֵם. Comp. Is. 34: 4, where Sept. for גָּלַל. — Hom. Il. 22. 95. Anthol. Gr. IV. p. 206.

Ἕλκος, εος, ους, τό, (ἕλκω,) *a wound*, Hom. Il. 11. 812. In N. T. and later writers, *an ulcer, a sore*, Luke 16: 21. Rev. 16: 2, 11. Sept. for שְׁחִין Ex. 9: 9. Job 2: 7.—Pol. 1. 81. 5. Xen. Eq. 5. 1.

Ἑλκόω, ῶ, f. ώσω, (ἕλκος,) *to ulcerate*, trans. Pass. *to be full of ulcers*, Luke 16: 20.—Xen. Eq. 1. 4. ib. 5. 1.

Ἑλκύω, a later form i. q. ἕλκω q. v. Passow in voc.

Ἕλκω, f. ἑλκύσω from ἑλκύω, Buttm. § 114, aor. 1 εἵλκυσα, *to draw, to drag*, trans. e. g. a net, John 21: 6, 11. a sword, John 18: 10. Sept. for מָשַׁךְ Ps. 10: 9. Jer. 38: 13. מָשָׁה 2 Sam. 22: 17.—ἑλκύσαντες Xen. H. G. 7. 1. 19. ἕλκω Herodian. 4. 9. 14. Xen. An. 5. 2. 15.—Of persons, *to drag, to force away*, e. g. before magistrates Acts 16: 19 εἵλκυσαν. James 2: 6 ἕλκουσιν. or out of a place Acts 21: 30 εἵλκον. — Xen. Mem. 3. 6. 1. Cyr. 8. 1. 32. — Metaph. *to draw*, i. e. *to induce to come*, John 6: 44. 12: 32. So Sept. and מָשַׁךְ Cant. 1: 4.—Comp. Xen. Conv. 1. 9.

Ἕλλας, άδος, ἡ, *Hellas, Greece*. At first this was the name of a city in Thessaly founded by Hellen the son of Deucalion, Hom. Il. 2. 683; then of the adjacent portion of Thessaly inhabited by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thesprotia, excluding the Peloponnesus and islands, Hes. Op. 655. Herodot. 8. 44, 47. Plin. H. N. 4. 11. In this sense it seems to be used in Acts 20: 2, where it is distinguished from Macedonia. Comp. Arr. Exp. Al. M. 2. 10. 11. ib. 4. 11. 14. See in Ἀχαΐα.—Elsewhere in the classics it is likewise spoken of the whole extent of Greece, including the Peloponnesus, the islands, Macedonia, etc. Xen. Vect. 1. 6. and so as opposed to Asia Minor, Xen. H. G. 3. 4. 5. but sometimes also including Ionia, Herodot. 1. 92, where Ephesus is said to be ἐν τῇ Ἑλλάδι.—The Heb. name for Greece is יָוָן i. q. Ἰωνία, Sept. Ἰωνάν Gen. 10: 2, but the Sept. translate it also by Ἕλλας, Is. 66: 19. Ez. 27: 13.

Ἕλλην, ηνος, ὁ, *Hellen*, pr. name of the son of Deucalion, Hes. Fr. 28; then of his descendants, Ἕλληνες, the early inhabitants of the Thessalian Hellas, Hom. Il. 2. 684; afterwards a general name for all *the Greeks*, Herodian. 3. 2. 14. Xen. Cyr. 6. 3. 11.—Hence in N. T. Ἕλλην *a Greek*, οἱ Ἕλληνες *the Greeks*, viz.

a) pp. as opp. to οἱ βάρβαροι, under which term are comprised all who are not Greeks, Rom. 1: 14, where the polished Greeks are the οἱ σοφοί. So Acts 18: 17, spoken of the Greek inhabitants of Corinth in distinction from the Jews; but the reading is uncertain. —Philo de Conf. Ling. p. 347. E. Xen. Vect. 1. 4. Comp. Loesner Obs. e Phil. p. 243.

b) as opp. to οἱ Ἰουδαῖοι it means *a Greek, the Greeks*, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, the name *Greek* was often used to designate all those who were *not Jews*, i. q. Gentiles; comp. Hug in Bibl. Repos. 1. p. 547 sq. Acts 16: 1, 3. 19: 10, 17. 20: 21. 21: 28. Rom. 1: 16. 2: 9, 10. 3: 9. 10: 12. 1 Cor. 1: 22, 23, 24. 10: 32. 12: 13. Gal. 2: 3. 3: 28. Col. 3: 11. So Acts 11: 20 in later ed. for

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Ἑλληνιστάς in text. rec. John 7: 35 bis, where ἡ διασπορὰ τῶν Ἑλλήνων is *the dispersed among the Gentiles.* — Comp. Sept. for פְּלִשְׁתִּים Is. 9: 11. 1 Macc. 8: 18. 2 Macc. 4: 36. Jos. Ant. 12. 5. 1.

c) spoken of a Gentile convert to Judaism, *a Greek proselyte*, John 12: 20. Acts 14: 1. 17: 4. 18: 4.

Ἑλληνικός, ή, όν, *Greek, Grecian*, Luke 23: 38. Rev. 9: 11.—Sept. Jer. 46: 16. 50: 16. Jos. Ant. 12. 5. 1, 5. Xen. Cyr. 22. 28.

Ἑλληνίς, ίδος, ἡ, (fem. of adj. Ἕλλην,) pp. *Greek*, in fem. 2 Macc. 6: 8. Xen. An. 5. 1. 1. In N. T. *a female Greek*, i. q. a Gentile, Mark 7: 26 γυνὴ Ἑλλ. Acts 17: 12. Comp. in Ἕλλην b.—Palaeph. 35.

Ἑλληνιστής, οῦ, ὁ, (ἑλληνίζω, to Hellenize, i. e. to speak Greek, Thuc. 2. 68. Xen. Cyr. 7. 3. 25. Lob. ad Phryn. p. 379 sq.) *a Hellenist*, i. e. a Jew by birth or religion who speaks Greek; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not, Acts 6: 1. 9: 29. So text. rec. Acts 11: 20, where later edit. Ἕλληνας. See Hug in Bibl. Repos. I. 547 sq. Winer § 3. p. 28. n.* Wetstein on Acts 6: 1.

Ἑλληνιστί, adv. (ἑλληνίζω,) *in Greek*, i. e. in the Greek language, John 19: 20. Acts 21: 37. — Xen. An. 7. 6. 8. Comp. Buttm. § 119. 15. c.

Ἐλλογέω, ῶ, f. ήσω, (ἐν, λόγος,) *to reckon in*, i. e. to put to one's account, Philem. 18. Metaph. of sin, *to impute*, Rom. 5: 13. — Hesych. ἐλλογεῖ· καταλογίσαι.

Ἐλμωδάμ, ὁ, indec. *Elmodam*, pr. name of a man, Luke 3: 28.

Ἐλπίζω, f. ίσω, (ἐλπίς,) fut. Att. ἐλπιῶ Buttm. § 95. 7, *to hope, to hope for, to expect*, trans. and absol.

a) pp. absol. 2 Cor. 8: 5. seq. infin. aor. Luke 6: 34 παρ' ὧν ἐλπίζετε ἀπολαβεῖν. 23: 8. Acts 26: 7. Rom. 15: 24. 1 Cor. 16: 7. Phil. 2: 19, 23. 1 Tim. 3: 14. 2 John 12. 3 John 14. seq. infin. perf. 2 Cor. 5: 11. — Herodian. 1. 12. 9. Thuc. 7. 21. Xen. Ag. 7. 6. — Seq. ὅτι instead of an infin. Luke 24: 21. Acts 24: 26. 2 Cor. 1: 13. 13: 6. Philem. 22. Comp. Winer § 45. 2 ult. —Seq. accus. of thing, *to hope for*, Rom. 8: 24, 25. 1 Cor. 13: 7. Hence Pass. τὰ ἐλπιζόμενα, Heb. 11: 1.—Xen. Mem. 4. 3. 17.

b) in the constr. *to hope in* or *on* any one, i. e. *to trust in, to confide in*; so genr. seq. dat. Matt. 12: 21 τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι, in later edit. but text. rec. ἐν τῷ ὀν. see below. Seq. εἰς c. accus. John 5: 45 εἰς ὃν ἐλπίκατε. So Sept. for יָחַל Is. 51: 5. עִבֵּר Ps. 145: 15. (Herodian. 7. 10. 1.) Seq. ἐπί τινι, Rom. 15: 12 ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι. 1 Tim. 6: 17. Sept. for בָּטַח Judg. 9: 26. Ps. 44: 7. Comp. Matth. § 399. n. 1. Seq. ἐπί τινα, 1 Pet. 1: 13. So Sept. for בָּטַח Judg. 20: 36. Ps. 62: 9, 11. — Spoken of those who put their trust in God; seq. εἰς c. acc. 2 Cor. 1: 10. Seq. ἐπί c. dat. 1 Tim. 4: 10. So Sept. for בָּטַח Ps. 26: 1. al. comp. Is. 11: 10. Seq. ἐπί c. accus. 1 Tim. 5: 5. 1 Pet. 3: 5. So Sept. for בָּטַח Ps. 37: 3, 5. דָּרַשׁ Is. 11: 10. — Spoken of trusting in Christ, seq. ἐν c. dat. 1 Cor. 15: 19. Sept. c. ἐν for בְּטַח בְּ 2 K. 18: 5. Ps. 33: 21. Comp. ἐλπίδα ἔχειν ἔν τινι, Xen. Mem. 4. 2. 28. coll. Pol. 1. 59. 2.

Ἐλπίς, ίδος, ἡ, *hope, confident expectation*, sc. of good.

a) genr. Rom. 8. 24 τῇ ἐλπίδι ἐσώθημεν, *in hope are we saved*, as yet only in expectation, not actually. 2 Cor. 10: 15. Phil. 1: 20. With a gen. of the thing hoped for, Acts 27: 20 πᾶσα ἐλπὶς τοῦ σώζεσθαι. 16: 19. 26: 6, 7. 23: 6 περὶ ἐλπίδος καὶ ἀναστάσεως, instead of περὶ ἐλπίδος τῆς ἀναστάσεως. or of the person hoping, Acts 28: 20. 2 Cor. 1: 7. Sept. for תִּקְוָה Job 14: 7. 17: 15. Ez. 37: 11. עֲזָרָה Is. 31: 2.—Herodian. 2. 7. 9. ib. 6. 2. 8. Xen. Cyr. 1. 6. 19. H. G. 4. 8. 38.—So παρ' ἐλπίδα, *against hope*, i. e. without ground of hope, Rom. 4: 18. Also ἐπ' ἐλπίδι, lit. *on hope*, Engl. *in hope*, i. e. with hope, full of hope and confidence, Acts 2: 26. Rom. 4: 18. 8: 20. 1 Cor. 9: 10 bis. Sept. for לָבֶטַח Ps. 4: 9. 16: 9.— By meton. spoken of the object of hope, Rom. 8: 24 bis, ἐλπὶς δὲ βλεπομένη οὐκ

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ἐστιν ἐλπίς, comp. in Βλέπω 1. b. 1 Cor. 9: 10 τῆς ἐλπίδος μετέχειν in text. rec. So Sept. and תִּקְוָה Job 6: 8.—Callim. Ep. 20.

b) spoken espec. of the Christian's hope, i. e. the hope of salvation through Christ, of eternal life and happiness; Rom. 5: 2 ἐλπ. τῆς δόξης τοῦ θεοῦ. 5: 4, 5. 12: 12 τῇ ἐλπίδι χαίροντες. 15: 4, 13 bis, ὁ θεὸς τῆς ἐλπ. i. e. God the author and source of hope. 1 Cor. 13: 13. 2 Cor. 3: 12. Eph. 2: 12. 4: 4. 1 Thess. 4: 13. 5: 8. 2 Thess. 2: 16. Tit. 1: 2. 3: 7. Heb. 3: 6. 6: 11. 10: 23. 1 Pet. 1: 3. 3: 15. Seq. gen. of the thing or person on which this hope rests, Eph. 1: 18. Col. 1: 23. 1 Thess. 1: 3. — By meton. spoken of the object of this hope, i. q. *salvation*, Col. 1: 5. Gal. 5: 5 ἐκ πίστεως ἐλπίδα δικαιοσύνης, i. e. the hope or salvation resulting from justification by faith. Tit. 2: 13. Heb. 6: 18. 7: 19. — Meton. also of the source, ground, author of hope, e. g. Christ Col. 1: 27. 1 Tim. 1: 1. genr. 1 Thess. 2: 19.

c) of a *hope in* or *upon* any one, i. e. *trust, confidence*, etc. seq. εἰς, Acts 24: 15 ἐλπίδα ἔχων εἰς τὸν θεόν 1 Pet. 1: 21. seq. ἐπί τινι, 1 John 3: 3. Comp. in Ἐλπίζω b.

Ἐλύμας, α, ὁ, *Elymas*, i. q. ὁ μάγος, a magician, as explained by Luke, Acts 13: 8. It appears to come from the Arabic عَلِيم, wise, learned.

Ἐλωί, *Eloi*, interj. Aram. אֱלָהִי, *my God*, Mark 15: 34, quoted from Ps. 22: 2 where Sept. ὁ θεός μου for Heb. אֵלִי, which Matthew writes ἠλί, Matt. 27: 46.

Ἐμαυτοῦ, ῆς, οῦ, reflex. pron. of 1 pers. found only in gen. dat. acc. sing. *of myself, to myself, myself*, etc. Luke 7: 7. John 5: 31. 8: 14, 18, 54. 1 Cor. 4: 3. 2 Cor. 2: 1. al. For ἀπ' ἐμαυτοῦ and ἐξ ἐμαυτοῦ, see in Ἀπό III. 2. c. Ἐκ 3. d. — Sometimes used merely as the simple ἐμοῦ, Matt. 8: 9. Luke 7: 8. John 12: 32. Philem. 13. al. See Matth. § 148. n. 2. Buttm. § 75. 3. n. 3. Al.

Ἐμβαίνω, (ἐν, βαίνω,) in N. T. only in aor. 1 ἐνέβην, inf. ἐμβῆναι, part. ἐμβάς, *to go in, to enter*, intrans. John 5: 4, supply εἰς τὸ ὕδωρ. — Jos. Ant. 5. 1. 3. Xen. An. 4. 3. 20.—Elsewhere only as followed by εἰς τὸ πλοῖον etc. *to go on board, to embark*, Matt. 8: 23. 9: 1. 13: 2. 14: 22, 32. 15: 39. Mark 4: 1. 5: 18. 6: 45. 8: 10, 13. Luke 5: 3. 8: 22, 37. John 6: 17, 22, 24. — 1 Macc. 15: 36. Pol. 1. 25. 2. Xen. An. 1. 3. 17.

Ἐμβάλλω, f. βαλῶ, (ἐν, βάλλω,) *to cast in*, Luke 12: 5 ἐμβαλεῖν εἰς τὴν γέενναν. Sept. for הֵטִיל Jonah 1: 12, 15. הִשְׁלִיךְ Gen. 37: 21. al. — Ael. V. H. 2. 4. Xen. H. G. 1. 7. 21.

Ἐμβάπτω, f. ψω, (ἐν, βάπτω,) *to dip in*, sc. into any thing, trans. Matt. 26: 23 ὁ ἐμβ. τὴν χεῖρα ἐν τῷ τρυβλίῳ. Mark 14: 20 ὁ ἐμβαπτόμενος (Mid.) εἰς τὸ τρυβλίον. John 13: 26 ἐμβ. τὸ ψωμίον sc. εἰς τὸ τρ.—Test. XII Patr. p. 637. Aristoph. Nub. ἀνέβαψε εἰς τὸν κηρὸν τὸ πόδε. Athen. IX. p. 367. B.

Ἐμβατεύω, f. εύσω, (ἐν, βατεύω i. q. βαίνω,) pp. *to go in, to enter*, e. g. εἰς τὸ ὄρος Jos. Ant. 2. 12. 1. Aesch. Pers. 449. Dion. Hal. Ant. I. p. 196. in a hostile sense, εἰς τὴν χώραν i. e. *to invade*, 1 Macc. 12: 25. 15: 40.—In N. T. metaph. *to go into* a matter, *to investigate*, and with the idea of impertinence, *to pry into, to intrude into*, seq. accus. i. q. with εἰς implied, Col. 2: 18 ἃ μὴ ἑώρακεν ἐμβατεύων.—2 Macc. 2: 30. Philo de Plant. Noë, p. 225. de Opif. p. 16. Xen. Conv. 4. 27 in some editions.

Ἐμβιβάζω, f. άσω, (ἐν, βιβάζω,) *to cause to go in*, usually spoken of a ship, *to embark, to put on ship-board*, trans. Acts 27: 6 ἐνεβίβασεν ἡμᾶς εἰς αὐτό sc. τὸ πλοῖον. Comp. in Ἐμβαίνω. —Pol. 1. 49. 5. Xen. An. 5. 3. 1.

Ἐμβλέπω, f. ψω, (ἐν, βλέπω,) *to look in*, pp. into a place, Bel and Drag. 40. Hence in N. T.

a) *to look in the face, to fix the eyes upon, to regard fixedly*, seq. dat. Mark 10: 21 Ἰησοῦς ἐμβλέψας αὐτῷ. v. 27. 14: 67. Luke 20: 17. 22: 61. John 1: 36, 43. Matt. 19: 26. — Pol. 15. 28. 3. Xen. Cyr. 1. 3. 2. — Seq. εἰς c. acc.

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Acts 1: 11 εἰς τὸν οὐρανόν, comp. v. 10 where it is ἀτενίζοντες. So in the sense of *to look at* or *upon*, i. e. *to contemplate, to consider*, Matt. 6: 26 εἰς τὰ πετεινά, coll. Luke 12: 24. So Sept. and חִבִּים Is. 51: 1, 2, 6. — Ecclus. 2: 10.

b) by impl. *to look at distinctly*, i. e. *to see clearly, to discern*, trans. Mark 8: 25, coll. v. 24. absol. Acts 22: 11.

Ἐμβριμάομαι, ῶμαι, f. ήσομαι, depon. Mid. (ἐν, βριμάομαι v. όομαι to be enraged, indignant, Xen. Cyr. 4. 5. 9,) *to express indignation* sc. against any one, seq. dat.

a) in the sense of *to murmur against, to blame*, Mark 14: 5.—Suid. ἐνεβριμήσατο· μετ' ὀργῆς ἐλάλησεν.

b) by impl. *to admonish sternly, to charge strictly*, i. e. to threaten with one's indignation for disobedience; Matt. 9: 30 ἐνεβριμήσατο αὐτοῖς. Mark 1: 43. — Symm. for גָּעַר ב Is. 17: 13. Hesych. ἐμβριμῆσαι· ἐπιτιμῆσαι, κελεῦσαι. Id. ἐμβριμώμενος· μετ' ἀπειλῆς ἐντελλόμενος.

c) like Heb. זָעַף, usually 'indignatus est,' but also spoken of any great perturbation of mind, e. g. grief, *to be greatly moved, to be agitated*, seq. dat. of manner, John 11: 33 ἐνεβρ. τῷ πνεύματι, where it is parall. with ἐτάραξεν ἑαυτόν. v. 38 ἐν ἑαυτῷ. So זֹעֲפִים Gen. 40: 7, Sept. τεταραγμένοι, Cod. Alex. σκυθρωποί. Dan. 1: 10.

Ἐμέω, ῶ, f. έσω, *to spue out, to vomit forth*, seq. acc. trop. in contempt, Rev. 3: 16. Sept. for קִיא Is. 19: 14.— Ael. V. H. 9. 26. Xen. An. 4. 8. 20.

Ἐμμαίνομαι, f. οῦμαι, (ἐν, μαίνομαι,) *to be mad in* or *against* any person or thing, *to be furious against*, seq. dat. Acts 26: 11. — So ἐμμανής, furious, raging, Wisd. 14: 23. Plut. ed. Reisk. II. p. 798.

Ἐμμανουήλ, ὁ, indec. *Emmanuel*, Heb. עִמָּנוּאֵל *Immanuel*, i. e. God with us, a name of the Saviour, Matt. 1: 23. See Is. 7: 14. 8: 10.

Ἐμμαούς, ἡ, *Emmaus*, a village 60 furlongs or about 7½ miles from Jerusalem, probably in a northern direction, Luke 24: 13. The supposed site is still pointed out, with ruins of some extent; see Rosenm. Bibl. Geogr. II. ii. 198. Jos. B. J. 7. 6. 6, χωρίον ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίους ἑξήκοντα. — Another Emmaus lay in the plain of Judah, towards Joppa, and was called by the Romans Nicopolis; it is not mentioned in N. T. but often elsewhere, as 1 Macc. 3: 40. Jos. Ant. 14. 11. 2. B. J. 2. 20. 4.

Ἐμμένω, f. ενῶ, (ἐν, μένω,) *to remain in* a place, seq. ἐν c. dat. Xen. An. 4. 7. 18. In N. T. metaph. *to remain in, to continue in, to persevere in*, seq. ἐν c. dat. Gal. 3: 10 πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγρ. Heb. 8: 9.— Sept. Is. 30: 18. Pol. 3. 70. 4 ἐν τῇ πίστει. Plut. Artaxerx. 23 init.—Seq. dat. simply, Acts 14: 22 τῇ πίστει. So Sept. for הֲקִים Deut. 27: 26.—Pol. 1. 43. 3 τῇ πίστει. Xen. Ag. 1. 11.

Ἐμμόρ, ὁ, indec. *Emmor*, Heb. חֲמוֹר (ass) *Hamor*, Acts 7: 16. Comp. Gen. 33: 19. Josh. 24: 32. — On the difficulty in Acts l. c. see Kuinoel and Olshausen in loc.

Ἐμός, ή, όν, possess. adj. of the first pers. sing. *my, mine*, viz.

a) pp. marking possession, property, etc. Matt. 18: 20 τὸ ἐμὸν ὄνομα. John 3: 29. 4: 34. Rom. 10: 1. al. saep. (Xen. Conv. 5. 5.) τὸ ἐμόν, τὰ ἐμά, *my own*, i. e. my property, etc. Matt. 25: 27. 20: 15. Luke 15: 31. Emphat. τῇ ἐμῇ χειρί, *with my own hand*, 1 Cor. 16: 21. Gal. 6: 11. Col. 4: 18. — Implying power, office, etc. οὐκ ἔστιν ἐμόν sc. δοῦναι, *it is not mine to give*, Lat. *meum non est*, Matt. 20: 23. Mark 10: 40.—Comp. Jos. Ant. 2. 16. 1 σόν ἐστι ἐκπορίζειν.

b) spoken of things which proceed from any one as the source, author, agent, etc. Mark 8: 38 τοὺς ἐμοὺς λόγους. Luke 9: 26. John 6: 38. 7: 16. 8: 16. 14: 27. Rom. 3: 7. al. saep. So τὸ ἐμόν, i. e. my doctrine, John 16: 14, 15.

c) objectively or passively, Winer § 22. 7. n. 3. Matth. § 466. 2. Spoken of that which is appointed, destined, for a person, as ὁ καιρὸς ὁ ἐμός John 7: 6, 8. ἡ ἡμέρα ἡ ἐμή John 8: 56. καιρὸς τῆς ἐμῆς ἀναλύσεως 2 Tim. 4: 6. or of that

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which is done to or in respect to a person, as εἰς τὴν ἐμὴν ἀνάμνησιν, *in my memory*, i. e. in memory *of me*, Luke 22: 19. 1 Cor. 11: 24, 25. ἀγάπη ἡ ἐμή, i. e. love of me, John 15: 9.—Jos. Ant. 1. 3. 8 ἐξύβριζον εἰς τὴν ἐμὴν εὐσέβειαν, i. e. εἰς ἐμέ, *towards* me. Xen. Cyr. 3. 1. 28 φιλίᾳ τῇ ἐμῇ. 8. 3. 32 τῆς ἐμῆς δωρεᾶς, i. e. the gift to me. Al.

Ἐμπαιγμονή, ῆς, ἡ, (ἐμπαίζω,) *derision, scoffing*; only in later edit. 2 Pet. 3: 3 ἐν ἐμπαιγμονῇ ἐμπαῖκται, i. e. intens. for *shameless scoffers*. Gesen. Lehrg. p. 671. 3. Stuart § 456. Not found in Sept. or Greek writers.

Ἐμπαιγμός, οῦ, ὁ, (ἐμπαίζω,) *derision, scoffing, mocking*, Heb. 11: 36. Sept. for קְלָסָה Ez. 22: 4.—Wisd. 12: 25. Ecclus. 27: 28. A form of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἐμπαίζω, f. αἴξω, (ἐν, παίζω,) aor. 1 ἐνέπαιξα, a later form instead of the earlier ἐνέπαισα, Buttm. §114 παίζω. Phryn. et Lob. p. 240; pp. *to sport in, with, against* any one, Lat. *illudere*, Engl. *to illude, to mock*, i. e.

a) *to deride, to scoff at*, seq. dat. Matt. 27: 29 ἐνέπαιζον αὐτῷ, λέγοντες. v. 31. Mark 10: 34. 15: 20. Luke 14: 29. 22: 63. 23: 36. absol. Matt. 20: 19. 27: 41. Mark 15: 31. Luke 18: 32. 23: 11. Sept. for צָחַק Gen. 39: 14, 17. הִתְעַלֵּל Ex. 10: 2. — 1 Macc. 9: 26. Anthol. Gr. III. p. 58, 115.

b) in the sense of *to delude, to deceive*, Pass. Matt. 2: 16.—Sept. Jer. 10: 14.

Ἐμπαίκτης, ου, ὁ, (ἐμπαίζω,) *a mocker, scoffer*, spoken of impostors, false prophets, etc. 2 Pet. 3: 3. Jude 18. See Matt. 24: 24 sq. — A word of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἐμπεριπατέω, ῶ, f. ήσω, (ἐν, περιπατέω,) pp. *to walk about in* a place, e. g. τὴν γῆν, Sept. for הִתְהַלֵּךְ Job 1: 7. 2: 2. also Wisd. 19: 21. — In N. T. metaph. *to walk in* or *among* a people, *to live among*, i. e. to be habitually conversant with, absol. 2 Cor. 6: 16. So Sept. and הִתְהַלֵּךְ Lev. 26: 12. Deut. 23: 14.

Ἐμπίπλημι, f. ἐμπλήσω, (ἐν, πίμπλημι, the μ being dropped after ἐμ, Buttm. §114. Lob. ad Phr. p. 95,) aor. 1 ἐνέπλησα, aor. 1 pass. ἐνεπλήσθην, particip. pres. ἐμπιπλῶν Acts 14: 17, from a form ἐμπιπλάω less usual in this tense and not Attic, Buttm. § 114 πίμπλημι. § 106. n. 5. § 107. n. I, 2. — *To fill in*, Lat. *implere*, i. e. *to fill up, to make full*, trans. Sept. for מָלֵא Gen. 42: 25. Prov. 24: 4. Herodian. 1. 12. 5. Xen. Mem. 1. 4. 6.—In N. T. spoken only of food, *to fill* with food, *to satisfy, to satiate*, absol. John 6: 12 ὡς δὲ ἐνεπλήσθησαν. Sept. for שָׂבַע Lev. 26: 6. Ps. 78: 29.—Xen. Cyr. 1. 3. 4. Mem. 1. 3. 6. — So trop. *to fill, to satiate*, sc. one's desire with good, absol. Luke 6: 25. Seq. acc. and gen. Luke 1: 53. Acts 14: 17. comp. Buttm. § 132. 5. 2. Sept. for מָלֵא Is. 27: 6. Ps. 107: 9. שָׂבַע Jer. 31: 14.—Ecclus. 16: 30.—Metaph. Pass. *to be filled* with any person or thing, i. e. as in Engl. *to enjoy* the society, intercourse of any one, Rom. 15: 24 ἐὰν ὑμῶν ἐμπλησθῶ.—Comp. Hist. of Susann. 32.

Ἐμπίπτω, f. πεσοῦμαι, (ἐν, πίπτω,) aor. 2 ἐνέπεσον, *to fall in*, seq. εἰς c. acc. of place, *to fall into*; Matt. 12: 11 εἰς βόθυνον. Luke 14: 5 εἰς φρέαρ. So Sept. and נָפַל Ex. 21: 33. Prov. 26: 27.—Æsop. F. 117 μυῖα ἐμπεσοῦσα εἰς χύτραν. Xen. Cyr. 3. 3. 64 εἰς τάφρους. An. 5. 7. 25.—Of persons, *to fall in with, to fall among, to meet with*, Luke 10: 36 εἰς τοὺς λῃστάς.—2 Macc. 5: 12. Arr. Epict. 3. 13. 3 ὅταν εἰς λῃστὰς ἐμπέσωμεν. Xen. Cyr. 3. 1. 4. ib. 8. 5. 14. — Metaph. *to fall into* any state or condition, *to come into, to incur*, seq. εἰς, 1 Tim. 3: 6 εἰς κρῖμα. v. 7 εἰς ὀνειδισμόν. 6: 9. Sept. and נָפַל Prov. 17: 21. 28: 10. — 1 Macc. 6: 8. Ael. V. H. 5. 2. Xen. H. G. 7. 5. 6.—So ἐμπεσεῖν εἰς χεῖρας θεοῦ, *to fall into the hands of God*, i. e. into his power, for punishment, Heb. 10: 31. So Sept. and נָפַל 2 Sam. 24: 14. 1 Chr. 21: 13.—Ecclus. 2: [19] 38: 15.

Ἐμπλέκω, f. ἕξω, (ἐν, πλέκω,) *to braid in, to interweave*, pp. Ael. V. H. 13. 1 ἐνεπλέκοντο οἱ κιττοὶ μαλακοῖς δένδροις.—In N. T. metaph. *to involve in, to entangle*; Mid. *to entangle one's self*

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in, 2 Tim. 2: 4. Pass. 2 Pet. 2: 20. — Isocr. 181. E. Pol. 1. 17. 3. ib. 25. 9. 3. Comp. Sept. Prov. 28: 18.

Ἐμπλήθω, see Ἐμπίπλημι.

Ἐμπλοκή, ῆς, ἡ, (ἐμπλέκω,) *a braiding, intertwining, plaiting*, sc. of the hair in ornament, 1 Pet. 3: 3. Comp. 1 Tim. 2: 9. Judith 10: 3. Jahn §125.

Ἐμπνέω, ῶ, f. εύσω, (ἐν, πνέω,) *to blow in* or *upon, to breathe in*, intrans. e. g. αὐλοῖς ἐμπνεῖν, Anth. Gr. II. p. 103. Hom. Il. 17. 502. genr. *to draw breath, to breathe*, i. e. *to live*, Plut. Eumen. 5 ult. Aristoph. Thesm. 926 or 933. Eurip. Phoen. 1440. Sept. ἐμπνέον for נָמַשׁ Josh. 10: 28 sq. Trop. trans. *to breathe in, to inspire*, c. c. acc. et dat. Wisd. 15: 11 ἐμπνεύσαντα αὐτῷ ψυχὴν ζῶσαν. Hom. Od. 9. 381 θάρσος. Il. 15. 262 μένος. — In N. T. trop. and intrans. *to breathe, to respire*, and seq. gen. *to breathe of* any thing, i. e. to be full of, to be ready to burst with; Acts 9: 1 ἐμπνέων ἀπειλῆς καὶ φόνου. See Matth. § 376. Buttm. § 132. 5. 2. — So πνέω, Anacr. 9. 3 μύρων τοσούτων πνεῖς. Aristaenet. I. Ep. 5 πνέων θυμοῦ. Achill. Tat. 2. p. 65 ἔρωτος πνεῖ. Aristoph. Eq. 435 κακίας πνεῖ. See Kypke and Elsner in loc. Comp. Heb. יָפַח Ps. 27: 12.

Ἐμπορεύομαι, f. εύσομαι, depon. Mid. (ἐν, πορεύομαι, or ἔμπορος q. v.) *to go in, to enter in*, seq. acc. Sept. Gen. 34: 24. seq. πρός, i. e. to any one, to have intercourse with, Plut. ed. Reisk. VI. 119. *to travel about in, to journey*, Soph. Elect. 405. Oed. T. 456 or 464. Pol. 28. 10. 5. — In N. T. and usually, *to travel about* sc. as a merchant or trader on a large scale, i. e. *to trade, to traffic*, viz.

a) genr. and absol. James 4: 13. Sept. for סָחַר Gen. 34: 10. 42: 34. 2 Chr. 9: 14.—Diod. Sic. 5. 39. Xen. Lac. 7. 1.

b) seq. accus. *to traffic in, to make gain of*, 2 Pet. 2: 3 ὑμᾶς ἐμπορεύσονται, i. e. they will deceive you for their own gain. — Jos. Ant. 4. 6. 8 (virgins) οὐκ ἐμπορευσόμεναι τὴν ὥρην τοῦ σώματος. Athen. XIII. p. 569. F. See Winer p. 503 sq.

Ἐμπορία, ας, ἡ, (ἔμπορος,) *a journey for traffic*, Arr. Epict. 3. 24. 80. In N. T. *trade, traffic, commerce*, Matt. 22: 5. Sept. for סְחוֹרָה Ez. 27: 15. רְכֻלָּה Ez. 28: 5.—Pol. 3. 23. 4. Thuc. 6. 44. Xen. Hi. 9. 9.

Ἐμπόριον, ου, τό, (ἔμπορος,) *emporium, mart*. John 2: 16 οἶκον ἐμπορίου, *a mart-house*.—Sept. Is. 23: 17. Ez. 27: 3. Thuc. 1. 13. Xen. Vect. 3. 3.

Ἔμπορος, ου, ὁ, (ἐν, πόρος, passage, transit, fr. πείρω, περάω, πορέω,) lit. *a passenger* from one place to another, ὁ ἐν πόρῳ ὤν, one on a journey, a traveller, etc. Soph. Oed. C. 456. Oed. T. 25, 303. Espec. a passenger by ship who pays fare; and this indeed seems to have been the earliest use of the word, (for which later ἐπιβάτης,) Hom. Od. 2. 319. ib. 24. 300. et ibi Schol. — In N. T. and usually, *a merchant, trader*, i. e. one who trades to foreign countries by sea or land on a large scale, a wholesale dealer; distinguished from the κάπηλος or ἀγοραῖος, who purchased his wares of the ἔμπορος and dealt them out at retail; see Boeckh Staatshaush. I. p. 336. comp. Passow ἔμπορος et κάπηλος. Xen. Vect. 3. 12, 13. Mem. 3. 7. 6. Cyr. 5. 4. 42. Plat. Rep. 2. 12. p. 371. D.—So Rev. 18: 3, 11, 15, 23. Matt. 13: 45 ἄνθρωπος ἔμπορος, see in Ἄνθρωπος 2. b. Sept. for סֹחֵר Gen. 37: 27. 1 K. 10: 28. Ez. 27: 12. רֹכֵל Ez. 27: 15, 20 sq. — Jos. Ant. 2. 3. 3. Herodian. 4. 10. 9. Xen. H. G. 1. 6. 38. Mag. Eq. 4. 7.

Ἐμπρήθω, f. ήσω, (ἐν, πρήθω,) Lat. *incendo, to inflame, to set on fire*, i. e. to destroy by fire, τὴν πόλιν Matt. 22: 7. Sept. for שָׂרַף Deut. 13: 16. Judg. 18: 27.—Herodian. 3. 7. 16. Xen. H. G. 1. 2. 4.

Ἔμπροσθεν, adv. and prep. (ἐν, πρόσθεν,) *before*, viz.

1. As adv. of place, after verbs of motion, *forwards*, Luke 19: 28 ἐμπορεύετο ἔμπρ. or *before* a person implied, 19: 4. — Jos. Ant. 7. 8. 5. Xen. Cyr. 4. 2. 23. — So τὰ ἔμπροσθεν, *things before*, Phil. 3: 14. Comp. Buttm. § 125. 6, 7.—Xen. An. 6. 3. 14. Mem. 2. 3. 19. — Of the body, *before, in front*, Rev. 4: 6. So Sept. and פָּנִים Ez. 2: 10.—Test. XII Patr. p. 591. Xen. An. 5. 4. 32.—

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In Sept. and Greek writers spoken also of time, Ruth 4: 7. Judg. 1: 11. al. Ael. V. H. 2. 41. Xen. Vect. 4. 28.

2. As prep. seq. gen. Buttm. §146. 2. Spoken

a) of place, *before*, e. gen. of person, after verbs of motion, etc. John 3: 28. 10: 4 ἔμπρ. αὐτῶν πορεύεται. Matt. 6: 2. 11: 10. Mark 1: 2. Luke 7: 27. Sept. for לִפְנֵי Gen. 24: 7. 32: 3, 16. 1 Chr. 15: 24. — Xen. Cyr. 2. 2. 7. ib. 3. 2. 5. —Genr. *before, in the presence of*, Matt. 5: 16. 6: 1. 10: 32 bis, 33 bis. 17: 2. 25: 32. 26: 70. 27: 11, 29. Mark 9: 2. Luke 5: 19. 12: 8 bis. 14: 2. 19: 27. 21: 36. John 12: 37. Gal. 2: 14. 1 Thess. 2: 19. So Matt. 7: 6 βάλλειν ἔμπρ. χ. 23: 13 or 14 κλείετε τὴν βασ. τῶν οὐρ. ἔμπρ. τῶν ἀνδρ. *to shut up before*, so as to prevent from entering; comp. Sept. ἀνοίξω ἔμπρ. αὐτοῦ θύρας, for לִפְנֵי Is. 45: 1. —Act. Thom. § 7 οἱ ἔμπρ. αὐτῆς ὑπηρετοῦντες. — Hence and from the Heb. ἔμπροσθεν τοῦ θεοῦ, *before God, in the sight of God*, i. e. God being witness, God knowing and approving; 1 Thess. 1: 3. 3: 9, 13. 1 John 3: 19. Comp. Heb. "צַדִּיק לִפְנֵי י, Sept. δίκαιον ἐναντίον, Gen. 7: 1. So Matt. 11: 26 et Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, see in Γίνομαι II. b. β. Matt. 18: 14 θέλημα ἔμπρ. σου. So Heb. "רָצוֹן לִפְנֵי י, Sept. εὐδοκία ἐνώπιον θεοῦ Ps. 19: 15. δεκτὸν ἔναντι κυρίου Ex. 28: 38. Comp. Gesen. Lex. art. פָּנָה D. 1. b. Lehrg. p. 820. 9 ult. — Seq. gen. of thing, *before, at*, Matt. 5: 24 ἔμπρ. τοῦ θυσιαστηρίου. Acts 18: 17. 2 Cor. 5: 10. Rev. 19: 10. 22: 8.—Comp. Sept. and לִפְנֵי Neh. 8: 3. 2 Chr. 5: 5. Ceb. Tab. 1.

b) of time, *before*, seq. gen. of pers. John 1: 15, 27, 30. So Sept. and לִפְנֵי 2 K. 17: 2. 23: 25. al. — Herodot. 7. 144.

Ἐμπτύω, f. ύσω, (ἐν, πτύω,) *to spit in* or *on*, seq. εἰς, as εἰς τὸ πρόσωπον, *to spit in one's face*, Matt. 26: 67. genr. 27: 30. Sept. εἰς τὸ πρ. for יָרַק Num. 12: 14. κατὰ τὸ πρ. Deut. 25: 9. See Jahn § 180 ult. — Plut. ed. Reisk. VI. 715. 14, ἐμπτύειν τινὶ εἰς τὸ πρόσωπον. —Seq. dat. Mark 10: 34. 14: 65. 15: 19. Pass. Luke 18: 32. — Ael. V. H. 1. 15. Athen. 9. 11. Comp. Lob. ad Phryn. p. 17. Thom. Mag. p. 507.

Ἐμφανής, ές, οῦς, ὁ, ἡ, adj. (ἐμφαίνω, Pass. to appear in e. g. a mirror, Xen. Conv. 7. 4,) pp. *appearing in* any thing; hence genr. *apparent*, and ἐμφανὴς γίνομαι, *to become apparent*, i. q. ἐμφανίζομαι, hence *to appear, to be seen openly*, Acts 10: 40. — Ael. V. H. 1. 21. Xen. Cyr. 8. 7. 23.— Metaph. *to become manifest, known*, etc. Rom. 10: 20, quoted from Is. 65: 1 where Sept. for נִדְרַשׁ. Sept. for נוֹדַע Ex. 2: 14.—Plut. Romul. 23 init. Pol. 22. 15. 7.

Ἐμφανίζω, f. ίσω, (ἐμφανής,) *to make apparent, to cause to be seen, to shew*, trans. Pass. *to appear, to be seen openly*.

a) pp. Matt. 27: 53 ἐμφανίσθησαν πολλοῖς. Heb. 9: 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, i. e. in our behalf; for the construction ἐμφ. τῷ πρ. comp. Sept. and Heb. Ps. 42: 3, coll. 95: 2.—

b) trop. *to manifest, to make known, to declare, to shew*, seq. dat. Acts 23: 15 ἐμφανίσατε τῷ χιλιάρχῳ ὅπως κ. τ. λ. seq. acc. et πρός, 23: 22 ταῦτα πρός με. seq. ὅτι Heb. 11: 14. Sept. τινί τι for אָמַר Esth. 2: 22. — τινί τι Jos. Ant. 8. 4. 2. Diod. Sic. 14. 11. Xen. Mem. 4. 3. 4. τοῦτο ὅτι Xen. Cyr. 8. 1. 26. ὡς Jos. Ant. 14. 10. 8. — In a judicial sense, seq. dat. et κατά τινος, *to inform against, to accuse*, Acts 24: 1. 25: 2. so περί τινος, 25: 15.—Jos. Ant. 10. 9. 3 κατά. 14. 10. 12 περί. — Of a person, ἐμφανίζειν ἑαυτόν τινι, *to manifest oneself*, i. e. to let oneself be intimately known and apprehended, John 14: 21, 22. So Sept. for הוֹדִיעַ Ex. 33: 13.— Wisd. 1: 2.

Ἔμφοβος, ου, ὁ, ἡ, adj. (ἐν, φόβος,) pp. *in fear*, i. e. *terrified, affrighted*, Luke 24: 5, 37. Acts 10: 4. 22: 9. 24: 25. Rev. 11: 13.—1 Macc. 13: 2. Theophr. Char. 24 or 25. 1.

Ἐμφυσάω, ῶ, f. ήσω, (ἐν, φυσάω,) *to blow in* or *on, to breathe on*, absol. John 20: 22. Sept. for נָפַח of wrath Ez. 22: 21. of a wind 37: 9. נָשַׁב Ez. 21: 31. — Dioscor. 5. 99 καίεται

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ἐμφυσηθέν. Comp. Hom. Il. 19. 159.

Ἔμφυτος, ου, ὁ, ἡ, adj. (ἐμφύω,) *inborn, implanted* sc. by nature, Wisd. 12: 10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5. In N. T. trop. *implanted, engrafted*, sc. from another source, τὸν ἔμφυτον λόγον James 1: 21, the gospel being here represented under the figure of a seed or shoot *implanted* or *engrafted*, as elsewhere by seed *sown*; comp. Mark 6: 14 sq.—Barnab. Ep. c. 9, ἡ ἔμφ. δωρεὰ τῆς διδαχῆς τ. θεοῦ. Herodot. 9. 94 ἔμφυτος μαντική.

Ἐν, prep. governing the dative, with the primary idea of rest *in* any place or thing, as also *on, at, by*. As compared with εἰς and ἐκ, it stands between the two, εἰς implying motion *into*, ἐν the being or remaining *in*, and ἐκ motion *out of*. See Passow in Ἐν. Winer § 52. a. Matth. § 577.

1. Of *place*, which is the primary and most frequent use, and spoken of every thing which is conceived as being, remaining, taking place, *within* some definite space or limits, *in, on, at, by*, etc. Sept. usually for Heb. בְּ.

a) pp. *in, within*; Luke 11: 1 ἐν τόπῳ τινί. Matt. 8: 6 ἐν τῇ οἰκίᾳ. Acts 2: 46 ἐν τῷ ἱερῷ. Luke 22: 55 ἐν μέσῳ τῆς αὐλῆς. Matt. 4: 23 ἐν ταῖς συναγωγαῖς. 4: 21 ἐν τῷ πλοίῳ. 11: 2. Mark 5: 3. John 5: 28. 11: 17. 19: 41. Phil. 1: 13. Luke 9: 57 et 19: 36 ἐν τῇ ὁδῷ. Matt. 6: 2, 5, ἐν ταῖς ῥύμαις. 11: 16 ἐν ἀγορᾶῖς. Luke 7: 32. Matt. 20: 23 ἐν τῇ πόλει. 13: 24, 27, ἐν τῷ ἀγρῷ. al. saep.—Herodian. 1. 9. 7. ib. 1. 12. 12. Xen. Cyr. 1. 4. 5. An. 1. 2. 8, 26. — With the names of cities, countries, places, etc. Luke 2: 43 ἐν Ἱερουσαλήμ. Matt. 2: 1, 5, ἐν Βηθλεέμ. Rom. 1: 7 ἐν Ῥώμῃ. Matt. 2: 19 ἐν Αἰγύπτῳ. Acts 7: 36 ἐν γῇ Αἰγ. Matt. 9: 31. 3: 1, 3, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. 4: 13. 6: 4. Acts 9: 36. 10: 1. 1 Thess. 1: 7, 8. al. saep.—Herodian. 1. 3. 1. ib. 3. 2. 7. Thuc. 7. 21. — So ἐν τῷ ᾅδῃ Luke 16: 23. comp. Matt. 10: 28. Rev. 21: 8. ἐν οὐρανῷ, ἐν τοῖς οὐρανοῖς, Matt. 6: 10, 20. Luke 15: 7. Matt. 5: 12. 16: 19. al. also of God, ὁ πατὴρ ὁ ἐν τοῖς οὐρ. as adj. i. q. ὁ ἐπουράνιος, *heavenly Father*, Matt. 5: 12, 45. 7: 11. al. comp. 18: 35. ἐν τῇ βασιλείᾳ τῶν οὐρ. Matt. 5: 19. 8: 11. al. ἐν πάσῃ τῇ γῇ, Rom. 9: 17. Matt. 25: 18, 25. ἐν τῷ κόσμῳ, John 13: 1. Col. 1: 6. al. ἐν τῇ θαλάσσῃ Mark 5: 13. ἐν μέσῳ τῆς θαλ. 6: 47. 1 Col. 11: 25.—Of a book, writing, etc. Mark 12: 26 ἐν τῇ βίβλῳ Μωσέως. Luke 2: 23. 20: 42. al. Acts 13: 33 ἐν τῷ ψαλμῷ τῷ δευτ. Heb. 4: 5. 5: 6. So Heb. 4: 7 ἐν Δαβίδ, i. e. in the book of David, the Psalms. John 6: 45 ἐν τοῖς προφήταις. Rom. 11: 2 ἐν Ἠλίᾳ, i. e. in the section respecting Elijah.—Of the body and its parts, Rom. 6: 12 ἐν τῷ θνητῷ σώματι. 2 Cor. 12: 2. Matt. 3: 12 ἐν τῇ χειρὶ αὐτοῦ. Rev. 6: 5. 11: 9. al. (Xen. An. 6. 1. 9.) Matt. 7: 3, 4, ἐν τῷ ὀφθαλμῷ. Matt. 1: 18, 23, ἐν γαστρὶ ἔχειν, i. e. to be pregnant, see in Γαστήρ b. Luke 1: 44 ἐν τῇ κοιλίᾳ. Trop. ἐν τοῖς μέλεσι Rom. 7: 5. James 4: 1. ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Matt. 5: 28. Luke 2: 51. Matt. 9: 4. Mark 2: 6, 8. ἐν στόματι 1 Pet. 2: 22. —Spoken of persons, pp. in one's body; Matt. 1: 20 τὸ ἐν αὐτῇ γεννηθέν. 6: 23. Acts 20: 10. of a demoniac Acts 19: 16. Trop. Rom. 7: 17, 18, 20. al.

b) spoken of elevated objects, a surface, etc. *in*, i. e. *on, upon*, as a fig-tree, ἐν αὐτῇ Mark 11: 13. a mountain, ἐν τῷ ὄρει, Luke 8: 32. John 4: 20. Heb. 8: 5. (Sept. and בְּהַר Ex. 31: 18. Luc. D. Deor. 4. 3. Xen. An. 4. 3. 31.) Matt. 8: 24 σεισμὸς ἐν τῇ θαλάσσῃ, *on* the lake. Luke 12: 51. John 20: 25. Acts 7: 33. 2 Cor. 3: 7 ἐντετυπωμένη ἐν λίθοις. Rev. 3: 21 ἐν τῷ θρόνῳ. (Hom. Od. 8. 422.) Rev. 13: 12. 18: 19. Trop. Jude 12 ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες.

c) in a somewhat wider sense, implying simply contact, close proximity, etc. *in*, i. e. *at, on, by, near, with*, equivalent to παρά; e. g. ἐν δεξιᾷ τινος, Heb. 1: 3. 8: 1. 10: 12. Rom. 8: 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. 6: 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. 24: 36 et Acts 2: 19 ἐν τῷ οὐρανῷ, *in* or *on* the sky. (Hom. Il. 22. 318.) Luke 13: 4 ὁ πύργος ἐν τῷ Σιλωάμ, *at* or *near* the fountain, comp. Jos. B. J. 5. 4. 1. Luke 16: 23 et John 13: 23, see in Ἀνάκειμαι 2. Matt. 7: 6 μήποτε καταπατήσωσιν ἐν τοῖς ποσὶν αὐτῶν, i. e. *at* or *under* their feet. John

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15: 4 ἐὰν μὴ (τὸ κλῆμα) μείνῃ ἐν τῷ ἀμπέλῳ, i. e. remains *on*, attached *to*, the vine. 19: 41. Rev. 9: 10. John 11: 10 ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. *by* him, *around* him, *in* his path. So trop. 1 John 1: 5. — Herodot. 1. 76. Pol. 2. 66. 10. Xen. Cyr. 7. 1. 45. H. G. 7. 5. 18. An. 4. 8. 22.—Trop. c. dat. of person, i. e. (α) spoken of those with whom any one is in near connexion, intimate union, oneness of heart, mind, purpose; especially of the union by faith of Christians with Christ, who are then *in* Christ, as a branch in or on a vine, John 15: 2, 4, 5. So John 6: 56. 14: 20. Rom. 16: 7, 11. 1 Cor. 1: 30. 9: 1, 2. 2 Cor. 5: 17. Eph. 2: 13. al. saep. 1 Thess. 4: 16 οἱ νεκροὶ ἐν Χριστῷ, i. e. who died in union by faith with Christ, as Christians. 1 Cor. 15: 18. Rev. 14: 13. Hence οἱ ἐν Χριστῷ, as adj. *Christians*, i. q. οἱ Χριστιανοί, 8: 1. 2 Cor. 12: 2. Gal. 1: 22. 1 Pet. 5: 14. al. So genr. i. e. in connexion with Christ, in the Christian faith, Rom. 12: 5. Gal. 3: 28 πάντες ὑμεῖς εἷς ἐστε ἐν Χρ. 5: 6. 6: 15. Phil. 4: 1, 7. 1 Thess. 3: 8. 1 John 2: 24. al. Vice versa of the union of Christ with Christians in consequence of their faith in him; John 6: 56. 14: 20. 15: 4, 5. 17: 23, 26. Rom. 8: 9. Gal. 2: 20. al. Of a like union with God, and vice versa, 1 Thess. 1: 1. 1 John 2: 24. 3: 6, 24. 4: 13, 15, 16. al. Of the mutual union of God and Christ, John 10: 38. 14: 10, 11, 20. al. Of the Holy Spirit in Christians, John 14: 17. Rom. 8: 9, 11 bis. 1 Cor. 3: 16. 6: 19. 1 Pet. 1: 11. al. — (β) Of those *in*, *with*, *on* whom, i. e. *in* whose person or character any thing exists, is done, (comp. παρά,) e. g. in external life and conduct, John 18: 38 et 19: 4, 6, οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν. Acts 24: 20. 25: 5. 1 John 2: 10. 1 Cor. 4: 2. So genr. of any power, influence, efficiency, e. g. from God, the Spirit, etc. Matt. 14: 2 διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. John 1: 4. 14: 13. v. 30 ἐν ἐμοὶ οὐκ ἔχει οὐδέν. 17: 26. 1 Cor. 12: 6. 2 Cor. 4: 4, 12, 6: 12. Gal. 4: 19. Phil. 2: 5, 13. Col. 1: 19. Heb. 13: 21. 1 John 3: 9, 15. al. So ἐν ἑαυτῷ, *in*, *with* or *of* oneself, etc. Matt. 13: 21. John 5: 26. 6: 53. 1 Cor. 11: 13. 2 Cor. 1: 9. al. —(γ) Of those *in* or *with* whom, i. e. in whose mind, heart, soul, any thing exists or takes place, (παρά,) e. g. virtues, vices, faculties, etc. John 1: 48 ἐν ᾧ δόλος οὐκ ἔστι. 4: 14 ἐν αὐτῷ, i. e. in his soul. 17: 13. Rom. 7: 8. 1 Cor. 2: 11. 8: 7. 2 Cor. 11: 10. Eph. 4: 18. Phil. 6. al. So κρύπτεσθαι ἐν θεῷ, i. e. in the mind and counsels of God, Col. 3: 8. Eph. 3: 9. So ἐν ἑαυτῷ, ἐν ἑαυτοῖς, *in* or *with oneself*, *themselves*, i. e. in one's heart, Matt. 3: 9. Luke 7: 39, 49. John 5: 41. Rom. 8: 23. Eph. 1: 9. James 2: 4. al.

d) of a number or multitude, as indicating place, *in*, *among*, *with*, equivalent to ἐν μέσῳ, *in the midst*; Matt. 2: 6 ἐλαχίστη ἐν τοῖς ἡγεμόσιν Ἰουδα. 11: 11 οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν. v. 21 οἱ γενόμενοι ἐν ὑμῖν. 20: 27. Mark 10: 43. Luke 1: 1. John 1: 14. 11: 54. Acts 2: 29. 20: 32. Rom. 1: 5, 6. 1 Cor. 11: 18. Eph. 5: 3. 1 Pet. 5: 1, 2. 2 Pet. 2: 8. al. saepiss. So ἐν ἑαυτοῖς, *among themselves*, Matt. 9: 3. 21: 38. Acts 28: 29. (Thuc. 7. 67.) ἐν ἀλλήλοις, *with one another*, Mark 9: 50. John 13: 35. Rom. 15: 5. (Luc. Asin. 19.) So with a dat. sing. of a collective noun, Luke 4: 25, 27, ἐν τῷ Ἰσραήλ. 1: 61. 2: 44. John 7: 43. Acts 10: 35. Eph. 3: 21. 2 Pet. 2: 1. al. Sept. for בְּ 2 K. 18: 5. בְּתוֹךְ Gen. 23: 6. Lev. 16: 29. — Tob. 3: 4. Hom. Il. 13. 689. Ael. V. H. 1. 31. Luc. D. Deor. 23. 1. ib. Alex. 2. Xen. An. 2. 3. 15. Cyr. 1. 3. 2.—Hence with dat. plur. of persons by whom one is accompanied, escorted, etc. Luke 14: 31. Jude 14 ἦλθε κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ. So Sept. and בְּ Num. 20: 20.—1 Macc. 1: 17. 7: 28.—With a dat. plur. of thing, 1 Cor. 15: 3 ἐν πρώτοις, *among the first*, i. e. adv. first of all. — Xen. Oec. 4. 4. Cyr. 1. 6. 24.

e) of persons, by implic. *before*, *in the presence of*; Mark 8: 38 ὃς ἐπαισχυνθῇ με ἐν τῇ γενεᾷ ταύτῃ. Luke 1: 25. Acts 6: 8. 24: 21 ἑστὼς ἐν αὐτοῖς, sc. as judges. 1 Cor. 2: 6. 2 Cor. 10: 1. Col. 1: 22. Trop. and from the Heb. Luke 4: 21 ἐν τοῖς ὠσὶν ὑμῶν, comp. Sept. and בְּ Deut. 5: 1.—Judith 16: 1. Plut. Leg. 10. p. 886. E, κατηγορεῖν ἐν ἀσεβέσιν ἀνθρώποις. Arr. Diss. Ep. 3. 22. 8. Pol. 17. 6. 1. Hom. Il. 1. 587. Xen. Cyr. 1.

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5. 6. — Hence metaph. *in the sight of* any one, he being judge; Luke 16: 15 τὸ ἐν ἀνθρώποις ὑψηλόν, i. e. in the sight, judgment, of men. 1 Cor. 14: 11 ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος. Col. 3: 20. — Demosth. 764. 15. ib. 813. 10. Eurip. Hipp. 1335. — So by Hebraism, ἐν ὀφθαλμοῖς ὑμῶν, *in* i. e. *before your eyes*, in your judgment, Matt. 21: 42. Mark 12: 11. So Sept. and בְּעֵינַי Ps. 118: 23. Comp. Gesen. Lehrg. p. 820. —1 Macc. 1: 12.

f) spoken of that by which one is surrounded, *in* which one is enveloped, etc. *in*, *with*. Matt. 16: 27 ἔρχεσθαι ἐν τῇ δόξῃ. 25: 31. al. Mark 13: 26 ἐν νεφέλαις. Luke 21: 27. al. Acts 7: 30 ἐν φλογὶ πυρός.—Hom. Il. 15. 192 οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι.—Of clothing, Matt. 11: 8 ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον. 6: 29. 7: 15. Mark 12: 38. Heb. 11: 37. James 2: 2. al. of ornaments, 1 Tim. 2: 9. of bonds, Eph. 6: 20. So ἐν σαρκί, *in the flesh*, i. e. clothed in flesh, in the body, 1 John 4: 2. 2 John 7. ζῆν ἐν σαρκί, Gal. 2: 20. Phil. 1: 22. Sept. and בְּ Deut. 22: 12. Ps. 147: 8.— Jos. Ant. 18. 6. 7 ὁ ἐν τῇ πορφυρίδι. Pind. Isth. 6. 53. Herodian. 2. 13. 5. Xen. Mem. 3. 11. 4. — Hence of that *with* which one is furnished, which he carries with him, etc. 1 Cor. 4: 21 ἐν ῥάβδῳ ἔλθω. Heb. 9: 25. Metaph. Luke 1: 17 ἐν πνεύματι καὶ δυνάμει Ἠλίου. Rom. 15: 29. Eph. 6: 2. Sept. and בְּ Gen. 32: 11 ἐν ῥάβδῳ. Josh. 22: 8. 1 Sam. 1: 24. Ps. 66: 13.—Jos. Ant. 6. 9. 4 σὺ μὲν ἐπέρχῃ μοι ἐν ῥομφαίᾳ κ.τ.λ. Diod. Sic. 18. 16 ult. Xen. Cyr. 2. 3. 14. Mem. 3. 9. 2.

2. Of *time*. a) of time *when*, i. e. a definite point or period, *in*, *during*, *on*, *at* which any thing takes place, etc. Matt. 2: 1 ἐν ἡμέραις Ἡρώδου. 3: 1. 8: 13. 12: 1, 2 ἐν σαββάτῳ. Acts 20: 7. 1 Cor. 11: 23. al. saepiss. John 11: 9, 10, ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτί, i. e. by day, by night. — Palaeph. 52. 1. Herodian. 1. 5. 1. Xen. An. 1. 5. 16. — With a neut. adj. Acts 7: 13 ἐν τῷ δευτέρῳ. 2 Cor. 11: 6 ἐν παντί sc. χρόνῳ Phil. 4: 6. So Acts 26: 28 ἐν ὀλίγῳ sc. χρόνῳ, *shortly*, and v. 29 ἐν ὀλίγῳ καὶ ἐν πολλῷ, in short or in long; comp. Kuinoel. (Luc. D. Deor. 9. 1. Xen. H. G. 4. 4. 12 ἐν ὀλίγῳ πολλοὶ ἔπεσον. Plato Apol. 7: comp. in full, Xen. Cyr. 2. 4. 2.) With a pron. absol. e. g. ἐν ᾧ sc. χρόνῳ Mark 2: 19. John 5: 7. (Thuc. 7. 29. Xen. An. 1. 10. 10.) So with art. and adv. Luke 7: 11 ἐν τῇ ἑξῆς. 8: 1. John 4: 31 ἐν τῷ μεταξύ.—Xen. Conv. 1. 14.—Spoken of an action or event which serves to mark a definite time; Matt. 22: 28 ἐν τῇ ἀναστάσει. Luke 11: 31, 32, ἐν τῇ κρίσει. John 21: 20 ἐν τῷ δείπνῳ. 1 Cor. 15: 52 ἐν τῇ ἐσχ. σάλπιγγι. 2 Thess. 1: 7. 1 John 2: 28. al. saep. So ἐν οἷς, sc. πράγμασι, i. e. during which things, meanwhile, Luke 12: 1.—Luc. Alex. 36 ἐν τῷ λοιμῷ. Diod. Sic. 14. 68. Xen. Mem. 2. 1. 32. Herodian. 5. 1. 4 ἐν οἷς. —Espec. c. dat. of art. and infin. *in*, i. e. *on* or *at* an action or event, *while* it is taking place; Luke 9: 36 ἐν τῷ γένεσθαι τὴν φωνήν. 1: 8. 2: 6. 5: 1. 24: 51. Acts 8: 6. al. saep.—Sept. 1 Sam. 1: 7. Diod. Sic. 1. 21. Xen. Cyr. 1. 4. 5.

b) of time *how long*, i. e. a space or period *within* which any thing takes place, *in*, *within*, ἐν τρισὶν ἡμέραις, *in three days*, Matt. 27: 40. Mark 15: 29. al. So Sept. and בְּ Is. 16: 14. — Ael. V. H. 1. 6. Diod. Sic. 20. 83 ult. Xen. Ag. 1. 34 ἐν δυοῖν ἔτοιν.

3. Trop. of the state, condition, manner, *in* which one is, moves, acts; of the ground, occasion, means, *on*, *in*, *by*, *through* which one is affected, moved, acted upon, etc.

a) Of the state, condition, or circumstances *in* which a person or thing is, viz.

(α) genr. either external or internal; comp. Passow Ἐν 2. Winer § 52. p. 330. Matth. § 577. 3. E. g. of an external state; Luke 7: 35 ἐν τρυφῇ ὑπάρχοντες. 8: 43 γυνὴ οὖσα ἐν ῥύσει αἵματος. 2: 29 et 11: 21 ἐν εἰρήνῃ, comp. James 2: 16 ὑπάγετε ἐν εἰρήνῃ for which see in Εἰς 4. Luke 16: 23 ἐν βασάνοις. 23: 12 ἐν ἔχθρᾳ. v. 40. Rom. 1: 4 υἱὸς θεοῦ ἐν δυνάμει. 8: 37. 1 Cor. 7: 18, 20, 24. 15: 42, 43. 2 Cor. 6: 4, 5. Gal. 1: 14 ἐν τῷ Ἰουδαϊσμῷ. Phil. 2: 7. 2 Thess. 3: 16 ἐν παντὶ τρόπῳ, i. e. in every state, at every turn. 1 Tim. 2: 2. al. saep.— Herodian. 1. 3. 3. Pol. 8. 10. 4. Thuc. 6. 35. Xen. Mem. 3. 3. 9 ἐν νόσῳ. An. 2. 5. 38.—Of an internal state, sc. of the

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mind, feelings, etc. Acts 11: 5 ἐν ἐκστάσει. Rom. 15: 32 ἐν χαρᾷ. 1 Cor. 1: 10 ἐν τῷ αὐτῷ νοῖ κ. τ. λ. 2: 3 ἐν ἀσθενείᾳ καὶ ἐν φόβῳ. 14: 6 ἐν ἀποκαλύψει κ. τ. λ. i. e. in the state or condition of one who receives and utters a revelation. 2 Cor. 11: 17, 21, ἐν ἀφροσύνῃ. Eph. 3: 12. 5: 21. 1 Thess. 2: 17. 1 Tim. 1: 13. 2: 11. Heb. 3: 11. James 1: 21. 2: 1. Jude 24. al. saep.—Hom. Il. 7. 302. Thuc. 3. 22. Xen. An. 7. 6. 38. Cyr. 5. 2. 5.—In this usage ἐν with its dative is often equivalent to an adjective; Rom. 4: 10 ὢν ἐν ἀκροβυστίᾳ, ἐν περιτομῇ, i. e. as uncircumcised or circumcised. 2 Cor. 3: 7, 8, et Phil. 4: 19 ἐν δόξῃ i. q. ἔνδοξος. 1 Tim. 2: 7, 12, 14. Tit. 1: 6 ἐν κατηγορίᾳ, i. e. accused. 3: 5 ἔργα τὰ ἐν δικαιοσύνῃ, i. q. τὰ δίκαια.—Luc. Amor. 50. Xen. Cyr. 8. 5. 15. H. G. 7. 5. 8.—So also adverbially, Acts 5: 23 ἐν πασῇ ἀσφαλείᾳ. Rom. 2: 28, 29, ἐν τῷ φανερῷ, ἐν τῷ κρυπτῷ. (Xen. Cyr. 8. 1. 31.) Eph. 6: 24. 2 Tim. 4: 2.—Plato Gorg. p. 512. C. Xen. Cyr. 4. 5. 54.

(β) of the business, employment, actions, in which one is engaged; Passow ἐν 2. a. Winer § 52. p 330. Thus Matt. 21: 22 ἐν προσευχῇ. Mark 4: 2 ἐν τῇ διδαχῇ αὐτοῦ, i. e. as he taught. 8: 27 et Luke 24: 35 ἐν τῇ ὁδῷ, i. e. in the walk or journey. Luke 16: 10. John 8: 3 ἐν μοιχείᾳ κατειλημμένην. Acts 6: 1. 24: 16. Rom. 1: 9 ἐν τῷ εὐαγγελίῳ, i. e. labouring in the gospel. 14: 18. 15: 58. 1 Cor. 15: 1. 2 Cor. 7: 11 ἐν παντί. Col. 1: 10 ἐν παντὶ ἔργῳ. 4: 2. 1 Tim. 4: 15 ἐν τούτοις ἴσθι. 5: 17. Heb. 6: 18 ἐν οἷς. 11: 34. James 1: 8. 4: 3. al. saep. So Matt. 20: 15 ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς, i. e. in my own affairs. 22: 15. 23: 30 κοινωνοὶ ἐν τῷ αἵματι, i. e. in slaying the prophets. — Xen. Cyr. 3. 1. 1 ὁ Κῦρος ἐν τούτοις ἦν. ib. 1. 6. 16. Herodot. 2. 82 οἱ ἐν ποιήσει. Plat. Prob. p. 317. C, εἰμὶ ἐν τῇ τέχνῃ.—So c. dat. of person, i. e. 'in the work, business, cause of any one;' Rom. 16: 12 ἥτις ἐκοπίασεν ἐν κυρίῳ. Eph. 6: 21. al. Rom. 6: 3 τοὺς συνεργούς μου ἐν Χριστῷ. 1 Cor. 4: 17. al.

(γ) implying *in the power* of any one; Passow ἐν 1. f. Matth. § 577. 6. Acts 5: 4 ἐν τῇ σῇ ἐξουσίᾳ, comp. 1: 7 et John 3: 35. Acts 4: 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία. So ἐν πνεύματι, i. e. in the power or under the influence of the Spirit, in a state of inspiration, inspired, Matt. 22: 43. Mark 12: 36. Luke 2: 27. 4: 1. 9: 1. 1 Cor. 12: 3. also Matt. 12: 28. 1 Pet. 3: 19. Rev. 1: 10. 4: 2. 17: 3. al. Of demoniacs, ἐν πνεύματι ἀκαθάρτῳ, i. e. in the power of, possessed, Mark 1: 23. 5: 2.—Jos. Ant. 3. 1. 5. Aristoph. Av. 1677 ἐν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα. Herodot. 6. 109. Xen. Oec. 6. 14 ἐν σοὶ πάντα ἐστίν. — Hence, γενόμενος ἐν ἑαυτῷ, *having come to himself*, Acts 12: 11. Comp. Herm. ad Vig. p. 749, 856. Matth. § 577. 6 ult.

b) Of *manner* or mode, i. e. the state or circumstances, external or internal, by which any action is accompanied, *in*, *with*, *in reference to* which it is performed, viz.

(α) genr. of manner etc. comp. Ἐκ 3. e. Matt. 22: 37 ἀγαπᾷν ἐν ὅλῃ τῇ καρδίᾳ κ. τ. λ. quoted from Deut. 6: 5 where Heb. בְּ, Sept. ἐκ, as also Mark 12: 30, 33. So Mark 4: 2 διδάσκειν ἐν παραβολαῖς. Luke 2: 36 ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει. 21: 25 συνοχὴ ἐθνῶν ἐν ἀπορίᾳ. John 16: 25 ἐν παροιμίαις λαλεῖν. 23: 24 προσκυνεῖν ἐν πνεύματι καὶ ἀληθείᾳ, i. e. to render sincere and spiritual worship. Acts 2: 46. 10: 48 βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου, comp. in Βαπτίζω 2. a. β. Rom. 1: 9 ἐν τῷ πνεύματί μου. 9: 22. 15: 6. 1 Cor. 2: 4 τὸ κήρυγμά μου οὐκ ἐν πειθοῖς λόγοις. v. 7. 14: 21. 2 Cor. 3: 7 ἐν γράμμασιν. Col. 3: 22. 1 Pet. 2: 24. 2 Pet. 3: 3. 1 John 5: 6 ἐλθὼν ἐν τῷ ὕδατι καὶ τῷ αἵματι.—Eurip. Bacch. 1167. Herodian. 2. 13. 8. Palaeph. 32. 2 ἐλθὼν ὀπίσω αὐτῶν ἐν ἠρεμαίῳ βαδίσματι. Thuc. 6. 16. ib. 7. 67 οὐκ ἐν τῷ αὐτῶν τρόπῳ κινούμενοι.—So in an adverbial sense; Matt. 22: 16 ἐν ἀληθείᾳ διδάσκεις, i. e. truly, in reality. Mark 9: 1 ἐν δόλῳ. Acts 12: 7 et 22: 18 ἐν τάχει. (Thuc. 6. 92 init.) Acts 17: 31 et Rev. 19: 11 κρίνειν ἐν δικαιοσύνῃ i. e. righteously. 26: 7 ἐν ἐκτενείᾳ, continually. Col. 4: 5. Eph. 6: 9 ἐν παῤῥησίᾳ, boldly. Rev. 18: 2 ἔκραξεν ἐν ἰσχύϊ.—Judith 1: 11. Wisd. 18: 9. Xen. Cyr. 6. 1. 11 ἐν τῷ μέρει πάλιν, vicissim.

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(β) of a rule, law, standard, *in, by, according to, conformably to;* comp. Passow ἐν 1. h. Winer § 52. a. 3. b. Matth. § 577. 3 ult. So Matt. 7: 2 ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε. Luke 1: 8 ἐν τῇ τάξει, comp. 1 Cor. 15: 23. Phil. 1: 8. 1 Thess. 4: 15 ἐν λόγῳ κυρίου. 1 Tim. 1: 18 ἐν αὐταῖς sc. προφητείαις. Heb. 4: 11. So of a rule of life etc. Luke 1: 6 πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς.—Pind. Pyth. 4. 105 ἐν τούτῳ λόγῳ. Thuc. 1. 77 ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν. Xen. Conv. 2. 8. Cyr. 1. 2. 2. Mem. 3. 9. 1.—So c. dat. of person; 2 Cor. 10: 12 ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες. Also 'in conformity with the will, law, precept of any one;' John 3: 21 ἐν θεῷ ἐστιν εἰργασμένα. 1 Cor. 7: 39 ἐν κυρίῳ. Eph. 6: 1.

(γ) in the sense of *in respect to, as to;* Luke 1: 7, 18, προβεβηκέναι ἐν ἡμέραις. Gal. 4: 20 ὅτι ἀποροῦμαι ἐν ὑμῖν, comp. Winer Comm. in loc. Eph. 2: 11 ἔθνη ἐν σαρκί. Tit. 1: 13 ἵνα ὑγιαίνωσιν ἐν τῇ πίστει. James 2: 10 et 3: 2 πταίειν ἐν ἑνί, ἐν λόγῳ. So ἐν παντί, *in every respect,* 2 Cor. 8: 7. 9: 8, 11. ἐν μηδενί, *in no respect,* 2 Cor. 7: 9. James 1: 4. ἐν οὐδενί Phil. 1: 20. Also after words signifying plenty or want, Rom. 15: 13 περισσεύειν ἐν τῇ ἐλπίδι. 2 Cor. 3: 9. 8: 7. Col. 2: 7 et Eph. 2: 4 πλούσιος ἐν ἐλέει. 1 Cor. 1: 5. 1 Tim. 6: 18. al. 1 Cor. 1: 7 ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι.—Soph. Oed. Tyr. 1112 ἐν μακρῷ γήρᾳ ξυνᾴδει τῷδε τἀνδρί, 'in high old age he accords etc.' Palaeph. 28. 2 ὑπερφέρων ἐν. Diod. Sic. 5. 57 διαφέρω ἐν, and so Xen. Hi. 1. 8. ib. 2. 2.

c) Of the *ground,* basis, occasion, *in, on, upon* which any thing rests, exists, takes place, etc. Thus

(α) of a person or thing *in* or *on* which as a substratum any thing rests, exists, is done, etc. Matth. § 577. 1. Winer § 52. a. 3. a. So c. dat. of thing, 1 Cor. 2: 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρ. κ. τ. λ. 2 Cor. 4: 10 et Gal. 6: 17 ἐν τῷ σώματι. Gal. 4: 14. Eph. 2: 11 περιτομὴ ἐν σαρκί. Seq. dat. of pers. i. e. *in* the person or case of any one, *in* or *by* his example, etc. Luke 22: 37 τοῦτο δεῖ τελεσθῆναι ἐν ἐμοί. John 9: 3. Acts 4: 2 καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν. Rom. 9: 17. 1 Cor. 4: 6 ἵνα ἐν ἡμῖν μάθητε. 2 Cor. 4: 3. Eph. 1: 20. Phil. 1: 30. — Plato Meno. p. 82. A, ἐπιδείκνυσθαι ἔν τινι. Xen. Cyr. 1. 6. 29.—So after verbs implying 'to do anything *in one's case,*' i. e. *to* or *for* one, where the acc. or dat. might stand; Matt. 17: 12 ἐποίησαν ἐν αὐτῷ ὅσα ἐθέλησαν. Luke 23: 31. 1 Cor. 9: 15. 1 Thess. 5: 12 τοὺς κοπιῶντας ἐν ὑμῖν, i. e. for your benefit. So too ὁμολογεῖν ἔν τινι, *to confess in one's case or cause,* i. e. to acknowledge, Matt. 10: 32. Luke 12: 8. Comp. Winer § 32. 3. b. Also σκανδαλίζεσθαι ἔν τινι, *to take offence in* any one, i. e. in his case or cause, Matt. 11: 6. 13: 57. 26: 31, 33. al.—Luc. Philopatr. 18 μὴ ἑτεροῖόν τι ποιήσῃς ἐν ἐμοί.—Spoken also of that in which any thing consists, is comprised, fulfilled, manifested, etc. John 9: 30 ἐν γὰρ τούτῳ θαυμαστόν ἐστιν. Rom. 13: 9 ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται. Gal. 5: 14 ὁ πᾶς νόμος ἐν ἑνὶ λόγῳ πληροῦται. Eph. 2: 7. 5: 9. Heb. 3: 12. 1 Pet. 3: 4. 1 John 3: 10 et 4: 9 ἐν τούτῳ ἐφανερώθη. 4: 10, 17. al. So from laxness of expression, Matt. 22: 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κ. οἱ προφ. κρεμάνται. Also Acts 7: 14 ἐν ψυχαῖς ἑβδ. πέντε, consisting in 75 souls; comp. Deut. 10: 22 where Sept. for בְּ, and see Winer § 52. p. 334. e. — Herodian. 2. 3. 17 οὐ γὰρ ἐν τῇ καθεδρίᾳ ἡ προεδρία, ἀλλ' ἐν τοῖς ἔργοις.—Here too we may refer the use of ἐν by Hebraism after verbs of swearing, to mark the ground, basis, object, on which the oath rests, in Engl. *by,* sometimes *upon;* Matt. 5: 34, 35, 36, μὴ ὀμόσαι ἐν τῷ οὐρανῷ, ἐν τῇ γῇ, ἐν τῇ κεφαλῇ σου. 23: 16, 18, 20 sq. Rev. 10: 6. al. Sept. for נִשְׁבַּע בְּ 1 Sam. 24: 22. 2 Sam. 19: 8. 1 K. 2: 8.

(β) of the ground, motive, exciting cause, *in consequence of* which any action is performed, *in, on, at, by,* i. e. because of, on account of, *propter;* Winer § 52. p. 331. Matt. 6: 7 ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. Acts 7: 29 ἔφυγεν ἐν τῷ λόγῳ τούτῳ. 1 Cor. 11: 2 ἐν τούτῳ οὐκ ἐπαινῶ. 2 Cor. 6: 12 ἐν ἡμῖν. 1 Pet. 4: 16. v. 14 εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, comp. Mark 9: 41 ἐν ὀνόματι ὅτι Χριστοῦ ἐστε. So Sept. and בְּ 2 Chr. 16: 7. — Ecclus. 11: 2 bis. Xen. Eq. 9. 11.

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Cyr. 1. 6. 19 ἐν πίστει. An. 3. 1. 1 et Thuc. 5. 3 ἐν ταῖς σπονδαῖς. — So ἐν τούτῳ, *herein, hereby*, i. e. on this account, therefore, John 15: 8. 16: 30. Acts 24: 16. 1 Cor. 4: 4. (Xen. Cyr. 1. 3. 17.) ἐν τούτῳ γινώσκειν, *to know herein, hereby*, i. e. by this, etc. John 13: 35. 1 John 2: 3, 5. al. ἐν ᾧ, equivalent to ἐν τούτῳ ὅτι, *herein that*, i. e. in that, because, Rom. 8: 3. Heb. 2: 18. 1 Pet. 2: 12. (Thuc. 8. 86.) *wherefore*, Heb. 6: 17. — In this sense of *propter*, ἐν does not occur with a dat. of person, Winer § 52. p. 332.—Spoken also of the authority in consequence of which any thing is done, *in, by, under*, i. e. by virtue of etc. Matt. 21: 23 et Luke 20: 2 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς. Acts 4: 7 ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι. John 5: 43 et 10: 25 ἐν τῷ ὀν. τοῦ πατρός. Matt. 21: 9. John 12: 13. 14: 26. 1 Cor. 5: 4. 2 Thess. 3: 6. al. So αἰτέω ἐν τῷ ὀνόματι Ἰησοῦ, *to ask in the name of Jesus*, i. e. under his authority and sanction, John 14: 13, 14. 15: 16. 16: 23, 24, 26.

(γ) of the ground or occasion of an emotion of mind, after words expressing joy, wonder, hope, confidence, etc. and the reverse; so c. dat. of thing, Luke 1: 21 ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν. Rom. 2: 23 ὃς ἐν νόμῳ καυχᾶσαι. (Sept. and בְּ Jer. 9: 22, 23.) Acts 7: 41 εὐφραίνετο ἐν τοῖς ἔργοις. Luke 10: 20 ἐν τούτῳ μὴ χαίρετε. Eph. 3: 13 μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου. So Matt. 12: 21 ἐν τῷ ὀν. αὐτοῦ ἔθνη ἐλπιοῦσι. (Sept. for בְּטַח בְּ Ps. 33: 21.) Mark 1: 14 πιστεύετε ἐν τῷ εὐαγγελίῳ. Phil. 3: 3, 4, πεποιθέναι ἐν σαρκί, and so Sept. for בָּטַח בְּ Jer. 48: 7. — Epict. Ench. 40. Pol. 1. 59. 2.—Seq. dat. of person, Rom. 2: 7 et 5: 11 καυχᾶσαι ἐν θεῷ. 1 Cor. 15: 19 ἠλπικότες ἐσμὲν ἐν Χριστῷ μόνον. Eph. 1: 12. 1 Tim. 6: 17. 2 Cor. 7: 16 θαρρῶ ἐν ὑμῖν. Sept. ἐλπίζειν ἐν for בְּטַח בְּ Hos. 10: 13. 2 K. 18: 5.—Xen. Mem. 4. 2. 28.

d) Of the *means* by the aid or intervention of which any thing takes place, is done; *in*, i. e. by means of.

(α) c. dat. of person, by whose aid or intervention, *in, by, with, through* whom, any thing is done etc. Winer § 52. p. 332 ult. Matt. 9: 34 ἐμβάλλει τὰ δαιμόνια ἐν τῷ ἀρχόντι τῶν δ. Acts 4: 9 ἐν τίνι οὗτος σέσωσται. 17: 28, 31 ἐν ἀνδρί. 1 Cor. 15: 22. Gal. 3: 8 εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη, IH *and through thee*, comp. Acts 3: 25. Heb. 1: 1. 1 John 5: 11. al. —Hdot. 8. 100. Thuc. 7. 8 ἐν τῷ ἀγγέλῳ. Soph. Aj. 1136. Dem. 31. 10. ib. 710. 18.

(β) c. dat. of thing, but used strictly only of such means as imply that the object affected is actually *in*, among, surrounded by them, pp. *in and through*; Passow Ἐν 4. Winer § 52. p. 332. Matth. § 577. 7.—Matt. 8: 32 ἀπέθανον ἐν τοῖς ὕδασι, i. e. *in and by* the waters. 1 Cor. 3: 13 ἐν πυρὶ ἀποκαλύπτεται. Rev. 14: 10. 16: 8. al. So Sept. and בְּ Lev. 8: 32. — 1 Macc. 5: 44 et 6: 31 ἐν πυρί. Hom. Il. 24. 38 καίειν ἐν πυρί. — Hence genr. where the object is conceived as being *in*, or in contact or connexion with the means etc. Matt. 3: 11 βαπτίζω ἐν ὕδατι. 5: 13 ἐν τίνι ἁλισθήσεται. 17: 21 ἐν προσευχῇ. 25: 16. Luke 21: 34 ἐν κραιπάλῃ κ. τ. λ. Acts 11: 14. 20: 19. Rom. 10: 5, 9 ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου. 12: 21. 1 Cor. 6: 20. Heb. 10: 29. 13: 20. Rev. 1: 5. al. saep. So ἐν χειρί τινος, *in* or *by* the hand of any one, Acts 7: 35. Gal. 3: 19. Sept. and בְּ Judg. 16: 7. Num. 36: 2. Job 18: 8. — Esdr. 1: 40. Soph. Ajac. 488. Thuc. 7. 11 ἵστε ἐν ἄλλαις ἐπιστολαῖς. Xen. An. 4. 3. 8 ἔδοξεν ἐν πέδαις δεδέσθαι. id. Ath. 1. 2, 4. — Hence in N. T. and later writers simply of the *instrument*, where classic writers usually employ the dative alone, Winer l. c. Matth. § 577. 9. § 396. n. 2. Luke 22: 49 εἰ πατάξομεν ἐν μαχαίρᾳ; Rom. 16: 16. James 3: 9 ἐν αὐτῇ (τῇ γλώσσῃ) εὐλογοῦμεν. Rev. 6: 8 ἀποκτεῖναι ἐν ῥομφαίᾳ κ. τ. λ. 12: 55. 13: 10. al. So Sept. and בְּ and בַּ Gen. 48: 22. Deut. 15: 19. Jer. 14: 12. Hos. 1: 7. — Judith 2: 19. Ecclus. 46: 6. Plato Tim. 1081. B, τεθραμμένης ἐν γάλακτι. Aristot. Probl. 30. 5. p. 218 Sylb. Hippocr. Aphor. 2. 36.

(γ) from the Heb. spoken of price or exchange, of that 'by means of' which, *with* which, any thing is purchased or exchanged, etc. Rev. 5: 9 ἠγόρασας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματί σου. So Sept. and בַּ Lam. 5: 4. 1 Sam. 24: 24. Ecc. 4: 9. — Rom. 1: 23 ἤλλαξαν τὴν δόξαν θεοῦ ἐν ὁμοιώματι, *for* an image etc. v. 25. So Sept. for בְּמִיר בְּ Ps. 106:

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20. — Comp. the dat. of price or exchange, Lys. c. Epicr. 178. 16. Hom. Il. 7. 472. Herodot. 7. 152. also ἐν c. dat. Soph. Ant. 945 φῶς ἀλλάξαι ἐν χαλκοδέτοις αὐλαῖς. Matth. § 364. n. § 365. n. 2.

4. Sometimes ἐν c. dat. is found where the natural construction would seem to require εἰς c. accus. as after verbs which imply not rest in a place or state, but motion or direction *into* or *towards* an object. In such cases, the idea of arrival and subsequent rest in that place or state is either actually expressed or is implied in the context. See the converse of this in Εἰς 4. Passow ἐν 6. Winer § 54. 4. Matth. § 577. p. 1141. So after verbs of motion, Matt. 10: 16 ἀποστέλλω ὑμᾶς ἐν μέσῳ λύκων, *in* the midst of wolves, by whom ye are already surrounded. Luke 5: 16 ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, i. e. he withdrew and abode in deserts. 7: 17 ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ, i. e. went out, spread abroad, *in* the whole land. John 5: 4 κατέβαινεν ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασσε. Rev. 11: 11. al. So Matt. 14: 3 ἔθετο ἐν φυλακῇ, as in Engl. 'to put *in* prison,' for *into*. Mark 15: 46 et Luke 23: 53 κατέθηκεν αὐτὸν ἐν μνημείῳ, as in Eng. 'they placed him *in* the tomb.' Mark 1: 16 βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ, comp. Matt. 4: 18 εἰς τὴν θ. John 3: 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ, has given i. e. has put, placed, all things in his hand. Trop. Luke 1: 17. So Sept. and בְּ Judg. 6: 35. Ezra 7: 10.—Ael. V. H. 4. 18 ὅτε κατῆλθε Πλάτων ἐν Σικελίᾳ. Dion. Hal. Ant. 1. 73 πρὶν Αἰνείαν ἐλθεῖν ἐν Ἰταλίᾳ. Arr. Diss. Ep. 1. 11. 32. ib. 2. 20. 23. Act. Thom. 32 εἰσελθὼν ἐν τῷ παραδείσῳ. So Hom. Il. 1. 441 ἐν χερσὶ τίθει. ib. 1. 593.—Metaph. after words expressing an affection of mind *towards* any one; e. g. ἀγάπη ἐν ἡμῖν 2 Cor. 8: 7. 1 John 4: 9, 16. ὀργὴ ἐν τῷ λαῷ Luke 21: 23 in text. rec. Comp. Sept. and בְּ 2 Sam. 24: 17.—Lib. Henoch. in Fabr. V. T. Pseudep. p. 161.

Note. In composition ἐν implies: 1. a being or resting *in*, as ἔνειμι, ἐμμένω. 2. *into*, when compounded with verbs of motion, as ἐμβαίνω. 3. conformity etc. as ἔνδικος, ἔννομος. 4. participation, as ἔνοχος. Al.

Ἐναγκαλίζομαι, f. ἰσομαι, (ἀγκαλίζομαι fr. ἀγκάλη,) *to take in one's arms*, Matt. 9: 36. 10: 16. Sept. for חִבֵּק Prov. 6: 10. 24: 33.—Plut. de frat. Amor. ult. Diod. Sic. 3. 58.

Ἐνάλιος, ου, ὁ, ἡ, adj. (ἐν, ἅλς,) *belonging in the sea, marine*, James 3: 7. —Hom. Od. 5. 67. Aristoph. Thesmoph. 325. [333.]

Ἔναντι, adv. (ἀντί,) pp. *over against*; hence, *in presence of, before*, seq. gen. Luke 1: 8. Sept. for לִפְנֵי Ex. 28: 26, 29. al. saep. בְּעֵינֵי Gen. 38: 7.

Ἐναντίον, adv. (neut. of ἐναντίος,) pp. *over against*; hence, *before, in the presence of*, seq. gen. Mark 2: 12 ἐξῆλθεν ἐναντίον πάντων. Luke 20: 26. Acts 8: 32. Sept. for לִפְנֵי Gen. 20: 15. 41: 46. בְּעֵינֵי Ex. 7: 20. לְעֵינֵי Num. 20: 8. — Xen. Mem. 2. 5. 1. — From the Heb. *in the sight of*, seq. gen. Acts 7: 10 ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραώ, i. e. with him, q. d. 'he won his favour,' comp. Ex 11: 3. 12: 36. al. where Sept. for בְּעֵינֵי. Luke 24: 19 δυνατὸς ἐναντίον τοῦ θεοῦ κ. τ. λ. *in the sight of God*, i. e. God being judge; comp. Sept. for בְּעֵינֵי Gen. 21: 11, 12. al. לִפְנֵי Gen. 10: 9. See Gesen. Lehrg. p. 693 *d*. p. 820. 9. Stuart § 456.

Ἐναντίος, α, ον, (ἀντίος fr. ἀντί,) *over against, opposite*.

a) pp. Hom. Il. 9. 190; in N. T. of a wind, *contrary, adverse*, Matt. 14: 24. Acts 27: 4. seq. dat. Mark 6: 48.—Luc. D. Deor. 25. 1. Xen. An. 4. 5. 3. — So ἐξ ἐναντίας or ἐξεναντίας, as adv. seq. gen. *over against*, Mark 15: 39. comp. Buttm. § 123. 3. § 115. n. 5. Sept. for נֶגֶד Josh. 8: 11. מִנֶּגֶד Neb. 3: 27. — Thuc. 4. 33.

b) metaph. *contrary, adverse, hostile*, seq. dat. 1 Thess. 2: 15. Acts 28: 17. So ἐναντία πράσσειν seq. πρός c. acc. 26: 9. comp. Sept. Ez. 18: 18.—Thuc. 7. 11. Xen. Cyr. 1. 4. 22. — So ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος, *an adversary, an enemy*, Tit. 2: 8. See Buttm. § 125. 6. —Xen. Eq. 11. 3.

Ἐνάρχομαι, f. ξομαι, (ἄρχομαι,) *to make beginning in*, i. e. *to begin, to*

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commence, absol. Gal. 3: 3. seq. accus. Phil. 1: 6. comp. Matth. § 336. Sept. for הֵחֵל Deut. 2: 24, 25, 31.—Seq. gen. 1 Macc. 9: 54. Luc. Somn. 3. Pol. 5. 1. 3.

Ἔνατος, see Ἔννατος.

Ἐνδεής, οῦς, ὁ, ἡ, adj. (ἐνδέω,) in want, needy, destitute, Acts 4: 34. Sept. for אֶבְיוֹן Deut. 15: 4, 7. Is. 41: 17. — Ael. V. H. 1. 31. Xen. Mem. 2. 2. 10.

Ἔνδειγμα, ατος, τό, (ἐνδείκνυμι,) indication, token, proof, 2 Thess. 1: 5.— Dem. 423. 13.

Ἐνδείκνυμι, f. δείξω, to point out in any thing, to shew in any thing, trans. Sept. Josh. 7: 14 sq. Thuc. 4. 126 ult.— In N. T. only Mid. ἐνδείκνυμαι, to shew forth, to manifest, sc. any thing relating to or depending on one's self, seq. accus. Rom. 2: 15 ἐνδείκ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. 9: 17 τὴν δύναμίν μου. v. 22. 2 Cor. 8: 24. Eph. 2: 7. 1 Tim. 1: 16. Tit. 2: 10. 3: 2. Heb. 6: 10, 11. Sept. for הֶרְאָה Ex. 9: 17. — Wisd. 12: 17. Jos. Ant. 7. 9. 5. Xen. An. 6. 1. 19.—Hence by impl. to manifest towards any one, i. e. to do to any one, seq. accus. et dat. 2 Tim. 4: 14 πολλά μοι κακὰ ἐνεδείξατο. So Sept. for גָּמַל Gen. 50: 15, 17. — Song of 3 Childr. 19. Diod. Sic. II. p. 631. ed. Wess. or X. p. 171. ed. Bip. μεγάλην ὕβριν τῇ πρεσβείᾳ ἐνεδείξατο. pp. to point out, to shew, Pol. 3. 54. 3.

Ἔνδειξις, έως, ἡ, (ἐνδείκνυμι,) a pointing out, pp. with the finger, Pol. 3. 38. 5. In N. T. trop.

a) manifestation, declaration, Rom. 3: 25, 26.—Philo de Op. Mund. I. p. 9. 50. p. 20. A.

b) indication, token, proof, i. q. ἔνδειγμα, 2 Cor. 8: 24. Phil. 1: 28. — So ἐπίδειξις Jos. Ant. 4. 3. 3.

Ἕνδεκα, οἱ, αἱ, τά, card. num. eleven; in N. T. only of the eleven disciples, after the apostasy of Judas. Matt. 28: 16. Mark 16: 14. Luke 24: 9, 33. Acts 1: 26. 2: 14.

Ἑνδέκατος, η, ον, ordin. eleventh, Matt. 20: 6, 9. Rev. 21: 20.

Ἐνδέχομαι, f. ξομαι, to take or receive in, to admit, Luc. Eun. 9. Thuc. 3. 31. In N. T. only impers. ἐνδέχεται, it is admissible, possible; Luke 13: 33 οὐκ ἐνδέχεται, it is impossible.—Herodian. 4. 8. 8. Xen. Mem. 1. 2. 23.

Ἐνδημέω, ῶ, f. ήσω, (ἔνδημος,) pp. to be among one's people, to be at home, Jos. Ant. 3. 11. 3. In N. T. trop. to be present in any place, or with any person, 2 Cor. 5: 9. seq. ἐν ib. v. 6. seq. πρός ib. v. 8. comp. Phil. 1: 23.

Ἐνδιδύσκω, i. q. ἐνδύω or ἐνδύνω q. v. (by redupl. and change of ending, Buttm. § 112. 10,) to clothe in a garment; Mid. to clothe one's self in, to wear, seq. accus. Luke 8: 27. 16: 19. Sept. for לָבַשׁ 2 Sam. 1: 24. 13: 18.—Judith 9: 1.

Ἔνδικος, ου, ὁ, ἡ, adj. (ὁ ἐν δίκῃ,) conformable to right, i. e. right, just, Rom. 3: 8. Heb. 2: 2. — Anth. Gr. I. 216 τὰ μὴ ἔνδικα. IV. p. 53.

Ἐνδόμησις, εως, ἡ, (ἐνδομέω,) pp. something built in, as a mole in a harbour, Jos. Ant. 15. 9. 6. In N. T. genr. a structure, building, Rev. 21: 18.

Ἐνδοξάζω, f. άσω, (ἔνδοξος,) to cause to be ἐν δόξῃ, i. e. to glorify, i. q. δοξάζω q. v. Pass. or Mid. 2 Thess. 1: 10, 12. So Sept. for כָּבַד Ex. 14: 4. Ez. 28: 22.—Ecclus. 38: 6.

Ἔνδοξος, ου, ὁ, ἡ, adj. (ἐν, δόξα,) pp. in honour, in glory, i. e.

a) of persons, honoured, respected, noble, 1 Cor. 4: 10. Sept. for נִכְבָּד 1 Sam. 9: 6. Is. 23: 8.—Herodian. 1. 6. 18. Xen. Mem. 1. 2. 56.—Of deeds, τὰ ἔνδοξα, glorious, memorable, Luke 13: 17. Sept. for נִפְלָאוֹת Ex. 34: 10. Job 5: 9. עֲלִילָה Is. 12: 4.

b) of external appearance, splendid, glorious, of raiment, Luke 7: 25. Sept. for צְבִי Is. 23: 9. צְנִיפָה Is. 22: 18. הַמַּלְבּוּשׁ 2 Chr. 2: 9.—Herodian. 1. 16. 7. —Trop. ἐκκλησία ἔνδοξος, i. e. the church adorned in pure and splendid raiment, as a bride, Eph. 5: 27, coll. v. 25 et Rev. 19: 7, 8. 21: 9 sq.

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Ἔνδυμα, ατος, τό, (ἐνδύνω, ἐνδύω,) *clothing, raiment, a garment*, Matt. 6: 25, 28. 28: 3. Luke 12: 23. Sept. for בֶּגֶד 2 Sam. 1: 24. Prov. 31: 22. מַלְבּוּשׁ Zeph. 1: 8.—Act. Thom. § 7. Anth. Gr. IV. p. 141. — Spoken of the outer garment, Matt. 3: 4 ἔνδυμα ἀπὸ τριχῶν καμήλου, the usual garment of the ancient prophets, comp. 2 K. 1: 8. Zech. 13: 4. Jahn §122. (Sept. for בֶּגֶד 2 Sam. 20: 8. so Wisd. 18: 24.) Also ἔνδυμα γάμου, *a wedding garment*, Matt. 22: 11, 12, presented to guests in token of honour, according to oriental custom; comp. Gen. 45: 22. Judg. 14: 12 sq. 2 K. 5: 5, 22 sq. Jahn §178. Act. Thom. § 7. — Metaph. Matt. 7: 15 ἐν ἐνδύμασι προβάτων, i. e. externally with the meekness and gentleness of lambs, in contrast to the spirit of wolves.

Ἐνδυναμόω, ῶ, f. ώσω, *to strengthen in*, i. e. *to render strong, to impart strength to*, trans. Pass. or Mid. *to acquire strength, to be strong*, spoken of the body, as made strong out of weakness, Heb. 11: 34. — Trop. of the mind etc. Acts 9: 22. Rom. 4: 20. Eph. 6: 10. Phil. 4: 13. 1 Tim. 1: 12. 2 Tim. 2: 1. 4: 17. — Sept. for עָזַן Ps. 52: 9. Aquila for גָּבַר Gen. 7: 20, 24. Not found in the classics.

Ἐνδύνω or ἐνδύω, f. ύσω, (δύω to go in, to envelope, Buttm. §114 δύω,) aor. 1 ἐνέδυσα, aor. 1 pass. ἐνεδύθην, perf. pass. ἐνδέδυμαι. Aor. 2 ἐνέδυν is not found in N. T.

1. *to go in, to enter in*, seq. εἰς τὰς οἰκίας, 2 Tim. 3: 6.—Herodot. 2. 121. 2, ἐνδύντος sc. ἐς τὸ οἴκημα. Hesych. ἐνδῦναι· εἰσδῦναι, εἰσελθεῖν.

2. *to put on* sc. a garment, (pp. 'to cause to go into a garment,' Buttm. l. c.) i. e. *to clothe, to dress*, trans. and c. c. dupl. accus. i. e. of pers. and thing, Buttm. § 131. 5.—Pass. *to be clothed*, and Mid. *to clothe oneself*, c. c. accus. of thing *in* or with which, Buttm. § 134. 6. §135. 4.

a) pp. Matt. 6: 25 τί ἐνδύσησθε; 22: 11. 27: 31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Mark 1: 6. 6: 9. 15: 17, 20. Luke 12: 22. 15: 22. Acts 12: 21. Rev. 1: 13. 15: 6. 19: 14. Sept. for לָבַשׁ Gen. 41: 42. Ex. 29: 5, 8. Mid. Lev. 6: 10, 11.—Ecclus. 6: 31. Ael. V. H. 4. 22. Xen. Cyr. 1. 3. 3. Mid. ib. 8. 1. 4.—Spoken of armour, τὰ ὅπλα etc. Rom. 13: 12. Eph. 6: 11, 14. 1 Thess. 5: 8. Sept. and לָבַשׁ 1 Sam. 17: 5. Jer. 46: 4. — 1 Macc. 3: 3. Herodot. 7. 229. Xen. Cyr. 6. 4. 2.

b) metaph. (α) of the soul as *clothed* with the body, 2 Cor. 5: 3 εἴγε καὶ ἐνδυσάμενοι, comp. in Γέ II. γ. Γυμνός b. Sept. and לָבַשׁ Job 10: 11. — (β) of a person as *clothed*, i. e. endued, furnished, with any power, quality, etc. δύναμιν Luke 24: 49. ἀφθαρσίαν, ἀθανασίαν, 1 Cor. 15: 53 bis, 54 bis. σπλάγχνα οἰκτιρμοῦ, i. e. compassion, Col. 3: 12. Sept. for לָבַשׁ, c. δύναμιν Ps. 93: 1. comp. Ez. 7: 27. 2 Chr. 6: 41. Job 29: 14. al. — Ecclus. 17: 3. Test. XII Patr. p. 587 ἐνδ. εὐφροσύνην. — (γ) of one who *puts on*, i. e. assumes, a new character, etc. τὸν καινὸν ἄνθρ. Eph. 4: 24. Col. 3: 10. ἐνδ. τὸν Χριστόν, i. e. to be filled, imbued, with Christ's spirit, to be like him, Rom. 13: 14. Gal. 3: 27. — Dion. Hal. Ant. 11. 5, τὸν Ταρκύνιον ἐκεῖνον ἐνδυόμενοι. Comp. ἀποδυσάμενος τὸν Πυθαγόραν Luc. Gall. 19.

Ἔνδυσις, εως, ἡ, (ἐνδύω,) *the putting on* sc. of clothes, *wearing*, 1 Pet. 3: 3.

Ἐνδύω, see Ἐνδύνω.

Ἐνέδρα, ας, ἡ, (ἐν, ἕδρα,) *a lying in wait*, pp. in war, *an ambuscade*, Sept. for מְאָרָב Josh. 8: 9. Thuc. 3. 90. Xen. Cyr. 1. 4. 23. In N. T. in order to kill any one, Acts 25: 3. also 23: 16 in later ed. where text. rec. has ἔνεδρον.—1 Macc. 1: 36.

Ἐνεδρεύω, f. εύσω, (ἐνέδρα,) *to lie in wait for*, trans. pp. in war, *to lie in ambush against*, Sept. for אָרַב Lam. 4: 19. Diod. Sic. 12. 47. ib. 19. 69; in N. T. in order to kill any one, Acts 23: 21. Sept. for אָרַב Deut. 19: 11.—Dem. 1011. 3. — By impl. *to lie in wait for* as prey, in order to ensnare or seize, *to watch narrowly*, Luke 11: 54. So Sept. and אָרַב Lam. 3: 10.—Ecclus. 27: 10, 29. Jos. Ant. 5. 2. 12. Xen. Mem. 2. 1. 4.

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Ἔνεδρον, ου, τό, in text. rec. Acts 23: 16, i. q. ἐνέδρα, which is substituted for it in later editions. Sept. for מַאֲרָב Judg. 9: 35.

Ἐνειλέω, ῶ, f. ήσω, (εἰλέω, Buttm. §114,) *to roll up in, to wrap up in*, trans. and seq. dat. of thing, Mark 15: 46. Sept. for לוּם 1 Sam. 21: 9.—Artemid. 1. 13 or 14.

Ἔνειμι, *to be in* any place, Xen. An. 2. 4. 21, 27. trop. *to be in* or *with* any person, Xen. Mem. 1. 2. 28.—In N. T. impers. ἔνεστι, but only in the form ἔνι, (i. e. the Ion. form of the prep. ἐν, the verb being dropped, Buttm. §117. 3. 2. Winer §14. 2. n,) *there is in, with, among*, e. g. ἔνι sc. ἐν ὑμῖν, Gal. 3: 28 ter; others ἐν Χριστῷ, comp. Ἐν 1. c. α. Col. 3: 11 ὅπου οὐκ ἔνι. James 1: 17 παρ' ᾧ οὐκ ἔνι.—Test. XII Patr. 733. Palaeph. 14. 1. Aristoph. Plut. 348. pp. Xen. An. 5. 3. 11.—So τὰ ἐνόντα, *things within, that which is within*, pp. 1 Macc. 5: 5. Xen. Ag. 2. 19. H. G. 2. 3. 7. In N. T. Luke 11: 41 τὰ ἐνόντα δότε ἐλεημοσύνην, i. e. in the figurative discourse of Jesus, *give that within the cup and platter as alms*, comp. v. 39, here spoken of the inner man, the heart, viz. 'give alms from the heart, and not merely externally;' for the doub. accus. comp. Buttm. §131. n. 5. Others here prefer the sense [κατὰ] τὰ ἐνόντα, *pro facultatibus, according to what you have*, (Hesych. ἐνόν· δυνατόν ἢ ἐνυπάρχον,) but the more usual construction would then be ἐκ τῶν ἐνόντων, as Epict. Frag. 108.

Ἕνεκα, Luke 6: 22. Acts 26: 21. Rom. 8: 36; more frequently ἕνεκεν; also poet. and Att. εἵνεκεν, [Luke 4: 18.] 2 Cor. 7: 12; comp. Buttm. § 117. 2. Winer § 5. p. 43. n. — prep. governing the genitive, *on account of, because of, for the sake of*; Matt. 5: 10, 11. 10: 18, 39. 16: 25. 19: 29. Mark 8: 35. 10: 29. 13: 9. Luke 6: 22. 9: 24. 18: 29. 21: 12. Acts 28: 20. Rom. 8: 36. 14: 20. 2 Cor. 3: 10 ἕνεκεν τῆς ὑπ. δόξης, *because of, by reason of*. 7: 12 bis. Sept. for עַל דְּבַר Gen. 20: 11, 18. בִּגְלַל Deut. 18: 12. — Xen. Cyr. 1. 4. 13. al.—Also ἕνεκεν τούτου, *for this cause, therefore*, Matt. 19: 5. Mark 10: 7. Acts 26: 21. οὗ ἕνεκεν, *for which cause, wherefore*, Luke 4: 18. τίνος ἕνεκα, *for what cause, wherefore*, Acts 19: 32. — So εἵνεκεν τοῦ seq. infin. 2 Cor. 7: 12 εἵνεκεν τοῦ φανερωθῆναι, *in order that*, etc. In such constructions ἕνεκα is often omitted; comp. Buttm. §140. n. 1. §130. n. 1.

Ἔνεος, see Ἔννεος.

Ἐνέργεια, ας, ἡ, (ἐνεργής,) *energy*, pp. 'the being in work,' i. e. *operation, efficiency, active power*, etc. Eph. 1: 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους αὐτοῦ, *according to the efficiency*, active exhibition, *of his might*, sc. in raising up Jesus. 3: 7. 4: 16. Col. 1: 29. Especially as exhibited in mighty works, miracles, e. g. of God, Phil. 3: 21. Col. 2: 12. of Satan, 2 Thess. 2: 9. — By meton. put for the works or miracles themselves, 2 Thess. 2: 11 ἐνέργειαν πλάνης, i. e. false miracles, delusive signs, viz. those mentioned in v. 9, 10. — Wisd. 7: 26. 18: 22. 3 Macc. 4: 21. Pol. 1. 4. 7. ib. 8. 9. 2.

Ἐνεργέω, ῶ, f. ήσω, (ἐνεργής,) pp. 'to be in work,' i. e. *to work, to be effective, operative*, etc.

a) neut. *to work, to be active, to produce effect*, spoken of things; Matt. 14: 2 et Mark 6: 14 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, i. e. the power of miracles works, miracles are wrought by him. Eph. 1: 20 ἣν [ἐνέργειαν] ἐνήργησεν, see Buttm. § 131. 3. Eph. 2: 2. Phil. 2: 13 τὸ ἐνεργεῖν. With a dat. of pers. Gal. 2: 8 bis, ὁ ἐνεργήσας Πέτρῳ εἰς κ. τ. λ. ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, i. e. he who effected in the case of Peter that he should be the apostle of the Jews, effected also in my case that I should go to the Gentiles; comp. v. 7. So Sept. seq. dat. γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθά. for גָּמַל, Prov. 31: 12. — Wisd. 16: 17. Artemid. 1. 1 or 2. Pol. 4. 40. 4. Diod. Sic. 4. 38.

b) trans. *to work, to effect, to produce*, seq. accus. spoken of persons; 1 Cor. 12: 6 ὁ ἐνεργῶν τὰ πάντα. v. 11. Gal. 3: 5. Eph. 1: 11. Phil. 2: 13 ὁ ἐνεργῶν ἐν ἡμῖν τὸ θέλειν κ. τ. λ. Sept. for פָּעַל Is. 41: 4. עָשָׂה Prov. 21: 6.—Jos. B. J. 4. 6. 1. Diod. Sic. 13. 95 ult.

c) Mid. *to shew oneself active*, i. e.

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neut. *to work, to be active, to operate*, spoken only of things, Winer § 39. 6. p. 212. Rom. 7: 5 ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν. 2 Cor. 1: 6. 4: 12. Gal. 5: 6. Eph. 3: 20. Col. 1: 29. 1 Thess. 2: 13. 2 Thess. 2: 7.—Pol. 1. 13. 5. ib. 9. 13. 9.—Particip. ἐνεργούμενος as adj. *working, effective*, as James 5: 16 δέησις ἐνεργουμένη.

Ἐνέργημα, ατος, τό, (ἐνεργέω,) pp. 'what is wrought,' i. e. *effect produced, operation*; 1 Cor. 12: 6. v. 10 ἐνεργήματα δυνάμεων, *operations of miracles*, i. e. put for miraculous effects, the gift of working miracles. — Pol. 2. 42. 7. Diod. Sic. 4. 51 penult.

Ἐνεργής, ές, οῦς, ὁ, ἡ, adj. (ἐν, ἔργον,) *energic*, pp. 'in work,' i. e. *working, operative, active, effective*, Heb. 4: 12. 1 Cor. 16: 9 θύρα μοι ἀνέῳγε μεγάλη καὶ ἐνεργής, *effective*, i. e. presenting opportunity for great effects. Philem. 6. — Isocr. p. 282. C. Pol. 2. 65. 12. ib. 11. 23. 2.

Ἐνεστώς, see Ἐνίστημι.

Ἐνευλογέω, ῶ, f. ήσω, *to bless in* or *through* any one; in N. T. only Pass. Acts 3: 25 ἐν τῷ σπέρματί σου ἐνευλογ. πᾶσαι αἱ πατριαί. [Gal. 3: 8.] See in Ἐν 3. d. α. Comp. Gen. 12: 3. 18: 18. 26: 4. 28: 14. al. where Sept. for בָּרַךְ.

Ἐνέχω, f. ξω, pp. *to have in* any thing, viz.

a) *to have in oneself*, seq. dat. implying a disposition of mind *towards* a person or thing, e. g. favourable, Jambl. Vit. Pyth. 6 ἐνέχων [νοῦν] πρὸς τὸ μανθάνειν; in N. T. unfavourable, Mark 6: 19 Ἡρωδιὰς ἐνεῖχεν [χόλον] αὐτῷ. Luke 11: 53 δεινῶς ἐνέχειν. So Sept. for מִיטָּה Gen. 49: 23.—Test. XII Patr. p. 682 ἐνεῖχον τῷ Ἰωσήφ. Hesych. ἐνεῖχον· ἐχόλουν, ὠργίζοντο. In full, Herodot. 1. 118 κρίπτων τὸν οἱ ἐνείχε χόλον. 6. 119 ἐνεῖχέ σφι δεινὸν χόλον.

b) Pass. ἐνέχομαι, *to be held in* or *by* any thing, trop. *to be entangled in, subject to*, seq. dat. Gal. 5: 1 πάλιν ζυγῷ δουλείας ἐνέχεσθαι.—Plut. ed. R. VIII. p. 518 ἐνέχ. δόγμασιν. Lucian. Disp. c. Hes. 2. Herodot. 1. 90. ib. 2. 121. 2.

Ἐνθάδε, adv. strengthened form for ἔνθα, viz.

a) of place where, Buttm. § 116. 7. comp. § 79. 5, *here, in this place*, Luke 24: 41. Acts 10: 18. 16: 28. 17: 6. 25: 24.—Xen. Mem. 1. 4. 9. Cyr. 1. 3. 15.

b) of place whither, Buttm. § 116. 2, *hither, to this place*, John 4: 15, 16. Acts 25: 17. — Jos. Ant. 4. 6. 8. Hom. Il. 1. 365. Xen. H. G. 1. 7. 16.

Ἔνθεν, adv. demonstr. Buttm. § 116. 6, *hence, from this place*, Luke 16: 26, for ἐντεῦθεν in text. recept. — Hom. Od. 6. 7. Jos. Ant. 4. 8. 48. Xen. Cyr. 1. 2. 2.

Ἐνθυμέομαι, οῦμαι, f. ήσομαι, depon. Mid. (ἐν, θυμός,) aor. 1 pass. with mid. signif. Buttm. § 136. 2; *to have in mind, to revolve in mind, to think upon*, trans. Matt. 1: 20. 9: 4. seq. περί c. gen. Acts 10: 19 in text. rec. where later edit. διενθυμέομαι.—seq. acc. Wisd. 3: 14. Thuc. 5. 32. Xen. Mem. 1. 7. 2. seq. περί Wisd. 6: 15.

Ἐνθύμησις, εως, ἡ, (ἐνθυμέομαι,) *thought, cogitation*, Matt. 9: 4. 12: 25. Heb. 4: 12. — Thuc. 1. 132. — In the sense of *excogitation, invention*, Acts 17: 29.

Ἔνι for ἔνεστι, see Ἔνειμι.

Ἐνιαυτός, οῦ, ὁ, *a year*, John 11: 49, 51. 18: 13. Acts 11: 26. 18: 11. Gal. 4: 10. Heb. 9: 7, 25. 10: 1, 3. James 4: 13. 5: 17. Rev. 9: 15. Sept. for שָׁנָה Gen. 17: 21. Ex. 12: 2. al. — Jos. Ant. 3. 12. 2. Xen. Ath. 3. 4. Mem. 3. 6. 13. — By Hebr. put for any definite time, *era*, Luke 4: 19 ἐνιαυτὸν κυρίου δεκτόν, quoted from Is. 61: 2, where Sept. for שְׁנַת.

Ἐνίστημι, (ἵστημι,) in N. T. only fut. Mid. ἑστήσομαι, and perf. act. ἑστηκα, part. ἑνεστηκώς, Heb. 9: 9, contr. ἑνεστώς, Buttm. § 110. 10; intrans. *to stand in* or *upon*, Buttm. § 107. 11. 1 sq. In N. T. trop. *to stand near*, i. e. *to be at hand, to impend*, 2 Thess. 2: 2. 2 Tim. 3: 1.—2 Macc. 4: 43. Pol. 2. 28. 9. ib. 3. 6. 1. — Part. perf. ἐνεστώς, *instant*, i. e. *present*, Rom. 8: 38 οὔτε ἐνεστῶτα, οὔτε μέλλοντα. 1 Cor. 3: 22. 7: 26. Gal.

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1: 4. Heb. 9: 9.—Esdr. 9: 6. Jos. Ant. 16. 6. 2. Xen. H. G. 2. 1. 6.

Ἐνισχύω, f. ύσω, (ἰσχύω,) pp. *to be strong in* any thing; in N. T. to IN-*strengthen*, i. e.

a) intrans. *to be invigorated, to become strong*, Acts 9: 19. Sept. for יִתְחַזֵּק Gen. 48: 2. חוֹזֵק 2 Sam. 16: 21. Dan. 10: 19.—Trop. Diod. Sic. 5. 28 *ἐνισχύει παρ' αὐτοῖς ὁ Πυθαγόρου λόγος.* ib. 1. 18.

b) trans. but only in Sept. and N. T. *to invigorate, to strengthen*, i. e. *to cause to be strong*, seq. acc. Luke 22: 43. Sept. for חֹזֵק Dan. 10: 18. Judg. 3: 12. אֵזֵר 2 Sam. 22: 40. אֵמֵץ Is. 41: 10. Comp. on the causative signif. Buttm. §113. 2, and n. 1.

Ἔνατος, η, ον, ord. adj. (ἐννέα,) *the ninth*, Rev. 21: 20. Elsewhere only in the phrase ἡ ὥρα ἡ ἐνάτη, *the ninth hour*, sc. in the Jewish mode of reckoning, corresponding to our 3 o'clock P. M. the hour of evening sacrifice and prayer, (see Acts 3: 1,) Matt. 20: 5. 27: 45, 46. Mark 15: 33, 34. Luke 23: 44. Acts 3: 1. 10: 3, 30.—Some Mss. read ἕνατος in Matt. 20: 5. Acts 10: 30. See Winer § 5. p. 44.

Ἐννέα, οἱ, αἱ, τά, card. num. *nine*, Luke 17: 17.

Ἐννενηκονταεννέα, οἱ, αἱ, τά, *ninety-nine*, Matt. 18: 12, 13. Luke 15: 4, 7. Some Mss. write ἐνενηκοντ. which is better; Winer § 5. p. 44. Buttm. Ausf. Sprachl. I. p. 283.

Ἐννεός, ά, όν, better ἐνεός, Passow sub voc. Winer § 5. p. 44, (prob. i. q. ἄνεως fr. ἄω, αὔω,) *speechless, dumb*, with amazement, Acts 9: 7, coll. 22: 9. — pp. *dumb* by nature, also a *deaf-mute*, Sept. for אִלֵּם Is. 56: 10. Ep. Jer. 41. Jos. Ant. 4. 8. 32. Xen. An. 4. 5. 33.

Ἐννεύω, f. εύσω, *to nod* or *wink towards* any one, Lat. *innuo*, i. e. to make signs with the head, eyes, etc. Luke 1: 62. Sept. ἐννεύει ὀφθαλμῷ for קֹרֵץ Prov. 6: 13. 10: 10.

Ἔννοια, ας, ἡ, (ἐν, νοῦς,) pp. 'what is in the mind,' e. g. *idea, notion*, Diog. Laert. 3. 79 ἔννοια καλοῦ. Pol. 1. 15. 13. In N. T. *thought, intent*, Heb. 4: 12. Sept. for מְזִמָּה Prov. 3: 21. comp. 23: 19.—Susann. 28. Wisd. 2: 14. Xen. Cyr. 1. 1. 1. — In the sense of *mind, disposition*, mode of thinking and feeling, 1 Pet. 4: 1 τὴν αὐτὴν ἔννοιαν, sc. with Christ.—Isocr. p. 112. D.

Ἔννομος, ου, ὁ, ἡ, (ἐν, νόμος,) pp. 'within the law,' or 'conformable to law,' i. e.

a) *legal, legitimate*, Acts 19: 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ.—Lucian. Conc. Deor. 14 ἐκκλησίας ἐννόμου ἀγομένης. Pol. 2. 47. 3.

b) *under law, subject to law*, 1 Cor. 9: 21 ἔννομος Χριστῷ.

Ἔννυχος, ου, ὁ, ἡ, adj. (ἐν, νύξ,) *nocturnal*; neut. ἔννυχον as adv. *in the night, by night*, Buttm. §115. 4. Mark 1: 35 πρωῒ ἔννυχον λίαν, *very early, yet in the night*, i. q. ὄρθρου βαθέος Luke 24: 1.—adv. 3 Macc. 5: 5. fem. Hom. Il. 11. 716.

Ἐνοικέω, ῶ, f. ήσω, (οἰκέω,) *to dwell in, to inhabit*, c. c. ἐν, Sept. for יָשַׁב Jer. 49: 1. Xen. Oec. 4. 13. In N. T. metaph. *to dwell in* or *with* any one, *to be in* or *with*, seq. ἐν, spoken of the indwelling of the Holy Spirit in Christians, Rom. 8: 11. 2 Tim. 1: 14. of the divine presence and blessing, 2 Cor. 6: 16, comp. 1 Cor. 3: 16. Lev. 26: 12. Ex. 29: 45. Ez. 37: 27. So of ἡ πίστις 2 Tim. 1: 5. ὁ λόγος τοῦ Χρ. Col. 3: 16, — Test. XII Patr. p. 539. Jos. B. J. 6. 1. 6.

Ἐνόντα, τά, see Ἔνειμι.

Ἑνότης, τητος, ἡ, (εἷς,) *oneness, unity*, Eph. 4: 3, 13. — Test. XII Patr. p. 642. Clem. Alex. Strom. 6. 13 ἐν. τῆς πίστεως.

Ἐνοχλέω, ῶ, f. ήσω, (ὀχλέω fr. ὄχλος,) *to excite tumult in*; hence genr. *to disturb, to trouble, to annoy*, sc. a community, person, etc. absol. Heb. 12: 15.—absol. Xen. Cyr. 8. 3. 9. seq. dat. Xen. An. 3. 4. 21. seq. accus. Xen. Mem. 3. 8. 2. Esdr. 2: 22, 29.

Ἔνοχος, ου, ὁ, ἡ, adj. (ἐνέχομαι,) i. q. ἐνεχόμενος, pp. *held in, contained in*,

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fastened in or *on* any thing, Anth. Gr. I. p. 179 ἐπ' ἀγκύρης ἔνοχον βάρος. In N. T. metaph. *subject to, liable to, obnoxious to*, viz.

a) pp. and usually c. c. dat. Matth. § 370. n. 4; so seq. dat. of tribunal, for the punishment inflicted by that tribunal, Matt. 5: 21, 22 bis, τῇ κρίσει, τῷ συνεδρίῳ. v. 22 ἔνοχος εἰς τὴν γέενναν i. q. ἔνοχος βάλλεσθαι εἰς γέενναν. Comp. Num. 35: 31 ἔνοχος ἀναιρεθῆναι. Tholuck Bergpred. p. 182. Winer § 31. 2. p. 173. Comp. in Εἰς 3. b. So Sept. ἔνοχ. τῷ θάνατῳ for מוֹת יוּמַת Gen. 26: 11.—Aesch. 2. 36 τῷ νόμῳ. Luc. bis accus. 39. Pol. 12. 14. 1. Xen. Mem. 1. 2. 64 τῇ γραφῇ.—Construed also c. gen. Matth. l. c. Heb. 2: 15 ἔνοχοι δουλείας, as in Engl. *subjects of bondage*. So of punishment, ἔνοχος θανάτου, lit. *a subject of death*, i. e. guilty of death, Matt. 26: 66. Mark 14: 64. ἔν. αἰων. κρίσεως Mark 3: 29. — Dem. 1229. 11 ἔνοχος δεσμοῦ.

b) in the sense of *chargeable with, guilty of*, seq. gen. of that *in* or in respect to which crime is committed; 1 Cor. 11: 27 ἔν. τοῦ σώμ. κ. τοῦ αἵμ. τοῦ κυρίου. James 2: 10 πάντων ἔνοχος. — Sept. Is. 54: 17. 2 Macc. 13: 6. Philo de Joseph. p. 558 τῆς κλοπῆς ἔνοχος. Lys. in Alcib. 5. p. 140. init. ἔν. λειποταξίου. c. dat. Sept. Deut. 19: 10. Diod. Sic. I. 77 penult.

Ἔνταλμα, τος, τό, (ἐντέλλομαι,) i. q. ἐντολή, *mandate, precept, ordinance*, Matt. 15: 9. Mark 7: 7. Col. 2: 22. Sept. for מִצְוָה Job 23: 12. Is. 29: 13.

Ἐνταφιάζω, f. άσω, (ἐντάφιος, fr. ἐν, τάφος, pl. τὰ ἐντάφια grave-clothes and ornaments, Eurip. Hel. 1404 or 1424. Ael. V. H. 1. 16,) *to prepare for burial*, i. e. *to lay out in the ἐντάφια*, to decorate, to embalm, in the Jewish manner, see Jahn § 204, 205. trans. Matt. 26: 12. John 19: 40. Sept. for חָנַט Gen. 50: 2, 3.—Test. XII Patr. p. 619 μηδεὶς με ἐνταφιάσῃ πολυτελεῖ ἐσθῆτι κ. τ. λ. Plut. ed. Reisk. X. 138. 14 ὥσπερ νεκρὸν ἐνταφιάζοντες. Anth. Gr. IV. p. 137.

Ἐνταφιασμός, ου, ὁ, (ἐνταφιάζω,) *preparation for burial*, i. e. a laying out, embalming, etc. Mark 14: 8. John 12: 7.

Ἐντέλλομαι, f. τελοῦμαι, depon. Mid. (τέλλω to cause to exist etc.) perf. pass. ἐντέταλμαι, with mid. or act. signif. Acts 13: 47. Herodian. 1. 9. 23. Buttm. § 136. 3; *to enjoin upon, to charge with, to command*, c. c. acc. of thing and dat. of person, one or both of which are often implied; Matt. 28: 20 ὅσα ἐνετειλάμην ὑμῖν. 15: 4. 17: 9. Mark 10: 3. 11: 6. John 8: 5. 14: 31. 15: 14, 17. Acts 1: 2. 13: 47. seq. περί c. gen. of thing, Matt. 4: 6. Luke 4: 10. Heb. 11: 22. seq. ἵνα Mark 13: 34. seq. infin. Matt. 19: 7. Sept. for צִוָּה Gen. 2: 16. 21: 4. Ex. 7: 2. al. saep. — Jos. Ant. 8. 14. 2 ἵνα. Herodian. 3. 11. 19, 20. Xen. Cyr. 4. 2. 12.—By Hebraism, Heb. 9: 20 διαθήκης ἧς [ἣν] ἐνετείλατο πρὸς ὑμᾶς ὁ θεός, *which God enjoined upon* or *towards you*, quoted from Ex. 24: 8 where Sept. διαθ. ἧς διέθετο πρὸς ὑμᾶς for Heb. כְּרַת עִמָּכֶם; but elsewhere Sept. often διαθήκην ἐνετείλατο ὑμῖν for Heb. צִוָּה בְרִית אֶתְכֶם, e. g. Deut. 4: 13. Josh. 23: 16. Judg. 2: 20.

Ἐντεῦθεν, adv. strengthened form from ἔνθεν, Buttm. § 116. 7, *hence, thence, from this or that place*, Matt. 17: 20. Luke 4: 9. 13: 31. 16: 26 in text. rec. John 2: 16. 7: 3. 14: 31. 18: 36. — Jos. Ant. 1. 21. 3. Xen. An. 1. 2. 7, 10, 11. al. —So ἐντεῦθεν καὶ ἐντεῦθεν, *hence and hence*, on this side and that side, on each side, John 19: 18. Rev. 22: 2. Sept. for מִזֶּה וּמִזֶּה Num. 22: 24. הֵנָּה וְהֵנָּה Dan. 12: 5.—Trop. of the cause or source, *hence*, James 4: 1.— Jos. Ant. 4. 8. 18. Herodian. 2. 10. 13.

Ἔντευξις, εως, ἡ, (ἐντυγχάνω,) pp. *a falling in with, meeting with, coming together*, Ael. V. H. 4. 20. *access, audience*, Pol. 16. 21. 8. ib. 25. 6. 6. *petition*, Jos. Ant. 15. 3. 8. Diod. Sic. 16. 55. — In N. T. *supplication, prayer*, sc. to God, 1 Tim. 2: 1. 4: 5. — Plut. Numa 14 penult. ποιεῖσθαι τὰς πρὸς τὸ θεῖον ἐντεύξεις. Clem. Alex. Strom. 7. 7.

Ἔντιμος, ου, ὁ, ἡ, adj. (ἐν, τιμή,) pp. *in honour*, i. e.

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*s. dat.

a) *honoured, estimable, dear*, Luke 7: 2.* 14: 8. Phil. 2: 29. Sept. for חֹרִים Neh. 2: 16. 4: 14. נִכְבָּד Num. 22: 15. — Herodian. 2. 1. 10. Xen. Cyr. 8. 2. 4. *s. dat. Soph. El. 259.*

b) *precious, costly*, spoken of a stone, trop. 1 Pet. 2: 4, 6, comp. Is. 28: 16 where Sept. for יָקָר.—Dem. 1285. 18.

Ἐντολή, ῆς, ἡ, (ἐντέλλομαι,) *instruction, charge, command*, i. e.

a) pp. *charge, commission, direction;* John 10: 18 ἐντολὴν ἔλαβον παρὰ τοῦ πατρός. 12: 49, 50. Acts 17: 15, Col. 4: 10. Heb. 7: 5. al. Sept. for מִצְוָה 2 K. 18: 36. 2 Chr. 8: 15.—Herodian. 3. 5. 8. Xen. Cyr. 2. 4. 30.—In the sense of a public *charge, edict*, from magistrates, John 11: 57. Sept. for מִצְוָה 2 Chr. 35: 16.

b) in the sense of *precept, commandment, law*, spoken (α) of the traditions of the Rabbins, Tit. 1: 14. — (β) of the precepts and teaching of Jesus, John 13: 34. 15: 12. 1 Cor. 14: 37. 1 John 2: 8. al.—(γ) of the precepts and commandments of God, in general, 1 Cor. 7: 19. 1 John 3: 22, 23. al. Sept. and מִצְוָה Deut. 4: 2, 40. al. saep. — (δ) of the precepts of the Mosaic law, in whole or in part, Matt. 5: 19. 19: 17. 22: 36, 38, 40. Mark 10: 5, 19. Rom. 7: 8 sq. al. — (ε) genr. and collect. ἡ ἐντολή, or ἡ ἐντολὴ θεοῦ, put either for *the law*, i. e. the Mosaic law, Matt. 15: 3, 6. Mark 7: 8, 9. Luke 23: 56. Sept. for תּוֹרָה 2 K. 21: 8. 2 Chr. 12: 1. — or, for the *precepts* given to Christians, *christian doctrines and duties*, 1 Tim. 6: 14. 2 Pet. 2: 21. 3: 2. Al.

Ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος,) pp. *in the place*, spoken of one who belongs in any place, *a resident, an inhabitant*, Acts 21: 12. — Porphyr. de Abst. 1. 14. Plato Phaedr. p. 1232. D.

Ἐντός, adv. (ἐν,) *in, within;* also as prep. c. gen. Luke 17: 21 ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν, *the kingdom of God is within you*, i. e. its seat is in your heart and affections, not external. So τὰ ἐντός, *the inside*, Matt. 23: 26. Buttm. §125. 6, 7. Sept. for בְּקֶרֶב Ps. 39: 4. 109: 22. — Lucian. D. Deor. 14. 5 τὸ ἐντός. Herodian. 2. 15. 15. Herodot. 7. 47.

Ἐντρέπω, f. ψω, Lat. *inverto*, Eng. *to invert*, i. e. *to turn about*, trans. e. g. τὰ νῶτα Herodot. 7. 211. *to turn back*, Diog. Laert. Socr. 11. 29. Trop. *to turn one in* upon himself, *to bring to reflection*, i. q. *to affect, to move*, Ael. V. H. 3. 17 pen. Hom. Il. 15. 554. Hence in N. T.

a) *to shame, to put to shame*, trans. 1 Cor. 4: 14 οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. 3: 14. Tit. 2: 8. Sept. for חָפַר Ps. 35: 26. 40: 15. 83: 18. נִכְלַם Is. 41: 11. Ez. 36: 32.—Esdr. 8: 74. Ecclus. 4: 25. Plato Crit. 14.

b) Mid. ἐντρέπομαι, *to shame oneself before* any one, i. e. *to feel respect or deference towards, to respect, to reverence*, in N. T. and in late writers seq. accus. Matt. 21: 37 et Mark 12: 6 ἐντραπήσονται τὸν υἱόν μου, i. e. Pass. as Mid. comp. Buttm. § 136. 2. Luke 18: 2, 4. 20: 13. Heb. 12: 9. — Wisd. 2: 10. Diod. Sic. 19. 7. Pol. 30. 9. 2. Plut. ed. Reisk. VI. p. 882. 15. In earlier writers seq. gen. Soph. Ajac. 90. Xen. H. G. 2. 3. 33.

Ἐντρέφω, f. ἐνθρέψω, *to nourish up in* any thing, *to bring up* or *train up in;* hence Pass. trop. *to be skilled in, imbued with*, seq. dat. of thing, 1 Tim. 4: 6 ἐντρεφόμενος τοῖς λόγοις. Comp. for the particip. pres. Winer § 46. 5. p. 289, 291.—Philo de Vict. off. p. 855 ἐντρ. νόμοις. de Alleg. p. 59. Herodian. 5. 3. 5. ib. 5. 5. 4. pp. Eurip. Phoen. 379. [381.] Max. Tyr. 18. 9, or Diss. 3. C.

Ἔντρομος, ου, ὁ, ἡ, adj. (ἐν, τρόμος,) *in trembling*, i. e. *trembling* with fear, *terrified;* hence ἔντρομος γίνομαι v. εἰμί, *to tremble*, Acts 7: 32. 16: 29. Heb. 12: 21. Sept. for מָרְעִיד Dan. 10: 11.—1 Macc. 13: 2. Plut. Fab. Max. 3. genr. Anth. Gr. I. p. 23. p. 211.

Ἐντροπή, ῆς, ἡ, (ἐντρέπω q. v.) *shame, a putting to shame*, 1 Cor. 6: 5 πρὸς ἐντρ. ὑμῖν λέγω. 15: 34. Sept. for כְּלִמָּה Ps. 35: 26. 69: 8, 20.

Ἐντρυφάω, ῶ, f. ήσω, *to live delicately or luxuriously in, to revel in*, e. g.

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ἐν ταῖς ἀγάπαις, 2 Pet. 2: 13 in some Mss. but the comm. reading is ἐν ταῖς ἀπάταις, i. e. trop. *to revel in their frauds*, or by means of them. Sept. for הִתְעַנֵּג Is. 55: 2.—c. dat. Philo de Jos. II. p. 70. 15. Herodian. 2. 3. 22. Diod. Sic. 19. 71.

Ἐντυγχάνω, f. τεύξομαι, *to fall in with, to light upon*, seq. dat. genr. Xen. An. 4. 5. 19. *to meet and talk with*, Xen. Mem. 3. 2. 1. ib. 3. 6. 2. — In N. T. *to come to, to address, to apply to*, seq. dat. Acts 25: 24 περὶ οὗ πᾶν τὸ πλῆθος ἐνέτυχον μοι.—2 Macc. 4: 36. Pol. 4. 76. 9. Plut. Theseus 26 med. — In the sense of *to intercede, to make intercession for* or *against* any one, viz. seq. dat. expr. or impl. et ὑπέρ v. κατά c. gen. Rom. 11: 2 ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ. 8: 27, 34 ὑπὲρ ἁγίων, ὑπὲρ ἡμῶν. Heb. 7: 25. — 1 Macc. 10: 61, 63 κατά. Jos. Ant. 14. 10. 13 ὑπέρ.

Ἐντυλίσσω v. ττω, f. ξω, *to roll up in, to inwrap*, trans. c. dat. of thing, Matt. 27: 59. Luke 23: 53. Also *to fold* or *wrap together*, John 20: 7.—Hesych. ἐντύλιξεν· ἐνείλισσεν.

Ἐντυπόω, ῶ, f. ώσω, (ἔντυπος fr. ἐν, τύπος,) *to instamp, to impress, to engrave*, Pass. 2 Cor. 3: 7. — Aristot. de Mund. 6. Plut. ed. Reisk. VIII. p. 672. Hesych. ἐντυπούμενον· ἐγγραφόμενον.

Ἐνυβρίζω, f. ίσω, (ἐν, ὑβρίζω,) *to be contumacious in* or *towards* any one, *to treat with despite, to contemn*, seq. acc. Heb. 10: 29 τὸ πνεῦμα τῆς χάρ. ἐνυβρίσας. — So seq. acc. Jos. Ant. 5. 8. 12. ib. 1. 8. 1. seq. dat. Herodian. 8. 5. 3. Pol. 10. 26. 3.

Ἐνυπνιάζω, also ἐνυπνιάζομαι depon. (ἐνύπνιον,) *to dream*, intrans. spoken of visions in dreams, Acts 2: 17 ἐνύπνια ἐνυπνιασθήσονται, where for the accus. of the cognate noun, see Buttm. §131. 3. Comp. Joel 2: 28 where Sept. for חָלַם. Gen. 28: 11.—pp. Plut. Brut. 24 med. id. Cato Maj. 23 ult. In the act. Aristot. H. An. 4. 10.—Trop. ἐνυπνιαζόμενοι, *dreamers*, i. e. holding vain and empty opinions, deceivers, Jude 8. Comp. Lat. *somnio*, Cicero de Divin. 2. 71.

Ἐνύπνιον, ου, τό, (ἐν, ὕπνος,) pp. 'what comes in sleep,' *a dream*, spoken in N. T. of visions in dreams, Acts 2: 17, comp. in Ἐνυπνιάζω. Sept. for חֲלוֹם Joel 2: 28. 1 K. 3: 15.—pp. Herodot. 7. 16. 2. Xen. Conv. 4. 48.

Ἐνώπιον, (pp. neut. of ἔνωπιος, fr. ἐν, ὤψ,) prep. governing the gen. *in the presence of, before*, found only in the later Greek, Buttm. §146. 2. Sept. every where for לִפְנֵי, בְּעֵינֵי; in N. T. used chiefly by Luke, Paul, and in the Apocalypse.

a) pp. mostly of persons, but also of things, as ἐνώπιον τοῦ θρόνου, *before, in front of*, Rev. 1: 4. 4: 5, 6, 10. 7: 9, 11, 15. al. So Sept. and לִפְנֵי Josh. 6: 4. 1 Sam. 5: 3. לְנֹכַח Gen. 30: 39. — Elsewhere of persons, *before, in the presence of, in the sight of*; Luke 1: 17 προελεύσεται ἐνώπιον αὐτοῦ, as a herald, i. q. πρὸ προσώπου αὐτοῦ in Mark 1: 2. Luke 1: 19 Γαβριὴλ, ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, comp. in Ἀρχάγγελος. So προσκυνεῖν v. πίπτειν ἐνώπιόν τινος, *to prostrate one's self before* any one, Luke 4: 7. Rev. 3: 9. 4: 10. 5: 8. 15: 4. (Sept. for לִפְנֵי Ps. 22: 30.) Acts 9: 15 ἐνώπιον ἐθνῶν κ. τ. λ. Luke 13: 26 ἐφάγομεν ἐνώπιόν σου, see in Ἐσθίω. Luke 5: 18, 25. Acts 6: 6. 10: 4, 31. al. Sept. for בְּעֵינֵי Ez. 15: 26. Jer. 7: 10. לִפְנֵי Lev. 4: 4. Num. 17: 10.

b) as marking the *manner*, and espec. the sincerity in which any thing is done; ἐνώπιον τοῦ θεοῦ, *in the sight of God*, i. e. God being present and witness, Rom. 14: 22. 2 Cor. 4: 2. 7: 12. Comp. Sept. and לִפְנֵי 1 Sam. 12: 7. 23: 18.—So in obtestations, *before God*, God being witness, Gal. 1: 20. 1 Tim. 5: 21. 6: 13. 2 Tim. 2: 14. 4: 1.

c) metaph. *in the sight of*, i. e. in the mind, will, purpose, judgment, of any one; Luke 1: 6 δίκαιοι ἐνώπιον τοῦ θεοῦ. v. 15 μέγας ἐνώπιον κυρίου. v. 75. 15: 18, 21 ἥμαρτον ἐνώπιόν σου. (Sept. and לִפְנֵי 1 Sam. 20: 1.) 16: 15 δικαιοῦντες ἑαυτοὺς ἐνώπιον ἀνθρώπων. Acts 8: 21. Rom. 12: 17. 2 Cor. 8: 21. al. So Sept. and בְּעֵינֵי Deut. 4: 25. 1 K. 11: 33, 38. al. לִפְנֵי Neh. 9: 28. Ps. 5: 9. 19: 15.—From the Heb. ἐνώπιόν τινός, where in Greek a dat. is usual, Luke

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15: 10 χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, i. e. joy *to* them, they rejoice. 24: 11 ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος, i. e. seemed *to* them. Acts 6: 5 ἤρεσεν ὁ λόγος ἐνώπιον παντός κ. τ. λ. i. e. was pleasing *to* all. So Sept. and בְּעֵינֵי Num. 13: 34. Deut. 1: 23. 2 Sam. 3: 36. Also in the phrase εὑρίσκω χάριν ἐνώπιόν τινος, *to find favour in the sight of* any one, Acts 7: 46, elsewhere παρά τινι, Luke 1: 30. So Sept. for בְּעֵינֵי Ex. 33: 13, 17. Num. 11: 11. Al.

Ἐνώς, ὁ, indec. *Enos*, Heb. אֱנוֹשׁ (man), pr. name of a man, Luke 3: 38, comp. Gen. 4: 26.

Ἐνωτίζομαι, f. ίσομαι, depon. Mid. (ἐν, οὖς ὠτός,) *to receive in the ear*, i. e. *to give ear to, to listen to*, seq. acc. Acts 2: 14. Sept. for הֶאֱזִין Gen. 4: 22. Job 37: 14. הִקְשִׁיב Jer. 8: 6.—Wisd. 6: 2. Test. XII Patr. p. 520. Alex. Comm. 3. 9. Hesych. ἐνωτίζου· ἐν τοῖς ὠτίοις δέχου.

Ἐνώχ, ὁ, indec. *Enoch*, Heb. חֲנוֹךְ (dedicated), the patriarch who walked with God, Luke 3: 37. Heb. 11: 5. Jude 14. Comp. Gen. 5: 8 sq.

Ἐξ, see Ἑκ.

Ἕξ, οἱ, αἱ, τά, *six*, Matt. 17: 1. Mark 9: 2. Al.

Ἐξαγγέλλω, f. λῶ, (ἐκ, ἀγγέλλω,) *to give out intelligence*, e. g. from one camp to another, Demosth. p. 45. 3. Xen. An. 2. 4. 24. In N. T. *to announce abroad*, i. e. by Hebraism, *to make widely known, to celebrate*, e. g. τὰς ἀρετὰς τοῦ θεοῦ 1 Pet. 2: 9. Sept. for סִפֵּר Ps. 9: 15. 79: 13. — Ecclus. 44: 15.

Ἐξαγοράζω, f. άσω, (ἐκ, ἀγοράζω,) *to purchase out, to buy up*, sc. from the possession or power of any one, trans. Plut. M. Crass. 2. Pol. 3. 42. 2.—In N.T. *to redeem, to set free*, sc. *out of* service or bondage; Gal. 3: 13 ἐκ τῆς κατάρας τοῦ νόμου. 4: 5. Comp. in Ἀγοράζω b. —Mid. pp. *to redeem for one's use*, trop. Eph. 5: 16 et Col. 4: 5 ἐξαγοραζόμενοι τὸν καιρόν, *redeeming the time*, i. e. rescuing and improving every opportunity to do good. — Comp. Marc. Antonin. 4. 28 κερδαντέον τὸ παρόν.

Ἐξάγω, f. άξω, (ἐκ, ἄγω,) *to lead out, to conduct out*, sc. out of any place, c. accus. of pers. e. g. out of prison, Acts 5: 19. 16: 37, 39. seq. ἐκ 12: 17. Sept. for הוֹצִיא Ps. 142: 8. Is. 42: 7. Also out of Egypt, Acts 7: 36. seq. ἐκ v. 40. 13: 17. Heb. 8: 9. Sept. for הוֹצִיא Ex. 6: 7. Lev. 25: 38. Genr. Mark 15: 20. Acts 21: 38. seq. ἔξω Mark 8: 23. Luke 24: 50. So Sept. seq. ἔξω Gen. 15: 9. 19: 16. As a shepherd his flock, John 10: 3.—Dem. 1090. 10. Xen. H. G. 6. 4. 37. seq. ἐκ Dem. 845. 17. ib. 865. 6. Xen. H. G. 6. 5. 18. seq. ἔξω Dem. 1278. 3.

Ἐξαιρέω, ῶ, f. ήσω, (ἐκ, αἱρέω,) aor. 2 ἐξεῖλον, aor. 2 mid. irreg. ἐξείλετο Acts 7: 10 et 12: 11 in some edit. see in Ἀναιρέω; *to take out*, trans. i. e.

a) *to pluck out, to tear out*, e. g. an eye. Matt. 5: 29 τὸν ὀφθαλμόν. 18: 9. —Heliodor. 2. p. 84 τὸν ὀφθ. Plut. ed. Reisk. VII. p. 471. 7 τὸν ὀφθ. Xen. 2. 3. 16.

b) *to take out* from a number, *to select*, Mid. *to select for oneself, to choose*, c. c. acc. Acts 26: 17. Sept. for בָּחוֹר Deut. 31: 11. Job 36: 11.—Jos. Ant. 4. 8. 5. Xen. An. 2. 5. 20. act. Hom. Il. 16. 56. Xen. An. 5. 3. 4.

c) Mid. trop. *to take out* sc. of the power of any one to one's self, i. e. *to rescue, to deliver*, seq. acc. and c. c. ἐκ, Acts 12: 11 ἐξείλετό με ἐκ χειρὸς Ἡρώδου. 7: 10. Gal. 1: 4. c. ἐκ impl. Acts 7: 34. 23: 27. Sept. for הִצִּיל Gen. 32: 11. 37: 20. al. saep.—Dem. 256. 2. Pol. 1. 11. 11.

Ἐξαίρω, f. αρῶ, (ἐκ, αἴρω,) *to take up out of* any place, *to lift up from*, Plut. Marcell. 15 med. Xen. Cyr. 2. 4. 19. In N. T. *to take away out of* or *from, to remove*, trans. and seq. ἐκ c. gen. 1 Cor. 5: 13 τὸν πονηρὸν ἐξ ὑμῶν, i. e. to expel, to excommunicate. So v. 2 in text. recept. Sept. for בְּעַר Deut. 19: 19. Judg. 20: 13. al. הִסִּיר Josh. 7: 13. כָּרַת Ez. 14: 8.—Ael. 2. 24. Anthol. Gr. III. p. 96.

Ἐξαιτέω, ῶ, f. ήσω, (ἐκ, αἰτέω,) *to ask out and out, to desire to have, to de-*

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mand; Mid. *to demand for oneself,* seq. accus. Luke 22: 31. Comp. Job 1: 6 sq. 2: 1, 1 sq.—Test. XII Patr. p. 729. Dem. 546. 21. act. Diod. Sic. 11. 33.

Ἐξαίφνης, adv. (ἐκ, αἴφνης i. q. αἴφνως, ἄφνω, q. v.) *suddenly, unexpectedly, at once,* Mark 13: 36. Luke 2: 13. 9: 39. Acts 9: 3. 22: 6. Sept. for פִּתְאֹם Prov. 24: 2. Jer. 6: 26. רֶגַע Is. 47: 9.—Paus. 3. 5. 9. Xen. Mem. 4. 2. 6. Comp. Lob. ad Phryn. p. 18. n. Buttm. § 115. n. 5.

Ἐξακολουθέω, ῶ, f. ήσω, (ἐκ, ἀκολουθέω,) *to follow out,* i. e. trop. *to copy after, to conform to,* seq. dat. μύθοις 2 Pet. 1: 16. ἀσελγείαις 2: 2. τῇ ὁδῷ τινος 2: 15. Sept. for פָּנָה Is. 56: 11. —Jos. Ant. procem. 4. Pol. 17. 10. 7.

Ἑξακόσιοι, αι, α, *six hundred,* Rev. 13: 18. 14: 20. Buttm. § 70. 4.

Ἐξαλείφω, f. ψω, (ἐκ, ἀλείφω,) pp. *to smear out,* i. e. *to blot out, to expunge,* trans.

a) pp. as τὸ ὄνομα ἐκ τῆς βίβλου τῆς ζωῆς Rev. 3: 5. So Sept. for מָחָה Ps. 69: 29. Ex. 32: 31, 32. — Lucian. pro Imag. 26. Xen. H. G. 2. 3. 51.—In the sense of *to abrogate* a law, τὸ χειρόγραφον Col. 2: 14. Dem. 468. 1 νόμον. Lys. 96. 10. — Trop. for *to pardon,* τὰς ἁμαρτίας Acts 3: 19. So Sept. and מָחָה Ps. 51: 11. Is. 43: 25. Jer. 18: 23.—Lys. 106. 34.

b) by impl. *to wipe off* or *away,* as πᾶν τὸ δάκρυον ἀπὸ τῶν ὀφθ. Rev. 7: 17. 21: 4.

Ἐξάλλομαι, f. αλοῦμαι, (ἐκ, ἅλλομαι,) *to leap out,* e. g. from a house, Plut. Agesi. 34 pen. from a chariot, Xen. Cyr. 8. 8. 25.—In N. T. *to leap up* or *forth,* sc. from the place where one sat or was, Acts 3: 8. Sept. for רָקַד Joel 2: 5.—Plut. Pelop. 32 med. Pomp. 58 pen.

Ἐξανάστασις, εως, ἡ, (ἐξανίστημι,) *a rising up,* Pol. 3. 55. 4. In N. T. *resurrection* from the dead, Phil. 3: 11.

Ἐξανατέλλω, f. ελῶ, (ἐκ, ἀνατέλλω q. v.) *to spring up out of* any place, the ground, etc. spoken of plants, *to shoot forth, to sprout up,* intrans. Matt. 13: 5. Mark 4: 5. Sept. of light, for זָרַח Ps. 112: 4.—Trans. of plants, Sept. for הִצְמִיחַ Gen. 2: 9. Ps. 104: 14.

Ἐξανίστημι, f. στήσω, (ἐκ, ἀνίστημι,) trans. *to cause to rise up out of, to raise up out of;* intrans. *to rise up out of.* Buttm. § 107. II.

a) trans. pp. of soldiers out of ambush, Thuc. 7. 77. Xen. H. G. 4. 8. 37. of beasts out of their lairs, Xen. Cyr. 2. 4. 20. In N. T. in aor. 1 Act. from the Heb. *to raise up* sc. seed, offspring; Mark 12: 19 et Luke 20: 28 ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ sc. ἐκ τῆς γυναικός. Sept. for חִיָּה Gen. 19: 32, 34. שִׁית Gen. 4: 25.

b) intrans. in aor. 2 Act. *to rise up out of* sc. a place, a number or body of persons, etc. *to stand forth,* Acts 15: 5. Sept. for קוּם Gen. 18: 16. 19: 1. Judg. 3: 20.—Pol. 15. 31. 2. Dem. 284. 23.

Ἐξαπατάω, ῶ, f. ήσω, (ἐκ intens.) i. q. ἀπατάω but stronger, *to deceive wholly, to beguile, to seduce,* i. e. to lead *out of* the right way into error, trans. Rom. 7: 11. 16: 18. 1 Cor. 3: 18. 2 Cor. 11: 3. 2 Thess. 2: 3. — Susann. 56. Jos. Ant. 10. 7. 3. Xen. Mem. 4. 2. 19.

Ἐξάπινα, adv. later form for ἐξαπίνης Ion. for ἐξαίφνης q. v. *suddenly, unexpectedly,* Mark 9: 8. Sept. for פִּתְאֹם Josh. 11: 7. Ps. 64: 5. Num. 6: 9. — Zonar. 7. 25. ib. 10. 37. See H. Planck in Bibl. Repos. I. p. 678.

Ἐξαπορέομαι, οῦμαι, (ἐκ intens.) i. q. ἀπορέομαι but stronger, *to be wholly without resource, to despair utterly,* seq. gen. τοῦ ζῆν 2 Cor. 1: 8. comp. Buttm. § 132. 6. 1. absol. 2 Cor. 4: 8. Sept. for פוּן Ps. 88: 16. — Plut. Alcib. 5 pen. Pol. 3. 48. 4.

Ἐξαποστέλλω, f. στελῶ, (ἐκ, ἀποστέλλω,) *to send away out of* the place where one is, *to send forth,* trans.

a) genr. as an agent, messenger, etc. Acts 7: 12. 11: 22. 12: 11. Gal. 4: 4. seq. εἰς of place whither, etc. Acts 9: 30. 22: 21. Gal. 4: 6. Sept. for שָׁלַח Gen. 24: 40. Ex. 3: 12. Jer. 26: 22. — Dem. 251. 5. c. εἰς Pol. 21. 14. 9. c. πρός 3. 11. 1.

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b) simply, *to send away, to dismiss, to let depart*, Acts 17: 14. Sept. for שִׁלַּח Gen. 45: 24. 1 Sam. 9: 19, 26. — Pol. 10. 35. 2.—In a stronger sense, *to send away* sc. peremptorily, c. c. accus. et adj. Luke 1: 53 πλουτοῦντας ἐξαπ. κενούς. 20: 10, 11 αὐτὸν κενόν. So Sept. and שִׁלַּח Gen. 31: 42. Deut. 15: 13. Job 22: 9. — Pol. 15. 2. 4 τοὺς πρέσβεις ἀναποκρίτους ἐξαπ.

Ἐξαρτίζω, f ίσω, (ἐκ, ἀρτίζω fr. ἄρτιος q. v.) *to complete fully*, trans. spoken of time, *to finish, to bring to an end*, Acts 21: 5 τὰς ἡμέρας. Spoken of a religious teacher, *to make thoroughly perfect, to furnish out*, 2 Tim. 3: 17. — Jos. Ant. 3. 2. 2 πολεμεῖν πρὸς ἀνθρ. τοῖς ἅπασι καλῶς ἐξηρτισμένους. Luc. Ver. Hist. 1. 33, of a house.

Ἐξαστράπτω, f. ψω, (ἐκ, ἀστράπτω,) *to flash out*, as lightning, Sept. Ez. 1: 4. In N. T. of raiment, *to shine out, to glitter*, intrans. Luke 9: 29. comp. Matt. 17: 2. Sept. of armour, for בָּרָק Nah. 3: 3. קָלַל Ez. 1: 7.

Ἐξαυτῆς, adv. (ἐκ, αὐτῆς,) lit. *from this* sc. time, i. e. *forthwith, presently, immediately*, Mark 6: 25. Acts 10: 33. 11: 11. 21: 32. 23: 30. Phil. 2: 23. See in Ἐκ 2 b.—Pol. 2. 7. 7. Diod. S. 15. 43. See Lob. ad Phryn. p. 47. n. Schäfer ad Bos Ell. Gr. p. 443.

Ἐξεγείρω, f. ερῶ, (ἐκ, ἐγείρω,) *to wake out of* sleep, *to arouse out of* sleep; pp. implying also the rising up from the posture of sleep, trans. Ecclus. 22: 7. Xen. H. G. 6. 4. 36. Cyr. 8. 7. 2. Hence in N. T. trop.

a) *to raise up out of* sc. death, i. q. ἐγείρω ἐκ τῶν νεκρῶν, comp. in Ἐγείρω a. 1 Cor. 6: 14. Sept. and יָקִיץ Dan. 12: 2.

b) *to raise up*, i. e. *to cause to arise* or *exist*, spoken of Pharaoh, Rom. 9: 17, quoted from Ex. 9: 16 where Heb. הֶעֱמִיד, Sept. διετηρήθην.—Jos. Ant. 8. 11. 1 βασιλεὺς γὰρ ἐξεγείρεται ὑπ' ἐμοῦ.

I. Ἔξειμι, (ἐκ, εἰμί to be,) see Ἔξεστι.

II. Ἔξειμι, (ἐκ, εἶμι to go,) *to go out* of a place, intrans. seq. ἐκ, Acts 13: 42 ἐκ τῆς συναγωγῆς. 27: 43 ἐπὶ τὴν γῆν, i. e. out of the water. — c. ἐκ, Lucian. Eun. 6. seq. gen. Jos. Ant. 7. 9. 4. absol. Herodian. 7. 9. 8. — In the sense of *to go away, to depart out of* a place, absol. Acts 17: 15. 20: 7. — Jos. Ant. 5. 2. 8. seq. gen. Herodian. 3. 15. 12.

Ἐξελέγχω, f. ξω, (ἐκ intens.) i. q. ἐλέγχω but stronger, *to convict fully, to shew to be wholly wrong*, Dem. 92. 9. Xen. Oec. 2. 9. In N. T. *to rebuke sternly, to condemn, to punish*, Jude 15. So Sept. and הוֹכִיחַ Is. 2: 4. Mic. 4: 3.

Ἐξέλκω, f. κύσω, (ἐκ, ἕλκω q. v.) *to draw out, to drag out*, trans. pp. from a place, house, etc. Sept. for מָשַׁךְ Gen. 37: 28. Herodian. 8. 8. 14. In N. T. trop. *to draw out* sc. from the right way, i. e. *to draw away, to hurry away*, James 1: 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος.—Test. XII Patr. p. 702 εἰς πορνείαν με ἐξελκύσατο. comp. Ael. H. An. 6. 31 ὑπὸ τῆς ἡδονῆς ἑλκόμενοι.

Ἐξέλω, see Ἐξαιρέω.

Ἐξέραμα, ατος, τό, (ἐξεράω to vomit out, eject, Dioscor. 8. 9,) *vomit*, that which is thrown up, 2 Pet. 2: 22 ἐπὶ τὸ ἴδιον ἐξέραμα. Comp. Prov. 26: 11, where Heb. צֵל־קָאוֹ, Sept. ἐπὶ τὸν ἑαυτοῦ ἔμετον.—Dioscor. 6. 19.

Ἐξερευνάω, ῶ, f. ήσω, (ἐκ, ἐρευνάω,) *to search out, to trace out, to explore*, trans. i. e. assiduously, diligently, [τὰ] περί τινος, 1 Pet. 1: 10. Sept. for חָפַשׂ Prov. 2: 4. Zeph. 1: 13. חָקַר 1 Chr. 19: 3. — 1 Macc. 3: 49. Pol. 14. 1. 13.

Ἐξέρχομαι, f. ἐξελεύσομαι, (comp. Buttm. § 188. V. 5. § 114 ἔρχομαι ult.) aor. 2 ἐξῆλθον, *to go* or *come out of* any place, etc. Sept. every where for יָצָא. Spoken

a) of persons, *to go* or *come forth*, (α) with adjuncts implying the place *out of* which, etc. seq. gen. Matt. 10: 14 ἐξερχόμενοι τῆς οἰκίας. Acts 16: 39. comp. Matth. § 354. δ. Seq. ἐκ c. gen. of place, Matt. 8: 28 ἐκ τῶν μνημείων ἐξερχ. John 4: 30. Acts 16: 40. 1 Cor. 5: 10. al. (Sept. for יצא Gen. 8: 16, 19. al. Xen. H. G. 6. 5. 16.) Seq. ἔξω, Matt. 26: 75. John 19: 4. Rev. 3: 12.

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seq. ἔξω c. gen. Matt. 21: 17 ἔξω τῆς πόλεως. Heb. 13: 13. (Eurip. Phoen. 476 or 486.) Seq. ἀπό c. gen. of place, *to depart from*, Matt. 13: 1 ἐξελθὼν ἀπὸ τῆς οἰκίας. 24: 1. Mark 11: 12. al. Seq. adv. Matt. 5: 26 ἐκεῖθεν. 12: 44 ὅθεν. comp. Aesop. Fab. 129. — (β) With an adjunct of person *out of* or *from* whom, etc. as of those *out of* whose bodies demons depart; seq. ἐκ c. gen. Mark 1: 25, 26. Luke 4: 35. al. seq. ἀπό, Matt. 12: 43. Luke 4: 35. absol. Acts 16: 18. Of those *from* whom, from whose presence, one goes forth with authority etc. i. q. 'to be sent out' by any one, seq. ἀπό c. gen. John 13: 3 ἀπὸ θεοῦ ἐξῆλθε. 16: 30. (So Sept. for מָצָא יָצָא Gen. 4: 16. Ex. 8: 8.) seq. παρά c. gen. John 16: 27 παρὰ τοῦ θεοῦ ἐξῆλθον. 17: 8. comp. Sept. Num. 16: 35. So genr. *to depart from* any one, i. e. from his presence, intimacy, etc. Luke 5: 8 ἔξελθε ἀπ' ἐμοῦ. 2 Cor. 6: 17 ἐξέλθετε ἐκ μέσου αὐτῶν. — (γ) The place whence being not expressed but implied, *to go out*, i. e. *to go away*, *to depart*, etc. Matt. 9: 31 οἱ δὲ ἐξελθόντες διεφήμισαν κ. τ. λ. Mark 2: 12. Luke 4: 42. Acts 7: 7. Rev. 6: 2. al. So of demons departing from the body, Matt. 8: 32. Acts 8: 7.—(δ) With an adjunct of the place *whither* any one departs etc. seq. εἰς, Matt. 11: 7 τί ἐξήλθετε εἰς τὴν ἔρημον κ. τ. λ. Mark 8: 27. Luke 10: 10. John 1: 44. Acts 11: 25. al. saep. (Palaeph. 38. 5. Xen. Mem. 2. 1. 21.) so c. εἰς final, Mark 1: 38 εἰς τοῦτο. Matt. 8: 34 εἰς ἀπάντησιν. Seq. ἐπί c. acc. Luke 8: 27 ἐξελθόντι ἐπὶ τὴν γῆν, sc. from a vessel, Acts 1: 21. Seq. παρά c. acc. Mark 2: 13 ἐξῆλθεν παρὰ τὴν θάλασσαν. Acts 16: 13. Seq. πρός c. acc. of pers. John 18: 29. 2 Cor. 8: 17.

b) metaph. of persons, (α) *to go forth from*, *to proceed from*, Matt. 2: 6 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος. Acts 15: 24. Also from the Heb. ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός, *to come forth out of the loins of* any one, i. e. *to descend from* any one, Heb. 7: 5. So Sept. and Heb. יָצָא מֵחֲלָצַיִם Gen. 35: 11. 1 K. 8: 19. comp. Gen. 15: 4. Lib. Henoch. in Fabr. Cod. pseud. V. T. I. 196. — (β) John 10: 39 ἐξῆλθεν ἐκ τοῦ χειρὸς αὐτῶν. lit. 'he departed out of their hand,' escaped from their power.—(γ) 1 John 4: 1 πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον, i. e. *have gone forth*, gone abroad, into the world.

c) of things, *to go* or *come forth*, *to proceed from*, viz. (α) of a voice, doctrine, rumour, etc. Rev. 16: 17 ἐξῆλθε φωνὴ ἀπὸ τοῦ ναοῦ. 19: 5. Of doctrine, rumour, etc. *to go forth*, *to spread abroad*, 1 Cor. 14: 36 ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν. With place whither or where, seq. εἰς c. acc. Matt. 9: 26 ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. Rom. 10: 18. John 21: 23. seq. ἐν c. dat. Luke 7: 17. 1 Thess. 1: 8. seq. κατά c. gen. Luke 4: 14. — (β) of thoughts, words, etc. ἐκ τῆς καρδίας Matt. 15: 18. ἐκ τοῦ στόματος, James 3: 10. of healing power or virtue, *to emanate*, ἐξ ἑαυτοῦ Mark 5: 30. παρ' αὐτοῦ Luke 6: 19. of an edict, *to be published*, *promulgated*, παρὰ Καίσαρος, Luke 2: 1. So of lightning, *to come out of*, *to appear from*, ἀπ' ἀνατολῶν, Matt. 24: 27. Sept. and יָצָא Zech. 9: 14. — (γ) of liquids, for *to flow out*, John 19: 34 ἐξῆλθεν αἷμα καὶ ὕδωρ. Rev. 14: 20 ἐκ τῆς ληνοῦ. — (δ) of a hope, *to depart*, i. e. to be at an end, to vanish, Acts 16: 19. So of time, Sept. ἐξῆλθε τὸ ἔτος, for תֻּמַּם Gen. 47: 18. Xen. An. 7. 5. 4.

d) from the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, Acts 1: 21. John 10: 9; see in Εἰσέρχομαι d. Al.

Ἔξεστι impers. verb, particip. ἐξόν, (fr. ἔξειμι not otherwise in use,) *it is possible*, *one can*, referring to moral possibility or propriety, i. e. *it is lawful*, *it is right*, *it is permitted*, *one may*, Buttm. § 150. p. 438; constr. c. dat. of pers. et infin. expr. or implied. E. g. c. infin. pres. marking prolonged or customary action, Matt. 14: 4 οὐκ ἔξεστί σοι ἔχειν αὐτήν. Mark 6: 18. Acts 16: 21. 22: 25. With the dat. impl. Matt. 12: 2, 10, 12. Luke 6: 2. — Xen. Mem. 1. 4. 9. Hi. 1. 26.—Seq. infin. aor. marking transient action, Matt. 20: 15 οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω κ. τ. λ. 19: 3. Mark 2: 26. 10: 2. Luke 20: 22. John 5: 10. 18: 31. Acts 21: 37. So part. ἐξὸν ἦν Matt. 12: 4. ἐξόν sc. ἐστί, i. q. ἔξεστι 2 Cor. 12: 4. With the dat.

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impl. Matt. 22: 17. 27: 6. Mark 3: 4. 12: 14. Luke 6: 4. 14: 3. and so with part. ἐξόν sc. ἔστω Acts 2: 29.—Ael. V. H. 2. 7. Xen. An. 4. 3. 10. Oec. 7. 41 bis.—With the infin. implied, Mark 2: 24 ὃ οὐκ ἔξεστι sc. αὐτοῖς ποιεῖν. Luke 6: 9. Acts 8: 37. 1 Cor. 6: 12 bis. 10: 23 bis.

Ἐξετάζω, f. άσω, (ἐκ intens. ἑτάζω fr. ἑτός, ἐτεός, true, real,) pp. *to verify out*, i. e. *to examine, to explore*, sc. whether any thing is true or not, i. q. ἑτάζω but stronger and more used by the Attics; Passow in voc. Hence

a) genr. *to inquire out*, i. e. to seek out the truth by inquiry etc. seq. περί c. gen. Matt. 2: 8. seq. τίς interrog. 10: 11. Sept. for דָּרַשׁ Deut. 19: 18. — Ecclus. 11: 7. Herodian. 4. 5. 5. Dem. 23. 29. Xen. Mem. 1. 2. 36.

b) by impl. *to question, to ask*, seq. acc. of pers. John 21: 12.—Act. Thom. § 3. Phavor. ἐξετάζω· ἐρωτῶ.

Ἐξηγέομαι, οῦμαι, f. ήσομαι, depon. Mid. (ἐκ, ἡγέομαι,) *to lead out*, i. e. *to take the lead, be leader*, Xen. An. 6. 6. 34. c. dat. H. G. 1. 6. 9. In N. T. *to lead* or *bring out*, i. e. *to make known, to declare*, trans.

a) genr. *to tell, to narrate, to recount*, Luke 24: 35 ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ. Acts 10: 8. 15: 12, 14. 21: 19. Sept. for סִפֵּר Judg. 7: 13. — Pol. 4. 22. 7. Thuc. 5. 26. Xen. Lac. 4. 2.

b) of a teacher, *to make known, to unfold*, e. g. τὸν θεόν, to reveal, John 1: 18. comp. Matt. 11: 27. So Sept. for הוֹרָה Lev. 7: 57. — Diod. Sic. 4. 49. Xen. Mem. 4. 7. 6.

Ἑξήκοντα, οἱ, αἱ, τά, *sixty*, Matt. 13: 8, 23. Mark 4: 8, 20. Luke 24: 13. 1 Tim. 5: 9. Rev. 11: 3. 12: 6. 13: 18.

Ἑξῆς, adv. (pp. gen. of obsol. ἑξή fr. ἔχω, ἕξω, Buttm. § 115. n. 3,) *in order, successively*, Sept. Deut. 2: 34. Xen. Athen. 1. 6.—In N. T. only c. art. as adj. ἡ ἑξῆς sc. ἡμέρα, *the following day, the next day*, comp. Buttm. § 125. 6, 7. in full Luke 9: 37. with ἡμέρα impl. 7: 11. Acts 21: 1. 25: 17. 27: 18.—Test. XII Patr. p. 595. Jos. Ant. 3. 5. 6. in full Jos. Ant. 4. 8. 44. So genr. 2 Macc. 7: 8. Pol. 1. 52. 4.

Ἐξηχέω, ῶ, f. ήσω, (ἐκ, ἠχέω,) *to sound out, to sound abroad*, Sept. for הֵמוֹן Joel 4: 14. Pol. 30. 4. 7. In N.T. Pass. *to be sounded abroad*, trop. of the gospel etc. *to be proclaimed*, 1 Thess. 1: 8.—Hesych. ἐξηχεῖται· ἐξῆλθεν, ἐκηρύχθη.

Ἕξις, εως, ἡ, (ἔχω, ἕξω,) *habitude*, sc. of body Xen. Oec. 7. 2. of life, *habit*, Mem. 1. 2. 4. In N. T. *habitude*, as the result of long exercise, *practice*, Heb. 5: 14. — Ecclus. prol. Arr. Diss. Ep. 1. 4. 22. Pol. 10. 47. 7.

Ἐξίστημι, also ἐξιστάω Acts 8: 9, (comp. in Ἀποκαθίστημι,) aor. 1 ἐξέστησα, aor. 2 ἐξέστην, trans. *to put out of place*, Sept. for הֵמַם Ex. 23: 27. Josh. 10: 10. intrans. *to be put out, to be out of place*, etc. spoken of the joints, Test. XII Patr. p. 653. *to recede from, to yield*, Thuc. 2. 63. *to depart*, Xen. An. 1. 5. 14. See Buttm. § 107. II. 1. —In N. T. only trop. comp. Tittm. de Syn. N. T. p. 134, 136.

a) trans. in pres. aor. 1, and later perf. ἐξέσταχα Buttm. §107. II. 5, *to put out of oneself*, i. q. τοὺς ἀνθρ. τοῦ φρονεῖν ἐξίστημι, Xen. Mem. 1. 3. 12; hence genr. *to astonish, to fill with wonder*, Luke 24: 22 ἐξέστησαν ἡμᾶς. Acts 8: 9, 11. — Athen. I. p. 19. F. Luc. de Domo 19. Dem. 537, ult. ταῦτα ἐξίστησι ἀνθρώπους αὐτῶν.

b) intrans. in perf. and aor. 2 Act. and in Mid. *to be beside oneself, to be out of one's mind*; Mark 3: 21 ἔλεγον γάρ, ὅτι ἐξέστη. 2 Cor. 5: 13 εἴτε γὰρ ἐξέστημεν, sc. as is said of us. So Sept. trans. for הוֹלֵל Job 12: 17.—Jos. Ant. 10. 7. 3 ἐξεστηκότα τῶν φρενῶν. Pol. 15. 29. 7 ἐξέστη τῶν φρενῶν. Diod. Sic. 14. 71. —Hence genr. *to be astonished, amazed, filled with wonder*, Matt. 12: 23 ἐξίσταντο πάντες οἱ ὄχλοι. Mark 2: 12. 5: 42 ἐξέστησαν ἐκστάσει μεγάλῃ, comp. in Ἀγαλλιάω b. (Sept. Gen. 27: 33. Ez. 26: 16.) Mark 6: 51 ἐν ἑαυτοῖς. Luke 2: 47 ἐξίσταντο ἐπὶ τῇ συνέσει κ. τ. λ. Matth. § 399. n. (Sept. Ex. 18: 9.) Luke 8: 56. Acts 2: 7, 12. 8: 13. 9: 21. 10: 45. 12: 16. Sept. for חָרַד Ex. 19: 18. Ruth 3: 8. תָּמַהּ Gen. 43: 33. Job 26: 11.—Arr. Diss. Ep. 2. 22. 6. Xen. Mem. 2. 1. 4.

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Ἐξισχύω, f. ύσω, (ἐκ intens.) i. q. ἰσχύω but stronger, *to be in full strength, to be fully able*, seq. inf. Eph. 3: 18. — Ecclus. 7: 6. Ael. V. H. 6. 13.

Ἔξοδος, ου, ἡ, (ἐκ, ὁδός,) pp. *way out, exit*, Herodian. 7. 12. 14. Plut. Flamin. 20 med. In N. T. *exodus, journey out, departure*, Heb. 11: 22. Sept. for צֵאת inf. of יָצָא Ex. 19: 1. Num. 33: 38. al. — Jos. Ant. 5. 1. 20. Xen. An. 6. 4. 9. — Trop. of *departure* from life, *exit, decease*, Luke 9: 31. 2 Pet. 1: 15. — Wisd. 7: 6. Jos. Ant. 4. 8. 2 ἐπ' ἐξόδου τοῦ ζῆν.

Ἐξολοθρεύω, f. εύσω, (ἐκ intens.) i. q. ὀλοθρεύω but stronger, *to destroy utterly*, Pass. seq. ἐκ τοῦ λαοῦ Acts 3: 23. Sept. for אָבַד Deut. 7: 10. c. ἐκ for כָּרַת Ex. 30: 33. 31: 13. al.—Test. XII Patr. p. 541. Jos. Ant. 8. 11. 1. ib. 11. 6. 7. Comp. Sturz de Dial. Alex. p. 166 sq.

Ἐξομολογέω, ῶ, f. ήσω, (ἐκ intens.) i. q. ὁμολογέω but stronger, pp. *to speak out the same things* sc. as another; hence in N. T.

1. Act. and Mid. *to concede, to acknowledge, to confess fully*, trans. e. g. τὰς ἁμαρτίας, Matt. 3: 6. Mark 1: 5. Acts 19: 18. James 5: 16. Sept. and הוֹדָה Dan. 9: 24. — Jos. Ant. 8. 4. 6 τὰς ἁμαρτίας. B. J. 5. 10. 5. Plut. M. Anton. 59 pen. τὴν ἀλήθειαν. — In the sense of *to acknowledge openly, to profess*, e. g. τὸ ὄνομά τινος Rev. 3: 5 in text. rec. So seq. ὅτι Phil. 2: 11. comp. Tob. 11: 17. — Hence Mid. *to make acknowledgement* sc. for benefits, i. e. *to give thanks, to praise*, seq. dat. of pers. Matt. 11: 25. Luke 10: 21. Rom. 14: 11. 15: 9, quoted from Ps. 18: 50 where Sept. for הוֹדָה. also Ps. 57: 10. 1 Chr. 16: 4. 2 Chr. 30: 22. al. saep. — Act. Thom. § 25. Philo de Alleg. p. 1105. c. acc. Tob. 12: 22.

2. Act. *to assent fully, to agree, to promise*, absol. Luke 22: 6 ἐξωμολόγησε. —So ὁμολογέω, Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 4. 13, 22.

Ἐξόν, see Ἔξεστι.

Ἐξορκίζω, f ίσω, (ἐκ, ὁρκίζω,) *to exact an oath*, i. e. *to put to an oath, to adjure*, trans. Matt. 26: 63. Sept. for הִשְׁבִּיעַ Gen. 24: 3. — Diod. Sic. 1. 21 med. Dem. 1265. 16.

Ἐξορκιστής, ου, ὁ, (ἐξορκίζω,) *an exorcist*, pp. one who binds by an oath; genr. one who by adjuration and incantation professes to expel demons, Acts 19: 13. — Anth. Gr. III. p. 23 ult. — Comp. for the process of exorcism, Jos. Ant. 8. 2. 5. Suicer. Thes. in v.

Ἐξορύσσω v. ττω, f. ξω, (ἐκ, ὀρύσσω,) *to dig out*, trans. Mark 2: 4 ἐξορύξαντες sc. τὴν στέγην, *digging out* or removing the tiles, earth, etc. But comp. in Ἀποστεγάζω.—Xen. Oec. 19. 4. — Trop. Gal. 4: 15 ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, denoting entire devotedness. Sept. pp. for נָקַר Judg. 16: 22. 1 Sam. 11: 2. — Jos. Ant. 6. 5. 1. Herodot. 8. 116.

Ἐξουδενόω, ῶ, f. ώσω, (ἐκ intens.) i. q. οὐδενόω but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with scorn*, and by impl. *to reject with contempt*, trans. Mark 9: 12. So Sept. for מָאַס 1 Sam. 15: 23, 26. 16: 1. Ps. 53: 6. בָּזָה Ecc. 9: 16. 2 K. 19: 21.—1 Macc. 3: 14. Lib. Hen. in Fabr. p. 162. Test. XII Patr. p. 564. Eustrat. in l. Nicom. p. 9. B. Basil. Ep. 61. 91. Comp. Lob. ad Phr. p. 182. H. Planck in Bibl. Repos. I. p. 678.

Ἐξουθενέω, ῶ, f. ήσω, (ἐκ intens. and οὐθενέω fr. οὐθέν later form for οὐδέν, Buttm. § 70. 1. Lob. ad Phr. p. 181 sq.) i. q. οὐθενέω but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with despite*, trans. Luke 18: 9 ἐξουθενοῦντας τοὺς λοιπούς. 23: 11. Rom. 14: 3, 10. 1 Cor. 6: 4. 16: 11. Gal. 4: 14. 1 Thess. 5: 20. 1 Cor. 1: 28 et 2 Cor. 10: 10 ἐξουθενημένος, *contemptible, abject*. Sept. for בּוּז Prov. 1: 7. בָּזָה Ez. 22: 8. 2 Chr. 36: 16. — Euseb. H. E. 5. 1. 209. Comp. Lob. ad Phr. p. 182.—By impl. *to reject with scorn*, Acts 4: 11, comp. Matt. 21: 42. Sept. for מָאַס 1 Sam. 8: 7.—Psalt. Sal. 2: 5. Act. Thom. §14.

Ἐξουσία, ας, ἡ, (ἔξεστι,) *power*, i. e.

a) the *power* of doing any thing,

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ability, faculty; Matt. 9:8 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. John 19:11. Acts 8: 19. Rev. 13: 12. Seq. gen. of thing to be done, Luke 10: 19 ἐξ. τοῦ πατεῖν κ. τ. λ. Seq. infin. of thing to be done, e. g. infin. pres. Matt. 9: 6 ἐξουσίαν ἔχει ὁ υἱὸς ἀφιέναι κ. τ. λ. i. e. is able to forgive. Mark 2: 10. Luke 5: 24. John 5: 27. seq. infin. aor. Luke 12: 5 ἐξουσίαν ἔχοντα ἐμβαλεῖν κ. τ. λ. John 10: 18 bis. 19: 10 bis. Rev. 9: 10. — Thuc. 4. 39. seq. gen. Ecclus. 9: 13. seq. infin. Thuc. 7. 12. Xen. Mem. 2. 6. 24, 35. — In the sense of *strength, force, efficiency*, Rev. 9: 3 bis. 9: 19. So Matt. 7: 29. Mark 1: 22. ἐν ἐξουσίᾳ as adj. *powerful*, Luke 4: 32. κατ' ἐξουσίαν, ἐν ἐξουσίᾳ, as adv. i. e. with intrinsic strength, with point and effect, Mark 1: 27. Luke 4: 36.—Dem. 111. 12 πολλοὺς ἄν τις οἰκέτας ἴδοι παρ' ἡμῖν μετὰ πλείονος ἐξουσίας ὅ,τι βούλονται λέγοντας ἢ κ. τ. λ.

b) *power* sc. of doing or not doing, i. e. *licence, liberty, free choice*, Acts 1: 7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 5: 4. Rom. 9: 21. 1 Cor. 7: 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, i. e. if it stands in his own free will. 8: 9. 9: 4, 5, 6, 12 bis, 18. 2 Thess. 3: 9. Rev. 22: 14. — Ecclus. 25: 25. Ael. V. H. 3. 35. Herodian. 1. 10. 12. Xen. Hi. 5. 2.

c) *power* sc. as entrusted, i. e. *commission, authority, right, full-power*; Matt. 21: 23 bis, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; v. 24, 27. Mark 3: 15. 11: 28 bis, 29, 33. Luke 20: 2 bis, 8. John 1: 12. Acts 9: 14. 26: 10, 12. 2 Cor. 10: 8. 13: 10. Heb. 13: 10. Rev. 13: 5.—1 Macc. 10: 6. Jos. Ant. 2. 9. 5. Porphyr. Vit. Pythag. 8. Diod. Sic. 17. 54 pen. Pol. 32. 15. 5.

d) *power* sc. over persons and things, *dominion, authority, rule*, viz.

(α) pp. and genr. Matt. 28: 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Matt. 8: 9 et Luke 7: 8 ὑπὸ ἐξουσίαν εἶναι, i. e. subject to authority, rule. Mark 13: 34 τὴν ἐξουσίαν sc. αὐτοῦ. Jude 25. Rev. 13: 2, 4. 17: 12, 13. 18: 1. Sept. for מֶמְשָׁלָה Ps. 136: 8, 9. Chald. שָׁלְטָן Dan. 3: 24. 4: 21.—Ecclus. 17: 2. Diod. Sic. 1. 58. ib. 18. 50. Herodian. 3. 10. 12. ib. 7. 10. 4.—So seq. gen. of pers. to whom the power belongs, Luke 20: 20 ἐξ. τοῦ ἡγεμόνος. Rev. 12: 10 ἐξ. τοῦ Χρ. Acts 26: 18 ἐξ. τοῦ σατανᾶς. Luke 22: 53 ἐξ. τοῦ σκότους. Col. 1: 13. Seq. gen. of the object subjected to the power, Mark 6: 7 ἐξουσία τῶν πνευμ. τῶν ἀκαθ. i. e. power *over* unclean spirits. Matt. 10: 1. John 17: 2. Seq. ἐπί c. gen. Rev. 2: 26 ἐξ. ἐπὶ τῶν ἐθνῶν, i. e. power *over*. 11: 6. 14: 18. 20: 6. Seq. ἐπί c. acc. in the same sense, Luke 9: 1. Rev. 6: 8. 13: 7. 16: 9. Seq. infin. c. ὥστε impl. Rev. 11: 6, comp. Matt. 10: 1. Seq. ἐπάνω c. gen. Luke 19: 17.

(β) meton. put for (1) what is subject to one's rule, *dominions, domain, jurisdiction*, Luke 4: 6. 23: 7 ἐκ τῆς ἐξ. Ἡρώδου. So Sept. and מֶמְשָׁלָה 2 K. 20: 13. Ps. 114: 2.— Herodian. 3. 8. 4. Plut. Reip. ger. praec. 19. Mor. V. p. 91. ed. Tauchn. — (2) in plur. or collect. those invested with power, as in Engl. *the powers*, viz. for *rulers, magistrates*, Luke 12: 11. Rom. 13: 1 ter, 2, 3. Tit. 3: 1. (Ecclus. 10: 4. Jos. B. J. 2. 8. 7.) So for the celestial and infernal powers, *princes, potentates*, e. g. angels, archangels, Eph. 1: 21. 3: 10. Col. 1: 16. 2: 10. 1 Pet. 3: 22. Comp. Test. XII Patr. p. 597, 598. Or demons, Eph. 6: 12. Col. 2: 15. Eph. 2: 2, see in Ἀήρ. Comp. Test. XII Patr. p. 546. So genr. of the powerful adversaries of the gospel, 1 Cor. 15: 24. Comp. in Ἀρχή d. — (3) 1 Cor. 11: 10 ὀφειλεῖ ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, prob. 'emblem of power,' i. e. *a veil* or *covering*, (comp. v. 13, 16,) as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; lest *spies* or evil minded persons should take advantage of any impropriety in the meetings of the Christians. Comp. Sept. τὴν τιμὴν τοῦ προσώπου for כִּסּוּת עֵינַיִם Gen. 20: 16. Gesen. Lex. Heb. art. כִּסּוּת.

Ἐξουσιάζω, f. άσω, (ἐξουσία,) *to have power, to exercise power*, seq. gen. Buttm. §132. 5. 3.

a) in the sense of *to have leave, to be permitted*. 1 Cor. 7: 4 bis, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, i. e. one has no

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separate power or liberty over his own body, to use it as he will. Sept. for שְׁלֵטוּ Ecc. 5: 18. 6: 2. — Dion. Hal. 9. 44 ἐξουσιάζων i. e. licentius agens.

b) *to exercise authority, to rule, to reign,* Luke 22: 25 οἱ ἐξουσιάζοντες αὐτῶν, *their rulers, princes.* Sept. for מָשַׁל Neh. 9: 37. Ecc. 10: 4. שָׁלַט Neh. 5: 15. 8: 9. — Pass. seq. ὑπό τινος, *to be ruled by,* i. e. *to be under the power of, to be in bondage to,* trop. 1 Cor. 6: 12.

Ἐξοχή, ῆς, ἡ, (ἐξέχω to be prominent) *prominence, projection,* e. g. a point, corner, etc. Sept. for שָׁן Job 39: 28. Herodian. 4. 15. 6. In N. T. metaph. *eminence, distinction,* Acts 25: 23 ἄνδρες οἱ κατ' ἐξοχὴν ὄντες, i. q. οἱ ἔξοχοι.

Ἐξυπνίζω, f. ίσω, (ἔξυπνος,) *to wake out of sleep,* trans. trop. of the dead, John 11: 11. Sept. pp. for יָקַץ 1 K. 3: 15. עוּר Job 14: 12.—pp. Test. XII Patr. p. 568, 660. Plut. M. Anton. 30. also Vol. X. p. 75, 76, ed. Reisk. — A word of the later Greek instead of the earlier ἀφυπνίζω, Lob. ad Phryn. p. 224. H. Planck in Bibl. Repos. I. p. 676.

Ἔξυπνος, ου, ὁ, ἡ, adj. (ἐκ, ὕπνος,) pp. *out of sleep,* i. e. *wakened, awake,* Acts 16: 27 ἔξυπνος δὲ γενόμενος, i. e. awaking.—Esdr. 3: 3.

Ἔξω, adv. of place, (ἐκ, ἐξ,) also prep. c. gen. Buttm. § 146. 2, *out, without,* viz.

a) of place where, *without, out of doors, foris,* after verbs not implying motion, as ἑστάναι etc. John 18: 16 Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. Matt. 12: 46, 47. 26: 69. Mark 3: 31, 32. So genr. *without* a place or city, *abroad,* Mark 1: 45 ἔξω ἐν ἐρήμοις τόποις. Luke 1: 10. Rev. 22: 15. Sept. for בַּחוּץ Gen. 24: 31. Ezra 10: 13. — Herodian. 4. 2. 11. Xen. Cyr. 7. 5. 31. An. 7. 6. 24. — So οἱ ἔξω as adj. *external, those without,* Buttm. § 125. 6, 7. Acts 26: 11 εἰς τὰς ἔξω πόλεις, even to foreign cities. (Sept. 2 K. 16: 18. Xen. H. G. 6. 1. 5.) Trop. of those not belonging to one's society, church, etc. *not Christians,* 1 Cor. 5: 12,13. Col. 4: 5. 1 Thess. 4: 12. of those not belonging to the number of the apostles, Mark 4: 11. (Xen. Oec. 10. 8.) So ὁ ἔξω ἡμῶν ἄνθρωπος, *our outward man,* the body, 2 Cor. 4: 16.—As a prep. seq. gen. *out of, outside of,* Luke 13: 33 ἔξω Ἱερουσαλήμ. Heb. 13: 11, 12, 13.—Ael. V. H. 2. 10. Xen. Cyr. 1. 2. 14.

b) of place whither, *out, forth, out of doors, foras,* sc. from a place, after verbs implying motion or direction, John 19: 4 ἄγω ὑμῖν αὐτὸν ἔξω. Matt. 5: 13 εἰ μὴ βληθῆναι ἔξω. 13: 48. Luke 14: 35. 1 John 4: 18. John 11: 43 δεῦρο ἔξω. Acts 5: 34 ποιῆσαι ἔξω. 16: 30 προαγαγὼν ἔξω. So after verbs of motion compounded with ἐκ, as ἐξάγω Luke 24: 50. ἐξέρχομαι Matt. 26: 75. John 19: 4, 5. al. ἐκβάλλω, Luke 8: 54. Acts 9: 40.—Pol. 1. 50. 2. Xen. H. G. 4. 4. 16. An. 5. 5. 19.—As prep. seq. gen. Matt. 21: 17 ἐξῆλθεν ἔξω τῆς πόλεως. v. 39. Mark 5: 10. 8: 23. Acts 4: 15. 14: 19.—Herodian. 4. 2. 11. Xen. An. 5. 7. 15. Al.

Ἔξωθεν, adv. of place, (ἔξω,) *from without,* i. e. *outwardly, externally,* viz.

a) pp. Matt. 23: 27, 28. Luke 11: 39. 2 Cor. 7: 5. Sept. for מִחוּץ Gen. 6: 14. Ex. 25: 11. al.—Herodian. 2. 8. 10. Thuc. 2. 49. Xen. Mem. 2. 1. 14.—So ὁ ἔξωθεν as adj. *outward, external,* 1 Pet. 3: 3. Rev. 11: 2. τὸ ἔξωθεν *the outside* Matt. 23: 25. Luke 11: 40. *that from without,* Mark 7: 18. Trop. οἱ ἔξωθεν, *those from without,* i. e. not Christians, 1 Tim. 3: 7. Comp. Buttm. § 125. 6, 7.—Xen. H. G. 5. 1. 22.

b) i. q. ἔξω, *out of, without,* as prep. seq. gen. Mark 7: 15 ἔξ. τοῦ ἀνθρώπου. Rev. 14: 20 ἔξωθεν τῆς πόλεως, in some edit. Sept. for מִחוּץ Ex. 40: 20. Lev. 24: 3. חוּצוֹת Jer. 11: 6. 44: 17, 21.—Soph. Elect. 1449. Xen. An. 5. 7. 21.

Ἐξωθέω, ῶ, f. ήσω and ἐξώσω, (ἐκ, ὠθέω Buttm. § 114,) *to thrust out, to drive out,* sc. from a place, viz.

a) pp. of a nation, *to expel,* trans. and seq. ἀπό, Acts 7: 45. Sept. for הִדִּיחַ Deut. 13: 5. Jer. 8: 3. הִרְחִיק Joel 4: 6. — Psalt. Sal. 17: 6. Ael. V. H. 3. 17 med. Pol. 2. 69. 9.

b) as a naval term, *to thrust forward* a ship from the sea towards the shore, *to propel, to drive out on shore,* trans. Acts 27: 39 αἰγιαλὸν, εἰς ὃν

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ἐβουλεύσαντο ἐξῶσαι τὸ πλοῖον.—Thuc. 7. 52 τὰς πάσας ναῦς ἤδη τῶν Ἀθηναίων ἐξεώθουν ἐς τὴν γῆν. 8. 105. Xen. H. G. 4. 3. 12 bis.

Ἐξώτερος, α, ον, compar. from ἔξω, *outer, uttermost*, Matt. 8: 12 τὸ σκότος τὸ ἐξώτερον *uttermost darkness*, i. e. far remote from the light and splendour of the feast within (v. 11), and put for the infernal regions or Tartarus. 22: 13. 25: 30. Sept. for חִיצוֹן in the sense of *outer, exterior*, Ez. 10: 5. 40: 20.

Ἑορτάζω, f. άσω, (ἑορτή,) *to keep a festival, to keep holyday*, intrans. 1 Cor. 5: 8. Sept. for חָגַג Ex. 5: 1. Ps. 42: 5. —Jos. Ant. 5. 1. 4. Hdian. 5. 6. 12. Xen. Ath. 3. 2.

Ἑορτή, ῆς, ἡ, *a feast, festival, holyday*, Col. 2: 16 μή τις ὑμᾶς κρινέτω ἐν μέρει ἑορτῆς ἢ νουμηνίας. Acts 18: 21 et John 5: 1, where it is uncertain what festival is meant; comp. Olshausen in loc. Sept. for חַג Ex. 10: 9. Hos. 2: 11. Am. 8: 10. מוֹעֵד Lev. 23: 2. Num. 10: 10. —Herodian. 3. 10. 3. Xen. Cyr. 1. 5. 1. — Spoken of the *passover* and the festival of unleavened bread connected with it, *the paschal festival*, see in Ἄζυμος and Δευτερόπρωτος. So ἡ ἑορτὴ τοῦ πάσχα, Luke 2: 41. John 13: 1. ἐν τῷ πάσχα ἐν τῇ ἑορτῇ John 2: 23. ἡ ἑορ. τῶν ἀζύμων Luke 22: 1. ἡ ἑορτή simply Matt. 26: 5. 27: 15. Mark 14: 2. 15: 6. Luke 2: 42. 23: 17. John 4: 45 bis. 6: 4. 11: 56. 12: 12, 20. 13: 29. Sept. for חַג Ex. 12: 14. 34: 25. and ἑ. τῶν ἀζύμων Ex. 23: 15. 34: 17. — Also of *the feast of tabernacles*, ἡ ἑορτὴ ἡ σκηνοπηγία, John 7: 2, 8 bis, 10, 11, 14, 37. Sept. for חַג Deut. 16: 16. 31: 10.

Ἐπαγγελία, ας, ἡ, (ἐπαγγέλλω,) *annunciation, announcement*, viz.

a) pp. 1 John 1: 5 in text. rec. where later edit. ἀγγελία. Sept. for שְׁמוּעָה Ez. 7: 26.—Arr. Exp. Alex. 1. 19. Pol. 24. 10. 8 in some edit.

b) by impl. *order, mandate*, Acts 23: 21.—Pol. 9. 38. 2 τὰ κατὰ τὴν ἐπαγγελίαν.

c) by impl. *promise*, viz. (α) pp. promise given, 2 Cor. 1: 20 ὅσαι γὰρ ἐπαγγελίαι τοῦ θεοῦ. Eph. 6: 2 ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. Eph. 1: 13 τῷ πνεύματι τῆς ἐπαγγελίας, *the spirit promised*, Buttm. § 123. n. 4. 1 Tim. 4: 8. 2 Pet. 3: 4. v. 9, see in Βραδύνω. Sept. for פְּרָשָׁה Esth. 4: 7.—1 Macc. 10: 15. Jos. Ant. 3. 5. 1. Diod. Sic. 1. 5 ult. Pol. 1. 72. 6. — So of special promises, e. g. made to Abraham, Acts 7: 17 coll. v. 6. Rom. 4: 20 coll. v. 18. Heb. 6: 15 coll. v. 14. Heb. 7: 6. 11: 9 bis γῆ ἐπαγγελίας i. e. promised land, Buttm. § 123. n. 4. So in respect of Isaac, Rom. 9: 9. Gal. 4: 23. of a spiritual seed Rom. 9: 8. Gal. 4: 28. Or as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts 13: 23, 32. 26: 6. of future blessings and the enjoyment of God's favour, Acts 2: 39. Rom. 4: 13, 14, 16. 9: 4. 15: 8. 2 Cor. 7: 1. Gal. 3: 16, 17, 18 bis, 21, 22, 29. Eph. 2: 12. 3: 6. Heb. 6: 12, 17. 11: 17. of the salvation in Christ, 2 Tim. 1: 1 κατ' ἐπαγγελίαν ζωῆς, sc. an apostle *in respect to* the promise of eternal life in Christ, i. e. appointed to announce it, Heb. 4: 1. 8: 6. 9: 15. 1 John 2: 25.

(β) meton. put for the thing promised, Heb. 11: 13, 33, 39. of the salvation in Christ 10: 36. of the Holy Spirit, τὴν ἐπαγγ. τοῦ πατρός, Luke 24: 49. Acts 1: 4. So τὴν ἐπαγγ. τοῦ πνεύματος λαβών, i. q. τὸ πν. τὸ ἐπαγγελλόμενον, i. e. having received the promised effusions of the Spirit, Acts 2: 33. Gal. 3: 14. Comp. Buttm. § 123. n. 4. — Test. XII Patr. p. 725. Psalt. Sal. 12: 8 ὅσιοι κυρίου κληρονομήσαιεν ἐπαγγελίας κυρίου.

Ἐπαγγέλλω, f. ελῶ, (ἐπί, ἀγγέλλω,) *to bring word to* or *up to*, i. e. *to announce*, e. g. events etc. Hom. Od. 4. 775. Herodian. 1. 6. 23. or by way of appointment, command, Dem. 1041. 5. Xen. Cyr. 3. 1. 10.—In N. T. as depon. Mid. ἐπαγγέλλομαι, *to announce oneself*, sc. as doing or about to do any thing, *to promise*; with perf. pass. ἐπήγγελμαι in mid. signif. Rom. 4: 21. Buttm. § 136. 3. but also as Pass. Gal. 3: 9. 2 Macc. 4: 27. Buttm. § 113. n. 6.

a) genr. *to promise*, c. c. acc. et dat.

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expr. or impl. James 1: 12 στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν. 2: 5. 2 Pet. 2: 19. 1 John 2: 25. Rom. 4: 21. Tit. 1: 2. Heb. 6: 13. seq. dat. et infin. Mark 14: 11. Acts 7: 5. absol. Heb. 10: 23. 11: 11. 12: 26. Pass. impersonal c. dat. Gal. 3: 19 ᾧ ἐπήγγελται, i. e. to whom the promise was made. So Sept. and אָמַר Esth. 4: 6. —Jos. Ant. 3. 1. 5. Pol. 5. 89. 6. Xen. An. 5. 6. 26.

b) in the sense of *to profess, to make profession of*, seq. accus. θεοσέβειαν 1 Tim. 2: 10. γνῶσιν 6: 21.—Wisd. 2: 13. Xen. Mem. 1. 2. 7. ib. 3. 1. 1.

Ἐπάγγελμα, τος, τό, (ἐπαγγέλλομαι,) *a promise*, 2 Pet. 1: 4. 3: 13. — Dem. 397. 3.

Ἐπάγω, aor. 1 particip. ἐπάξας 2 Pet. 2: 5, (on which form see in Ἄγω,) *to lead up to, to bring upon, to introduce*, pp. to a place, Sept. Ez. 14: 15. Thuc. 2. 2. ib. 5. 5. In N. T. upon persons, c. c. acc. et dat. 2 Pet. 2: 1 ἀπώλειαν. v. 5. Sept. seq. ἐπί for הֵבִיא Gen. 6: 17. Ex. 11: 1. Lev. 26: 25. — Philo Leg. ad Cai. p. 1018 κίνδυνον ἐπ. Palaeph. 6. 7. Hesiod. Ἔργ. 242. — Seq. ἐπί, Acts 5: 28 ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα, *to bring upon us*, i. e. to impute to us, make us answerable for. Sept. for הֵבִיא Gen. 20: 9. פָּקַד Ex. 34: 7. — Dem. 275. 4.

Ἐπαγωνίζομαι, f. ίσομαι, (ἐπί, ἀγωνίζομαι,) *to contend upon* i. e. *for* or *about*, seq. dat. of thing *for* which, Jude 3.—Plut. Num. 8. c. dat. of pers. *with* or *against* whom, Plut. Fab. Max. 23.

Ἐπαθροίζω, f. οίσω, (ἐπί, ἀθροίζω to collect,) trans. *to collect together to* or *upon* any place etc. Mid. intrans. ἐπαθροίζομαι, *to collect together to* or *upon, to crowd together upon*, Luke 11: 29.—Plut. M. Anton. 44.

Ἐπαίνετος, ου, ὁ, *Epenetus*, a Christian, Rom. 16: 5.

Ἐπαινέω, ῶ, (ἐπί, αἰνέω,) Att. f. έσομαι, Rom. 15: 11. Xen. H. G. 3. 2. 6. Buttm. §113. 6. n. 7. but also fut. έσω, 1 Cor. 11: 22. Xen. An. 5. 5. 8. Dem. 414. 8.—lit. *to praise upon*, i. e. *to applaud, to laud, to commend*, trans. Luke 16: 8. Rom. 15: 11. 1 Cor. 11: 2, 17, 22 bis. Sept. for שִׁבַּח Ecc. 8: 15. הִלֵּל Gen. 12: 15. Ps. 10: 3.—Jos. Ant. 4. 3. 1. Ceb. Tab. 31. Xen. Mem. 3. 2. 2.

Ἔπαινος, ου, ὁ, (ἐπί, αἶνος,) lit. *praise upon*, i. e. *applause, commendation, praise*. Eph. 1: 6 εἰς ἔπαινον τῆς δόξης κ. τ. λ. v. 12, 14. 2 Cor. 8: 18. Phil. 1: 11. 1 Pet. 1: 7. Meton. *object of praise*, something praiseworthy, Phil. 4: 8. Sept. for הָדָר 1 Chr. 16: 27. תְּהִלָּה 22: 4. — Ecc. 44: 8, 15. Pol. 1. 1. 1. Thuc. 1. 76 ult. Xen. Hi. 1. 14.— In the sense of *approbation, commendation*, Rom. 2: 29 οὗ ὁ ἔπ. οὐκ ἐξ ἀνθρ. 13: 3.—Meton. *reward*, 1 Cor. 4: 5. 1 Pet. 2: 14.—Wisd. 15: 19.

Ἐπαίρω, f. αρῶ, (ἐπί, αἴρω,) *to take up, to raise up*, trans.

a) pp. as a sail, *to hoist up*, Acts 27: 40. (Luc. V. H. 2. 38. Plut. Theseus 17, 22.) Pass. *to be taken up, to be borne upward*, Acts 1: 9. comp. Mark 16: 19 et Luke 24: 51. Spoken of the hands, *to lift up*, sc. in prayer and benediction, Luke 24: 50. 1 Tim. 2: 8. So Sept. for הָרִים Ex. 17: 11. נָשָׂא Ps. 134: 2. —Xen. Eq. 12. 6.—Trop. *to lift up*, e. g. τοὺς ὀφθαλμούς, i. e. to look upon, Matt. 17: 8. Luke 6: 20. 16: 23. 18: 13. John 4: 35. 6: 5. 17: 1. (Sept. for נָשָׂא Gen. 13: 10. Ez. 18: 6.) τὴν φωνήν i. e. to cry out with a loud voice, Luke 11: 27. Acts 2: 14. 14: 11. 22: 22. (Sept. for נָשָׂא Judg. 2: 4. 9: 7. Philostr. Vit. Apollon. 5. 33. Dem. 449. 13.) τὴν κεφαλὴν ἐπ. i. e. to take courage, Luke 21: 28. τὴν πτέρναν ἐπί τινα, *to lift up the heel against*, sc. in order to attack and injure, John 13: 18, quoted from Ps. 41: 10 where Sept. is different. Sept. ἐπῆρε τὸ δόρυ ἐπί for הֵנִיף 1 Sam. 20: 32.

b) Mid. ἐπαίρομαι, *to lift up oneself, to rise up*, sc. against any thing, seq. κατά, 2 Cor. 10: 5 πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γν. τοῦ θεοῦ. Sept. for הִתְנַשֵּׂא Ezra 4: 19. Dan. 11: 14.—Metaph. *to be lifted up, to become elated*, 2 Cor. 11: 20. Sept. for גָּבַהּ Jer. 13: 15. נִשָּׂא Prov. 19: 18.—Philo de Fortid. p. 736. Ael. V. H. 8. 15. Xen. Cyr. 8. 5. 24.

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Ἐπαισχύνομαι, only Mid. (αἰσχύνω,) aor. 1 pass. ἐπῃσχύνθην and fut. 1 pass. ἐπαισχυνθήσομαι, both in mid. signif. Buttm. §136. 2; *to shame oneself upon, in, at* any thing, *to be ashamed of*, seq. accus. Mark 8: 38 bis, ὅς γὰρ ἂν ἐπαισχυνθῇ με κ. τ. λ. Luke 9: 26 bis. Rom. 1: 16. 2 Tim. 1: 8, 16. Heb. 11: 16 see below. absol. 2 Tim. 1: 12. Comp. Matth. § 414. 12.—Sept. Job 34: 19. c. dat. Plut. ed. Reisk. IX. p. 408. Hdot. 9. 85.—Seq. ἐπί c. dat. Rom. 6: 21 ἐφ' οἷς νῦν ἐπαισχ. So Sept. for חָסַר Is. 1: 29. Comp. Matth. § 399. n. 1.—Seq. infin. pres. Heb. 2: 11. So Heb. 11: 16 οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν, where the latter construction is epexegetical, comp. Matth. § 532. d. § 472. 2. b. For the attraction comp. Buttm. § 151. I. 6. —Diod. Sic. 1. 83.

Ἐπαιτέω, ῶ, f. ήσω, (ἐπί, αἰτέω,) pp. *to ask thereto* or *for more*; hence *to beg, to ask alms*, absol. Luke 16: 3. Sept. for שָׁאַל Ps. 109: 10. — Ecclus. 40: 28. Hom. Il. 23. 593 ed. Wolf.

Ἐπακολουθέω, ῶ, f. ήσω, (ἐπί, ἀκολουθέω,) *to accompany, to attend upon, to follow upon*. Mark 16: 20 διὰ τῶν ἐπακολουθούντων σημείων, *the accompanying signs*. seq. dat. 1 Tim. 5: 24 τισὶ δὲ καὶ ἐπακολουθοῦσιν sc. αἱ ἁμαρτίαι, *and some they follow after*, i. e. are manifest only subsequently. Sept. for הָלַךְ אַחַר Job 31: 7. Prov. 7: 22.—Diod. Sic. 16. 61. Plut. Timol. 3 med. — Metaph. 1 Pet. 2: 21 ἵνα ἐπακ. τοῖς ἴχνεσιν αὐτοῦ, *to follow upon his footsteps*, i. e. to follow his example. Sept. for אַחֲרֵי Deut. 12: 30. — Philo de Humanit. p. 385. 44. — 1 Tim. 5: 10 παντὶ ἔργῳ ἀγαθῷ ἐπακολούθησε, *has followed close upon every good work*, i. e. been studious of, devoted to. Sept. for מָלֵא אַחֲרֵי Josh. 14: 8, 9.—Luc. Parasit. 3. Dem. 805. 24 τοῖς πάθεσιν.

Ἐπακούω, (ἐπί, ἀκούω,) f. ούσω see in Ἀκούω, *to hear to, to hearken upon*, i. e. *to hear* any thing *at* which one is present, Xen. An. 7. 1. 14. In N. T. *to hear to, to hearken to*, i. e. to hear and answer prayer, seq. gen. 2 Cor. 6: 2 ἐπήκουσά σου. Sept. for עָנָה Gen. 35: 3. 1 Sam. 7: 9. שָׁמַע Gen. 17: 20. 2 K. 13: 4. — Hdian. 4. 5. 9. Luc. Timon 34.

Ἐπακροάομαι, ῶμαι, depon. Mid. (ἐπί, ἀκροάομαι,) *to hear to, to hearken upon* or *to*, i. q. ἐπακούω q. v. seq. gen. Acts 16: 25.—Test. XII Patr. p. 710. So Sept. ἐπακρόασις for הַקְשִׁיב 1 Sam. 15: 22.

Ἐπάν, conj. for ἐπεὶ ἄν, *whenever, so soon as*, c. c. subjunct. comp. in Ἄν I. 2. b. Matt. 2: 8 ἐπὰν δὲ εὕρητε. Luke 11: 22, 34. — Jos. Ant. 8. 12. 3. Xen. Cyr. 3. 2. 1. Comp. Herm. ad Vig. p. 786. Matth. § 521.

Ἐπάναγκες, adv. (pp. neut. of obsol. ἐπανάγκης, fr. ἐπί, ἀνάγκη,) *necessarily*, and τὸ ἐπάναγκες *necessary* Acts 15: 28. Buttm. §115. 4. §125. 6. — Jos. Ant. 16. 11. 2. Arr. Diss. Ep. 2. 20. 1. Dem. 706. 21. Hdot. 1. 82.

Ἐπανάγω, f. άξω, (ἐπί, ἀνάγω,) 1. *to lead up upon*, in N. T. as a nautical term, *to lead* [a ship] *up* or *out upon* the sea, *to put out to sea*, εἰς τὸ βάθος, Luke 5: 4. absol. v. 3. See in Ἀνάγω b. — 2 Macc. 12: 4. Xen. H. G. 1. 6. 40. ib. 2. 1. 24.

2. *to lead back upon* or *to* a place, *to cause to return*, Herodian. 6. 6. 4. ib. 7. 6. 7. In N. T. intrans. *to return to*, e. g. εἰς τὴν πόλιν, Matt. 21: 18. See Ἄγω 3. — 2 Macc. 9: 21. Diod. Sic. 16. 26 ult. Pol. 33. 5. 5.

Ἐπαναμιμνήσκω, f. μνήσω, (ἐπί, ἀναμιμνήσκω,) pp. *to call up the mind upon*, i. e. *to remind of, to put in mind upon* or *of*, seq. accus. of pers. Rom. 15: 15.—Dem. 74. 7.

Ἐπαναπαύω, f. αύσω, (ἐπί, ἀναπαύω,) *to cause to rest upon*, Eustath. praef. Iliad. p. 1. 20. Mid. *to rest oneself upon, to lean upon*, Sept. for נִשְׁעָן 2 K. 7: 2, 17. Hdian. 2. 1. 3.—In N. T. only Mid. ἐπαναπαύομαι, *to rest upon*, metaph. viz.

a) *to abide upon, to remain with*, Luke 10: 6 ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν. So Sept. and נוּחַ Num. 11: 25, 26. 2 K. 2: 15.

b) *to confide in, to rely upon*, seq. dat. Rom. 2: 17 ἐπαναπαύῃ τῷ νόμῳ. Matth.

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§ 399. c. Sept. c. ἐπί τινα for נִשְׁצָן Mic. 3: 11.—c. dat. 1 Macc. 8: 12. Arr. Diss. Ep. 1. 9. 9.

Ἐπανέρχομαι, aor. 2 ἐπανῆλθον, (ἐπί, ἀνέρχομαι,) *to come back upon* or *to* a place, *to return hither, thither*, etc. absol. Luke 10: 35. 19: 15. Sept. for בּוֹא Gen. 33: 18. שׁוּב Gen. 50: 5. — 2 Macc. 4: 36. Hdian. 6. 6. 2. Xen. An. 6. 5. 32.

Ἐπανίστημι, (ἐπί, ἀνίστημι,) in N. T. only Mid. ἐπανίσταμαι, f. στήσομαι, *to rise up upon* i. e. *against* any one, seq. ἐπί τινα Matt. 10: 21. Mark 13: 12. Sept. for קוּם 1 Sam. 17: 35. Mic. 7: 6. עָמַד Dan. 11: 14.—seq. dat. Pol. 2. 53. 2. Hdot. 3. 61, 62. absol. Thuc. 5. 23.

Ἐπανόρθωσις, εως, ἡ, (ἐπανορθόω to right up again, to set to rights again, to restore, Plato Rep. X. 302. Thuc. 7. 77. comp. Lob. ad Phryn. p. 250,) *a setting to rights, reparation, restitution*, e. g. of a city 1 Macc. 14: 34. of laws etc. Jos. Ant. 11. 5. 5. Dem. 707. 7. of a loss Pol. 1. 11. 2. — In N. T. trop. *correction, reformation*, sc. of heart and life, 2 Tim. 3: 16. — ἐπ. τοῦ βίου Philo Qu. Deus sit imm. p. 319. B. Arr. Diss. Ep. 3. 21. 15. Pol. 1. 35. 1.

Ἐπάνω, adv. (ἐπί, ἄνω,) also prep. c. gen. Buttm. § 146. 2. pp. *up above*, i. e. *above, over, upon*, etc.

a) as an adv. of place, *above, over*, Luke 11: 44. Matt. 2: 9. Of number, *above, more than*, 1 Cor. 15: 6. Mark 14: 5 where the gen. of price depends on the verb. So Sept. for מַעֲלֶה Ex. 30: 14. Lev. 27: 7.—comp. Dem. 1390. 26. Anthol. Gr. IV. p. 172.

b) as prep. c. gen. of place, *above, over*, Matt. 27: 37 ἐπάνω τῆς κεφαλῆς αὐτοῦ. Luke 4: 39. Rev. 20: 3. Sept. for עַל Is. 14: 14. מִמַּעַל Is. 14: 13. Gen. 22: 9. So *upon*, Matt. 5: 14 ἐπάνω ὄρους κειμένη. 21: 7 bis. 23: 18, 20, 22. 28: 2. Luke 10: 19. Rev. 6: 8. Sept. for מַעַל Gen. 40: 17. עַל פְּנֵי Gen. 1: 29. 7: 18.—1 Macc. 6: 46. — Spoken of dignity, *over*, Luke 19: 17, 19 γίνου ἐπάνω πέντε πόλεων. John 3: 31.—Jos. Ant. 4. 8. 14. Arr. Diss. Ep. 1. 12. 34.

Ἐπαρκέω, ῶ, f. έσω, (ἐπί, ἀρκέω,) as in comm. Engl. *to hold up* or *in*, i. e. *to hold back* sc. from going further, *to restrain, to ward off*, c. c. acc. et dat. Hom. Il. 2. 873. — In N. T. by impl. *to aid, to relieve*, seq. dat. 1 Tim. 5: 10, 16 bis. — Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.

Ἐπαρχία, ας, ἡ, (ἔπαρχος prefect, fr. ἐπί, ἀρχή,) *province, prefecture*, sc. of the Roman empire, Acts 23: 34. 25: 1. — Arr. Diss. Ep. 3. 3. 12. Pol. 1. 15. 10. So Festus is called ἔπαρχος Jos. Ant. 20. 8. 11. comp. Krebs Obs. p. 257.

Ἔπαυλις, εως, ἡ, (ἐπί, αὔλις,) *a fold, stall*, Sept. for נְוֵה Num. 32: 16, 24. Pol. 5. 35. 13. *country-dwelling, cottage, tent*, etc. Sept. for חָצֵר Josh. 15: 44, 47. Diod. Sic. 12. 45. In N. T. genr. *house, dwelling, abode*, Acts 1: 20, quoted from Ps. 69: 26 where Sept. for מְדוֹרָה. — Judith 3: 3.

Ἐπαύριον, adv. of time, (ἐπί, αὔριον,) *upon the morrow, tomorrow*; hence in N. T. ἡ ἐπαύριον sc. ἡμέρα, *the morrow, the next day*, comp. Buttm. §125. 6, 7. So Matt. 27: 62. Mark 11: 12. John 1: 29, 35, 44. 6: 22. 12: 12. Acts 10: 9, 23, 24. 14: 20. 20: 7. 21: 8. 22: 30, 32. 25: 6, 23. Sept. for מָחֳרָת Gen. 19: 34. Lev. 23: 11, 16.

Ἐπαυτοφώρῳ, see in Αὐτόφωρος.

Ἐπαφρᾶς, ᾶ, ὁ, *Epaphras*, a Christian, Col. 1: 7. 4: 12. Philem. 23. This name is not improbably contracted from Ἐπαφρόδιτος q. v. both designating the same person.

Ἐπαφρίζω, f. ίσω, (ἐπί, ἀφρίζω,) *to foam upon, to foam out*, trop. *to pour out like foam*, trans. Jude 13. Comp. Is. 57: 20.—pp. Mosch. Id. 5. 5.

Ἐπαφρόδιτος, ου, ὁ, *Epaphroditus*, a Christian, the companion and helper of Paul, Phil. 2: 25. 4: 18. Comp. in Ἐπαφρᾶς.

Ἐπεγείρω, f. ερῶ, (ἐπί, ἐγείρω,) *to wake up, to rouse up*, sc. out of sleep, trans. Xen. An. 4. 3. 10. trop. Plut. Brut. 1.—In N. T. trop. *to rouse up upon* i. e. *against* any one, *to excite against*,

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trans. and seq. ἐπί τινα Acts 13: 15. κατά τινος 14: 2. Sept. for הֵעִיר 2 Chr. 21: 16. הֵקִים 1 Sam. 22: 8. Am. 6: 14.

Ἐπεί, conjunct. (ἐπί,) *as*, spoken of time and motive, viz.

a) of time, *as, when, after that*, seq. indic. aor. Luke 7: 1 ἐπεὶ δὲ ἐπλήρωσε πάντα κ. τ. λ. Sept. for אַחֲרֵי Gen. 46: 30. אַחֲרֵי אֲשֶׁר Josh. 7: 8.— Luc. D. Deor. 6. 2. Xen. Cyr. 6. 2. 21.

b) of ground or motive, *as, since, because, in as much as*, always in the apodosis, which however may stand first; seq. indic. Matt. 18: 32 ἐπεὶ παρεκάλεσάς με. 27: 6. Mark 15: 42. Luke 1: 34. John 13: 29. 19: 31. 1 Cor. 14: 12. 2 Cor. 11: 18. 13: 3. Heb. 2: 14. 5: 2, 11. 6: 13. 11: 11. ἐπεὶ μήποτε, *since never*, Heb. 9: 17, comp. Winer § 59. 5. p. 407. ἐπεὶ οὖν, *since therefore*, Heb. 4: 6. ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. 5: 10. 7: 14.—3 Macc. 2: 16. Xen. Mem. 2. 7. 14. Cyr. 2. 2. 14. — Hence, before questions implying a negative, and before similar hypothetical clauses, it stands in the sense of *for*, i. e. by impl. *for then, for else, for otherwise*, etc. comp. Buttm. § 149. p. 423. Passow ἐπεί no. 2. Matth. § 618. Rom. 3: 6 ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; 1 Cor. 14: 16. 15: 29. Heb. 10: 2. So Rom. 11: 6 bis, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις κ. τ. λ. i. e. *for then, for otherwise*, etc. v. 22. Heb. 9: 26.—Sept. Job 35: 7. Luc. D. Deor. 4. 2. Xen. Cyr. 2. 2. 31.

Ἐπειδή, conj. (ἐπεί, δή,) *as indeed, as now*, spoken in N. T. only of a ground or motive, i. e. *since indeed, since now, because now, in as much as*, and always in the apodosis, which however may stand first; seq. indic. Matt. 21: 46 ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον. Luke 11: 6. Acts 13: 46. 14: 12. 15: 24. 1 Cor. 1: 21, 22. 14: 16. 15: 21. 2 Cor. 5: 4. Phil. 2: 26.—Sept. Jer. 48: 7. Job 9: 29. Hdian. 4. 4. 4. Xen. Mem. 4. 3. 4, 6, 9. Comp. Viger. p. 404. — Spoken of time, Xen. Cyr. 2. 1. 1. H. G. 3. 2. 3. Comp. in Ἐπεί a.

Ἐπειδήπερ, conj. (ἐπειδή, πέρ enclit.) *since now, in as much as now*, i. q. ἐπειδή but stronger, Luke 1: 1. — Jos. Ant. 5. 1. 20. Aeschin. Dial. Socr. 2. 12. Thuc. 8. 68. Comp. Viger. p. 404.

Ἐπεῖδον, aor. 2 to pres. ἐφοράω, see in Εἶδω; *to look upon, to behold*, Sept. for רָאָה Jon. 4: 6. Plut. Pomp. 18 ult. Xen. Cyr. 8. 7. 7. In N. T. from the Heb. *to look upon, to regard, to attend to*, e. g. for good, with kindness, Luke 1: 25 ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν i. q. ἐπεῖδέν με ἀφελεῖν κ. τ. λ. So Sept. and רָאָה Ex. 2: 25. Ps. 31: 8. Also for evil, with disfavour, seq. ἐπί c. accus. Acts 4: 29 ἔπιδε τὰς ἀπειλὰς αὐτῶν. So Sept. and רָאָה Ex. 5: 21.

Ἔπειμι, (ἐπί, εἶμι to go,) *to go upon, to come on, to approach*, Hdian. 7. 5. 2. Xen. Cyr. 3. 3. 61. of time, Xen. H. G. 1. 2. 14.—In N. T. part. ἐπιών, ἐπιοῦσα, ἐπιόν, Buttm. § 108. V, spoken only of the succeeding day or night, *the coming, the following, the next*, Acts 7: 26 τῇ δὲ ἐπιούσῃ ἡμέρᾳ. So without ἡμέρα Acts 16: 11. 20: 15. 21: 18. (Comp. Lob. ad Phryn. p. 464.) Acts 23: 11 τῇ δὲ ἐπ. νυκτί. Sept. for יוֹם Prov. 27: 1.—Jos. Ant. 3. 1. 6. Hdian. 2. 14. 5. Xen. An. 1. 7. 2.

Ἐπείπερ, conj. (ἐπεί, πέρ enclit.) *since indeed, since now*, i. q. ἐπεί but stronger, Rom. 3: 30. See Herm. ad Vig. p. 403, 786. — Plat. de Rep. V. p. 452.

Ἐπεισαγωγή, ῆς, ἡ, (ἐπί, εἰσαγωγή,) lit. *a leading in upon*, i. e. *the bringing in, introduction*, sc. of some thing additional, trop. Heb. 7: 19 ἐπεισ. κρείττονος ἐλπίδος. — pp. Jos. Ant. 11. 6. 2.

Ἔπειτα, adv. (ἐπί, εἶτα,) marking succession in time, *thereupon, then, afterwards, next*, comp. Buttm. § 149. p. 429. Matth. § 603 ult. Luke 16: 7 ἔπειτα ἑτέρῳ εἶπεν. Gal. 1: 21. James 4: 14. Sept. for אַחַר Prov. 20: 17. — Hom. Il. 1. 121. Xen. An. 4. 8. 11. — For the sake of emphasis, placed between a verb and preceding participle, Mark 7: 5, coll. v. 2. Buttm. §144. n. 6. Herm. ad Vig. p. 772. (Xen. Cyr. 1. 2. 2. ib. 1. 6. 11.) So along with a more definite notation of time, John 11: 7

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ἔπειτα μετὰ τοῦτο. Gal. 1: 18 ἔπ. μετὰ ἔτη τρία. 2: 1.—Also in enumerations, when the preced. clause contains likewise a notation of time; genr. 1 Cor. 12: 28. 15: 6, 7, 23. Heb. 7: 27. So πρῶτον —ἔπειτα, *first—then, next*, etc. 1 Cor. 15: 46. 1 Thess. 4: 17. Heb. 7: 2. James 3: 17.—Hdot. 2. 29. Xen. Cyr. 8. 3. 24. πρῶτον—ἔπ. Xen. Cyr. 1. 3. 14. ib. 7. 3. 1.

Ἐπέκεινα, adv. (ἐπ' ἐκεῖνα, Buttm. §115. n. 5,) *beyond*, seq. gen. Acts 7: 43 ἐπέκεινα Βαβυλῶνος. Sept. for מֵהֲלְאָה Am. 5: 7. Gen. 35: 21. — Diod. Sic. 3. 50. Hdot. 3. 115. Xen. H. G. 5. 1. 10.

Ἐπεκτείνω, f. τενῶ, (ἐπί, ἐκτείνω,) *to stretch out upon, to extend towards;* Mid. *to reach forth towards*, seq. dat. trop. Phil. 3: 14.—Suid. συνοριγνώμενοι· ἐπιθυμοῦντες, ἐπεκτεινόμενοι.

Ἐπενδύτης, ου, ὁ, (ἐπενδύω,) *upper garment, tunic*, i. e. the usual tunic, Att. χιτών, in distinction from the *inner* garment next the skin, which was called ὑποδύτης, Att. χιτωνίσκος, Lat. *indusium*. John 21: 7. Comp. Jahn § 120. Adam's Rom. Ant. p. 418. Sept. for מְעִיל 1 Sam. 18: 4. 2 Sam. 13: 18. — Suid. ὑποδύτην· τὸ· ἐσώτερον ἱμάτιον, ἐπενδύτην δὲ τὸ ἐπάνω. Moeris, χιτωνίσκος καὶ χίτων Ἀττικά· ὑποδύτης καὶ ἐπενδύτης Ἑλληνικά.

Ἐπενδύω or ύνω, f. ύσω, (ἐπί, ἐνδύω or ύνω q. v.) *to put on over*, Jos. Ant. 5. 1. 12. — In N. T. only Mid. *to put on over* sc. one's other garments etc. *to clothe upon*, trop. of the new spiritual body, 2 Cor. 5: 2, 4. Comp. in Γυμνός b. — pp. Plut. Pelop. 11 ἐπενδ. ἐσθῆτας γυναικείας τοῖς θώραξι.

Ἐπέρχομαι, f. ἐπελεύσομαι Buttm. §108. V. 5. §114 ἔρχομαι ult. aor. 2 ἐπῆλθον, *to go* or *come upon* or *over* any place etc. seq. acc. ἀγρόν Hom. Od. 16. 27. ὁ Νεῖλος ἐπέρχ. τὸ Δέλτα Hdot. 2. 19. Sept. and בּוֹא Ez. 47: 9. In N. T. *to come on, upon, to*, any place or person, viz.

a) of place, *to come to*, i. e. *to come thither, to arrive*, absol. Acts 14: 19 ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας. Sept. for בּוֹא Judg. 18: 17.—Pol. 2. 7. 3. Thuc. 7. 42. Xen. Cyr. 1. 4. 13.

b) of person, *to come upon*, e. g. in a hostile sense, *to invade, to attack*, Luke 11: 22. Sept. and בּוֹא 2 Sam. 30: 23. 2 Chr. 22: 1. — absol. Hdian. 8. 4. 8. seq. dat. Jos. Ant. 6. 4. 1. Hdian. 4. 5. 10. Xen. H. G. 7. 4. 24. — So of evils, calamities, etc. *to come upon, to befall*, seq. ἐπί c. acc. Luke 21: 35. Acts 8: 24. 13: 40. Sept. and בּוֹא Judg. 9: 57. 2 Chr. 20: 8. Mic. 3: 11.—Luc. Amor. 23. Hdot. 1. 30. ib. 6. 107.—Spoken of the Holy Spirit as resting upon and operating in a person, seq. ἐπί c. acc. Luke 1: 35. Acts 1: 8. Comp. Sept. for נָסַל 1 Sam. 11: 7.

c) part. ἐπερχόμενος, spoken of time, season, destiny, etc. *coming on, impending, future;* Eph. 2: 7 ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις. James 5: 1. Luke 21: 26. Sept. for בָּאוֹת Is. 41: 22. אֲחֵרוֹת Is. 44: 7. 45: 11. — Fabr. Cod. pseud. V. T. p. 191 τέλος ἐπερχόμενον. Comp. Hdot. 6. 2. ib. 8. 11. Pol. 6. 19. 6.

Ἐπερωτάω, ῶ, f. ήσω, (ἐπί, ἐρωτάω,) *to ask at* or *of* any one, *to inquire of*, viz.

a) genr. and c. c. dupl. accus. Mark 11: 29 ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον. Luke 20: 40. See Buttm. § 131. 4, 5. Matth. § 417. c. Sept. for שָׁאַל 2 Sam. 14: 18.—Hdot. 9. 93. — Seq. accus. et περί c. gen. of thing, Mark 7: 17 ἐπηρώτων αὐτὸν περὶ τῆς παραβολῆς. Comp. Matth. l. c.—Hdot. 1. 32. Diod. Sic. 3. 59 pen. Dem. 1072. 12.—Seq. accus. of person and λέγων or the question itself, Matt. 12: 10 καὶ ἐπηρώτησαν αὐτόν, λέγοντες. Mark 5: 9. Luke 3: 10, 14. Acts 1: 6. 1 Cor. 14: 35. al. Absol. Matt. 22: 35. Acts 23: 34. Sept. for שָׁאַל Gen. 38: 21. 43: 7. — 2 Macc. 3: 37. Xen. H. G. 6. 4. 2. Oec. 6. 6. — In the sense of *to require, to demand*, seq. acc. of pers. and infin. Matt. 16: 1. So Sept. and שָׁאַל Ps. 137: 3.

b) in a judicial sense, *to question, to interrogate*, c. c. dupl. accus. John 18: 21. seq. acc. of pers. et λέγων, Matt. 27: 11. Acts 5: 27. absol. Luke 23: 6.

c) from the Heb. ἐπερωτάω τὸν θεόν, *to ask* or *inquire after God*, i. e. to seek

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God, comp. in Ἐκζητέω c. Rom. 10: 20, quoted from Is. 65: 1 where Sept. for בִּקַּשׁ. Al.

Ἐπερώτημα, ατος, τό, (ἐπερωτάω,) *a question, inquiry*, Hdot. 6. 67. Thuc. 3. 53. In N. T. spoken of *a question* put to a convert at baptism, or rather of the whole process of question and answer, i. e. by impl. *examination, profession*; 1 Pet. 3: 21 βάπτισμα, συνειδήσεως ἀγ. ἐπερώτημα εἰς θεόν, sc. as marking the spiritual character of the baptismal rite in contrast to a mere external purification. Comp. Neander 'Gesch. der Pflanz. u. Leit. der chr. Kirche,' I. p. 203 sq. in Bibl. Repos. IV. p. 272 sq. —Others render ἐπ. εἰς θεόν, *inquiry, longing, after God*, comp. ἐπερωτάω εἰς 2 Sam. 11: 7. So Bretschneider in Lex. Winer § 30. 2. p. 159.—Others still, *desire, petition to God*, sc. for salvation; comp. Heb. שָׁאַל בְּ, Sept. ἐπερωτάω ἐν, Judg. 1: 1. 18: 5. See Steiger Comm. in loc.

Ἐπέχω, f. ἐφέξω, aor. 2 ἐπέσχον, (ἐπί, ἔχω,) *to have* or *hold upon*, e. g. θρήνυι πόδας ἐπεῖχε Hom. Od. 17. 410. *to hold out towards, to direct upon*, e. g. τόξον σκόπῳ ἐπέχειν Pind. Ol. 2. 160. Hence in N. T.

a) trop. spoken of the mind, *to fix the mind upon, to give heed to, to mark*, seq. dat. and with νοῦν implied. Acts 3: 5 ὁ δὲ ἐπεῖχεν αὐτοῖς. 1 Tim. 4: 16. seq. πῶς, Luke 14: 7.—Aristoph. Lysist. 490. Hdot. 6. 96. Pol. 10. 41. 8. in full Luc. Alex. 4 ult. ἀεὶ τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.

b) as in comm. Engl. *to hold up* or *on*, i. q. *to hold back* or *in*, viz. (α) in the sense of *to retain, not to lose*, trop. Phil. 2: 16 λόγον ζωῆς ἐπέχοντες, i. e. persevering in the acknowledgement and practice of the christian doctrine.—Hesych. ἐπέχοντες· κρατοῦντες. — (β) more usually *to keep back, to detain* a person, Hdian. 6. 5. 18. Thuc. 1. 9; in N. T. intrans. or with ἑαυτόν impl. (comp. Ἄγω 3,) *to hold one's self back*, i. e. *to remain, to stay*, Acts 19: 22 αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. Sept. for יָחַל Gen. 8: 10. חָדַל 2 Chr. 18: 5, 14. — 2 Macc. 5: 25. Philo Leg. ad Cai. p. 1029. Xen. Cyr. 5. 4. 38.

Ἐπηρεάζω, f. άσω, (ἐπήρεια threat, insult, fr. ἐπί and Hom. ἀρειά,) *to misuse, to treat despitefully, to insult*, trans. Matt. 5: 44. Luke 6: 28. — c. dat. Philo in Flacc. p. 972. D. Xen. Mem. 3. 5. 16. absol. Hdian. 7. 7. 7. — In the sense of *to traduce, to accuse falsely*, seq. accus. 1 Pet. 3: 16.—Herodian. 2. 4. 16. ib. 7. 3. 4.

Ἐπί, prep. governing the genitive, dative, and accusative, with the primary signif. *on, upon*, viz.

I. With the genitive. E. g.

1. Of place, in a great variety of relations, which may however be comprehended under the two leading ideas of rest *upon, on, in*, and of motion *upon, to, towards*; comp. Passow Ἐπί I. A. Buttm. § 147. n. 4. Matth. § 584.

a) of place *where*, after words implying rest *upon, on, in*, etc. (α) genr. and seq. gen. of place; Matt. 4: 6 ἐπὶ χειρῶν ἀροῦσι σε. 9: 2 ἐπὶ κλίνης βεβλημένον. 9: 6. 16: 19 bis, ἐπὶ τῆς γῆς. 18: 19. 24: 30 ἐρχόμενον ἐπὶ τῶν νεφελῶν. 27: 19 καθημένου αὐτοῦ ἐπὶ τοῦ βήματος. (Jos. Ant. 4. 8. 12.) Mark 8: 4 ἐπ' ἐρημίας, i. e. *on* or *in* the desert. v. 6. 14: 51. Luke 4: 29 ὄρους ἐφ' οὗ ἡ πόλις ὠκοδ. (Diod. Sic. 3. 47.) Luke 5: 18. 12: 3. John 6: 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης, walking *on* the lake. 19: 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ. 20: 7. Acts 8: 28. 20: 9 ἐπὶ τῆς θυρίδος, *upon* or *in* the window. 21: 40. James 5: 5. Rev. 1: 20 ἐπὶ τῆς δεξιᾶς μου, i. e. *on* or *in* the hollow of my hand, coll. v. 16. 4: 9 καθ. ἐπὶ τοῦ θρόνου. 5: 10, 13 ἐπὶ τῆς θαλάσσης ἅ ἐστι, i. e. *on the bottom* of the sea, in the deep. 7: 3. 10: 1. 19: 19 καθημ. ἐπὶ τοῦ ἵππου. 20: 11. al. saep. So Luke 22: 21 ἡ χεὶρ μετ' ἐμοῦ ἐπὶ τῆς τραπέζης *upon* the table; and so v. 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, i. e. of the things *upon* my table, in Engl. *at* my table; comp. Winer § 51. g. p. 322. Also Matt. 21: 19 ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ, *upon the way*, i. e. by the way-side. John 21: 1 ἐπὶ τῆς θαλάσσης, i. e. *on the shore of* the lake. So Sept. and צַל 2 K. 2: 7. Dan. 8: 2. — Pol. 1. 44. 4 ἐπὶ τῆς θαλ. ἔστησαν. Xen. An. 4. 3. 28. — Trop. Matt. 8: 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ

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πᾶν ῥῆμα. Mark 12: 26 et Luke 20: 37 ἐπὶ τῆς βάτου, i. e. *on* or *in* the passage, section, of the bush, etc. comp. Rom. 11: 2 in Ἐν 1. a. Seq. gen. of pers. Acts 21: 23 ἄνδρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, having a vow *upon* them.

(β) in the sense of *before, in presence of*, chiefly of judges, witnesses, etc. as is said in Engl. 'to be led or brought *up before*, to stand *before* a court,' etc. Matt. 28: 14 ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος. Mark 13: 9. Acts 23: 30. 24: 19, 20 στάντος μου ἐπὶ τοῦ συνεδρίου. 25: 9 κρίνεσθαι ἐπ' ἐμοῦ. v. 10, 26. 26: 2. 1 Cor. 6: 1, 6. 1 Tim. 6: 13. So genr. 2 Cor. 7: 14 ἡ καύχησις ἡ ἐπὶ Τίτου, i. e. our boasting *before* Titus, comp. εἴ τι αὐτῷ κεκαύχημαι ibid. Comp. Matth. § 584. n. Winer § 51. g. p. 322. — Dem. 1367. 17 ἐπὶ τοῦ δικαστηρίου. Diod. Sic. 11. 65 ἐπὶ τοῦ κοινοῦ συνεδρίου τῶν Ἑλλήνων. Luc. Philops. 22. Xen. H. G. 6. 5. 41 οὐκ ἐπ' ὀλίγων μαρτύρων. Vect. 3. 14.

b) of place *whither*, after words implying motion or direction *upon, to, towards*, etc. with subsequent rest upon. Matt. 26: 12 βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματός μου. Mark 4: 26 βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς. 9: 20. 14: 35. Luke 8: 16. 22: 40 γενόμενος δὲ ἐπὶ τοῦ τόπου. John 6: 2 σημεῖα ἃ ἐποιει ἐπὶ τῶν ἀσθενούντων, which he did *upon, to*, the sick. (Act. Thom. 16. Others, *on, in the case of*, the sick; comp. Matth. § 584. ζ. So Isocr. ad Nic. p. 25. A. Plat. Rep. 5. p. 475. A, ἐπ' ἐμοῦ, in my case, by my example.) John 6: 21 τὸ πλ. ἐγένετο ἐπὶ τῆς γῆς, at the land, i. e. *on* the shore. 19: 19 ἔθηκεν ἐπὶ τοῦ σταυροῦ. 21: 11. Acts 5: 30 κρεμάσαντες ἐπὶ ξύλου. (Sept. for עַל Gen. 40: 19.) Acts 10: 11. Heb. 6: 7. James 5: 17. Rev. 10: 2. 13: 16 ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρός κ. τ. λ. Trop. ἐπὶ καρδίας Heb. 8: 10. 10: 16. — Sept. Job 17: 16. Jos. Ant. 4. 5. 1. Hdian. 6. 3. 4 ἐπὶ βήματος ἀνέλθών. Thuc. 1. 116 πλεῖν ἐπὶ Σάμου. Xen. Cyr. 7. 2. 1 ἐπὶ Σάρδεων ἔφευγε. ib. 3. 3. 27 ἀναβάντας ἐφ' ἵππων.

2. Of time *when*, as in Engl. *upon* a time, i. e. *on, at, in, during*, etc. Heb. 1: 2 et 2 Pet. 3: 3 ἐπ' ἐσχάτου τῶν ἡμερῶν. — Luc. D. Mort. 11. 2 ἐπὶ μιᾶς ἡμέρας. Hdot. 5. 117. — Of time as marked by cotemporary persons, events, etc. Buttm. § 147. n. 4. Matt. 1: 11 ἐπὶ τῆς μετοικεσίας Βαβ. i. e. at the time of. Acts 11: 28 ἐπὶ Κλαυδίου, in the days of, under. Mark 2: 26. Luke 3: 2. 4: 27. — Sept. Zech. 1: 1. Diod. Sic. 17. 14. Xen. Cyr. 1. 6. 31. ib. 8. 8. 15, 22. — So of actions as specifying time, e. g. ἐπὶ τῶν προσευχῶν μου, *in my prayers*, i. e. when I pray, Rom. 1: 10. Eph. 1: 16. Philem. 4. — Diod. Sic. 4. 3 ἐπὶ τῶν δείπνων.

3. Tropically, spoken a) of dignity, authority, etc. *upon, over*, Matt. 2: 22 βασιλεύει ἐπὶ τῆς Ἰουδαίας, *over* Judea. Rom. 9: 5 et Eph. 4: 6 ὁ ὢν ἐπὶ πάντων θεός. Acts 8: 27 ὃς ἦν ἐπὶ πάσης τᾶς γάζης αὐτῆς. 12: 20 τὸν ἐπὶ τοῦ κοιτῶνος. (Arr. Diss. Ep. 3. 22. 15 οἱ ἐπὶ κοιτῶνος.) So καθίστημι ἐπί, Matt. 24: 45. Luke 12: 14. Acts 6: 3. (So Sept. for דְּמַקִּיד בְּ Gen. 39: 5.) Rev. 2: 26 δώσω ἐξουσίαν ἐπὶ τῶν ἐθνῶν. 9: 11. 17: 18. 20: 6. Comp. in Ἐξουσία d. α. So genr. Sept. and עַל Gen. 44: 1, 4. Dan. 6: 7. — Athen. 13. 7 ὁ ἐπὶ τῆς Ἐφέσου. Diod. Sic. 13. 47 οἱ ἐπὶ τῶν ἔργων. Dem. 309. 9. Xen. An. 3. 2. 36. Comp. Lob. ad Phryn. p. 164, 474.

b) of a subject of discourse, *on, of, concerning*, only after verbs of speech, writing, etc. comp. Passow ἐπί I. C. ult. Gal. 3: 16 οὐ λέγει ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός. — Ael. V. H. 1. 30. Luc. Philopat. 15. Diod. S. 1. 12 ἐπὶ τοῦ θεοῦ λέγοντα. Dem. 1392. 23. Plat. Charmid. p. 155. D.

c) of manner, where ἐπί c. gen. forms a periphrase for an adverb, e. g. ἐπ' ἀληθείας, lit. *upon the truth*, i. e. of a truth, *truly*, i. q. ἀληθῶς, Mark 12: 14, 32. Luke 4: 25. Acts 4: 27. 10: 34. So Sept. for אֱמֶת Job 9: 2. 19: 4. מִן־קְשֹׁט Dan. 2: 47. — Esdr. 6: 10 ἐπὶ σπουδῆς. Jos. Ant. 5. 1. 2 ἐπ' ἀδείας i. q. ἀδεῶς. Diod. Sic. 13. 12 ἐφ' ἡσυχίας. Dem. 484. 20 ἐπὶ καιροῦ.

II. With the Dative. E. g.

1. Of place, in the same sense and circumstances as ἐπί c. gen. so that the Greek poets often use the gen. and dat. interchangeably, while in prose the dat. is more usual; see Passow in Ἐπί II. A. Buttm. § 142. n. 4. Winer § 52. c. p. 335.

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a) of place *where*, after words implying rest *upon, on, in*, etc. comp. above in I. 1. a. (α) pp. Matt. 14: 8, 11, ἐπὶ πίνακι. Mark 2: 4 ἐφ᾽ ᾧ κατέκειτο. 4: 38. 6: 39 ἐπὶ τῷ χόρτῳ ἀνακλῖναι. v. 55 ἐπὶ τοῖς κραββάτοις. 11: 7. Luke 11: 44 λίθον ἐπὶ λίθῳ. 21: 6. John 11: 38. Acts 27: 44. Rev. 19: 14 ἐφ᾽ ἵπποις λευκοῖς. al. saep. — Hdian. 8. 1. 8 ἐπὶ πεδίῳ. Hdot. 5. 12 ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσαν. Xen. Cyr. 5. 2. 1 Κῦρος ἐφ᾽ ἵππῳ.—(β) As implying close proximity, contact, *upon, at, close by*, Matt. 24: 33 ἐγγύς ἐστι ἐπὶ θύραις. John 4: 6 ἐκαθέζετο ἐπὶ τῇ πηγῇ, *by* the fountain, i. e. *on* the side of the well. 5: 2. Acts 3: 10 ἐπὶ τῇ πύλῃ. v. 11. 5: 9 ἐπὶ τῇ θύρᾳ. Rev. 21: 12. Comp. Matth. § 586. γ. Winer l. c.—Jos. Ant. 4. 8. 1. Hdian. 8, 2. 6 πόλις ἐπὶ θαλάττῃ προκειμένη. Xen. An. 5. 3. 2. ib. 1. 2. 8 ἐπὶ ταῖς πηγαῖς. Cyr. 1. 3. 2. — (γ) Seq. dat. plur. of persons, i. q. *with, among*, Acts 28: 14 ἐπ᾽ αὐτοῖς ἐπιμεῖναι. 2 Cor. 7: 7 ἐφ᾽ ὑμῖν sc. ὤν.—Eur. Iph. in Aul. 656. [660.] Diod. Sic. 14. 113 δυνατὸς ὢν ἐπὶ τοῖς πλήθεσιν. Xen. Mem. 2. 1. 27.

b) of place *whither*, after words implying motion or direction *upon, to, towards*, etc. and including the idea of subsequent rest upon. (α) genr. Matt. 9: 16 et Mark 2: 21 οὐδεὶς ἐπιβάλλει ἐπίβλημα ἐπὶ ἱματίῳ παλαιῷ. John 8: 7 λίθον ἐπ᾽ αὐτῇ βαλέτω. Acts 8: 16. Matt. 16: 18. Eph. 2: 10. So Mark 5: 33 ὃ γέγονεν ἐπ᾽ αὐτῇ. Acts 5: 35 ἐπὶ τοῖς ἀνθρ. τούτοις τί μέλλετε πράσσειν. Trop. Heb. 10: 16 διδοὺς νόμους ἐπὶ ταῖς καρδίαις. Sept. δάκτυλον ἐπιθέντες ἐπὶ στόματι, Heb. לפי, Job 29: 9. — Hdian. 2. 9. 7 ἀράμενον ἐπὶ τοῖς νώτοις. Xen. An. 5. 2. 12. Hom. Il. 1. 55 ἐπὶ φρεσὶ θεῖναι. Luc. Toxar. 23 ἔπραξεν ἐπ᾽ αὐτοῖς. Eur. Iph. in Aul. 1103. [1111.] Hdot. 3. 14. Comp. Matth. § 415. n. 2. — (β) Trop. of a direction of mind *towards* any one, e. g. in a friendly sense, 2 Cor. 9: 14 χάριν τοῦ θεοῦ ἐφ᾽ ὑμῖν. Luke 18: 7 μακροθυμῶν ἐπ᾽ αὐτοῖς. (Sept. and על 2 Sam. 14: 1. Xen. Cyr. 8. 7. 27.) Also in a hostile sense, *against*, Luke 12: 52, 53, διαμεμερισμένοι τρεῖς ἐπὶ δυσὶ καὶ δύο ἐπὶ τρισί· πατὴρ ἐφ᾽ υἱῷ καὶ υἱὸς ἐπὶ πατρί. Rev. 12: 17 ὠργίσθη ἐπὶ τῇ γυναικί.—Ecclus. 7: 12. Jos. Ant. 2. 9. 7. Dem. 701. 14. Ael. V. H. 4. 5 ἑπτὰ ἐπὶ Θήβαις. Comp. Matth. § 586. δ.

2. Of time *when*, chiefly as marking a definite period of time, *upon, at, in*, viz.

a) genr. Heb. 9: 26 ἐπὶ συντελείᾳ τῶν αἰώνων. As designated by cotemporary institutes, actions, etc. 2 Cor. 3: 14 ἐπὶ τῇ ἀναγνώσει τῆς παλ. διαθήκης, i. e. *during* the reading, whenever it is read. Phil. 1: 3 ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, *at* every mention, as often as I think of you. Heb. 9: 15 ἐπὶ τῇ πρώτῃ διαθήκῃ, *during* the first covenant, while it was in force. So as implying merely coexistence in time, 2 Cor. 7: 4 ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, i. e. *in, during, under* all our afflictions. Eph. 4: 26 ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, *during*, i. e. while your wrath continues; comp. Deut. 24: 15, where Sept. for בעד. —Judith 1: 16 ἐφ᾽ ἡμέραις ἑκατόν. Pol. 3. 51. 12. Hdian. 2. 6. 19 ἐπὶ τῇ πομπῇ, *during*. Xen. Cyr. 1. 3. 12 ἐπὶ τῷ δείπνῳ. Mem. 1. 5. 2.

b) in the sense of *after*, immediately following *upon*, Acts 11: 9 θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, i. e. immediately after Stephen. John 4: 27 ἐπὶ τούτῳ, *upon this*, thereupon.—Xen. H. G. 4. 4. 9 τὴν ἐπὶ τῇ νυκτὶ ἡμέραν. Dem. 927. 3. Xen. An. 6. 1. 11, 12, ἐπὶ τούτῳ.

3. Tropically, spoken a) of power, authority, care over, etc. Matt. 24: 47 et Luke 12: 44 ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Comp. Matth. § 586. ζ. Lob. ad Phr. 164, 474.—Dem. 21. 19. Xen. Cyr. 6. 3. 28. An. 4. 1. 13.

b) as marking accession or addition *upon* or *to* something already mentioned or implied, *upon, unto, besides*. Matt. 25: 20, 22, ἄλλα τάλαντα ἐκέρδησα ἐπ᾽ αὐτοῖς. Luke 3: 20. 16: 26 ἐπὶ πᾶσι τούτοις, *besides all this*. Eph. 6: 16. Col. 3: 14. 1 Cor. 14: 16 πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ. Phil. 2: 27 λύπῃ ἐπὶ λύπῃ in text. rec. Heb. 8: 1. Comp. Buttm. l. c. Passow Ἐπί II. C. Matth. § 586. γ, ult. — Test. XII Patr. p. 523 ἐπὶ πᾶσι τούτοις. Philo de Opif. Mund. p. 16. Xen. Cyr. 4. 5. 38 ἐπὶ τούτοις, praeterea. Mem. 1. 2. 25. Eur. Iph. Taur. 197 φόνος ἐπὶ φόνῳ. Luc. D. Mort. 1. 3.

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c) of that *upon* which any thing rests as a basis, foundation, support; comp. Winer § 52. c. c. In various specifications, viz.

(α) genr. Matt. 4: 4 et Luke 4: 4 ζῆν οὐκ ἐπ' ἄρτῳ μόνῳ, ἀλλ' ἐπὶ παντὶ ῥήματι κ. τ. λ. *to live upon*, i. e. to sustain or support life upon, quoted from Deut. 8: 3 where Sept. for חָיָה עַל.—Athen. 10. 43. Max. Tyr. 27. 6 βιοτεύειν ἐπὶ τῷ οἴνῳ. Plut. Alcib. 1. init. ἐπὶ τούτοις μόνοις ζῆν. Comp. Kypke on Matt. l. c. — So after words implying hope, trust, confidence *upon* or *in* any person or thing. Rom. 15: 12 ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. 1 Tim. 6: 17. (2 Macc. 2: 18.) Mark 10: 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Luke 11: 22. al. Luke 24: 25 πιστεύειν ἐπὶ πᾶσιν οἷς κ. τ. λ. 1 Pet. 2: 6. Acts 14: 3 παῤῥησιαζόμενοι ἐπὶ τῷ κυρίῳ. Also in the phrase ἐπ' ἐλπίδι, *upon* or *in hope*, i. e. resting *upon* hope, Acts 2: 26. Rom. 4: 18. 8: 20. Tit. 1: 2. al.—Xen. Mem. 2. 1. 18 ἐπ' ἀγαθῇ ἐλπίδι πονῶν.—Here belongs the phrase ἐπὶ τῷ ὀνόματί τινος, *upon the name of any one*, i. e. to do any thing *upon* or *in* the name of a person, on the ground of, under colour of his name etc. comp. Winer l. c. marg. Acts 4: 17, 18 διδάσκειν ἐπὶ τῷ ὀνόματι Ἰησοῦ, *to teach upon the name of Jesus*, i. e. resting upon his name, upon him as the ultimate teacher and author. 5: 28, 40. Luke 24: 47. So Luke 9: 49 ἐπὶ τῷ ὀν. σου ἐκβάλλοντα τὰ δαιμόνια, *casting out demons upon thy name*, i. e. resting the efficacy of their exorcism upon thy name. Also Matt. 24: 5. Acts 2: 38 βαπτισθήτω ἐπὶ τῷ ὀν. Ι. Χρ. *be baptized upon the name of Christ*, i. e. the baptism being grounded upon the profession of his name, etc. Matt. 18: 5 ὃς ἐὰν δέξηται παιδίον ἓν ἐπὶ τῷ ὀνόματί μου, i. e. as resting upon or professing my name, as a Christian. Mark 9: 37. Luke 9: 48. So Sept. for בְּשֵׁם Deut. 18: 20. — Luc. Pisc. 15 γονῆας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μιαρὰ πράττοντας. Dem. 495. 7 ταῦτ' ἐπὶ τῷ τῶν θεῶν ὀνόματι ποιεῖν. 917. 28.

(β) of the subject of an action or of discourse, *upon*, *in reference to*. Mark 6: 52 οὐ συνῆκαν [τὸ σημεῖον τὸ πεποιηκέναι] ἐπὶ τοῖς ἄρτοις, i. e. wrought *upon* or in respect to the loaves.—Hdot. 3. 14 τωὐτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρί.—Of discourse, etc. *on*, *of*, *concerning*; John 12: 16 ὅτι ταῦτα ἐπ' αὐτῷ γέγραμμένα. Luke 23: 38. Rev. 10: 11 προφητεῦσαι ἐπὶ λαοῖς κ. τ. λ. 22: 16 μαρτυρῆσαι ἐπὶ ταῖς ἐκκλησίαις. Heb. 11: 4. Comp. Winer § 52. c. γ. Matth. § 586. ε. — Barnab. Ep. 5 ὁ προφητεύων ἐπ' αὐτῷ. Hdot. 1. 66. Luc. D. Deor. 10. 12 λόγους ἐπί τινι. Thuc. 2. 34.

(γ) of a condition, law, sanction, *upon* or *under* which alone any thing takes place. 1 Cor. 9: 10 ἐπ' ἐλπίδι ἀροτριᾷν κ. τ. λ. Heb. 7: 11. 8: 6 διαθήκη ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται i. e. under the sanction of, etc. 9: 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, i. e. a testament is only valid the testator being dead. 10: 28 ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει, i. e. was put to death *under* two or three witnesses, comp. Deut. 17: 6 where Sept. for עַל־פִּי, coll. Deut. 19: 15 where Sept. ἐπὶ στόματος for עַל־פִּי. See Matth. § 585. β. Passow ἐπί II. F. — Jos. Ant. 2. 10. 2 pen. ib. 5. 2. 6. Luc. D. Deor. 1. 2 ult. Xen. Cyr. 3. 2. 23 ἐπὶ τούτοις ἔδοσαν καὶ ἔλαβον πάντες τὰ πιστά. H. G. 3. 2. 19.

(δ) of the ground, motive, exciting cause of any action, *upon*, *at*, i. e. *on account of*, *because of*. Matt. 19: 9 μὴ ἐπὶ πορνείᾳ. Luke 2: 20 αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν κ. τ. λ. 5: 5 ἐπὶ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. Acts 3: 16 ἐπὶ τῇ πίστει. 4: 21. 26: 6. 1 Cor. 1: 4. 8: 11. 2 Cor. 9: 15. al. Seq. dat. of person, ἐπ' αὐτοῖς Acts 21: 24, see in Δαπανάω. Comp. Matth. § 585 ult. Passow ἐπί II. E. Winer § 52. c. β. — Jos. Ant. 4. 5. 2 ἔκαμνον ἐπὶ δίψει. Hdot. 1. 137. Luc. Hermot. 80. Xen. Mem. 3. 14. 2. Conv. 3. 10. — Hence ἐφ' ᾧ, for ἐπὶ τούτῳ ὅτι, *on this account that*, *because*, Rom. 5: 12. 2 Cor. 5: 4. Phil. 4: 10. Comp. Buttm. § 150. p. 435.—Diog. Laert. 2. 12. 5. Thom. Mag. ἐφ' ᾧ, ἀντὶ τοῦ διότι, οὗ χάριν.

(ε) of the occasion *upon* or *at* which, in connexion with which, any thing takes place, *upon*, *at*, *over*, after words signifying an emotion of mind, as joy, sorrow, compassion, astonishment, etc.

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Comp. Matth. § 399. n. 1. Passow ἐπί II. E. Matt. 18: 13 χαίρει ἐπ' αὐτῷ μᾶλλον κ. τ. λ. Luke 1: 14, 47 ἠγαλλίασε ἐπὶ τῷ θεῷ. 15: 7. Rev. 11: 10. al. Mark 3: 5 συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς κ. 10: 22, 24. Luke 19: 41 ἔκλαυσεν ἐπ' αὐτῇ. Acts 8: 2. James 5: 1. Rom. 18: 9, 11. al. Matt. 14: 14 ἐσπλαγχνίσθη ἐπ' αὐτοῖς. Mark 6: 34. al. Matt. 7: 28 ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. 22: 33. Luke 1: 29 διεταράχθη ἐπὶ τῷ λόγῳ. 5: 9. 9: 43. Acts 3: 12.—Jos. Ant. 6. 6. 3 ἡ ἐπὶ τῇ νίκῃ χαρά. Xen. Mem. 2. 6. 35 χαίρειν ἐπί. Test. XII Patr. p. 521 πενθῶν ἐπὶ τῇ ἁμαρτίᾳ. Luc. D. Deor. 12: 1. ib. 25. 3 ἐπ' αὐτῷ δακρύουσα. ib. Toxar. 24. Ael. V. H. 12. 41 ἐκπλαγεὶς ἐπί. Xen. Cyr. 1. 4. 27. — So of the occasion of penitence and shame, 2 Cor. 12: 21 μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ. Rom. 6: 21 ἐφ' οἷς νῦν ἐπαισχύνεσθε.—Xen. Mem. 2. 2. 8 ἐφ' ᾧ ἠσχύνθη.

(ζ) of the object, purpose, end of any action, etc. *upon, unto, for*; comp. Winer § 52. c. δ. Matth. § 585. β. Gal. 5: 13 ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε. 1 Thess. 4: 7. Eph. 2: 1. 2 Tim. 2: 14. Phil. 3: 12 ἐφ' ᾧ, *that for which*. So Acts 15: 14 ἐπὶ τῷ ὀνόματι αὐτοῦ in text. rec. where later edit. omit ἐπί.—Wisd. 2: 23. Hdian. 2. 1. 18 ἐπ' ὀλέθρῳ, ἐπὶ σωτηρίᾳ. Thuc. 1. 73. Xen. Mem. 2. 3. 19. An. 5. 7. 34 ἄγεσθαι ἐπὶ θανάτῳ.—Hence ἐφ' ᾧ, *for what, wherefore*, Matt. 26: 50 in text. rec. for which others ἐφ ὅ.

(η) of the norm or model *upon* or *to* which any thing is adjusted or conformed, *upon, after, according to*. Luke 1: 59 ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ. So Sept. and עַל Ezra 2: 61. Neh. 7: 63. — Esdr. 4: 63. Plut. Rom. 19 ult. καλεῖσθαι μὲν Ῥώμην ἐπὶ Ῥωμύλῳ τὴν πόλιν. Plato Parm. p. 147. D. — Also Rom. 5: 14 οὐ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς κ. τ. λ. 2 Cor. 9: 6 bis, ὁ σπείρων ἐπ' εὐλογίας, i. e. adv. bountifully.—Aeschyl. Supp. 628, [636,] ἐπ' ἀληθείᾳ.

III. With the Accusative. E. g.

1. Of place, and generally combining the ideas of rest and motion *upon*; where sometimes however the idea of motion upon is more prominent, and rarely, rest upon. Comp. Winer § 53. l. Matth. § 586. c.

a) as implying rest and motion combined, where it marks an extension or spreading out *upon* or *over* any thing, a stretching or spreading out in various directions, distribution *upon, over, among*; hence pp. *along upon, along over, throughout*, etc. or else simply, *upon, over, at, among*, the direction of the implied motion being determined by the adjuncts. E. g.

(α) genr. Matt. 27: 45 σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν. 10: 34 βαλεῖν εἰρήνην, μάχαιραν, ἐπὶ τὴν γῆν. 14: 19 τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους. v. 26 ἐπὶ τὴν θάλασσαν περιπατοῦντα. v. 28, 29. 15: 35. 18: 12 ἐπὶ τὰ ὄρη πορευθείς *about upon* the mountains. 22: 9. 24: 16. Mark 4: 38 ἐπὶ τὸ προσκεφάλαιον καθεύδων i. e. stretched upon. Luke 5: 36 ἐπίβλημα ἐπιβάλλει ἐπὶ ἱμάτιον. John 9: 6. Acts 7: 11. 21: 3. Rev. 2: 17. 7: 1. 11: 8. 20: 4 οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον. v. 9. al. So Matt. 13: 2 ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει, stood or had stationed themselves *along upon* the shore. Rev. 15: 2. Matt. 19: 28 καθίσεσθε ὑμεῖς ἐπὶ δώδεκα θρόνους, i. e. *along upon* the row or circle of thrones, as in Rev. 4: 4. 20: 4. — Hom. Od. 11. 577 ἐπ' ἐννέα κεῖτο πέλεθρα. 14. 120 ἐπὶ πολλὰ ἀλήθην. Palaeph. Fab. 1. 10 ἀπέτρεχον ἐπὶ τὰ ὄρη. Diod. Sic. 1. 27 ὁ στρατεύσας ἐπὶ πᾶσαν χώραν. Hdian. 4. 11. 12. Xen. H. G. 6. 5. 21.—So with accus. plur. of persons *upon, over, towards* all of whom, Matt. 5: 45 bis ἐπὶ πονηροὺς καὶ ἀγαθούς κ. τ. λ. 12: 49 ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθητάς. Acts 19: 12. Rev. 14: 6 in some edit.—Hom. Il. 10. 213 κλέος πάντας ἐπ' ἀνθρώπους.

(β) where the motion is directed to a higher place, implying elevation or placing *upon*, i. e. *up upon, up over, up to, out upon*, etc. or simply *upon, over*. Matt. 4: 5 ἵστησιν αὐτὸν ἐπὶ πτερύγιον τοῦ ἱεροῦ. 5: 23. 9: 18. 13: 48 ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν. 21: 5 ἐπιβεβηκὼς ἐπὶ ὄνον i. e. mounted upon. 22: 16 φευγέτωσαν ἐπὶ τὰ ὄρη. 27: 29. Mark 8: 25. 10: 16 τιθεὶς τὰς χεῖρας ἐπ' αὐτά. 11: 2. 15: 22 καὶ φέρουσι αὐτὸν ἐπὶ Γολγοθᾶ τόπον. Luke 5: 11, 19 ἀναβάντες ἐπὶ τὸ δῶμα. 8: 27. Acts 17: 19.

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20: 13. 27: 43, 44 see in Διασώζω. Rom. 12: 20. — Palaeph. Fab. 1. 9 ἀναβιβάσαντες ἐπὶ τοὺς ἵππους, and so Xen. Conv. 9. 7. Cyr. 3. 1. 4 ἐπὶ λόφον καταφεύγει. Thuc. 7. 37 ἐπὶ τὰ τείχη.—So of a yoke, burden, taken up and placed *upon* any one, Matt. 11: 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς. Acts 15: 10. Matt. 23: 4 φορτία — ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρ. trop. of a covenant, Heb. 8: 8. — Metaph. spoken of fear, evils, guilt, punishment, which come *upon* any one as a burden, as something laid *upon* one; so after γίνεσθαι, ἐπέρχεσθαι, ἔρχεσθαι, ἐπιπίπτειν, and the like; Matt. 23: 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον. v. 36. Luke 1: 12, 65 καὶ ἐγένετο ἐπὶ πάντας φόβος. 21: 34, 35 ὡς παγὶς ἐπελεύσεται ἐπὶ πάντας. John 3: 36. 18: 4. Acts 5: 28. 8: 1. 13: 11 χεὶρ κυρίου ἐπὶ σέ. 18: 6. Rom. 1: 18. 15: 3. 1 Pet. 5: 7. In like manner of good, prosperity, etc. Matt. 10: 13 ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν sc. τὴν οἰκίαν. Luke 10: 6. Gal. 6: 16. Acts 4: 33 χάρις ἦν ἐπὶ πάντας. Rom. 3: 22. — So of a lot i. e. any thing imposed by lot, Acts 1: 26 ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν. Sept. for נָפַל גּוֹרָל עַל Jon. 1: 7. for עָלָה גּ״ עַל Lev. 16: 9.—Comp. Diod. Sic. 4. 42 ἐπανελθεῖν [τὸν κλῆρον] εἰς Ἡσιόνην.

(γ) where the motion is directed to a lower place, Matt. 10: 29 ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν. 13: 5, 7. 21: 44. 26: 7 κατέχεεν ἐπί. Luke 22: 44. Acts 2: 3. Rev. 8: 10. 16: 2. 22: 5 ὁ θεὸς φωτιεῖ ἐπ' αὐτούς, sc. like the sun.—Diod. Sic. 2. 19 οἱ μὲν ἐπὶ τὴν γῆν ἔπιπτον. Xen. Oec. 18. 7.—Trop. of the divine Spirit or power descending and abiding *upon* any one. Matt. 3: 16 τὸ πνεῦμα καταβαῖνον καὶ ἐρχόμενον ἐπ' αὐτόν. 12: 18. Luke 1: 35. 2: 25. 24: 49. al. 2 Cor. 12: 9. Rev. 7: 15.

b) of place *whither*, implying motion *upon, to, towards*, any place or object as a limit, aim, end, with subsequent rest thereupon.

(α) pp. and genr. e. g. after πίπτω, ἐπιπίπτω, as πίπτειν ἐπὶ πρόσωπον, i. e. forwards, Matt. 26: 39. Luke 5: 12. Rev. 7: 11. al. (Xen. Ven. 10. 13 πίπτειν ἐπὶ στόμα.) Matt. 15: 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ. John 21: 20. Acts 10: 25 πεσὼν ἐπὶ τοὺς πόδας, *upon*, i. e. *at his feet*. Also Luke 9: 62 ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄρατρον. Phil. 3: 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον. — Jos. Ant. 6. 11. 8 ἀκόντια βαλὼν ἐπὶ τὸν σκοπόν. Diod. Sic. 2. 19 ἐπ' αὐτὴν τοξεύσας. Xen. Cyr. 1. 6. 29 ἐπὶ σκοπὸν βάλλειν.—So after verbs of going, coming, conducting, collecting, etc. equiv. to πρός c. accus. Matt. 3: 13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γ. ἐπὶ τὸν Ἰορδάνην, *upon the Jordan*, i. e. to the region of Jordan. 12: 28 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τ. θ. 5: 21 συνήχθη ὄχλος πολὺς ἐπ' αὐτόν. 27: 27. Mark 11: 13. Luke 24: 24. John 6: 16. Acts 1: 21. 21: 32, 35. 2 Thess. 2: 1. 2 Tim. 4: 4. Heb. 6: 1. Rev. 7: 17. 18: 7. al. So συναχθῆναι v. συνέρχεσθαι ἐπὶ τὸ αὐτό i. e. *upon* or *to* the same place, together, Matt. 22: 34. Acts 4: 26. 1 Cor. 11: 20. also 1 Cor. 7: 5, see in Εἰμί II. h. a. — Palaeph. 2. 10. Luc. D. Deor. 4. 1 ult. Hdian. 8. 5. 13 ἐπὶ τὴν Ῥώμην χωρῆσαι. Xen. An. 1. 4. 11 ἐντεῦθεν ἐξελαύνει ἐπὶ τὴν Εὐφράτην.—Of judges, tribunals, *upon, unto*, i. e. *up before*. Matt. 10: 18 καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε. Luke 12: 11, 58. Acts 16: 19. (Hdot. 3. 156. Xen. Lac. 4. 6 ἄγει αὐτὸν ἐπὶ τοὺς Ἐφόρους. Comp. An. 6. 6. 6 ἄγειν πρός.) Of an oracle, miracle, testimony, etc. *upon, unto*. Luke 3: 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην. Acts 4: 22 ἐφ' ὃν ἐγεγόνει τὸ σημεῖον. 2 Thess. 1: 10 τὸ μαρτύριον ἡμῶν [γενόμενον] ἐφ' ὑμᾶς. (So וַיְהִי דָבָר עַל 1 Chr. 22: 8, Sept. dat. μοί. Usually Heb. אֶל, Sept. πρός, Jer. 1: 4, 11. al.) Also as implying accession, addition, Matt. 6: 27 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα. Rev. 22: 18.

(β) where the motion or direction *upon* implies also an affection of the mind *for* or *against*. E. g. favourable, kindly, Luke 1: 48. 9: 38 ἐπίβλεψαι ἐπὶ τὸν υἱόν μου. 1 Pet. 3: 12 οἱ ὀφθ. κυρίου ἐπὶ τοὺς δικαίους, i. e. are directed upon, quoted from Ps. 34: 16 where Sept. for אֶל, comp. Ps. 31: 8. — So of disfavour, *upon, against*, Acts 4: 29 comp. in Ἐπεῖδον. 1 Pet. 3: 12 πρόσωπον κυρίου ἐπὶ ποιοῦντας κακά, i. e. is directed *against*, quoted from Ps. 34: 17 where Sept. for בְּ. In a hostile

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sense, Matt. 10: 21 ἐπαναστήσονται τέκνα ἐπὶ γονεῖς. Luke 14: 31 ἐρχομένῳ ἐπ' αὐτόν. 22: 52, 53. John 13: 18. Acts 7: 57 ὥρμησαν ἐπ' αὐτόν. Acts 13: 50, 51. 19: 16. 2 Cor. 10: 2. 2 Thess. 2: 4. So Sept. and בְּ Gen. 16: 12. — Diod. Sic. 2. 19. ib. 15. 41. Hdian. 7.1. 13, 16. Xen. Cyr. 1. 5. 3, 4.—Trop. of conduct or testimony *against* any one, Mark 10: 11 μοιχᾶται ἐπ' αὐτήν. Luke 9: 5 εἰς μαρτύριον ἐπ' αὐτούς. So in an imprecation, 2 Cor. 1: 23 μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν.

(γ) trop. of measure, extent, *upon, unto*, i. e. *up to, about*, Rev. 21: 16 ἐμέτρησα τὴν πόλιν ἐπὶ σταδίους δώδεκα χιλιάδων. Comp. Matth. § 586. c. p. 1169. Winer § 53. p. 345.—Ael. V. H. 3. 1 init. τὸ μῆκος ἐπὶ τεσσαράκοντα διήκει σταδίους. Xen. An. 1. 7. 15.—So ἐφ' ὅσον, *in so far as, in as much as*, Matt. 25: 40. Rom. 11: 13. ἐπὶ πλεῖον, *further on, further, the more*, Acts 4: 17. 2 Tim. 2: 16. 3: 9. Comp. Vig. p. 628.—ἐφ' ὅσον Diod. Sic. 1. 93. Luc. Amor. 13. ἐπὶ πλεῖον Ael. V. H. 1. 30 ult. Plato Phaedr. p. 261.

c) rarely of place *where*, after words signifying rest *upon, on, in, at*, where however the idea of previous motion *upon* is implied. Rev. 5: 1 ἐπὶ τὴν δεξιάν, *upon* i. e. *in* his right hand. 20: 1.—comp. Hom. Il. 7. 238. Xen. An. 6. 4. 1.—After verbs of sitting or standing, *upon, at, by*, etc. Matt. 9: 9 καθήμενον ἐπὶ τὸ τελώνιον. Acts 10: 17 ἐπέστησαν ἐπὶ τὸν πυλῶνα. 11: 11. Rev. 3: 20. 8: 3. Comp. above in I. 1. a. II. 1. a. β.—Xen. Cyr. 3. 3. 12 παρεῖναι ἐπὶ τὰς θύρας. ib. 3. 3. 68. — So στῆναι ἐπὶ τοὺς πόδας, *to stand up upon the feet*, Acts 14: 10. 26: 16. Rev. 11: 11.—Also ἐπὶ τὸ αὐτό, lit. *upon the same place*, as adv. *together*, Luke 17: 35. Acts 1: 15. Comp. in Αὐτός III. a. β.

2. Of time, viz. a) time how long, *during, for*, Luke 4: 25 ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία. 13: 31. 18: 20. 19: 8, 10. Heb. 11: 30. Comp. Winer § 53. p. 345. Matth. § 586. c. p. 1169.—Palaeph. 28. 2. Thuc. 2. 35. Xen. An. 6. 6. 36. — So ἐπὶ χρόνον, *for a time*, Luke 18: 4. (Hdot. 9. 22.) ἐφ' ὅσον χρόνον, *so long as*, Rom. 7: 1. Gal. 4: 1. ἐφ' ὅσον sc. χρόνον, *so long as*, Matt. 9: 15. (Arr. Diss. Ep. 4. 10. 16.) ἐφ' ἱκανόν sc. χρόνον, *a long while, long*, Acts 20: 11. So adverbially, ἐπὶ πολύ, ἐπιπολύ, *long*, Acts 28: 6. ἐπὶ πλεῖον, *longer, further*, Acts 20: 9. 24: 4.—ἐπιπολύ Luc. Toxar. 20. Thuc. 2. 64. ἐπὶ πλέον Hdian. 8. 6. 7.

b) implying a term or limit of time *upon* the coming of which any thing is done or assigned, *upon, at, about*. Mark 15: 1 εὐθέως ἐπὶ τὸ πρωΐ. Luke 10: 35 ἐπὶ τὴν αὔριον. Acts 3: 1 ἐπὶ τὴν ὥραν τῆς προσευχῆς.—Arr. Alex. M. 3. 18. 11 ἐπὶ τὴν ἕω. Hom. Od. 7. 288. Pol. 10. 8. 7. — Joined with an adverb in the later usage, e. g. ἐπὶ τρίς, *up to thrice*, i. e. *thrice*, Acts 10: 16. 11: 10. See Winer § 54 ult. n. 1. p. 356. Lob. ad Phryn. p. 46, 48.—Comp. εἰς τρίς Jos. Ant. 5. 10. 4. Xen. Cyr. 7. 1. 4.

3. Tropically, spoken a) of power, authority, care over, *upon, over*; Luke 1: 33 βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ. 9: 1 δύναμιν καὶ ἐξουσίαν ἐπὶ δαιμόνια. 10: 19. Acts 7: 10. Rom. 5: 14. Heb. 2: 7. 3: 6 Χρ. ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. Rev. 13: 7. al. So Luke 2: 8 φυλάσσοντες φυλακὰς ἐπὶ τὴν ποίμνην αὐτῶν. Sept. and עַל Gen. 39: 5. Comp. Lob. ad Phryn. p. 474.—Xen. Cyr. 4. 5. 58 ἐπὶ τοὺς πεζοὺς καθιστάναι. H. G. 3. 4. 20.

b) as marking accession or addition, *upon, over*, Phil. 2: 27 λύπη ἐπὶ λύπῃ, where text. rec. has ἐπί c. dat. see above in II. 3. b.

c) of an object or substratum *upon, over, in respect to* which any thing is done, felt, directed, etc. Comp. above in II. 3. c. Winer § 53. p. 345. E. g.

(α) of the subject of an action or of discourse, *upon, over, in respect to*. Mark 15: 24 βάλλοντες κλῆρον ἐπ' αὐτά. (Plut. Rep. 10. p. 617. E, ῥίψαι κλήρους ἐπί τινα.) 1 Cor. 7: 36 see in Ἀσχημονέω b. James 5: 14 προσευξάσθωσαν ἐπ' αὐτόν, *let them pray* OVER *him*, i. e. in his behalf, in allusion also perhaps to the posture. Winer l. c. p. 345 marg. —So of a subject of discourse, writing, etc. *upon, of, concerning*. Mark 9: 12 γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρ. v. 13. Rom. 4: 9. 1 Tim. 1: 18. Heb. 7: 13. Sept. for עַל Jer. 25. 13.—Palaeph. 49. 3 ἐφ' ὃν ᾆσμα ἐποίησε.

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(β) of that on which the mind, heart, feelings, are directed, either in kindness or hostility, *upon, over, towards.* E. g. in kindness, Matt. 14: 14 ἐσπλαγχνίσθη ἐπ' αὐτούς. 15: 32. Luke 6: 35 χρηστός ἐστιν ἐπὶ τοὺς ἀχ. κ. τ. λ. Rom. 9: 23. 11: 22. Eph. 2: 7. Sept. for עַם Gen. 47: 29. — Theophil. ad Autol. I. p. 71 χρηστός ἐστιν (ὁ θεὸς) ἐπὶ τοὺς ἀγαπῶντας αὐτόν. Not used in this sense in earlier classic writers. — So in hostility, *against,* Matt. 12: 26 ἐφ' ἑαυτὴν ἐμερίσθη. Mark 3: 26. Luke 11: 17. Acts 7: 54 ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. — Dem. 73. 27. ib. 537. 5 ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν. Xen. Mem. 2. 3. 10. —Hence also of the object of trust, confidence, hope, Matt. 27: 43 πέποιθεν ἐπὶ τὸν θεόν. Acts 9: 42 πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. 11: 17. Rom. 4: 5. 2 Cor. 2: 3. Heb. 6: 1 πίστις ἐπὶ θεόν. 1 Tim. 5: 5 ἤλπικεν ἐπὶ τὸν θεόν. 1 Pet. 1: 13. 3: 5.—Also of the occasion or object *upon* or *over* which joy or sorrow is felt, Rev. 18: 20 εὐφραίνου ἐπ' αὐτήν in text. rec. others ἐπ' αὐτῇ. Luke 23: 28 μὴ κλαίετε ἐπ' ἐμέ. Rev. 1: 7. So Sept. of joy, for בְּ Is. 61: 10. Ps. 32: 11. of sorrow, for עַל Zech. 12: 10.

(γ) of that on which the will or intention is directed, the end, purpose, aim of an action etc. *upon, for, for the sake of, after.* Matt. 3: 7 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, i. e. in order to be baptized. 26: 55 ὡς ἐπὶ λῃστήν. Luke 7: 44 ὕδωρ ἐπὶ τοὺς πόδας μου, *water* FOR *my feet.* 15: 4. 23: 48. Comp. Buttm. §147. n. 4 ult. Matth. § 586. c. — Palaeph. 19. 1. ib. 40. 4. Hdot. 3. 14 εἶναι ἐπὶ ὕδωρ. Xen. Cyr. 1. 6. 12.—So of a result, 2 Tim. 3: 13 ἐπὶ τὸ χεῖρον. Heb. 12: 10.

(δ) from the Heb. spoken of persons *upon* or *over* whom a name is called, who are called by that name, implying property, relation, etc. James 2: 7. Acts 15: 17 ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου, quoted from Amos 9: 12 where Sept. for נִקְרָא שֵׁם עַל, as also 2 Sam. 12: 28. Jer. 14: 9. Comp. Gesen. Lex. art. קָרָא Niph. β. — Bar. 2: 15.

NOTE. In composition ἐπί implies 1. motion *upon, towards, against,* as ἐπάγω, ἐπέρχομαι, etc. 2. rest *upon, over, at,* as ἐπέχω, ἐπαναπαύω, etc. 3. accession, addition, as ἐπισυνάγω, ἐπαιτέω. 4. succession, as ἔπειμι, ἐπιτάσσω. 5. repetition or renewal, as ἐπανόρθωσις. Very often it cannot be expressed in English, and is then to us simply intensive. Comp. Vig. p. 628. Passow ἐπί no. V, ult. AL.

Ἐπιβαίνω, f. ήσομαι, *to go upon, to tread upon,* intrans. Sept. γῆν ἐφ' ἧς ἐπέβη for דָּרַךְ Deut. 1: 36. Hdian. 1. 12. 18. Xen. Cyr. 3. 3. 61. Hence in N. T.

a) *to set foot upon, to come upon* or *into, to arrive in* a country, province, etc. εἰς τὴν Ἀσίαν Acts 20: 18. τῇ ἐπαρχίᾳ 25: 1. — Diod. Sic. 14. 84 init. εἰς Βοιωτίαν. 16. 66 pen. τῇ Σικελίᾳ. Thuc. 1. 103 c. gen.

b) *to go up upon, to mount,* intrans. e. g. ἐπὶ ὄνον Matt. 21: 5. So of a ship, *to embark,* sc. εἰς τὸ πλοῖον Acts 21: 6. τῷ πλοίῳ 27: 2. absol. 21: 2. Sept. for עָלָה Jer. 46: 9. רָכַב 1 Sam. 25: 20. Gen. 24: 61. — Hom. Il. 5. 255 ἵππων ἐπιβ. Thuc. 1. 111 et Xen. H. G. 3. 4. 1 ἐπὶ τὸ πλοῖον. Thuc. 7. 70 ταῖς ναυσίν.

Ἐπιβάλλω, f. βαλῶ, *to cast upon* or *over, to lay upon,* trans.

a) pp. and seq. dat. Mark 11: 7 ἐπεβ. αὐτῷ τὰ ἱμάτια. 1 Cor. 7: 35 βρόχον ὑμῖν ἐπιβάλω. Sept. seq. ἐπί c. acc. for פָּרַשׂ Num. 4: 6, 7. Hos. 7: 12. הָעֲלָה Num. 19: 2.—Hdian. 6. 8. 11. Xen. An. 3. 5. 10. Ven. 10. 7. — In the sense of *to put upon,* i. e. to sew on sc. a patch, Matt. 9: 16. Luke 5: 36.—Hesych. ἐπιβαλεῖ· ἐπιῤῥήψει seu ἐπιῤῥάψει. — In the phrase ἐπιβάλλειν τὴν χεῖρα v. τὰς χεῖρας, seq. ἐπί τινα or dat. *to lay hands upon,* i. e. (α) *to seize, to do violence to* a person, seq. ἐπί τινα Matt. 26: 50. Mark 14: 46. Luke 20: 19. 21: 12. John 7: 30, 44. Acts 5: 18. 21: 27. seq. dat. Acts 4: 3. and by attraction, Acts 12: 1 ἐπέβαλεν τὰς χεῖρας κακῶσαί τινας, for ἐπί τινας ὥστε κακῶσαι αὐτούς, comp. Buttm. § 151. I. 4. So Sept. for שָׁלַח יָד, seq. ἐπί τινα Gen. 22: 12. seq. dat. Esth. 6: 2. — Seq. dat. Pol. 3. 5. 5. Diod. Sic. lib. 38 init. ed. Tauchn. or X. p. 205. ed. Bip.—(β) in the sense of *to lay hold of, to undertake,* Luke 9: 62 ἐπιβ. τ. χ. ἐπ' ἄροτρον. So Sept. for מִשְׁלַח Deut. 12: 7, 18.

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b) intrans. or pp. with ἑαυτόν implied, *to cast oneself upon*, i. e. *to rush upon, to fall upon*; comp. Buttm. §113. n. 2. §130. n. 2. Matth. § 496. 1. Winer § 39. 1. So seq. εἰς c. acc. Mark 4: 37 τὰ κύματα ἐπέβαλεν εἰς τὸ πλοῖον. Also absol. 14: 72 καὶ ἐπιβαλὼν ἔκλαιε, i. e. *rushing forward* sc. out of the hall, comp. Matt. 26: 75 et Luke 22: 62. (1 Macc. 4: 2. Hom. Od. 15. 297. Diod. Sic. 18. 14 med.) Others, ἐπιβαλὼν sc. ἱμάτιον, i. e. covering his face or head, comp. 2 Sam. 15: 30. 19: 4. Jer. 14: 3, 4. Others, by impl. *beginning*, as in 2 Macc. 12: 38.—Hence impers. *to fall upon, to fall to*, i. e. *to pertain* or *belong to* any one, Luke 15: 12 τὸ ἐπιβάλλον (μοι) μέρος, i. e. the portion which falls to me. — 1 Macc. 10: 30. Hdot. 4. 115. Dem. 312. 2.

Ἐπιβαρέω, f. ήσω, lit. *to burden upon*, in N. T. only metaph. *to be burdensome upon*, e. g. in a pecuniary sense, seq. accus. 1 Thess. 2: 9. 2 Thess. 3: 8. In 2 Cor. 2: 5 ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς, *that I may not burden you all*, i. e. bear too hard upon you all in my censure. Others take ἵνα μὴ ἐπιβαρῶ as parenthetic, *that I may not be too severe*, and then π. ὑμᾶς depends on λελύπηκεν. — Seq. dat. Appian. Syr. p. 180. B. C. 4. p. 978.

Ἐπιβιβάζω, f. άσω, *to cause to mount*, trans. e. g. an animal for riding, seq. ἐπί c. acc. Luke 10: 34 ἐπιβ. αὐτὸν ἐπὶ τὸ ἴδ. κτῆνος. With ἐπί impl. Luke 19: 35. Acts 23: 24. Sept. for הרכיב 1 K. 1: 33. 2 K. 9: 28.—Hdian. 3. 7. 12 c. gen. Diod. Sic. 2. 11 c. πρός τι.

Ἐπιβλέπω, f. ψω, *to look upon, to fix the eyes upon*, Sept. seq. ἐπί c. acc. for הביט Num. 21: 9. seq. acc. Hdian. 5. 3. 15. In N. T. trop. *to look upon, to have respect to*, seq. ἐπί c. acc. sc. in kindness, favour, Luke 1: 48. 9: 38. in partiality, James 2: 3. Sept. for ראה 1 Sam. 1: 11. 9: 16. פנה Lev. 26: 9. 1 K. 8: 28. Ps. 25: 16.—Judith 13: 4.—So ἐφορᾶω Jos. B. J. 6. 2. 4.

Ἐπίβλημα, ατος, τό, (ἐπιβάλλω,) lit. *any thing put on, an addition*, hence *a patch*, Matt. 9: 16. Mark 2: 21. Luke 5: 36 bis. — Sept. Is. 3: 20. Arr. Alex. M. 6. 29. 8 τάπητα ἐπιβλημάτων Βαβυλωνίων.

Ἐπιβοάω, ῶ, f. ήσω, (ἐπί intens.) *to cry out upon, to exclaim vehemently*, absol. Acts 25: 24.—τινί Pol. 10. 12. 5. Thuc. 5. 65. c. acc. *to invoke*, Wisd. 14: 1.

Ἐπιβουλή, ῆς, ἡ, (βουλή,) pp. *counsel upon* or *against*; hence *plot, conspiracy, insidiae*, Acts 9: 24. 20: 3, 19. 23: 30. — Sept. Esth. 2. 22. Jos. Ant. 2. 11. 1. Xen. H. G. 3. 3. 4, 5.

Ἐπιγαμβρεύω, f. εύσω, (γαμβρεύω fr. γαμβρός,) *to contract affinity with, to intermarry with*, Sept. for התחתן Gen. 34: 9. 1 Macc. 10: 54, 56. of a son-in-law 1 Sam. 18: 21, 22.—In N. T. *to marry by right of affinity*, trans. Matt. 22: 24, (comp. Mark 12: 19. Luke 20: 28,) spoken of the marriage of a brother's widow according to the Jewish law, Deut. 25: 5 sq. comp. Ruth. c. 4. Gen. 38: 8, 12. See Jahn § 157. Sept. for יבם Gen. 38: 8. — Test. XII Patr. p. 599.

Ἐπίγειος, ου, ὁ, ἡ, adj. (ἐπί, γῆ,) *upon earth*, i. e. *earthly, terrestrial*, viz. belonging *on* earth or *to* the earth, as τὰ σώματα 1 Cor. 15: 40 bis. 2 Cor. 5: 1. persons, Phil. 2: 10. (Lucian. Icar. 2. Diod. Sic. 1. 13 init.) τὰ ἐπίγεια, *earthly things*, i. e. relating to earth and to this life, John 3: 12. Phil. 3: 19. σοφία ἐπίγειος, *earthly wisdom*, i. e. imperfect and perverse, James 3: 15. — M. Antonin. 6. 23 or 30 εἰς καρπὸς τῆς ἐπιγείου ζωῆς.

Ἐπιγίνομαι, *to arise upon, to come on*, intrans. e. g. of a wind, *to spring up*, Acts 28: 13.—Thuc. 3. 74 εἰ ἄνεμος ἐπεγένετο. Pol. 1. 54. 6.

Ἐπιγινώσκω, f. γνώσομαι, pp. *to know thereupon*, i. e. by looking on as a spectator, Hom. Od. 18. 30. Hence genr. with ἐπί intens. *to know fully*, both in an inchoative and completed sense; see in Γινώσκω init.

1. *to know fully*, inchoative, i. e. *to come to know, to gain* or *receive full knowledge of, to become fully acquainted with*, etc.

a) genr. seq. acc. of thing expr. or impl. Luke 1: 4 ἵνα ἐπιγνῷς τὴν ἀσφά-

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λιων. Acts 22: 24. 2 Pet. 2: 21 bis. 1 Cor. 14: 37 where for the attraction with ὅτι, see Buttm. § 151. I. 6, 7 ult. Seq. περί c. gen. Acts 24: 8. absol. 1 Cor. 13: 12. Sept. for יָדַע Jer. 5: 5. Jon. 1: 7.—Plut. Lysand. 31 pen. Pol. 2. 11. 3. Xen. Oec. 9. 12. Plato Apol. Soc. 7. — Seq. acc. of pers. τὸν υἱόν, τὸν πατέρα, Matt. 11: 27 bis. So with ἀπό τινος, *to know from* or *by* any thing, Matt. 7: 16, 20. — Pol. 1. 65. 6 ἔκ τινος.

b) in the sense of *to know well* sc. from others, *to ascertain, to find out, to learn*, seq. ὅτι, Luke 7: 37 ἐπιγνοῦσα ὅτι ἀνάκειται κ. τ. λ. 23: 7. Acts 19: 34. 22: 29. 28: 1. absol. Acts 9: 30. — 1 Macc. 6: 17. absol. Thuc. 1. 132.

c) in the sense of *to perceive, to be fully aware of*, seq. acc. Luke 5: 22 ἐπιγ. τοὺς διαλογισμούς. Mark 5: 30, where for the particip. see Buttm. § 144. 4. b. (Xen. Cyr. 8. 1. 33.) Seq. ὅτι Mark 2: 8. Luke 1: 22. [illegible]

d) in the sense of *to recognise, to know*, sc. by sight or person, seq. acc. of person, Matt. 14: 35. Mark 6: 33, 54. Luke 24: 16, 31. Acts 3: 10. et 4: 13, where for the attraction with ὅτι, see Buttm. § 151. I. 6, 7 ult. So of things, Acts 12: 14 ἐπιγ. τὴν φωνήν τινος. 27: 39 τὴν γῆν οὐκ ἐπεγίνωσκον, i. e. did not know it from any other. Sept. for הִכִּיר Gen. 42: 7, 8. Judg. 18: 3. 1 Sam. 26: 17.—Test. XII Patr. p. 543. Plut. Agesi. 21 pen. Arr. Diss. Ep. 1. 6. 42. Xen. H. G. 5. 4. 12.

2. *to know fully*, in a completed sense, *to have a full knowledge of*, etc.

a) genr. and seq. acc. of thing, Rom. 1: 32 τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες. Col. 1: 6. 1 Tim. 4: 3. Seq. acc. of pers. in attraction with ὅτι, 2 Cor. 13: 5, comp. above in 1. d. Absol. Acts 25: 10. Pass. 1 Cor. 13: 12 καὶ ἐπεγνώσθην. So Sept. for הִשְׂכִּיל Job 34: 27. יָדַע Ez. 6: 7.

b) in the sense of *to acknowledge* sc. as being what one is or professes to be, a prophet, apostle, teacher, etc. Matt. 17: 12 Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν. 2 Cor. 1: 14. 6: 9. So of doctrines, an epistle, etc. 2 Cor 1: 13 bis. Sept. and יָדַע of a prophet, Jer. 28: 9. — Ecclus. 44: 23 of an heir. 12: 12. Hdian. 2. 1. 24.

c) from the Heb. with the idea of good will, *to know and approve, to acknowledge and care for, to cherish*, seq. acc. 1 Cor. 16: 18 ἐπιγινώσκετε οὖν τοὺς τοιούτους. So Sept. and יָדַע Num. 16: 5. הִכִּיר Ps. 142: 5. Ruth 2: 10, 19. See in Γινώσκω 2. c. [illegible]

Ἐπίγνωσις, εως, ἡ, (ἐπιγινώσκω,) pp. *full knowledge*, i. e.

a) the act of *coming to a full knowledge* of any thing, *cognition, acknowledgement*, e. g. ἐπιγ. τῆς ἀληθείας, 1 Tim. 2: 4. 2 Tim. 2: 25. 3: 7. Tit. 1: 1. ἐπιγ. ἀγαθοῦ Philem. 6. ἐπιγ. τοῦ κυρίου. 2 Pet. 1: 3. 2: 20. So ἐπιγ. ἁμαρτίας Rom. 3: 20.—Pol. 3. 7. 6. Hdian. 7. 6. 15.

b) objectively, *full knowledge*, spoken of what is known, in N. T. of God, Christ, divine things etc. Rom. 1: 28 τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, *to retain God in knowledge*, i. e. to retain a knowledge of him. 10: 2. Eph. 1: 17. 4: 13. Phil. 1: 9. Col. 1: 9, 10. 2: 2. 3: 10. 2 Pet. 1: 2, 8. Heb. 10: 26 μετὰ τὸ λαβεῖν τὴν ἐπ. τῆς ἀληθείας. Sept. for דַּעַת Prov. 2: 5. Hos. 4: 1. 6: 6.

Ἐπιγραφή, ῆς, ἡ, (ἐπιγράφω,) *an inscription, superscription*, e. g. on coin, Matt. 22: 20. Mark 12: 16. Luke 20: 24. on the breast or over the head of one crucified, stating his name and crime, Mark 15: 26. Luke 23: 38. For this Roman custom, see Sueton. Dom. 1. Calig. 32 or 38. Adam's Rom. Ant. p. 274. —Pol. 3. 56. 4. Thuc. 2. 43.

Ἐπιγράφω, f. ψω, *to make a mark upon, to graze upon*, sc. as a weapon, Hom. Il. 4. 139. In N. T. *to inscribe*, sc. with a stylus, etc. pp. of a public inscription, only in Pass. Mark 15: 26. Acts 17: 23. Rev. 21: 12. Sept. for כָּתַב Num. 17: 2, 3.—Ael. V. H. 2. 33. Xen. Cyr. 7. 3. 17. — Trop. *to impress deeply upon*, e. g. νόμους ἐπὶ καρδίας αὐτῶν Heb. 8: 10, and νόμους ἐπὶ τῶν διανοιῶν 10: 16, both quoted from Jer. 31: 33, where Heb. כָּתַב, Sept. γράφω. So Sept. ἐπιγράφω for כָּתַב Prov. 7: 3.

Ἐπιδείκνυμι, f. δείξω, *to shew up, to shew before* any one, i. e. genr. *to shew, to exhibit*, trans. the idea of motion *up to, towards*, any one being implied.

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a) pp. Matt. 22: 19 ἐπιδείξατέ μοι τὸ νόμισμα. Luke 20: 24. 24: 40. Mid. Acts 9: 39 ἐπιδεικνύμεναι χιτῶνας, i. e. shewing *their* tunics, etc. So Luke 17: 14 ἐπιδ. ἑαυτοὺς τοῖς ἱερεῦσι, *shew yourselves*, i. e. present yourselves before the priests. — Hdot. 2. 42. Xen. An. 1. 2. 14. Mid. Jos. Ant. 10. 4. 1. Diod. Sic. 13. 27 ult.—So of deeds, miracles, *to shew forth, to exhibit*, Matt. 16: 1. —Luc. Somn. 10. Aeschin. 60. 8.—In the sense of *to point out before* or *to* any one, e. g. αὐτῷ τὰς οἰκοδομάς, Matt. 24: 1.—Hdot. 3. 105. Xen. Oec. 9. 4.

b) trop. *to shew* sc. by arguments, *to demonstrate, to prove*, c. acc. Heb. 6: 17. c. acc. et infin. Acts 18: 28.—Ael. V. H. 3. 7. Xen. Mem. 3. 9. 11 bis.

Ἐπιδέχομαι, f. δέξομαι, depon. Mid. *to receive upon* or *up to* oneself, i. e. genr. *to receive, to admit*, in N. T. in kindness, hospitably, trans. 3 John 10. Acts 28: 30 in some edit.—1 Macc. 12: 8. Pol. 22. 1. 3. — Trop. *to admit, to assent to*, 3 John 9. — Ecclus. 51: 26. Pol. 6. 24. 7.

Ἐπιδημέω, ῶ, f. ήσω, (ἐπίδημος,) *to be among one's people, to be at home*, Xen. Cyr. 7. 5. 7 εἴτε ἐπιδημῶν—εἴτε καὶ ἀποδημῶν. — In N. T. *to come among a people* sc. as a stranger, *to reside as a stranger*, intrans. Acts 2: 10 οἱ ἐπιδημοῦντες Ῥωμαῖοι, i. e. Roman residents at Jerusalem. 17: 21 οἱ ἐπιδημοῦντες ξένοι, i. e. resident foreigners. —Jos. Ant. 5. 7. 3. Hdian. 8. 2. 9. Xen. Mem. 1. 2. 61.

Ἐπιδιατάσσομαι v. άττομαι, f. άξομαι, (ἐπί and Mid. διατάσσομαι,) *to arrange upon, to superadd unto* sc. of oneself, e. g. other and further conditions, trop. Gal. 3: 15. — Comp. ἐπιδιαθήκη, Jos. B. J. 2. 2. 3, 6.

Ἐπιδίδωμι, f. δώσω, *to give upon* i. e. in addition to, Hom. Il. 23. 559. Xen. Cyr. 8. 5. 19. — In N. T. *to give forth* sc. from oneself *upon* or *to* another, *to give over, to deliver over*, i. e. to put into one's hands, trans.

a) genr. Matt. 7: 9 μὴ λίθον ἐπιδώσει αὐτῷ. v. 10. Luke 11: 11 bis, 12. Luke 4: 17 ἐπεδόθη αὐτῷ βιβλίον Ἡσ. 24: 30, 42. John 13: 26. Acts 15: 30. — Test. XII Patr. p. 702 ἐπιδ. τὴν διαίταν. Diod. Sic. 14. 47 ἐπιστολάς. Hdian. 7. 6. 19.

b) trop. *to give over, to commit to*, as a ship to the wind, Acts 27: 15 ἐπιδόντες [sc. τὸ πλοῖον v. τὰ ἱστία τῷ ἀνέμῳ] ἐφερόμεθα. — Plut. de Fort. Rom. 319. D. or VII. p. 267. ed. R. ἐπιδίδου τῇ τυχῇ τὰ ἱστία, καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων. Luc. Hermotin. 28. comp. Achill. Tat. 1. p. 45 δοὺς δὲ ἑαυτὸν τῷ τοῦ δρόμου πνεύματι. See Wetstein and Elsner in loc.

Ἐπιδιορθόω, f. ώσω, pp. *to make straight upon*, i. e. *to put further to rights, to arrange further*, trans. In N. T. only Mid. Tit. 1: 5 τὰ λείποντα ἐπιδιορθώσῃ. Comp. Matth. § 496. 7.—Philo in Flacc. II. p. 535 περὶ τῆς τῶν λειπόντων ἐπιδιορθώσεως.

Ἐπιδύω, f. δύσω, (δύω or δύνω q. v.) *to go down upon*, spoken of the sun, *to set upon* or *during* any thing, seq. ἐπί τινι, Eph. 4: 26, comp. in Ἐπί II. 2. a. So Sept. and בוֹא Deut. 24: 15.

Ἐπιείκεια, ας, ἡ, (ἐπιεικής,) *propriety, probity, moderation*, Dem. 919. 4. In N. T. *gentleness, clemency*, Acts 24: 4. 2 Cor. 10: 1.—2 Macc. 2: 22. Jos. Ant. 6. 7. 4. Hdian. 5. 1. 12.

Ἐπιεικής, ές, οῦς, ὁ, ἡ, adj. (εἰκός fr. ἔοικα,) pp. *fitting upon*, i. e. *fit, suitable, proper*, hence neut. τὸ ἐπιεικές, i. q. ἐπιείκεια, *propriety, probity, moderation*, Phil. 4: 5. — Act. Thom. 20 τὸ ἁπλοῦν αὐτοῦ καὶ τὸ ἐπιεικές. Thuc. 1. 76. — By impl. *mild, gentle, clement*, 1 Tim. 3: 3. Tit. 3: 2. James 3: 17. 1 Pet. 2: 18. Sept. for סַלָּח Ps. 86: 5. — Ael. V. H. 13. 2 init. πρᾷος καὶ ἐπιεικής. Hdian. 1. 2. 5.

Ἐπιζητέω, ῶ, f. ήσω, *to seek for, to inquire after*, trans.

a) genr. Acts 12: 19 ἐπιζητήσας αὐτὸν καὶ μὴ εὑρών. Luke 4: 42 in later edit. Sept. for בִּקֵּשׁ Ecc. 7: 28. — Jos. Ant. 4. 8. 29. Dem. 271. 16. Xen. Cyr. 2. 4. 25.—In the sense of *to seek at* the hands of any one, *to require, to demand*, Matt. 12: 39 σημεῖον ἐπιζητεῖ. 16: 4. Mark 8: 12. Luke 11: 29. So Phil. 4: 17 τὸ δόμα. Acts 19: 39 τὶ περὶ ἑτέρων. —

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1 Macc. 7: 13. Jos. Ant. 6. 7. 4. Pol. 1. 5. 3.

b) *to seek to acquire, to strive after, to long for*, trans. Matt. 6: 32 ταῦτα τὰ ἔθνη ἐπιζητεῖ. Luke 12: 30. Rom. 11: 7. Phil. 4: 17 τὸν καρπόν. Heb. 11: 14. 13: 14. — Ecclus. 40: 26. comp. Diod. Sic. 17. 101. — Seq. infin. *to desire earnestly*, Acts 13: 7 ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τ. θεοῦ.—Pol. 3. 57. 7.

Ἐπιθανάτιος, ου, ὁ, ἡ, (θάνατος,) *appointed to death, condemned*, 1 Cor. 4: 9.—Dion. Hal. Ant. 7. 35.

Ἐπίθεσις, εως, ἡ, (ἐπιτίθημι,) *a placing upon, laying upon, imposition*, sc. of hands, the emblem through which the Holy Ghost was imparted, Acts 8: 18. 1 Tim. 4: 14. 2 Tim. 1: 6. Heb. 6: 2. Comp. Num. 27: 18, 23. Deut. 34: 9. Gen. 48: 14. Matt. 19: 13. — genr. Plut. ed. Reisk. VI. p. 387. 3.

Ἐπιθυμέω, ῶ, f. ήσω, (θυμός,) *to fix the desire upon, to desire earnestly, to long for*, viz.

a) genr. seq. gen. Acts 20: 33 ἀργυρίου—οὐδενὸς ἐπεθύμησα. 1 Tim. 3: 1. See Buttm. §132. 5. 3.—1 Macc. 11: 11. Pol. 4. 33. 12. Xen. Mem. 1. 6. 5.—Seq. infin. aor. Matt. 13: 17 ἐπεθ. ἰδεῖν. Luke 15: 16. 16: 21. 17: 22. 1 Pet. 1: 12. Rev. 9: 6. Luke 22: 15 ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν, comp. in Ἀγαλλιάω b. Seq. infin. pres. Heb. 6: 11. — Susann. 15, aor. Xen. Cyr. 1. 4. 6, pres. ib. 1. 4. 25, aor.—Seq. κατά τινος Gal. 5: 17. absol. 1 Cor. 10: 6. James 4: 2. — Sept. for אִוָּה Deut. 14: 26. 2 Sam. 3: 21. Prov. 21: 10.

b) spoken of unlawful desire, *to covet*, Rom. 7: 7 et 13: 9 οὐκ ἐπιθυμήσεις, comp. Ex. 20: 17 where Sept. for חָמַד, also Deut. 5: 18 for אִוָּה. — In regard to a woman, *to lust after*, seq. gen. Matt. 5: 28.—Plut. ed. Reisk. VIII. p. 347. Xen. An. 4. 1. 14.

Ἐπιθυμητής, οῦ, ὁ, (ἐπιθυμέω,) *a desirer, one eager for* any thing, 1 Cor. 10: 6 ἐπιθυμηταὶ κακῶν. Sept. for מִתְאַוִּים Num. 11: 34.—Jos. Ant. 8. 7. 8. Diod. Sic. 16. 55. Xen. Ap. Soc. 28.

Ἐπιθυμία, ας, ἡ, (ἐπιθυμέω,) *earnest desire, longing*, viz.

a) genr. Luke 22: 15 see in Ἐπιθυμέω a. Phil. 1: 23 τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι. 1 Thess. 2: 17. Rev. 18: 14. Sept. for אִוָּה Hos. 10: 10. תַּאֲוָה Prov. 10: 24. 11: 23. חֲמוּד Dan. 9: 23. 10: 3, 11. — Pol. 3. 63. 6. Xen. Cyr. 1. 1. 5.

b) more frequently in a bad sense, *irregular and inordinate desire, cupidity, appetite, lust*, viz. (α) genr. Col. 3: 5 ἐπιθυμίαν κακήν. Mark 4: 19. Rom. 6: 12. 7: 7, 8. 13: 14 εἰς ἐπιθυμίας *for its lusts*, i. e. to satisfy the carnal appetites. 1 Tim. 6: 9. 2 Tim. 3: 6. 4: 3. Tit. 3: 3. James 1: 14, 15. 1 Pet. 1: 14. 4: 2, 3. 2 Pet. 1: 4. 3: 3. Jude 16, 18. So ἐπιθυμίαι σαρκός, i. e. carnal desires, appetites, Gal. 5: 16, 24. Eph. 2: 3. 2 Pet. 2: 18. 1 John 2: 16. ἐπιθ. σαρκικαί, 1 Pet. 2: 11. ἐπ. κοσμικαί, worldly desires, Tit. 2: 12. ἐπ. τῶν ὀφθαλμῶν, 1 John 2: 16. ἐπ. μιασμοῦ, i. e. polluted desires, 2 Pet. 2: 10, comp. Buttm. § 123. n. 4. All the above refer to those desires which are fixed on sensual objects, as pleasures, profits, honours, etc. Further, ἐπιθυμίαι τῆς ἀπάτης, deceitful lusts, Eph. 4: 22, comp. Buttm. l. c. ἐπ. νεωτερικαί, youthful lusts, 2 Tim. 2: 22. So Sept. for תַּאֲוָה Prov. 21: 25, 26. — Ael. V. H. 3. 18. Plat. Phaedon. p. 82. C, οἱ ὀρθῶς φιλόσοφοι ἐπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἁπασῶν. Xen. Mem. 1. 2. 24, 64. — (β) Spoken of impure desire, lewdness, Rom. 1: 24. 1 Thess. 4: 5.—Jos. Ant. 4. 6. 6, 7. Xen. Cyr. 1. 6. 34. — (γ) Meton. *lust*, i. e. object of impure desire, that which is lusted after, John 8: 44. 1 John 2: 17. So Sept. and חֶמְדָּה Dan. 11: 37.

Ἐπικαθίζω, f. ίσω, (καθίζω,) *to cause to sit upon, to seat upon*, trans. Matt. 21: 7 ἐπεκάθισαν [αὐτὸν] ἐπάνω αὐτῶν, in text. rec. *they set him upon them*. So Sept. for הִרְכִּיב 1 K. 1: 38, 44. Comp. in Καθίζω.—Intrans. *to sit upon*, e. g. as others here read, ἐπεκάθισεν ἐπάνω αὐτῶν, i. e. *he sat upon them*. So Sept. for יָשַׁב Gen. 31: 34. Lev. 15: 20. Comp. Pol. 4. 61. 6. Buttm. §113. 2.

Ἐπικαλέω, ῶ, f. έσω, *to call upon*, viz.

1. *to call upon* sc. for aid, in N. T.

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only Mid. *to call upon for aid* in one's own behalf, *to invoke*, trans.

a) pp. of invocation addressed to Christ for aid, Acts 7: 59 *Στέφανον, ἐπικαλούμενον* [*τὸν κύριον*] *καὶ λέγοντα.* So Sept. for קָרָא 1 Sam. 12: 17, 18. 2 Sam. 22: 7.—Test. XII Patr. p. 562. Diod. Sic. 5. 73 *θεόν.* Xen. Cyr. 7. 1. 35 *τοὺς θεούς.* — Hence genr. *to invoke, to pray to, to worship*, spoken of God, *τὸν κύριον*, Rom. 10: 12, 14. 2 Tim. 2: 22. seq. *τὸ ὄνομα κυρίου*, Acts 2: 21. 9: 14. Rom. 10: 13. Sept. genr. for קָרָא Deut. 33: 19. for קָרָא בְּשֵׁם Joel 3: 5. Gen. 4: 25. 26: 25. al. Also of Christ, seq. *τὸ ὄνομα τοῦ κυρίου Ἰησοῦ Χρ.* 1 Cor. 1: 2. Acts 22: 16. so Acts 9: 21.

b) in adjurations, imprecations, etc. *to call upon, to invoke* sc. as a witness; 2 Cor. 1: 23 *μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν.*—Pol. p. 874 pen. (ed. Gronov. 1670,) *ὑμεῖς δὲ τότε τοὺς θεοὺς ἐπικαλέσεσθε μαρτύρας.* Heliodor. I. p. 46. comp. Hdot. 3. 65. Xen. H. G. 2. 3. 55.

c) in a judicial sense, *to call upon, to invoke* a higher tribunal or judge, i. e. *to appeal to*, e. g. *Καίσαρα*, Acts 25: 11, 12, 25. 26: 32. 28: 19. seq. infin. Acts 25: 21 *Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς κ. τ. λ.* i. e. demanding by appeal that etc.—Plut. Marcell. 2 pen. *τοὺς δημάρχους ἐπικαλούμενος.* ib. Caes. 4 init.

2. *to call a name upon*, i. e. *to name* in addition, *to surname*, c. dupl. acc. Matt. 10: 25 *ἐπεκάλεσαν* in later edit. Sept. and קָרָא Num. 21: 3. Judg. 6: 32. So Mid. 1 Pet. 1: 17 *εἰ πατέρα ἐπικαλεῖσθε τὸν κρινόντα κ. τ. λ.* i. e. if ye call him *your* Father, comp. Jer. 3: 19 where Sept. Mid. for קָרָא. — Elsewhere only Pass. *to be surnamed*, viz.

a) pp. Matt. 10: 3 *ὁ ἐπικληθεὶς Θαδδαῖος.* Luke 22: 3. Acts 1: 23. 4: 36. 10: 5, 18, 32. 11: 13. 12: 12, 25. 15: 22. Also Heb. 11: 16. So Sept. for נִקְרָא Dan. 10: 1. קָרָא impers. Mal. 1: 4.—Hdian. 1. 7. 6. Luc. Macrob. 15. Xen. Mem. 1. 4. 2.

b) from the Heb. James 2: 7 et Acts 15: 17 *ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου, upon whom my name is called*, i. e. who are called or surnamed by my name, implying property, relation, etc. quoted from Amos 9: 12 where Sept. for נִקְרָא שֵׁם עָלַי, as also 2 Sam. 12: 28. Jer. 14: 9. al. Comp. Gesen. Lex. art. קָרָא Niph. *β.*—Baruch. 2: 15.

Ἐπικάλυμμα, ατος, τό, (ἐπικαλύπτω,) *a covering*, Sept. for מַסֵּכָה Ex. 26: 14. סָמָךְ 2 Sam. 17: 19. In N. T. trop. *a cloak, pretext*, 1 Pet. 2: 16. —Menand. Frag. p. 30 *πλοῦτος δὲ πολλῶν ἐπίκαλυμμ' ἐστὶν κακῶν.* Comp. Kypke II. p. 431.

Ἐπικαλύπτω, f. ψω, *to cover over*, pp. Sept. for כִּסָּה Num. 4: 11. Xen. Ven. 8. 1. In N. T. trop. *to cover over* sins, i. e. *to forgive, to pardon*, Rom. 4: 7 quoted from Ps. 32: 1, where Sept. and כִּסָּה.

Ἐπικατάρατος, ου, ὁ, ἡ, adj. (κατάρατος,) pp. 'one *upon* whom a curse rests,' i. e. *accursed*, devoted to curses, doomed to punishment, John 7: 49. Gal. 3: 10. Sept. for אָרוּר Gen. 9: 25. Deut. 27: 15 sq. — Wisd. 3: 13. 14: 8.—So Gal. 3: 13 *ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου*, quoted from Deut. 21: 23, where Heb. קְלָלָה, Sept. *κεκατηραμένος.*

Ἐπίκειμαι, f. εἰσομαι, (κεῖμαι,) *to lie upon, to be laid upon*, intrans.

a) pp. seq. *ἐπί τινι*, John 11: 38 *λίθος ἐπέκειτο ἐπ' αὐτῷ.* absol. John 21: 9.—2 Macc. 1: 21. Xen. Oec. 19. 13 *τινί.*—Metaph. *to be laid upon, imposed*, e. g. necessity 1 Cor. 9: 16. by law Heb. 9: 10.—Thuc. 8. 15 of a fine.

b) by impl. *to lie heavy upon, to press upon*, c. dat. Luke 5: 1 *ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ.* So of a tempest, absol. Acts 27: 20. — Jos. Ant. 6. 14. 2 *τοὺς πολεμίους ἐπικεῖσθαι βαρεῖς αὐτῷ.* Xen. Cyr. 7. 1. 28.—Trop. *to press upon, to be urgent*, sc. with entreaties, absol. Luke 23: 23. — Jos. Ant. 18. 6. 6. ib. 20. 5. 3.

Ἐπικούρειος, ου, ὁ, *an Epicurean*, a follower of Epicurus the Athenian philosopher, Acts 17: 18.

Ἐπικουρία, ας, (ἐπίκουρος helping, fr. ἐπί, κοῦρος,) *help*, Acts 26: 22.—Wisd. 13: 18. Xen. Cyr. 6. 1. 53.

Ἐπικρίνω, f. νῶ, *to judge upon*, i. e. *to confirm by a like judgment*, Plut.

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Lycurg. 6 pen. Hdian. 6. 1. 4. In N.T. *to give judgment upon, to adjudge*, seq. infin. Luke 23: 24.—3 Macc. 4: 2. Diod. Sic. 5. 71. Dem. 238. 12.

Ἐπιλαμβάνω, f. λήψομαι, *to take hold upon, to seize upon, to surprise*, seq. accus. Hdot. 8. 116. Ael. V. H. 7. 8. Thuc. 4. 27.—In N. T. only Mid. ἐπιλαμβάνομαι, *to take hold upon, to lay hold of*, sc. in order to hold or detain to or for oneself; construed usually c. gen. of the part, but also of person, where however only a *part* is implied; see Buttm. §132. 6, 3. Matth. §330, 331. Winer § 30. 5. 2. c. Sometimes apparently c. accus. which however depends more on the force of the subsequent verb, Acts 9: 27. 16: 19. 18: 17. See Matth. § 632. 7.

a) genr. *to take hold of*, e. g. τῆς χειρός, *to take the hand*, i. e. to take by the hand, Mark 8: 23. Acts 23: 19. trop. Heb. 8: 9. Sept. for הֶחֱזִיק Jer. 31: 32. Zech. 14: 13. — Diod. Sic. 17. 30. Xen. Ath. 1. 18. An. 4. 7. 2.—Seq. gen. of person expr. or impl. denoting that some *part* is laid hold of, e. g. in order to lead, to conduct, etc. Luke 9: 47. Acts 17: 19. apparently c. accus. Acts 9: 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε κ. τ. λ. i. e. ἤγαγε αὐτόν, see above. (Xen. An. 4. 7. 13.) So in order to succour, to heal, etc. Matt. 14: 31. Luke 14: 4. trop. Heb. 2: 16 bis. Sept. for הֶחֱזִיק Judg. 19: 25. Is. 4: 1. — Arr. Diss. Ep. 3. 24. 75. Dem. 533 ult. Plat. Gorg. p. 527. A. — With the idea of violence. *to lay hold of, to seize*, sc. by force, as a prisoner etc. Luke 23: 26. Acts 21: 30, 33. seq. accus. apparently, see above, Acts 16: 19. 18: 17. So Sept. for אָחַז Judg. 6: 12. 16: 21.—Pol. 8. 20. 8. ib. 8. 22. 5. Xen. Cyr. 7. 1. 31. — Trop. spoken of language, *to lay hold of* one's words, i. e. to cavil at, to censure, Luke 20: 20 ἵνα ἐπιλάβωνται αὐτοῦ λόγου. v. 26. — Isocr. 223. B, ἐπιλ. τῶν εἰρημένων. Plut. ed. Reisk. VI. p. 467. 3. Plato Gorg. p. 469. C. Xen. H. G. 2. 1. 32.

b) trop. *to lay hold of* in order to obtain and possess, 1 Tim. 6: 12 ἐπιλαβοῦ τῆς αἰωνίου ζωῆς. v. 19.—Test. XII Patr. p. 595 τῶν ὑψηλῶν ἐπιλαβόμεθα. Ael. V. H. 14. 27.

Ἐπιλανθάνω, f. ἐπιλήσω, *to cause to forget upon* i. e. *over* or in consequence of something else, Hom. Od. 20. 85.—Hence Mid. ἐπιλανθάνομαι, f. λήσομαι, aor. 2 ἐπελαθόμην, *to forget upon* or *over* something else, Hom. Od. 1. 57. In N. T. and genr. Mid. *to forget*.

a) pp. and seq. infin. aor. Matt. 16: 5 et Mark 8: 14 ἐπελάθοντο ἄρτους λαβεῖν. seq. ὁποῖος James 1: 24. Sept. c. gen. for שָׁכַח Gen. 40: 23. al.—Ael. V. H. 3. 31. c. gen. Xen. Mem. 1. 2. 21. —

b) in the sense of *to neglect, not to mind, not to care for*, seq. gen. Heb. 6: 10 ἐπιλ. τοῦ ἔργου ὑμῶν. 13: 2, 16. seq. accus. Phil. 3: 14 τὰ μὲν ὀπίσω ἐπιλ. See Buttm. §132. 5. 3. Matth. § 357. b, and n. 2. Sept. for שָׁכַח, c. gen. Deut. 4: 23. 6: 12. c. acc. 2 K. 17: 38. Ps. 119: 83. — c. gen. Luc. Nigr. 4. Xen. Ag. 2. 13. H. G. 4. 2. 3. c. acc. Xen. Cyr. 1. 4. 28. — So Pass. perf. particip. Luke 12: 6 ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ, *is not forgotten, neglected, before God*. So Sept. particip. for שָׁכַח Is. 23: 16.

Ἐπιλέγω, f. ξω, *to speak* or *say upon* i. e. besides, in addition to, Thuc. 6. 28. Xen. An. 1. 9. 26. In N. T.

1. *to say* or *utter upon*, i. e. by impl. *to name, to call*, John 5: 2 ἡ ἐπιλεγομένη ἑβραϊστὶ Βηθεσδά.

2. *to choose upon*, i. e. in addition or succession to another, Mid. *to choose for oneself*, c. accus. Acts 15: 40 ἐπιλεξάμενος Σίλαν. So Sept. for בָּחַר, Act. Ex. 17: 9. 18: 25. Mid. 2 Sam. 10: 9. —Act. Hdot. 3. 44. Mid. Jos. Ant. 4. 2. 4. Hdian. 4. 7. 3. Hdot. 3. 157.

Ἐπιλείπω, f. ψω, pp. *to leave* or *forsake upon* i. e. *in* or *during* any thing; hence by impl. *to fail, not to suffice*, seq. acc. of pers. Heb. 11: 32 ἐπιλείψει γάρ με διηγ. ὁ χρόνος. Comp. Matth. § 412. 7.—Isocr. p. 4. A, ἐπιλίποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος. Dem. 324. 17 ἐπιλείψει με ἡ ἡμέρα λέγοντα. Xen. An. 1. 5. 6.

Ἐπιλησμονή, ῆς, ἡ, (ἐπιλανθάνομαι,) *forgetfulness*, James 1: 25 ἀκροατὴς ἐπιλησμονῆς, i. e. *a forgetful hearer*, for ἀκρ. ἐπιλησμών, Buttm. § 123. n. 4. —Ecclus. 11: 27. ἐπιλησμών Xen. Mem. 4. 8. 8.

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Ἐπίλοιπος, ου, ὁ, ἡ, adj. (ἐπί, λοιπός,) *remaining over, remaining*, spoken of time, 1 Pet. 4: 2. So Sept. for יָתָר Is. 38: 10. נוֹתָר Lev. 27: 18. —Isocr. 39. A, τὸν ἐπ. χρόνον. Pol. 15. 10. 3. Luc. Tim. 42.

Ἐπίλυσις, εως, ἡ, (ἐπιλύω q. v.) *solution*, i. e. in N. T. trop. *exposition, interpretation*, 2 Pet. 1: 20 πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, i. e. 'no prophecy is of, comes from, any private exposition' sc. of the will andp urposes of God by the prophets themselves, i. e. it is not θελήματι ἀνθρώπου, but ὑπὸ πνεύματος ἁγίου, as in v. 21. Comp. in Γίνομαι, I. c. α. Others less well: 'no prophecy is [capable] of private interpretation' sc. by the prophets themselves, i. e. the prophets cannot explain their own predictions. — Aquila for פִּתְרוֹן Gen. 40: 8 where Sept. διασάφησις. Philo de Vita cont. p. 901. A. Heliodor. 1. 18 ὀνειράτων ἐπίλυσις. 4. 9 τῶν χρησθέντων ἐπίλυσιν. See Bibl. Repos. II. p. 241 sq. Loesner Obs. e Philon. p. 488. Knapp. Script. var. Arg. init. Steiger Com. in I Pet. p. 114 sq.

Ἐπιλύω, f. ύσω, *to let loose upon*, as dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 18. of letters, *to break open thereupon*, Hdian. 4. 12. 14.—In N. T. trop. *to solve*, trans. the idea of *further* being implied, viz.

a) in the sense of *to explain, to interpret*, Mark 4: 34. Sept. for פֶּתֶר Gen. 41: 12 in Cod. Alex.—Jos. Ant. 8. 6. 5. Athenæus X. p. 449. F.

b) in the sense of *to determine upon* sc. a doubtful question, Acts 19: 39.

Ἐπιμαρτυρέω, ῶ, f. ήσω, *to testify upon, to attest*, c. c. accus. et infin. 1 Pet. 5: 12. — Jos. Ant. 7. 14. 4. Plut. Lysand. 22 med.

Ἐπιμελεία, ας, ἡ, (ἐπιμέλομαι,) *care for, attention*. Acts 27: 3 ἐπιμελείας τυχεῖν, i. e. to enjoy the kind attentions of his friends. — 2 Macc. 11: 23. Xen. Cyr. 1. 6. 16. Mem. 4. 8. 10.

Ἐπιμέλομαι, or έομαι, οῦμαι, f. ήσομαι, (μέλω, see Passow s. voc. 3,) depon. Passive, see Buttm. § 113. 3. § 136. 2. *to have care upon* or *over, to take care of* or *for*, seq. gen. e. g. of the sick, Luke 10: 34, 35. of the church, 1 Tim. 3: 5. Comp. Buttm. § 132. 5. 3. Sept. for הַשִּׂים עֵינַיִם Gen. 44: 21.—Jos. Ant. 1. 2. 1. Xen. Mem. 1. 1. 19. ib. 1. 3. 11.

Ἐπιμελῶς, adv. (ἐπιμελής,) *carefully, sedulously*, Luke 15: 8. Sept. for Ch. אֲסַפְּרְנָא Ezra 6: 8, 12, 13.—2 Macc. 8: 31. Xen. Mem. 2. 4. 2.

Ἐπιμένω, f. νῶ, aor. 1 ἐπέμεινα, *to remain upon*, i. e. in addition, longer, whence genr. *to remain, to continue*, intrans.

a) pp. in a place, seq. αὐτοῦ there, Acts 15: 34. 21: 4. seq. ἐν c. dat. of place, 1 Cor. 16: 8. Phil. 1: 24. seq. ἐπί c. dat. of pers. Acts 28: 14. seq. πρός c. acc. of pers. 1 Cor. 16: 7. Gal. 1: 18. with an accus. of time how long, Acts 10: 48. 21: 10. 28: 12, 14. Sept. for הִתְמַהְמַהּ Ex. 12: 39.— c. ἐν Hdian. 4. 5. 1. Xen. Cyr. 5. 3. 52. ἐπὶ τῇ ὁδῷ Xen. Cyr. 5. 3. 52.

b) trop. *to continue in* any state, course, etc. *to be constant in, to persevere in*, c. c. dat. as τῇ πίστει Col. 1: 23. τῇ χάριτι Acts 13: 43. τῇ ἁμαρτίᾳ Rom. 6: 1. So Rom. 11: 22, 23. 1 Tim. 4: 16 ἐπίμενε αὐτοῖς, i. e. in one's duties.— Jos. Ant. 8. 7. 5. Xen. Oec. 14. 7. — Seq. particip. Acts 12: 16 ἐπέμενε κρούων, as in Eng. *he continued knocking*. John 8: 7.—Philo de Agric. p. 197. D, ἐὰν δ' ἀπειθῶν ἐπιμένῃ. Comp. Buttm. §144. 4, and n. 3.

Ἐπινεύω, f. εύσω, *to nod* or *wink upon*, i. e. *to assent to by a nod or wink*, Luc. D. Deor. 20. 2. ib. 25. 2. In N. T. genr. *to assent, to consent*, intrans. Acts 18: 20. — 2 Macc. 14: 20. Pol. 21. 3. 3. Dem. 360. 7.

Ἐπίνοια, ας, ἡ, (ἐπί, νοῦς,) pp. *thought upon*, i. e. *cogitation, purpose*, Acts 8: 22. — Wisd. 15: 4. Jos. Ant. 5. 6. 2. Thuc. 3. 46.

Ἐπιορκέω, ῶ, f. ήσω, (ἐπίορκος q. v.) comm. fut. ἐπιορκήσομαι, Buttm. § 113. 4, and n. 7. *to forswear oneself*, i. e. *to swear falsely, not to fulfil one's oath*, absol. Matt. 5: 33. — Esdr. 1: 48. Wisd. 14: 28. Hdian. 3. 6. 16. Xen. An. 2. 5. 38, 41.

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Ἐπίορκος, ου, ὁ, ἡ, adj. (ἐπί, ὅρκος,) *forswearing, false-swearing, perjured*, pp. 'taking oath upon oath,' lightly, and therefore breaking all, Aristoph. Ran. 150 ἐπίορκον ὅρκον ὤμοσε. In N. T. of persons, as subst. *a forswearer, a perjurer*, 1 Tim. 1: 10. — Hesych. ἐπίορκον· ὅρκον μὴ φροντίζοντα. Hdian. 8. 3. 10. Xen. Ag. 1. 12.

Ἐπιοῦσα, fem. part. see in Ἔπειμι.

Ἐπιούσιος, ου, ὁ, ἡ, adj. a word found only in N. T. Matt. 6: 11 et Luke 11: 3 ἄρτον ἡμῶν τὸν ἐπιούσιον, and formed, according to Origen, by the evangelists, de Orat. c. 27. One class of interpreters derive it from the particip. ἐπιοῦσα sc. ἡμέρα, and then ἄρτος ἐπιούσιος would be *tomorrow's bread, bread for the coming day*, i. q. daily bread. Others, because this ἄρτος ἐπιούσιος is asked not for tomorrow, but *today*, σήμερον, derive ἐπιούσιος from ἐπί and οὐσία *being, existence*, and translate, *bread for sustaining life*, i. e. by impl. sufficient, necessary. So Origen, τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον.—Suidas, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἁρμόζων, ἢ ὁ καθημερινός. See Tholuck Bergpred. p. 407 sq.

Ἐπιπίπτω, f. πεσοῦμαι, aor. 2 ἐπέπεσον, perf. ἐπιπέπτωκα, *to fall upon*, in N. T. only in respect to persons, viz.

a) pp. i. q. *to throw oneself upon*, seq. dat. Acts 20: 10 ἐπέπεσεν αὐτῷ, i. e. upon his body, comp. 1 K. 17: 21. 2 K. 4: 34 sq. — Seq. ἐπί c. acc. Luke 15: 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him. Acts 20: 37. So Sept. and נָפַל Gen. 46: 30. 50: 1. (Philo de Joseph. p. 563. c. dat.) John 13: 25 ἐπιπεσὼν ἐπὶ τὸ στῆθος αὐτοῦ, i. e. throwing himself back on Jesus' breast as he reclined at table; see in Ἀνάκειμαι 2. — In the sense of *to rush* or *press upon*, seq. dat. Mark 3: 10 ὥστε ἐπιπίπτειν αὐτῷ. — In a hostile sense, c. dat. Pol. 1. 24. 4. Xen. An. 4. 5. 17.

b) trop. *to fall upon, to come upon* or *over* any one, seq. ἐπί c. acc. of pers. e. g. φόβος Luke 1: 12. Acts 19: 17. (Sept. and נָפַל Ex. 15: 16.) ἔκστασις Acts 10: 10. (Sept. and נָפַל Dan. 10: 7.) ἄχλυς 13: 11. ὀνειδισμοί Rom. 15: 3, comp. Ps. 69: 10 where Sept. and נָפַל. — Hdian. 1. 4. 15. Thuc. 3. 87 νόσος ἐπέπ. τοῖς Ἀθηναίοις.—So of the Spirit, τὸ πνεῦμα, *to descend upon*, seq. ἐπί τινα, Acts 10: 44. 11: 15. ἐπί τινι 8: 16. So נָפַל Ez. 11: 5, Sept. ἔπεσε ἐπ' ἐμὲ πν. κυρίου.

Ἐπιπλήσσω or ττω, f. ξω, *to strike upon, to give blows upon, to beat*, Hom. Il. 10. 500. In N. T. trop. *to chide, to rebuke*, seq. dat. 1 Tim. 5: 1.— Jos. Ant. 1. 16. 2. Pol. 5. 25. 5. Xen. Oec. 13. 12.

Ἐπιπνίγω, f. ξω, *to choke upon, to strangle*, in some Mss. Luke 8: 7 for ἀποπνίγω, which see.

Ἐπιποθέω, ῶ, f. ήσω, (ποθέω fr. πόθος,) *to desire upon* i. e. over and above, besides, Hdot. 5. 93. Plato Protag. p. 329. D. — In N. T. by impl. *to desire earnestly, to long for*, seq. infin. Rom. 1: 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς. 2 Cor. 5: 2. 1 Thess. 3: 6. 2 Tim. 1: 4. Seq. acc. of thing, τὸ γάλα 1 Pet. 2: 2. So Sept. for אִוָּה Mic. 7: 1. תְּאַב Ps. 119: 174. Seq. acc. of person, *to long after, to regard with longing, to love*, 2 Cor. 9: 14. Phil. 1: 8. 2: 26. Comp. Ecclus. 25: 21. — Diod. Sic. 17. 101. — Seq. πρός τι, *to incline towards, to tend to*, James 4: 5 πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα κ. τ. λ. So Sept. πρὸς θεόν for עָרַג אֶל Ps. 42: 2.

Ἐπιπόθησις, εως, ἡ, (ἐπιποθέω,) *earnest desire, strong affection*, 2 Cor. 7: 7, 11.—Aquila for אַגְבָּה Ex. 23: 11.

Ἐπιπόθητος, ου, ὁ, ἡ, adj. (ἐπιποθέω,) *much desired, longed for*, Phil. 4: 1.

Ἐπιποθία, ας, ἡ, (ἐπιποθέω, i. q. ἐπιπόθησις,) *earnest desire*, Rom. 15: 23.

Ἐπιπορεύομαι, f. εύσομαι, *to go* or *come upon*, i. e. *to* a place or person, seq. πρὸς αὐτόν, Luke 8: 4. Sept. for עבר Ez. 39: 14.—2 Macc. 2: 29. Dion. Hal. 10. 43. seq. ἐπί τινα Pol. 4. 9. 2.

Ἐπιῤῥάπτω, f. ψω, *to sew upon*, trans. and seq. ἐπί c. dat. Mark 2: 21

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ἐπίβλημα ἐπιῤῥάπτει ἐπὶ ἱματίῳ παλαιῷ. Comp. Sept. Job 16: 15.

Ἐπιῤῥίπτω, f. ψω, *to throw* or *cast upon*, trans. and seq. ἐπί c. acc. Luke 19: 35 ἐπιῤῥ. τὰ ἱμάτια ἐπὶ τὸν πῶλον, comp. Matt. 21: 7 et Mark 11: 7. Sept. for הִשְׁלִיךְ Num. 35: 20. Ez. 43: 24. — Jos. B. J. 4. 5. 3. Xen. An. 5. 2. 23. Trop. of care etc. *to cast off upon*, in filial confidence 1 Pet. 5: 7, quoted from Ps. 55: 23 where Sept. for הַשְׁלֵךְ.

Ἐπίσημος, ου, ὁ, ἡ, adj. (ἐπί, σῆμα,) lit. 'having a mark upon,' e. g. of money, *stamped, coined*, Jos. Ant. 17. 8. 1. Xen. Cyr. 4. 5. 40. In N. T. trop. *noted*, i. e. in a good sense, *distinguished, eminent*, Rom. 16: 7. — 3 Macc. 6: 1. Jos. B. J. 6. 1. 8. Hdot. 2. 20. — In a bad sense, *notorious*, Matt. 27: 16. —Jos. Ant. 5. 7. 1. Plut. Fab. M. 14.

Ἐπισιτισμός, οῦ, ὁ, (ἐπισιτίζω to supply with food, fr. σιτίζω, σῖτος,) *food, victuals*, Luke 9: 12. Sept. for צֵידָה Josh. 1: 11. 9: 5, 11.—Hdian. 6. 7. 3. Xen. An. 7. 1. 9.

Ἐπισκέπτομαι, f. ψομαι, depon. Mid. of which the present is rarely found in earlier Attic writers, Buttm. Ausf. Sprachl. II. p. 434.—*To look upon, to look at*, i. e. genr. *to view, to inspect*, Xen. Cyr. 6. 3. 21. In N. T.

a) *to look at* sc. in order to select, *to look out, to seek out*, e. g. persons for office, trans. Acts 6: 3. Sept. for בָּקַר Lev. 13: 36. Ezra 6: 1. דָּרַשׁ Ez. 20: 40. — Diod. S. 12. 11 οὗτος δὲ ἐπισκεψάμενος—ἐξελέξατο.

b) *to look upon*, i. e. *to visit, to go to see, to look after*, seq. accus. (α) pp. Acts 7: 23 ἐπισκέψασθαι τοὺς ἀδελφούς. 15: 36. Sept. and פָּקַד Judg. 15: 1. —Xen. Cyr. 5. 4. 10. — So of those who visit the sick or poor, Matt. 25: 36, 43. James 1: 27. — Ecclus. 7: 35. Hdian. 4. 2. 7. Xen. Mem. 3. 11. 10. — (β) From the Heb. spoken of God, who is said *to visit* men, to inquire as it were into their situation and afford them relief or aid, seq. accus. expr. or impl. Luke 1: 68, 78. 7: 16 ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Acts 15: 14 ὁ θεὸς ἐπεσκέψατο [τὰ ἔθνη] λαβεῖν κ. τ. λ. Heb. 2: 6 ὅτι ἐπισκέπτῃ αὐτόν, quoted from Ps. 8: 5 where Sept. for פָּקַד, as also Gen. 50: 24, 25. Ps. 106: 4. — Ecclus. 46: 14. Test. XII Patr. p. 549.—In Sept. often also *to visit* in order to punish, for פָּקַד Ps. 89: 33. Jer. 14: 10. Ecclus. 2: 14.

Ἐπισκευάζω, f. άσω, (σκευάζω,) *to put all in readiness upon* or *for* any thing, *to furnish out upon, to equip*, e. g. a ship, Pol. 3. 24. 11. Xen. H. G. 1. 5. 10. horses, Xen. ib. 5. 3. 1. pack-horses, i. e. *to load*, ib. 7. 2. 18. a temple, Jos. Ant. 9. 8. 2.—In N. T. only Mid. *to furnish out oneself upon*, i. e. *to make preparation for* a journey, absol. Acts 21: 15 in later edit. See in Ἀποσκευάζω.

Ἐπισκηνόω, ῶ, f. ώσω, pp. *to pitch tent upon*, and genr. *to come and dwell upon* or *in*, Pol. 4. 18. 8. ib. 4. 72. 1. In N. T. trop. of a divine influence, *to descend and abide upon, to rest upon*, e. g. ἐπ' ἐμέ 2 Cor. 12: 9.

Ἐπισκιάζω, f. άσω, (σκιάζω,) *to cast a shadow upon, to overshadow*, c. accus. Matt. 17: 5. Luke 9: 34. c. dat. Mark 9: 7. Acts 5: 15. Sept. c. dat. for סָכַךְ Ps. 91: 4. c. ἐπί τι for שָׁכַן Ex. 40: 32. — Anth. Gr. I. p. 114 τύμβος ἐπεσκίασεν. Ael. V. H. 3. 1 med.—Trop. of a divine power and influence, *to overshadow, to rest upon*, Luke 1: 35 δύναμις ὑψίστου ἐπισκιάσει σε.—Just. Mart. Apol. 2. p. 75 ἡ γὰρ δύναμις ὑψίστου ἐπελθοῦσα τῇ παρθένῳ, ἐπεσκίασεν αὐτὴν κ. τ. λ.

Ἐπισκοπέω, ῶ, f. ήσω, (σκοπέω,) *to look upon, to behold*, Xen. Ven. 12. 21. *to inspect*, Xen. H. G. 3. 2. 11. *to visit* sc. the sick etc. Xen. Oec. 15. 9. — In N. T. *to look after, to see to, to take care of*, absol. 1 Pet. 5: 2 ἐπισκοποῦντες *taking care of* sc. τὸ ποίμνιον. Seq. neg. μή τις, *to take care lest*, Heb. 12: 15. Sept. for דָּרַשׁ Deut. 11: 12.—Lycurg. 159. 33. Xen. Oec. 9. 14. Lac. 2. 2.

Ἐπισκοπή, ῆς, ἡ, (ἐπισκοπέω, ἐπίσκοπος,) *visitation*, spoken

a) of the act of visiting or being visited, inspected, etc. in N. T. trop. of God, who is said *to visit* men for good, comp. in Ἐπισκέπτομαι b. β. Luke 19: 44 τὸν καιρὸν ἐπισκοπῆς σου, i. e. the time when God visited thee, was pres-

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ent to favour thee. 1 Pet. 2: 12. So Sept. for פְּקֻדָּה Job 10: 12. רְצָה Job 34: 9.—Esdr. 6: 5. — In Sept. also for evil, in order to punish, Ex. 13: 19. Is. 10: 3. Jer. 10: 15. Wisd. 14: 11.

b) of the *duty* of visiting, inspecting, i. e. *charge, office*, genr. Acts 1: 20 quoted from Ps. 109: 8, where Sept. for פְּקֻדָּה, as also Num. 4: 16.—Spoken of *the office of an ἐπίσκοπος*, i. e. the care and oversight of a christian church, 1 Tim. 3: 1.

Ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) *an inspector, overseer, guardian*, e. g. of treaties etc. Hom. Il. 22. 255. Hdian. 7. 10. 6. of laws etc. Plut. Sol. 19. of wares, Hom. Od. 8. 163. of public works, Sept. for מְפַקֵּד 2 Chr. 34: 12, 17. of cities e. g. *a prefect*, Sept. for נֹגֵשׂ Is. 60: 17. Jos. Ant. 10. 4. 1. or *a patron*, as Minerva of Athens, Dem. 421. 27. Hence in Athens ἐπίσκοποι were magistrates sent out to tributary cities to organize and govern them, see Schol. in Aristoph. Av. 1023. Boeckh Staatshaush. der Ath. I. p. 168, 256. Neander Gesch. der Pflanz. u. Leit. der chr. Kirche, I. p. 178, and in Bibl. Repos. IV. p. 254.—In N. T. spoken of officers in the primitive churches, *an overseer, superintendent*, Acts 20: 28. Phil. 1: 1. 1 Tim. 3: 2. Tit. 1: 7. Trop. of Jesus, 1 Pet. 2: 25. This name was originally simply the Greek term equivalent to πρεσβύτερος, which latter was derived from the Jewish polity; see Neander l. c. and comp. Acts 20: 17, 28. Tit. 1: 5, 7. 1 Pet. 5: 1, 2.—Afterwards, *a bishop*.

Ἐπισπάω, ῶ, f. άσω, *to draw upon, to draw to*, e. g. τὴν θύραν, to shut, Xen. H. G. 6. 4. 36. In N. T. Mid. *to draw upon* or *over* sc. in respect to oneself, viz. to draw *over* the prepuce again, 1 Cor. 7: 18 μὴ ἐπισπάσθω, i. e. 'let him not become as if uncircumcised.' The allusion is to a mode of removing the mark of circumcision, described by Celsus 7. 25, and practised by Jews who abandoned their religion and national customs. 1 Macc. 1: 15. Jos. Ant. 12. 5. 1. The Rabbins call such persons מְשׁוּכִים, see Buxtorf Lex. Rab. Ch. 1274 sq. Schoettg. Hor. Heb. 1159 sq. — Hesych. μὴ ἐπισπάσθω· μὴ ἑλκυέτω τὸ δέρμα.

Ἐπίσταμαι, f. στήσομαι, strictly Mid. to ἐφίστημι with Ionic form, and used to express the particular sense of ἐφίστημι τὸν νοῦν, etc. Matth. § 234. Buttm. § 114. p. 280. Passow in ἐφίστημι 1. d. Hence pp. *to fix one's mind upon*, i. e. *to understand, to know how*, seq. infin. Xen. Mem. 1. 1. 9 bis. In N. T.

a) *to know well, to have knowledge of*, seq. acc. of thing, Acts 18: 25 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰω. James 4: 14. of pers. Acts 19: 15 Παῦλον ἐπίσταμαι. seq. περὶ τούτων Acts 26: 26. ὡς Acts 10: 23. ὅτι Acts 15: 7. 19: 25. 22: 19. πῶς 20: 18. ποῦ Heb. 11: 8. Sept. for יָדַע Deut. 28: 36. Josh. 2: 5, 9. al.—c. acc. Luc. D. Deor. 25. 2. Xen. An. 1. 3. 12. ὡς Xen. Cyr. 2. 3. 22. ὅτι Hdian. 2. 5. 15. Xen. An. 1. 4. 8.—Seq. acc. and particip. Acts 24: 10 ὄντα σε κριτὴν ἐπιστάμενος. Comp. Buttm. § 144. 4. b. —Luc. D. Mort. 9. 2. Xen. An. 6. 6. 17.

b) in the sense of *to understand, to comprehend*, c. accus. Mark 14: 68 οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. 1 Tim. 6: 4. Jude 10. Sept. for הִשְׂכִּיל Is. 41: 20.—Xen. Conv. 3. 6.

Ἐπιστάτης, ου, ὁ, (ἐφίσταμαι to be set over,) pp. 'one set over,' *a prefect, master*, spoken of a king, Xen. Cyr. 8. 1. 8. of a commander of a ship, Xen. Oec. 21. 3. of a military officer, Sept. for פָּקִיד 2 K. 25: 19. of a director in gymnastics, παιδοτρίβης, Xen. Mem. 3. 5. 18. and genr. of directors of public works, Boeckh Staatshaush. der Ath. I. p. 218. — In N. T. only in Luke and addressed in the voc. to Jesus, *master*, as having the authority of a teacher, ῥαββί, among his disciples, comp. *master* and *teacher* in English, Luke 5: 5. 8: 24, 45. 9: 33, 49. 17: 13. So ῥαββί Mark 8: 5, and κύριος Matt. 17: 4, coll. Luke 9: 33. So διδάσκαλος Mark 4: 38, coll. Luke 8: 24. Comp. Kypke I. p. 227.

Ἐπιστέλλω, f. ελῶ, *to send upon, to send to*, i. e. to send word to any one verbally or by letter, e. g. verbally Xen. Cyr. 1. 4. 26.—In N. T.

a) *to send word by letter, to give direction by letter*, absol. Acts 21: 25. c. dat.

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Acts 15: 20 ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι κ. τ. λ. where for the infin. with τοῦ see Buttm. § 140. n. 1. Matth. § 540. n. 1. Winer § 45. 4. p. 269.—Jos. Ant. 8. 2. 7. Hdian. 4. 12. 7. Xen. H. G. 1. 5. 2.

b) in later usage, simply *to send a letter*, i. q. *to write to*, seq. dat. Heb. 13: 22. — Ael. V. H. 10. 20. Plut. Agesi. 21 ult.

Ἐπιστήμων, ονος, ὁ, ἡ, (ἐπίσταμαι,) *knowing, endued with knowledge*, James 3: 13. Sept. for נָכוֹן Deut. 1: 13. 4: 6. — Ecclus. 10: 25. Xen. Oec. 21. 5.

Ἐπιστηρίζω, f. ίσω, *to place firmly upon*, Pass. or Mid. *to rest* or *lean upon, to be supported on*, Sept. for נִשְׁעַן 2 Sam. 1: 6. נִסְמַךְ Is. 36: 6. Lucian. adv. Indoct. 6.—In N. T. trop. *to confirm, to establish*, trans. Acts 14: 22 τὰς ψυχὰς τῶν μαθητῶν. 15: 32, 41. 18: 23.

Ἐπιστολή, ῆς, ἡ, (ἐπιστέλλω,) *an epistle, letter*, Acts 15: 30. 23: 25, 33. Rom. 16: 22. 1 Cor. 5: 9. 16: 3. 2 Cor. 3: 1. 7: 8 bis. 10: 9, 10, 11. Col. 4: 16. 1 Thess. 5: 27. 2 Thess. 2: 2, 15. 3: 14, 17. 2 Pet. 3: 1, 16. Trop. 2 Cor. 3: 2, 3. Sept. for אִגֶּרֶת Ezra 4: 8, 11. אִגֶּרֶת Neh. 6: 5, 17.—Diod. Sic. 1. 95. Xen. An. 1. 6. 3. — By impl. *letter of authority, despatch*, Acts 9: 2. 22: 5. So Sept. for אִגֶּרֶת Neh. 2: 7, 8.—Xen. Ag. 8. 3.

Ἐπιστομίζω, f. ίσω, (ἐπί, στόμα,) pp. *to put upon the mouth*, i. e. *to stop the mouth* sc. with a bit or curb, Philostr. Icon. 2. 18. *to check, to curb*, Philo de Agric. p. 201. B. In N. T. trop. *to stop the mouth, to put to silence*, seq. acc. Tit. 1: 11.—Dem. 85. 4 ἐπιστομιεῖν τοὺς αὐτῷ ἀντιλέγοντας. Plut. Cato Min. 38. Lucian. Icarom. 21.

Ἐπιστρέφω, f. ψω, aor. 2 pass. ἐπεστράφην (Buttm. § 96. 3, 5. § 100. n. 5) with mid. signif. Buttm. § 136. 2, *to turn upon, to turn towards*, trans. Hom. Il. 3. 370. trop. τὸ νόημα εἴς τι Theogn. 1079.[1083.] τὰς ὄψεις εἰς ἑαυτήν Hdian. 5. 3. 15. In N. T. trans. and intrans.

1. trans. in a moral sense, *to turn upon* or *to, to convert unto*, Luke 1: 16 πολλοὺς ἐπιστρέψει ἐπὶ τὸν κύριον. v. 17 ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα. So Sept. for הֵשִׁיב Ezra 6: 22, comp. Mal. 4: 6. — Ecclus. 48: 10. — In the sense of *to turn back again upon, to cause to return*, sc. from error, with ἐπὶ τὴν ἀλήθειαν or the like implied, James 5: 19, 20. Sept. pp. for הֵשִׁיב 1 K. 13: 18, 19, 20.—pp. Xen. H. G. 6. 4. 9.

2. intrans. i. e. in Act. with ἑαυτόν implied, Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1. and also in Mid. *to turn oneself upon* or *towards*, i. e. *to turn towards* or *unto*, etc.

a) Act. intrans. (α) pp. Acts 9: 40 πρὸς τὸ σῶμα. Trop. e. g. ἐπιστρέφειν ἐπὶ τὸν θεόν v. κύριον, i. e. to turn to the service and worship of the true God, Acts 9: 35. 11: 21. 14: 15. 15: 19. 26: 18, 20. πρὸς κύριον 2 Cor. 3: 16. 1 Thess. 1: 9. ἐπὶ τὸν ποιμένα 1 Pet. 2: 25. Sept. for פָּנָה Deut. 31: 18. pp. Gen. 24: 49. נָפַל 1 Chr. 12: 19. שׁוּב Josh. 19: 34. Hos. 5: 4. Am. 5: 6, 8. — Ecclus. 17: 25. pp. Susann. 47. Pol. 7. 11. 4. — (β) by impl. *to turn about upon* or *towards*. Rev. 1: 12 bis, καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν μετ' ἐμοῦ κ. τ. λ. absol. Acts 16: 18. Sept. for פָּנָה Judg. 18: 21.—Xen. Eq. 8. 12. Ven. 10. 15. — Hence, (γ) *to turn back upon, to return unto*, pp. and seq. ὀπίσω Matt. 24: 18. εἰς τὰ ὀπίσω Mark 13: 16. Luke 17: 31. (Ael. V. H. 1. 6.) seq. εἰς c. acc. Matt. 12: 44. seq. ἐπί c. acc. 2 Pet. 2: 22. [Luke 17: 4.] absol. Luke 2: 20 in text. rec. Acts 15: 36. So of the breath or spirit returning to a dead body, Luke 8: 55. Sept. for שׁוּב Ruth 1: 7, 10. 2 Sam. 6: 20. 1 K. 2: 30.—Xen. H. G. 4. 5. 16.—Trop. spoken of a return to good, *to return, to be converted*, absol. Luke 22: 32. Acts 3: 19. So Matt. 13: 15. Mark 4: 12. Acts 28: 27, all quoted from Is. 6: 10 where Sept. for שׁוּב. Also to evil, *to turn back unto*, Gal. 4: 9 πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ πτωχὰ στοιχεῖα. 2 Pet. 2: 21 ἐπιστρέψαι ἐκ τῆς ἐντολῆς sc. ἐπὶ τὴν φθορά, coll. v. 19.

b) Mid. intrans. with aor. 2 pass. see above. (α) by impl. *to turn about upon* or *towards*, Matt. 9: 22 ὁ δὲ Ἰησοῦς ἐπιστραφείς. Mark 8: 33. John 21: 20. ἐπ. ἐν τῷ ὄχλῳ, Mark 5: 30. Sept. for

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שׁוּב Num. 23: 6. — Wisd. 16: 7. Xen. Cyr. 6. 4. 10.—(β) *to turn back upon, to return unto*, Matt. 10: 13 ἡ εἰρήνη πρὸς ὑμᾶς ἐπιστραφήτω. Sept. for שׁוּב Ruth 1: 11, 12, 15. — Plut. de Lib. educ. 17 mid. T. VI. p. 43. 1. ed. R.—Trop. *to return* sc. to good, *to be converted*. John 12: 40 ἐπιστραφῶσι, comp. Is. 6: 10 and in a. γ, above.—Dem. 133. 24.

Ἐπιστροφή, ῆς, ἡ, (ἐπιστρέφω,) *a turning about, conversion*, Pol. 5. 72. 8. In N. T. trop. *conversion*, sc. to good, to Christianity, Acts 15: 3. — Ecclus. 18: 21. Jos. Ant. 2. 14. 1. Clem. Alex. Strom. 6. 6.

Ἐπισυνάγω, f. άξω, (συνάγω,) *to lead* or *bring together upon* a place, *to gather together, to assemble*, trans. Matt. 23: 37 bis. 24: 31. Mark 1: 33. 13: 27. Luke 12: 1. 13: 34. Sept. for אָסַף Is. 52: 12. Zech. 14: 2. קִבֵּץ 1 K. 18: 20. קָהַל 2 Chr. 20: 26. — 2 Macc. 2: 14, 18. Pol. 5. 95. 7.

Ἐπισυναγωγή, ῆς, ἡ, (ἐπισυνάγω,) *act of assembling, a gathering together*, 2 Thess. 2: 1. Heb. 10: 25. — 2 Macc. 2: 7 assembly.

Ἐπισυντρέχω, f. θρέξομαι, (συντρέχω,) *to run together upon* or *to* the scene of any action, Mark 9: 25.

Ἐπισύστασις, εως, ἡ, (ἐπισυνίσταμαι to come together upon,) *a concourse, crowd*, whence ποιεῖν ἐπισύστασιν *to excite a concourse, to raise a tumult*, Acts 24: 12. Sept. for עֵדָה Num. 16: 40.—Esdr. 5: 90. Jos. c. Ap. 1. 20. Sext. Empir. Eth. 127. — Spoken of a *crowd, constant ingress* of persons coming to any one, 2 Cor. 11: 28 ἡ ἐπισύστασίς μου ἡ καθ' ἡμέραν, i. q. *quotidiani hominum impetus*, Cic. pro Arch. 6.

Ἐπισφαλής, ές, οῦς, ὁ, ἡ, (ἐπί, σφάλλομαι,) lit. 'near upon falling,' i. e. *ready to fall, not firm*, metaph. *insecure, dangerous*, Acts 27: 9 ἐπισφαλοῦς τοῦ πλοός. — Jos. Ant. 5. 1. 16. Diod. Sic. 13. 77. Dem. 22. 14.

Ἐπισχύω, f. ύσω, (ἐπί, ἰσχύω,) *to strengthen upon* i. e. in addition, *to make stronger*, trans. τὴν πόλιν Xen. Oec. 11. 13. — In N. T. intrans. *to be stronger, to grow stronger*, trop. *to be more violent, to grow more fierce*, Luke 23: 5 ἐπίσχυον λέγοντες.—So of power 1 Macc. 6: 6. Ecclus. 29: 1.

Ἐπισωρεύω, f. εύσω, *to heap up upon, to accumulate*, trans. τοὺς νεκρούς Plut. Pyrrh. 22 pen. In N. T. trop. διδασκάλους 2 Tim. 4: 3. — Plut. de vitand. aer. alien. 6. IX. p. 298 ult. ed. R. Artemid. 3. 66.

Ἐπιταγή, ῆς, ἡ, (ἐπιτάσσω,) *charge, injunction, command*, e. g. of Christ, 1 Cor. 7: 6, 25. 2 Cor. 8: 8. of God, for *will, decree*, Rom. [14] 16: 26. 1 Tim. 1: 1. Tit. 1: 3. genr. Tit. 2: 15 μετὰ πάσης ἐπιταγῆς *with all injunction*, i. e. strongly, severely.—Esdr. 1: 46. Wisd. 14: 16. Pol. 13. 4. 3.

Ἐπιτάσσω or ττω, f. ξω, (τάσσω,) *to arrange upon*, e. g. soldiers i. e. *to arrange in ranks one upon another*, seq. acc. and dat. Xen. H. G. 1. 6. 29. *to station* sc. as a garrison, 1 Macc. 4: 61. — In N. T. by impl. *to enjoin upon, to charge, to command*, seq. dat. Mark 1: 27 τοῖς πνεύμασι τοῖς ἀκαθ. ἐπιτάσσει. Luke 4: 36. 8: 25. Sept. for צִוָּה Gen. 49: 32. Esth. 3: 12.—2 Macc. 9: 8. Xen. Cyr. 4. 2. 33.—Seq. acc. and dat. Philem. 8 ἐπιτάσσειν σοι τὸ ἀνῆκον. c. acc. impl. Mark 9: 25.—Jos. Ant. 1. 9. Xen. Oec. 7. 23. — Seq. dat. and infin. aor. Mark 6: 39. Luke 8: 31. inf. pres. Acts 23: 2. —Xen. An. 7. 3. 13. An. 2. 3. 6.—Seq. acc. and inf. Mark 6: 27 ἐπέταξεν ἐνεχθῆναι τὴν κεφαλήν. — Sept. Dan. 6: 9. Xen. Lac. 5. 8.—Absol. Luke 14: 22.

Ἐπιτελέω, ῶ, f. έσω, (ἐπί intens.) *to bring through to an end, to finish, to perform*, trans.

a) pp. spoken of any work, business, course, etc. Luke 13: 32 ἰάσεις. Rom. 15: 28. 2 Cor. 7: 1 ἐπ. ἁγιωσύνην, i. e. to practise. 8: 6, 11 bis. Phil. 1: 6. Heb. 8: 5 ἐπ. τὴν σκηνήν, i. e. to make. Sept. for בִּצֵּעַ Zech. 4: 9. פָּעַל Num. 23: 23. — 2 Macc. 3: 23. Pol. 1. 37. 7. Xen. H. G. 1. 1. 26. — Heb. 9: 6 τὰς λατρείας ἐπιτελοῦντες, *performing the sacred rites*.—Philo de Somn. p. 653 ἐπιτελεῖν λειτουργίας. Hdot. 2. 63 θυσίας. Diod. Sic. 1. 45.

b) Mid. *to come to an end, to finish*,

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intrans. and seq. dat. of manner, Gal. 3: 3 ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε; *having begun in the Spirit, do ye now end in the flesh?* i. e. in attachment to carnal ordinances. So Sept. ἄρξομαι καὶ ἐπιτέλεσω for כִּלָּה 1 Sam. 3: 12.

c) trop. spoken of sufferings etc. *to accomplish*, i. e. *to undergo, to endure*, Pass. 1 Pet. 5: 9.—Mid. ἐπιτελεῖσθαι τὰ τοῦ γήρως, Xen. Mem. 4. 8. 8. id. Apol. Socr. 33.

Ἐπιτήδειος, α, ον, (ἐπιτηδὲς adv. see in Passow,) *apt, proper*, Wisd. 4: 5. Xen. Cyr. 1. 4. 17. In N. T. by impl. *needful, necessary*, James 2: 16 τὰ ἐπιτήδεια τοῦ σώματος, *things needful for the body*, i. e. the necessaries of life.—1 Macc. 14: 34. Jos. Ant. 2. 15. 4. Xen. Mem. 2. 2. 10.

Ἐπιτίθημι, f. θήσω, (τίθημι,) aor. 1 ἐπέθηκα, aor. 2 ἐπέθην. On 3 plur. pres. ἐπιτιθέασι Matt. 23: 4, see Buttm. §107. n. I, 1. for the imper. pres. ἐπιτίθει 1 Tim. 5: 22, see Buttm. l. c. n. I, 5. and for the accent in imperat. aor. 2 ἐπίθες Matt. 9: 18, see Buttm. l. c. n. I, 13.—*To place* or *put upon, to lay upon, to impose*, trans.

a) pp. and (α) genr. seq. ἐπί c. accus. Matt. 23: 4 φορτία ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρ. Luke 15: 5. Acts 15: 10 ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον κ. τ. λ. Mark 4: 21 λύχνον ἐπὶ τὴν λυχνίαν. Matt. 27: 29. John 9: 15. Acts 28: 3. So Sept. for הֵשִׂים Gen. 21: 14. Josh. 10: 24. נָתַן Gen. 25: 20, 30. — Palaeph. 32. 14. Xen. Cyr. 7. 3. 14. — Seq. acc. and dat. Acts 15: 28 ἐπιτίθεσθαι ὑμῖν βάρος. Luke 23: 26. John 19: 2. Trop. of a name, Mark 3: 16, 17. Sept. for וַיָּשֶׂם Dan. 1: 7. 5: 13.—Jos. Ant. 9. 7. 2 ult. Hdian. 4. 7. 12. Xen. Oec. 17. 9. — Seq. ἐπί c. gen. Luke 8: 16 λύχνον ἐπὶ λυχνίας. seq. ἐπάνω c. gen. Matt. 21: 7. 27: 37.—(β) In the phrase ἐπιτιθέναι τὴν χεῖρα, τὰς χεῖρας, *to lay the hand* or *hands upon*, as the symbol of healing power, etc. seq. ἐπί c. accus. Matt. 9: 18. Mark 8: 25. 16: 18. Acts 9: 17. seq. dat. Matt. 19: 13, 15. Mark 5: 23. 6: 5. 7: 32. 8: 23. Luke 4: 40. 13: 13. Acts 9: 12. 28: 8. — or for benediction, inauguration, etc. seq. ἐπί c. acc. Acts 8: 17. seq. dat. Acts 6: 6. 8: 19. 13: 3. 19: 6. 1 Tim. 5: 22. Comp. in Ἐπίθεσις. So Rev. 1: 17 ἐπέθ. τὴν δεξιὰν αὐτοῦ ἐπ' ἐμέ in text. rec. Sept. c. ἐπί for סָמַךְ Lev. 1: 4. 3: 2, 13. — (γ) Spoken of stripes, *to lay on* i. e. *to inflict*, πληγὰς ἐπιθέντες Luke 10: 30. c. dat. Acts 16: 23. c. ἐπί τινα Rev. 22: 18. — Of punishments Diod. Sic. 11. 19. Xen. Cyr. 1. 2. 2. So Cic. pro Sext. 19 *plagas impono*.—(δ) Trop. of gifts, *to lade with, to supply with*, c. dat. Acts 28: 10 ἐπέθεντο τὰ πρὸς τὴν χρείαν.—Comp. Xen. Cyr. 8. 2. 4.

b) Mid. *to set oneself upon* or *against* any one, *to set upon, to assail*, seq. dat. Acts 18: 10 οὐδεὶς ἐπιθήσεταί σοι. So Sept. for הִתְנַפֵּל Gen. 43: 18. קָצַר 2 Chr. 24: 21, 25. — Jos. Ant. 1. 20. 1. Ael. V. H. 3. 19 med. Xen. Mem. 2. 1. 15. in war, Xen. An. 2. 4. 3.

c) by impl. *to add upon, to superadd*, seq. πρός c. acc. Rev. 22: 18 ἐάν τις ἐπιθῇ πρὸς ταῦτα. — Hom. Il. 7. 364. Dem. 165. 2.

Ἐπιτιμάω, ῶ, f. ήσω, (τιμάω,) *to put further honour upon, to honour* e. g. the dead, Hdot. 6. 39. Plut. Artax. 14. of things, *to set a further value upon, to estimate higher*, e. g. in price, Dem. 918. 22. *to adjudge, to confirm by a judgment*, Hdot. 4. 43.—In N. T. spoken of an estimate or judgment put upon what is wrong or contrary to one's will, and hence *to admonish, to reprove, to rebuke*, seq. dat.

a) genr. c. dat. of pers. Matt. 16: 22. 19: 13 οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. Mark 8: 32, 33. 10: 13. Luke 9: 55. 17: 3. 18: 15. 19: 39. 23: 40. absol. 2 Tim. 4: 2. Sept. for גָּעַר Gen. 37: 10. Ruth 2: 16.—Jos. Ant. 5. 1. 26. Dem. 558. 27. Xen. Oec. 11. 24. — With the idea of punishment, Jude 9 ἐπιτιμήσαι σοι κύριος, quoted from Zech. 3: 2 where Sept. for גָּעַר. comp. Jos. Ant. 18. 4. 6. — Seq. dat. of thing, and implying a desire of *restraining*, e. g. spoken of winds and waves, Matt. 8: 26. Mark 4: 39. Luke 8: 24. So Sept. and גָּעַר Ps. 106: 9. and so גָּעַר Nah. 1: 4 where Sept. ἀπειλέω. Of a fever, Luke 4: 39.

b) by impl. *to admonish strongly*, with urgency, authority, i. e. *to enjoin*

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upon, *to charge strictly*, the idea of rebuke or censure being implied, e. g. demons, seq. dat. Matt. 17: 18. Mark 1: 25. 9: 25. Luke 4: 35, 41. 9: 42. Of persons, c. dat. Luke 9: 21. So seq. dat. and ἵνα, Matt. 20: 31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν. Mark 10: 48. Luke 18: 39. Matt. 16: 20 in Mss. Seq. dat. and ἵνα μή, i. q. *to forbid strictly*, Matt. 12: 16. Mark 3: 12. 8: 30.

Ἐπιτιμία, ας, ἡ, (ἐπιτιμάω,) *the being in good repute*, i. e. in full citizenship, Dem. 230. 10. Diod. Sic. 18. 18. In N. T. spoken of the *estimate* fixed upon a wrong by a judge, a judicial infliction, i. e. *penalty, punishment*, 2 Cor. 2: 6.—Wisd. 3: 10. Philo de Praem. et Poen. init. Classic writers prefer ἐπιτίμιον.

Ἐπιτρέπω, f. ψω, (τρέπω,) aor. 1 ἐπέτρεψα, aor. 2 pass. ἐπετράπην Acts 28: 16. Buttm. § 96. 3, 5. § 100. n. 5.—*to turn upon, to direct upon*, trans. i. e. by impl. *to give over to, to commit to*, Hom. Od. 2. 226. Xen. An. 6. 1. 31. Sept. for עָזַב Gen. 39: 6.—In N. T. *to permit, to allow, to suffer*, c. c. dat. of pers. and infin. of object expr. or implied, see Winer § 45. 2. Buttm. § 140. 1. Matt. 8: 21 ἐπίτρεψον μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. v. 31. 19: 8. Mark 5: 13. 10: 4. Luke 8: 32 bis. 9: 59, 61. Acts 21: 39. 26: 1. 27: 3. 28: 16. 1 Cor. 14: 34. 1 Tim. 2: 12. — Sept. Esth. 9: 14. Job 32: 14. Jos. Ant. 4. 8. 21. Ael. V. H. 2. 5. Xen. Cyr. 8. 4. 29. An. 1. 2. 19.—Absol. John 19: 38. Acts 21: 40. 1 Cor. 16: 7 ἐὰν ὁ κύριος ἐπιτρέπῃ, *if the Lord permit*. Heb. 6: 3. — Xen. Cyr. 5. 5. 22.

Ἐπιτροπή, ῆς, ἡ, (ἐπιτρέπω,) *commission, charge, full-power*, Acts 26: 12.—Arr. Diss. Ep. 2. 8. 5. Pol. 3. 15. 7. ib. 18. 22. 5.

Ἐπίτροπος, ου, ὁ, (ἐπιτρέπω,) pp. 'one to whom a charge is committed,' i. e. *a steward, manager, agent*.

a) pp. Matt. 20: 8. Luke 8: 3 Χουζᾶ ἐπιτρόπου Ἡρώδου, i. e. the manager of his private affairs.—Jos. Ant. 18. 6. 6 where king Agrippa makes Thaumastus, a freedman, τῆς οὐσίας ἐπίτροπον. Xen. Oec. 12. 2. ib. 21. 9.

b) i. q. ὁ παιδαγωγός, which see, i. e. *a tutor, guardian, curator*, usually a slave or freedman, to whose care the boys of a family were committed, who trained them up, instructed them at home, or accompanied them to the public schools, Gal. 4: 2. — Plut. Cic. p. 880. B. τί οὖν οὐκ ἐπίτροπον αὐτὸν τοῖς τέκνοις φυλάσσεις; Ael. V. H. 13. 43 or 44. Xen. Mem. 2. 1. 40.

Ἐπιτυγχάνω, aor. 2 ἐπέτυχον, (τυγχάνω,) *to light upon, to chance to meet*, c. dat. Thuc. 8. 14. Xen. Cyr. 3. 3. 5. *to hit a mark, to attain one's aim*, Arr. Diss. Ep. 4. 6. 28. — In N. T. genr. *to attain unto*, i. e. *to obtain, to acquire*, seq. gen. Heb. 6: 15 ἐπέτυχε τῆς ἐπαγγελίας. 11: 33. c. acc. τοῦτο Rom. 11: 7 in later edit. see Herm. ad Vig. p. 762. Absol. Rom. 11: 7. James 4: 2.—c. gen. Sept. Prov. 12: 27. Pol. 21. 3. 8. Xen. Oec. 2. 3. absol. Thuc. 6. 38.

Ἐπιφαίνω, f. φανῶ, aor. 1 ἐπέφηνα, aor. 2 pass. ἐπεφάνην, pp. *to cause to appear upon* or *to, to shew before, to exhibit*, trans. and trop. 3 Macc. 2: 19. Theogn. 359. Plut. Marcell. 1. — In N. T. Act. with ἑαυτόν implied, and also Mid. or Pass. *to shew oneself upon* or *to*, i. e. *to appear upon* or *to*, spoken of light, *to shine upon*, intrans. Buttm. §113. n. 2. §130. n. 2. Matth. § 496. 1.

a) pp. in Act. pres. absol. Acts 27: 20 μητὲ ἄστρων ἐπιφαινόντων. aor. 1 seq. dat. Luke 1: 79 ἀνατολὴ ἐξ ὕψους—ἐπιφᾶναι τοῖς ἐν σκότει, where for the form ἐπιφᾶναι instead of ἐπιφῆναι (Act. Thom. § 30 pen.) see Buttm. §101. n. 2. Lob. ad Phryn. p. 24 sq. — Ael. V. H. 13. 1 pen. καὶ ἀπροόπτως ἐπέφηνε, ὥσπερ ἀστήρ. Pol. 5. 6. 6 ἄρτι τῆς ἡμέρας ἐπιφαινούσης. Pass. Ep. of Jer. 61.

b) trop. in aor. 2 pass. *to be conspicuous, to be known and manifest*, Tit. 2: 11 ἡ χάρις. 3: 4. Comp. Sept. for נִגְלָה Gen. 35: 7.

Ἐπιφάνεια, ας, ἡ, (ἐπιφαίνω,) *an appearing, appearance*, spoken of the advent of Jesus, 2 Tim. 1: 10. of his future advent, 2 Thess. 2: 8. 1 Tim.

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6: 14. 2 Tim. 4: 1, 8. Tit. 2: 13. Comp. Luke 1: 78, 79. — Of splendid celestial *appearances* in aid of Israel, 2 Macc. 3: 24. 5: 4. al. of the pillar of fire, Jos. Ant. 3. 14. 4. genr. Pol. 3. 94. 3. Diod. Sic. 1. 25.

Ἐπιφανής, ές, οῦς, ὁ, ἡ, adj. (ἐπιφαίνομαι,) *appearing upon* or *to*, *visible*, Thuc. 7. 19. *clear*, *manifest*, Xen. Mem. 3. 1. 10. In N. T. *splendid*, i. e. trop. *illustrious*, *memorable*. Acts 2: 20 τὴν ἡμέραν κύριου τὴν μεγάλην καὶ ἐπιφανῆ, quoted from Joel 2: 31 where Sept. for נוֹרָא, as also v. 11. Heb. 1: 7. —Pol. 1. 36. 3. ib. 1. 78. 11. of persons Jos. Ant. 5. 8. 2. Ael. V. H. 3. 19. Xen. Ag. 3. 2.

Ἐπιφαύω, f. αύσω, (φαύω, φάω,) *to appear unto*, *to shine upon*, trop. *to give light to*, *to enlighten*, c. dat. Eph. 5: 14.—Act. Thom. § 34 ἐπέφαυσε γάρ μοι ἀπὸ φροντίδος. Not found in the classics, see H. Planck in Bibl. Repos. I. p. 660. Also the form φαύω exists only in the grammarians, see Passow in φαύω.

Ἐπιφέρω, f. ἐποίσω, aor. 2 ἐπήνεγκον, *to bear* or *bring upon* or *to* a person, viz.

a) pp. *to bring to* any one, seq. ἐπί c. acc. Acts 19: 12 ὥστε ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια. — Jos. Ant. 4. 8. 22. Thuc. 4. 87.

b) in the sense of *to add upon*, *to superadd to*, Phil. 1: 17 οἰόμενοι θλῖψιν ἐπιφέρειν τοῖς δεσμοῖς μου.—Philo Leg. ad Cai. p. 1009 πῦρ ἐπιφέρων πυρί. Aristoph. Rhet. 3. 6.

c) *to bring upon* i. e. *against*, in a judicial sense, of accusation etc. Acts 25: 18 αἰτίαν. Jude 9 κρίσιν.—Jos. Ant. 4. 8. 23 post init. Hdian. 3. 8. 13. Pol. 5. 41. 3.—So of wrath or punishment, Rom. 3: 5 ἐπιφέρων τὴν ὀργήν, i. e. inflicting punishment. — Jos. Ant. 2. 14. 2 ἄλλην τοῖς Αἰγυπτίοις ἐπιφέρει πληγήν.

Ἐπιφωνέω, ῶ, f. ήσω, *to cry out upon* i. e. thereupon, Luke 23: 21. in acclamation, Acts 12: 22.—Esdr. 9: 47. Plut. de Herodot. malig. 34.—Seq. dat. of person *upon* i. e. *for* or *against* whom outcry is made, Acts 22: 24. Comp. Buttm. §133. n. 2. Matth. § 389. —Plut. Timol. 36.

Ἐπιφώσκω, (φώσκω, φῶς,) *to grow light upon*, *to dawn upon*, intrans. Matt. 28: 1 τῇ ἐπιφωσκούσῃ sc. ἡμέρᾳ. Luke 23: 54.—Diod. Sic. 13. 18 in some edit. comp. Hdot. 3. 86.

Ἐπιχειρέω, ῶ, f. ήσω, (χείρ,) *to lay hands upon*, e. g. δείπνῳ, σίτῳ, Hom. Od. 24. 386, 395. *to attack*, Jos. de Vita sua 44.—In N. T. trop. *to take in hand*, *to undertake*, *to attempt*, c. c. infin. Luke 1: 1 πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν. Acts 9: 29. 19: 13. — 2 Macc. 2: 29. Pol. 1. 47. 3. Xen. Mem. 3. 6. 1. Oec. 10. 8.

Ἐπιχέω, f. εύσω, (χέω,) *to pour upon*, trans. e. g. upon wounds, Luke 10: 34. Sept. for יָצַק Gen. 28: 18. 35: 14.—Jos. Ant. 2. 16. 3. Xen. Oec. 17. 9.

Ἐπιχορηγέω, ῶ, f. ήσω, (χορηγέω q. v.) *to furnish upon* i. e. besides, in addition, *to supply further*, *to superadd*, trans. 2 Cor. 9: 10 ὁ ἐπιχορηγῶν σπέρμα τῷ σπείροντι. Gal. 3: 5. 2 Pet. 1: 5, 11. Comp. Is. 55: 10 where Heb. נָתַן, Sept. δίδωμι.—Ecclus. 25: 22 of a wife who brings with her a large dowry. — Mid. in a reciprocal sense, *to supply one another*, *to furnish aid mutually*, Col. 2: 19 τὸ σῶμα ἐπιχορηγούμενον καὶ συμβιβαζόμενον, where τὸ σῶμα is put collectively for all the parts or members, comp. Eph. 4: 16 τὸ σῶμα συναρμολογούμενον καὶ συμβ.

Ἐπιχορηγία, ας, ἡ, (ἐπιχορηγέω,) *supply*, *aid*, *help*, Phil. 1: 19. Eph. 4: 16 διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας *through all the joints of supply*, i. e. which afford mutual aid, comp. in Ἐπιχορηγέω.

Ἐπιχρίω, f. ίσω, (χρίω,) *to rub* or *smear upon*, *to anoint upon*, seq. acc. and ἐπί c. acc. John 9: 6 ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς. Seq. acc. of the thing anointed, v. 11 ἐπέχρισέ μου τοὺς ὀφθαλμούς sc. τῷ πηλῷ. — Lucian. Quom. Hist. conscr. 62 ἐπιχρίσας δὲ τιτάνῳ sc. τὸ ὄνομα.

Ἐποικοδομέω, ῶ, f. ήσω, (ἐπί, οἰκοδομέω,) *to build upon* sc. as a foun-

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dation, Pass. seq. ἐπί c. dat. Xen. An. 3. 4. 11. — In N. T. only trop. *to build upon*, spoken of christian faith and christian life, both in the whole church and in its individual members, as *built upon* the only foundation, Christ, and implying the constant internal and external developement of the kingdom of God and the visible church, like a holy temple progressively and unceasingly built up from the foundation; comp. 1 Cor. 3: 9, 10. See Neander Gesch. d. Pflanz. u. Leit. der chr. Kirche, I. p. 166, and in Bibl. Repos. IV. p. 245. So Pass. seq. ἐπί c. dat. Eph. 2: 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων κ. τ. λ. Col. 2: 7. Act. seq. acc. et ἐπί c. acc. 1 Cor. 3: 12. seq. acc. v. 14. absol. v. 10 bis. — By impl. *to build up further*, sc. in the faith and upon Christ, seq. accus. of pers. expr. or impl. Acts 20: 32 τῷ δυναμένῳ ἐποικοδομῆσαι sc. ὑμᾶς. Jude 20 ἐποικ. ἑαυτούς. — Comp. Plut. de Monarch. et Democr. 1 init.

Ἐποκέλλω, f. ελῶ, (ὀκέλλω i. q. κέλλω,) *to drive* or *force upon*, e. g. a ship upon a shoal, etc. *to run aground*, trans. Acts 27: 41 ἐπώκειλαν τὴν ναῦν.—Hdot. 7. 182 τὴν νέα. Pol. 4. 41. 2. Thuc. 4. 26.

Ἐπονομάζω, f. άσω, (ἐπί, ὀνομάζω,) *to name upon* or *after*, i. e. in allusion to some other name or circumstance, Sept. for קָרָא Gen. 4: 17, 24, 25. al. In N. T. Pass. *to be named in addition* sc. to some other name, *to be also called*, Rom. 2: 17 σὺ Ἰουδαῖος ἐπονομάζῃ. — Pol. 1. 29. 2. Xen. Oec. 6. 17.

Ἐποπτεύω, f. εύσω, (ὀπτεύω,) *to look upon*, i. e. *to oversee, to inspect*, τὰ ἔργα Hom. Od. 16. 140. Hes. Op. et Di. 765. [712.] In N. T. genr. *to behold, to contemplate*, trans. 1 Pet. 2: 12. 3: 2. — Pol. 5. 69. 6. Dem. 168. 13.

Ἐπόπτης, ου, ὁ, (ἐπόψομαι fut. to ἐφοράω,) *a looker-on, spectator*, eyewitness, 2 Pet. 1: 16. — 2 Macc. 7: 35. 3 Macc. 2: 21. *overseer* Dem. 47. 4.

Ἔπος, εος, ους, τό, (εἶπον, ἔπω,) *a word*, Heb. 7: 9 ὡς ἔπος εἰπεῖν *so to speak*, see in Εἶπον a. init.

Ἐπουράνιος, ίου, ὁ, ἡ, (ἐπί, οὐρανός,) pp. 'upon or above the heavens,' i. e. *heavenly, celestial*, viz.

a) spoken of those who dwell in heaven; Matt. 18: 35 ὁ πατὴρ ὁ ἐπουράνιος. Phil. 2: 10 οἱ ἐπουράνιοι, i. e. angels. — 2 Macc. 3: 39. Hom. Od. 17. 484. Il. 6. 129. — Of those who come from heaven, 1 Cor. 15: 48 bis, 49, coll. v. 47 et Phil. 3: 21. — Of the heavenly bodies, the sun, moon, etc. 1 Cor. 15: 40 bis, coll. v. 41.

b) neut. plur. τὰ ἐπουράνια, i. e. *the heavens, heaven*, Eph. 1: 20 ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. 2: 6. 3: 10. So of the lower heavens, the sky, the air, as the seat of evil spirits, Eph. 6: 12, comp. in Οὐρανός and Ἀήρ. — Test. XII Patr. p. 546 sq.

c) spoken of the kingdom of heaven and whatever pertains to it, see in Βασιλεία c. E. g. of the kingdom itself, 2 Tim. 4: 18 εἰς τὴν βασ. τὴν ἐπουράνιον. So Heb. 3: 1 κλῆσις ἐπουράνιος. 6: 4. 8: 5. 9: 23. 11: 16. 12: 22, coll. Rev. 21: 2. Also τὰ ἐπουράνια, things pertaining to the kingdom of God, Eph. 1: 3. or genr. things spiritual, John 3: 12.

Ἑπτά, οἱ, αἱ, τά, indec. *seven*, Matt. 15: 34, 36, 37. Acts 20: 6. al. The number *seven* was often put by the Jews for an indef. round number, Matt. 12: 45. 22: 25. Luke 11: 26. al. comp. Gen. 18: 41 sq. Ruth 4: 15. 1 Sam. 2: 5. Is. 4: 1. Prov. 26: 25. Likewise as a sacred number, of good omen, as also among the Egyptians, Arabians, Persians, etc. Acts 6: 3. Rev. 1: 4, 12, 16. 2: 1. al. comp. Gen. 21: 28. Ex. 37: 23. Lev. 4: 6, 17. al. See Gesen. Lex. Heb. art. שֶׁבַע. Al.

Ἑπτάκις, num. adv. (ἑπτά,) *seven times*, put for an indef. round number, Matt. 18: 21, 22. Luke 17: 4 bis. Sept. for שֶׁבַע Ps. 119: 164. שֶׁבַע פְּעָמִים 2 K. 5: 10, 14.

Ἑπτακισχίλιοι, αι, α, (χίλιοι,) *seven thousand*, Rom. 11: 4, quoted from 1 K. 19: 18 where Sept. ἑπτὰ χιλιάδες. Sept. for שִׁבְעַת אֲלָפִים Num. 3: 22. 1 Chr. 29: 4.

Ἔπω, see Εἶπον.

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Ἔρασιος, ου, ὁ, (ἐράω,) *Erastus*, pr. name of a Christian, Acts 19: 22. Rom. 16: 23. 2 Tim. 4: 20.

Ἐργάζομαι, f. ἀσομαι, depon. Mid. (ἔργον,) imperf. εἰργαζόμην, aor. 1 εἰργασάμην, perf. pass. εἴργασμαι as depon. 2 John 8. Xen. Mem. 2. 6. 6. comp. Buttm. §136. 3. but also in pass. signif. John 3: 21. Xen. Mem. 3. 10. 9. comp. Buttm. § 113. n. 6. For the augm. see Buttm. § 84. 2. — *To work*, intrans. and trans.

1. intrans. *to work, to labour*, i. e. (α) pp. ἐν τῷ ἀμπελῶνι Matt. 21: 28. at a trade, Acts 18: 3. 1 Cor. 4: 12. 1 Thess. 2: 9. 2 Thess. 3: 8. genr. Luke 13: 14. John 9: 4 ult. 1 Cor. 9: 6. 1 Thess. 4: 11. 2 Thess. 3: 10, 11, 12. Sept. for עָבַד Ex. 5: 18. Deut. 5: 13. — Test. XII Patr. p. 626 ἐργ. ἐν ἔργοις γῆς. Dem. 1048 pen. Xen. Mem. 1. 2. 57 bis. ib. 2. 7. 12. — (β) In the sense of *to be active*, i. e. to exert one's powers and faculties etc. John 5: 17 bis, ὁ πατήρ ἐργάζεται κ. τ. λ. Rom. 4: 4, 5. — (γ) Also, *to do business*, i. e. to trade, to traffic, Matt. 25: 16 εἰργάσατο ἐν αὐτοῖς.—Dem. 957. 27 τινί.

2. trans. *to work, to form by labour*, i. e. *to do, to perform, to produce*, etc.

a) genr. of things wrought, done, performed, e. g. miracles, John 6: 30 τί ἐργάζῃ sc. σημεῖον. Acts 13: 41 ἔργον, comp. Hab. 1: 5 where Sept. for פָּעַל. Of sacred rites, τὰ ἱερὰ ἐργαζ. 1 Cor. 9: 13. So genr. Eph. 4: 28. Col. 3: 23. ἔργα τοῦ θεοῦ ἐργάζεσθαι John 6: 28. 9: 4. ἔργον τοῦ κυρίου 1 Cor. 16: 10. ἔργα ἐν θεῷ εἰργασμένα, *wrought in God*, i. e. in conformity to his will, John 3: 21. Sept. for עָבַד Num. 3: 7. 8: 12. פָּעַל Job 33: 29. Ps. 7: 16. — Hdian. 8. 1. 14. Xen. An. 6. 3. 17. Oec. 7. 20. Antiphon. 14. 34 ἐργ. ἔργον τοιοῦτον.—Also ἐργάζομαι ἔργον καλὸν εἴς τινα Matt. 26: 10. [ἔν τινι] Mark 14: 6. 3 John 5. τὸ ἀγαθὸν πρὸς πάντας Gal. 6: 10. τὸ κακόν τινι Rom. 13: 10, comp. Prov. 3: 30 where Sept. for גָּמַל. — c. εἴς τινα Dem. 1252. 20. Palaeph. 1. 8, 11. τινά τι Luc. D. Mort. 2. 1. Xen. Conv. 4. 30.—Trop. *to work*, sc. good or evil, *to do, to commit, to practise*, c. acc. as τὸ ἀγαθόν Rom. 2: 10. τὴν δικαιοσύνην Acts 10: 35, but Heb. 11: 33 see in Δικαιοσύνη a. τὴν ἀνομίαν Matt. 7: 23. ἁμαρτίαν James 2: 9. Sept. ἀνομίαν ἐργ. for פָּעַל Ps. 5: 6. 6: 9. Job 34: 32. —Jos. Ant. 5. 1. 18 φόνον. Plut. Ageesi. 23 mid. ἔργον δεινόν. Thuc. 3. 66.

b) in the sense of *to till, to cultivate*, e. g. τὴν γῆν, Sept. for עָבַד Gen. 2: 5, 15. Xen. Oec. 1. 8. In N. T. trop. spoken only of the sea, τὴν θάλασσαν ἐργάζεσθαι, *to cultivate the sea*, i. e. as in Engl. *to ply the sea, to follow the sea*, sc. as an occupation, as seamen, merchants, etc. Rev. 18: 17.—Appian. Hist. R. 8. 2 ναυσί τε χρώμενοι, καὶ τὴν θάλασσαν οἷα Φοίνικες ἐργαζόμενοι. Plut. de Solert. An. 23. X. p. 61. ed. R. τοὺς ἐργαζομένους τὴν θάλατταν. Aristot. Probl. 38. 2. So θαλαττουργεῖν Pol. 6. 52. 1. θαλαττουργοί of fishermen Xen. Oec. 16. 7.

c) in the sense of *to work for, to labour for, to earn*, e. g. τὴν βρῶσιν John 6: 27. genr. 2 John 8. Sept. for סָחַר Prov. 31: 18. — Palaeph. 21. 2. Dem. 1358. 12. Xen. Mem. 1. 3. 5.

Ἐργασία, ας, ἡ, (ἐργάζομαι,) *work, labour*, Hdot. Vit. Hom. 3 ἀπὸ ἐργασίης χειρῶν. In N. T.

a) *labour*, i. e. trop. *pains, effort*, in the Latinism ἐργασίαν διδόναι, *operam dare*, Luke 12: 58, see fully in Δίδωμι d. α. — Jos. Ant. 3. 1. 7 μὴ σὺν πόνῳ μηδ' ἐργασίᾳ. Pol. 5. 100. 4.

b) *a working, doing*, i. e. *practice, performance*, sc. of evil, with εἰς final, Eph. 4: 19 εἰς ἐργασίαν ἀκαθ. πάσης, i. e. so as to work all uncleanness. Comp. Sept. for מְלָאכָה 1 Chr. 6: 49. 28: 20. — Aeschin. Dial. 2. 36 πρὸς ἐργασίας πραγμάτων μοχθηρῶν.

c) *work*, i. e. *occupation, trade, craft*, Acts 19: 25. Sept. for מְלָאכָה Jon. 1: 8. comp. Ps. 107: 23. — Dem. 503. 17. Xen. Oec. 6. 8, 9.

d) meton. *earnings, gain*, sc. from labour, Acts 16: 16, 19. 19: 24.—Act. Thom. 16. Dem. 1283. 28. Xen. Mem. 3. 10. 1.

Ἐργάτης, ου, ὁ, (ἐργάζομαι,) *a worker, labourer*, viz.

a) genr. sc. in the fields, Matt. 9: 37 ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι. v. 38. 10: 10. 20: 1, 2, 8. Luke 10: 2 bis, 7. 1 Tim. 5: 18. James 5: 4. —

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Ecclus. 19: 1. Plut. Cato M. 4. Xen. Mem. 1. 6. 11. — Trop. by Paul of *labourers* in the church, i. e. *teachers*, etc. 2 Tim. 2: 15 ἐργάτην ἀνεπαίσχυντον. So with censure, 2 Cor. 11:13. Phil. 3: 2. —Test. XII Patr. p. 746 ἐργάτης κυρίου.

b) c. gen. *a worker, doer*, of any thing, i. q. ὁ ἐργαζόμενος, Luke 13: 27 ἐργάται τῆς ἀδικίας, *workers of iniquity, evil-doers*. — 1 Macc. 3: 6. Xen. Mem. 2. 1. 27.

c) *a workman, artisan*, Acts 19: 25. —Luc. Somn. 2. Xen. Hiero 6. 11.

Ἔργον, ου, τό, (obsol. ἔργω to do,) *work*, i. e.

a) *labour, business, employment*, something to be done, viz. (α) genr. Mark 13: 34 καὶ δοὺς ἑκάστῳ τὸ ἔργον αὐτοῦ. Eph. 4: 12 εἰς ἔργον διακονίας. 1 Tim. 3: 1. Sept. for מְלָאכָה Gen. 2: 2. 39: 11. Ex. 35: 2.—Luc. D. Deor. 17. 1 ἐν ἔργῳ ἦσαν. Xen. Oec. 7. 6. ib. 20. 16, 19. — Of the work which Jesus was sent to fulfil on earth, τὸ ἔργον John 17: 4. τὰ ἔργα John 5: 20, 36. 10: 38. τὸ ἔργον τοῦ πατρός sc. ὃ δέδωκέ μοι ἵνα ποιήσω, John 4: 34. 9: 4. comp. 17: 4. So τὸ ἔργον τοῦ κυρίου, *the work of the Lord*, i. e. which he began and left to be continued by his disciples, i. q. the cause of Christ, the gospel-work, 1 Cor. 15: 58. 16: 10. Phil. 2: 30. Also of this work as committed to apostles and teachers, 2 Tim. 4: 5 ἔργον ποίησον εὐαγγελιστοῦ. Acts 13: 2. 14: 26. 15: 38. Phil. 1: 22. Further, ἔργον τοῦ θεοῦ, *work of God*, i. e. which God requires, duty towards him, John 6: 28, 29. Rev. 2: 26.—(β) in the sense of *undertaking, attempt*, Acts 5: 38. 2 Tim. 4: 18. Sept. for מַעֲשֶׂה Deut. 15: 10. דֶּרֶךְ Job 34: 21.—Wisd. 2: 12.

b) *work*, i. e. *deed, act, action*, something done, viz. (α) genr. as ἔργον ἐργάζεσθαι, *to work a work, to do a deed*, Acts 13: 41 bis, quoted from Hab. 1: 5 where Sept. for פֹּעֵל פֹּעֵל, comp. Buttm. § 131. 3.—Hdian. 2. 3. 17. Xen. Conv. 1. 1. Mem. 3. 5. 3. — So of the works of Jesus, *miracles, mighty deeds*, Matt. 11: 2. John 7: 3, 21. 14: 10, 11, 12. 15: 24. Of God, Heb. 3: 9 εἶδον τὰ ἔργα μου, from Ps. 95: 9 where Sept. for מַעֲלִים.

(β) where λόγος and ἔργον, *word* and *deed*, stand in contrast. Luke 24: 19 δυνατὸς ἐν ἔργῳ καὶ ἐν λόγῳ. Col. 3: 17 ἐν λόγῳ ἢ ἐν ἔργῳ. Acts 7: 22. Rom. 15: 18. 2 Cor. 10: 11. Tit. 1: 16.—Ecclus. 3: 8. Luc. Toxar. 35. Xen. Hi. 7. 2. comp. Jos. Ant. 4. 2. 3.—So by impl. James 1: 25 οὐκ ἀκροατὴς—ἀλλὰ ποιητὴς ἔργου, i. e. not a hearer of the word only, but *a doer of the deed*.

(γ) of the works of men in reference to right and wrong, as judged by the moral law, the precepts of the gospel, etc. (1) genr. Matt. 23: 3, 5 πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρ. John 3: 20, 21. Acts 26: 20. Rom. 3: 27. Gal. 6: 4. So κατὰ τὰ ἔργα ἀποδιδόναι, etc. *to reward according to one's works*, Rom. 2: 6. 2 Cor. 11: 15. 1 Pet. 1: 17. Rev. 20: 12. So Sept. and פֹּעַל Prov. 24: 12. Jer. 50: 29. — (2) of good works, with epithets, e. g. ἔργον ἀγαθόν, ἔργα ἀγαθά, *a good deed, good works*, i. e. either *benefit, kindness*, Acts 9: 36. 1 Tim. 6: 18. or, *well-doing, virtue, piety*, Rom. 2: 7. 13: 3. Eph. 2: 10. 2 Thess. 2: 17. Heb. 13: 21. (comp. Xen. Cyr. 8. 1. 12. Mem. 2. 1. 20.) ἔργον καλόν, ἔργα καλά, *a good deed, good works*, i. e. a pious act, well-doing, virtue, etc. Matt. 5: 16. Mark 14: 6. Tit. 2: 7. Heb. 10: 24. 1 Pet. 2: 12. (comp. Xen. Mem. 2. 6. 35.) τὰ ἔργα ἐν δικαιοσύνῃ i. q. τὰ δίκαια, Tit. 3: 5. ἔργον τέλειον, *perfect work*, i. e. full, complete in well doing, James 1: 4. Without epithet, John 8: 39 τὰ ἔργά τοῦ Ἀβραάμ. James 3: 13.— (3) of evil works, with epithets, e. g. ἔργα πονηρά, *wicked works, evil deeds*, John 3: 19. Col. 1: 21. 1 John 3: 12. ἔργα νεκρά, *dead works*, i. e. sinful, Heb. 6: 1. ἔργα ἄνομα 2 Pet. 2: 8. ἔργα ἀσεβείας Jude 15. ἔργα τοῦ σκότους, i. e. of moral darkness, sin, Rom. 13: 12. ἔργα τῆς σαρκός, *carnal works*, Gal. 5: 19. (Xen. Cyr. 1. 2. 3 ἔργ. πονηρὸν καὶ αἰσχρόν. An. 5. 7. 32 ἔργα ἀσεβεῖς.) So without epithet, by impl. Rev. 2: 6 ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν. v. 13, 22. 3: 1. 18: 6. 1 Cor. 5: 2. John 8: 41, coll. v. 44.—(4) of works of the law, ἔργα τοῦ νόμου, i. e. required by or conformable to the Mosaic moral law; so of a course required by this law,

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Rom. 2: 15 τὸ ἔργον τοῦ νόμου. or conformable to this law, Rom. 3: 20. Gal. 2: 16. So with τοῦ νόμου implied, in Paul's writings, Rom. 4: 2, 6. 9: 11. 11: 6. Eph. 2: 9. 2 Tim. 1: 9. al.—(5) of works of faith, ἔργα πίστεως, i. e. springing from faith, combined with faith, e. g. ἔργα πίστεως, 1 Thess. 1: 3. 2 Thess. 1: 11. So with τῆς πίστεως implied Heb. 6: 10, and in the Ep. of James c. 2: 14, 17—26. comp. esp. v. 22, 26. See Bibl. Repos. IV. p. 696 sq.

c) *work*, i. e. *thing wrought*, something made, created, genr. of men, Acts 7: 41 ἐν τοῖς ἔργοις τῶν χειρῶν, i. e. an idol. 1 Cor. 3: 13, 14, 15. 9: 1. Sept. for מַעֲשֵׂה Deut. 27: 15. 2 K. 19: 18. פֹּעַל Ps. 9: 17. — Hdian. 8. 4. 4. Xen. Mem. 3. 10. 7. Oec. 6. 13. — Of the works of God, genr. Acts 15: 18 γνωστὰ τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ. Rom. 14: 20. Phil. 1: 6. 2 Pet. 3: 10. Rev. 15: 3. Heb. 1: 10 ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί, quoted from Ps. 102: 26 where Sept. for מַעֲשֵׂה, as also Ps. 103: 22. 104: [32,] comp. Is. 64: 8. for פֹּעַל Is. 45: 11.—Hom. Il. 19. 22.—So of works implying power, and put for *power*, *might*, e. g. of God, John 9: 3 ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. Of Satan, 1 John 3: 8 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, i. e. destroy his power. Al.

Ἐρεθίζω, f. ίσω, (ἐρέθω, ἔρις,) *to excite*, pp. to anger, i. e. *to provoke, to irritate*, trans. Col. 3: 21 τὰ τέκνα ὑμῶν. —1 Macc. 15: 40. Test. XII Patr. p. 650 i. q. παροξύνειν. Hom. Il. 4. 5. Xen. Ven. 10. 14, 15.—Also to action, i. e. *to incite, to stimulate*, 2 Cor. 9: 2. — Arr. Diss. Ep. 2. 23. 13. to enjoyment, Anacr. 22. 5.

Ἐρείδω, f. είσω, *to fix firmly*, trans. Hom. Il. 22. 112. Pol. 2. 33. 3. In N. T. intrans. c. ἑαυτόν impl. *to become fixed, to stick fast*, as a ship upon a sandbank Acts 27: 41. Comp. Buttm. § 130. n. 2. — Hom. Od. 22. 450. Gr. Anth. II. 242 μαστῷ ἐπὶ μαστὸν ἐρείσας. trans. Pol. 3. 46. 1. See Buttm. Lexil. p. 112 sq.

Ἐρεύγομαι, f. ξομαι, depon. Mid. pp. 'to eject through the mouth,' hence *to vomit*, Hom. Od. 9. 374. trop. of the sea, a volcano, Hom. Od. 5. 403. Pind. Pyth. 1. 40. of a river emptying itself, Diod. Sic. 2. 11. App. B. Mithr. 103. of a cry of men or animals, *to belch out, to bellow*, Theocr. Id. 13. 58. Hom. Il. 20. 403.—Hence in N. T. and in Alexandrine usage, *to speak out, to utter*, trans. Matt. 13: 35 ἐρεύξομαι κεκρυμμένα. Sept. for הִבִּיעַ Ps. 19: 2. 119: 171. 145: 7. See Sturz. de Dial. Alex. p. 167 sq. Lob. ad Phr. p. 63 sq.

Ἐρευνάω, ῶ, f. ήσω, *to search into, to investigate, to explore*, trans. τὰς γραφάς John 5: 39. 7: 52. τὰς καρδίας Rom. 8: 27. Rev. 2: 23. τὰ βάθη τοῦ θεοῦ 1 Cor. 2: 10. seq. ποῖος 1 Pet. 1: 11. Sept. for חָפַשׂ Gen. 44: 12. 1 K. 20: 6. חָקַר 2 Sam. 10: 3.—Hdian. 7. 6. 12. Xen. Cyr. 1. 2. 12.

Ἐρέω, see in Εἶπον.

Ἐρημία, ας, ἡ, (ἔρημος,) *a solitude, desert*, i. e. an uninhabited and uncultivated tract of country, Matt. 15: 33. Mark 8: 4. 2 Cor. 11: 26. Heb. 11: 38. Sept. for חָרְבָּה Ez. 35: 4. — Jos. Ant. 3. 10. 3. Xen. H. G. 5. 4. 41. Comp. Calmet art. *Desert*. Jahn § 17.

Ἔρημος, ου, ὁ, ἡ, adj. *solitary, desert*, viz.

a) pp. of a place or region uninhabited and uncultivated, Matt. 14: 13 εἰς ἔρημον τόπον. v. 15. Mark 1: 35, 45. 6: 31, 32, 35. Luke 4: 42. 9: 10, 12. Sept. for חָרֵב Jer. 33: 10, 12.—Hdian. 8. 4. 23. Xen. Cyr. 3. 2. 1. — In the sense of *deserted, desolate, laid waste*, Matt. 23: 38 et Luke 13: 35 ὁ οἶκος ὑμῶν ἔρημος, and so Acts 1: 20. comp. Ps. 69: 26 where Niph. נְשַׁמָּה, Sept. ἠρημωμένη. Acts 8: 26 see in Γάζα II. So Sept. and חָרֵב Neb. 2: 17. חָרְבָּה Lev. 26: 31, 33.—πόλις Pol. 9. 8. 9. Xen. An. 1. 5. 4.—Spoken of a female, *solitary, destitute*, sc. of a husband, unmarried, Gal. 4: 27 πολλὰ τὰ τέκνα τῆς ἐρήμου κ. τ. λ. quoted from Is. 54: 1 where Sept. for שׁוֹמֵמָה. — Diod. Sic. 16. 37 ἔρημοι συμμάχων. comp. Xen. Cyr. 7. 3. 12.

b) as subst. ἡ ἔρημος sc. χώρα, *a solitude, desert*, i. q. ἐρημία, i. e. an uninhabited and uncultivated tract of country, Matt. 3: 3 φωνὴ βοῶντος ἐν τῇ

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ἐρήμῳ, and so Mark 1: 3. Luke 3: 4. John 1: 23, all quoted from Is. 40: 3 where Sept. for מִדְבָּר. Matt. 11: 7. 24: 26. Luke 5: 16 ὑποχωρῶν ἐν ταῖς ἐρήμοις. 7: 24. 8: 29. Rev. 12: 6, 14. 17: 3. Of a desert as adapted to pasturage, i. e. uninhabited etc. Luke 15: 4, coll. Matt. 18: 12 τὰ ὄρη. Jahn §17. — Spoken of the desert of Judea, i. e. the southeastern part of Judea, from the Jordan along the Dead sea, which was mostly uninhabited, Matt. 3: 1. Luke 1: 80. 3: 2. Mark 1: 4, coll. v. 5. comp. Judg. 1: 16 where Sept. for מִדְבָּר. Of the desert or mountainous region where Jesus was tempted, probably near Jericho, Matt. 4: 1. Mark 1: 12, 13. Luke 4: 1. Of a desert prob. between the Mount of Olives and Jericho, Acts 21: 38, comp. Jos. Ant. 20. 8. 6. John 11: 54 see in Ἐφραΐμ.—Of the Arabian desert, between Mount Sinai and Palestine, Acts 7: 30 ἐν τῇ ἐρ. τοῦ ὄρους Σ. v. 36, 38, 42, 44. 13: 18. John 3: 14. 6: 31, 49. 1 Cor. 10: 5. Heb. 3: 8, 17. So Sept. and מִדְבָּר Ps. 78: 15, 19. 136: 16. See Bibl. Repos. II. p. 765 sq. Calmet p. 412 sq.

Ἐρημόω, ῶ, f. ώσω, (ἔρημος,) *to desolate, to lay waste,* trans. Sept. for הֶחֱרִיב Is. 37: 18. Thuc. 5. 4. In N.T. only Pass. *to be made desolate, to be laid waste,* e. g. βασιλεία Matt. 12: 25. Luke 11: 17. πόλις Rev. 18: 19. πλοῦτος, i. e. *to be destroyed, to come to nought,* Rev. 18: 16. So of a person, Rev. 17: 16 ἠρημωμένην ποιήσουσιν τὴν πόρνην, i. e. shall make her desolate, shall despoil her. So Sept. for חָרַב Jer. 26: 9. Ez. 26: 19. Niph. נֹשַׁם Is. 54: 3. Ez. 32: 15. — Ecclus. 21: 5 πλοῦτον. Xen. Ag. 1. 20 χώρα.

Ἐρήμωσις, εως, ἡ, (ἐρημόω,) *desolation, a laying waste,* Luke 21: 20. Matt. 24: 15 et Mark 13: 14 τὸ βδέλυγμα τῆς ἐρημώσεως, see in Βδέλυγμα b. Sept. for חָרְבָּה Jer. 7: 34. שְׁמָמָה Jer. 4: 7. 2 Chr. 36: 21. — Arr. Al. M. 1. 9. 13.

Ἐρίζω, f. ίσω, (ἔρις,) *to strive, to wrangle,* Hom. Il. 1. 277. Luc. D. Deor. 13. 1. In N. T. by impl. *to cry out, to be vociferous,* like wranglers, intrans. Matt. 12: 19 οὐκ ἐρίσει, οὐδὲ κραυγάσει, quoted from Is. 42: 2 where Heb. לֹא יִצְעַק וְלֹא יִשָּׂא, Sept. οὐ κεκράξεται, οὐδὲ ἀνήσει, i. e. he shall not cry, neither lift up, sc. his voice.

Ἐριθεία, ας, ἡ, or ἐρίθεια, (ἐριθεύω to work for hire, to be hireling, venal, sc. in striving for office, Aristot. Polit. 5. 3, fr. ἔριθος a hireling, a labourer, Hom. Il. 18. 550. Dem. 1336. 6,) *party-strife, contention, rivalry,* Phil. 1: 17 οἱ μὲν ἐξ ἐριθείας. 2: 3. James 3: 14, 16. Rom. 2: 8. plur. 2 Cor. 12: 20. Gal. 5: 20. — *Ambitus,* venal strife for office, Aristot. Polit. 5. 2, 3. Hesych. ἐρίθεια· ἡ διὰ λόγων φιλονεικία.

Ἔριον, ου, τό, (dim. fr. τὸ ἔρος, εἶρος, but only as to form,) *wool,* Rev. 1: 14. Heb. 9: 19, where comp. Lev. 14: 4 sq. 49 sq. Jos. Ant. 4. 4. 6. Sept. for צֶמֶר Is. 1: 18. Prov. 31: 13. — Hdian. 5. 5. 6. Xen. Mem. 2. 7. 12, 13.

Ἔρις, ιδος, ἡ, acc. ἔριν Phil. 1: 15, see Buttm. § 44. plur. ἔριδες 1 Cor. 1: 11, also ἔρεις 2 Cor. 12: 20, see Winer § 9. p. 61. Matth. § 80. n. 8.—*Strife, contention, wrangling,* Rom. 13: 13 μὴ ἔριδι καὶ ζήλῳ. 1 Cor. 1: 11. 3: 3. 2 Cor. 12: 20. Gal. 5: 20. 1 Tim. 6: 4. Tit. 3: 9.—Ecclus. 40: 5, 9. Ael. V. H. 2. 21. Xen. Cyr. 2. 3. 15. — Meton. *love of strife,* Rom. 1: 29. Phil. 1: 15.—Hdian. 3. 2. 13.

Ἐρίφιον, ου, τό, (dim. of ἔριφος,) *a young kid, kidling,* Matt. 25: 33, coll. v. 32.

Ἔριφος, ου, ὁ, ἡ, a kid, young goat, pp. Luke 15: 29. Sept. for גְּדִי Gen. 27: 9. 38: 17. עֵז Ex. 12: 5. שְׂעִיר Gen. 37: 31.—Theocr. Id. 8. 50. Luc. Bacch. 1.—In Matt. 25: 32, kids are put as the emblem of wicked men, because of their inferior value, lechery, etc. comp. Lev. 16: 5—26.

Ἑρμᾶς, ᾶ, ὁ, Hermas, pr. n. of a Christian, Rom. 16: 14.

Ἑρμηνεία, ας, ἡ, (ἑρμηνεύω,) *interpretation, explanation,* 1 Cor. 14: 26. Meton. for *faculty of interpreting,* as a charisma, 1 Cor. 12: 10.—Ecclus. 47: 17. Luc. quom. Hist. conscr. 45. *speech,* as the interpreter of thought, Xen. Mem. 4. 3. 11.

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Ἑρμηνεύω, f. εύσω, *to interpret*, i. e. *to explain, to declare*, Luc. Abdic. 18. Xen. Mem. 1. 2. 52. In N. T. *to translate* sc. from one language to another, John 1: 39, 43, Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος. 9: 7. Heb. 7: 2. Sept. for Ch. תַּרְגֵּם Ezra 4: 7.—Xen. An. 5. 4. 4.

Ἑρμῆς, οῦ, ὁ, *Hermes*, pr. name, a) of a Christian at Rome, Rom. 16: 14. —b) i. q. *Mercury* in heathen mythology, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. Acts 14: 12.

Ἑρμογένης, εος, ους, ὁ, *Hermogenes*, pr. n. of a man who deserted Paul, 2 Tim. 1: 15.

Ἑρπετόν, οῦ, τό, (pp. neut. of ἑρπετός creeping, fr. ἕρπω,) *a creeping animal, reptile*, Acts 10: 12. 11: 6. Rom. 1: 23. James 3: 7. Sept. for רֶמֶשׂ Gen. 1: 24. 6: 7. שֶׁרֶץ Gen. 1: 20. Lev. 11: 41 sq.—Pind. Pyth. 1. 25. Luc. Philops. 9. comp. Xen. Mem. 1. 4. 11.

Ἐρυθρός, ά, όν, *red*, in N. T. only in ἡ ἐρυθρὰ θάλασσα, *the Red Sea*, Acts 7: 36. Heb. 11: 29. On the passage of this sea by the Israelites, see in Bibl. Repos. II. p. 753 sq. Sept. for יַם־סוּף Ex. 10: 19. 13: 8. al.—1 Macc. 4: 9. Hdot. 1. 1. Diod. S. 3. 18.

Ἔρχομαι, f. ἐλεύσομαι, aor. 2 ἦλθον, perf. ἐλήλυθα, pluperf. ἐληλύθειν. In the common Greek the forms of εἶμι were more used for the imperat. imperf. and future, but in N. T. imper. ἔρχου, pl. ἔρχεσθε, Matt. 8: 9. John 1: 40. al. instead of ἴθι, ἴτε; imperf. ἠρχόμην Mark 1: 45. al. Plato de Leg. 3. p. 685. A, instead of ᾔειν or ᾖα; fut. ἐλεύσομαι Matt. 9: 15. 1 Cor. 4: 19, instead of the more Attic εἶμι, as also in Hdot. 1. 142. ib. 5. 125. See Buttm. §114. p. 282. §108. V. 4, 5. Matth. § 234. Winer § 15. p. 78. H. Planck in Bibl. Repos. I. p. 685. — *To come, to go, to move or pass along*, intrans. sc. in any direction, as marked by the adjuncts or often simply by the context. The forms from ἐλθεῖν, however, more frequently signify *to come*, so that e. g. ἦλθεν is rarely used of one who *goes from* or *away* (Luke 2: 44), while the forms from ἔρχεσθαι are used indifferently of both directions; see Buttm. Ausf. Sprachl. II. p. 137 sq.

1. *to go*, with adjuncts implying motion *from* a place or person *to* another.

a) present and imperf. seq. εἰς c. acc. of place, John 6: 17 ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Seq. acc. ὁδόν, *to go one's way*, Acts 9: 17. comp. Buttm. § 131. 2, 3. (Xen. An. 2. 2. 10.) Seq. σύν τινι John 21: 3.—Present in a praeter sense, in serm. obliq. Heb. 11: 8. see Buttm. §137. n. 7.

b) improperly aor. 2 ἦλθον, absol. Mark 11: 13. seq. πρός τινα Luke 15: 20, coll. v. 18. seq. acc. of distance, ὁδὸν ἡμέρας, Luke 2: 44. Buttm. §131. 8. —Xen. An. 3. 1. 5, 6. See above.

2. *to come*, with adjuncts implying motion *to* or *towards* any person or place, viz.

a) pp. spoken of persons. (α) absol. Matt. 8: 9 λέγω τούτῳ, πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται. Mark 4: 4. 6: 31. John 1: 40. Acts 5: 15. al. saepiss. — Xen. An. 1. 3. 10. — Present in an *historical* sense, i. e. instead of the Aorist, Buttm. § 137. n. 7. Matth. § 504. 1. Winer § 41. 2. c. Matt. 25: 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, coll. v. 10. Matt. 25: 19. Mark 2: 18. John 20: 18. 3 John 3.—Present apparently in a *future* sense, but only of what is certainly to take place, Winer § 41. 2. Matth. § 504. 3. Luke 3: 16 ἔρχεται δὲ ὁ ἰσχυρότερός μου. John 4: 25. 14: 3, 30. 1 Cor. 4: 5. Rev. 1: 7. Especially in the phrase ὁ ἐρχόμενος, *the coming*, i. e. the future one, he who shall come, the Messiah, Matt. 11: 3. 21: 9. Luke 7: 19, 20. John 12: 13. also John 6: 14. 11: 27. So in the periphrase of the name Jehovah, ὁ ὤν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος Rev. 1: 4, 8. 4: 8. See in Εἶμι I. d.—By a species of pleonasm, the particip. ἐλθών is prefixed to other verbs in which the idea of *coming* is already presupposed, in order to render the idea more full and complete. Matt. 2: 23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγ. Ναζαρέτ, as in Engl. *he came and dwelt*. 8: 2. Mark 5: 23.

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12: 14. 16: 1. Luke 7: 3. Eph. 2: 17. al. Comp. in Ἀνίστημι II. d. See Winer § 67. 2. Matth. § 557. n. 1. Passow s. voc. 3 c.—Hom. Il. 16. 521. Xen. Cyr. 2. 2. 6.

(β) with adjuncts marking *object* or *purpose*, e. g. seq. infin. Matt. 2: 2 ἤλθομεν προσκυνῆσαι αὐτῷ. Mark 2: 17. Luke 4: 34. al. Buttm. §140. 2. Winer § 45. 3. b.—Seq. particip. fut. Matt. 27: 49 εἰ ἔρχεται Ἠλίας σώσων αὐτόν. Acts 8: 27. Buttm. §144. 3.—Plato Euthyphr. 1. Xen. An. 7. 1. 28.—So c. part. pres. implying purpose and manner, Luke 13: 7 τρία ἔτη ἔρχομαι ζητῶν καρπόν. comp. Passow s. voc. 3. c. — Plato Phaedo. p. 100. B.—Seq. ἵνα, John 10: 10. 12: 9, 46, 47.

(γ) c. dat. of pers. either pleonastic, *in respect to, for*, Winer, § 31. 3. Buttm. §133. n. 2. Matth. § 389. or directly for πρός τινα, Winer § 31. 2. p. 174. Matt. 21: 5 ὁ βασιλεύς σου ἔρχεταί σοι. Rev. 2: 5, 16.—Comp. Fabr. Pseudep. V. T. I. p. 594 ὡς ἤλθομεν τῇ πόλει. Hdian. 3. 1. 6 Ἀτρηνοὶ δὲ ἦλθον αὐτῷ σύμμαχοι. — So c. dat. of thing, as manner or instrum. John 21. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον. Buttm. §133. 3.

(δ) c. adv. of place, Matt. 8: 29 ἦλθες ὧδε κ. τ. λ. Mark 5: 27. Luke 10: 1. John 4: 16. 8: 14. So c. adv. et infin. of purpose, John 4: 15 μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. Also ἔρχ. ὧδε εἰς τοῦτο, Acts 9: 21.

(ε) construed with prepositions, viz. (1) ἀπό c. gen. of place Acts 18: 2 ἐληλυθότα ἀπὸ τῆς Ἰταλίας. Mark 1: 9. 7: 1. al. (Palaeph. 6. 6.) c. gen. of pers. *from* a person, Mark 5: 35. John 3: 2. Gal. 2: 12. — (2) εἰς c. acc. of place, *to come into*, e. g. εἰς τὴν οἰκίαν, *to enter*, Matt. 2: 11. Luke 14: 1. a country, city, etc. *to come to* or *into*, Mark 5: 1. 8: 10. John 11: 38. Acts 8: 40. Gal. 2: 11. 1 Tim. 1: 15. al.—c. acc. of purpose, i. e. εἰς final, John 1: 7 οὗτος ἦλθεν εἰς μαρτυρίαν. 4: 45 εἰς τὴν ἑορτήν, i. e. to attend the feast. 11: 56. With εἰς repeated, both of place and final, John 9: 39. 2 Cor. 2: 12.—(3) ἐκ c. gen. of place whence, Luke 5: 17. John 3: 31. 7: 41. ἐκ et εἰς John 4: 54.—(4) ἐν c. dat. of manner, Luke 23: 42.—(5) ἐπί c. gen. of thing, implying rest upon, Matt. 24: 30 ἐπὶ τῶν νεφελῶν.—c. acc. of place *upon* or *to* which one comes, Mark 6: 53 ἐπὶ τὴν γῆν Γεν. Luke 19: 5. 24: 1. Acts 12: 10. c. acc. of object or purpose, Matt. 3: 7 ἐπὶ τὸ βάπτισμα αὐτοῦ. c. acc. of person, *to come to* or *before* any one, Acts 24: 8. *to come upon* any one, e. g. τὸ πνεῦμα, Acts 19: 6. Matt. 3: 16. (Test. XII Patr. p. 545.) also, *to come against*, Luke 14: 31.—Xen. An. 3. 1. 24.—(6) ἕως αὐτοῦ, Luke 4: 42. — (7) κατά c. acc. *to move to, toward, along by*, Acts 16: 7. Luke 10: 33. — (8) μετά c. acc. of pers. *to come after* sc. in time, to follow, to appear later, Acts 13: 25. 19: 4. — (9) ὀπίσω c. gen. of pers. *to come after*, i. e. *to follow*, trop. to become the follower, disciple, of any one, Matt. 16: 24. Luke 19: 23. 14: 27. Of time, *to come after*, to appear later, Matt. 3: 11. John 1: 27. — (10) παρά c. gen. of person, *to come from* any one, i. e. as sent, Luke 8: 49. — c. acc. of place, *at, near, along*, π. τὴν θάλασσαν Matt. 15: 29.—(11) πρός c. acc. of person *to* whom one comes, and this is the more usual construction, Matt. 7: 15. Mark 2: 13. Luke 7: 7. John 3: 2. 11: 19. 14: 6, 23. al. saep. c. acc. of thing, John 3: 20, 21.

b) in the sense of *to come forth* sc. before the public, *to appear, to make one's appearance*. Matt. 11: 14 αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. v. 19. Mark 9: 11,12. Gal. 3: 19. 2 Pet. 3: 3. al. Pres. in fut. sense, Matt. 17: 11. 1 Cor. 15: 35. Comp. above in a. α.—Seq. part. pres. of manner, comp. above in a. β. Matt. 11: 19. Luke 7: 33. John 1: 31.—So ἐν σαρκί, i. e. come, *appeared*, in the flesh, spoken of Christ, 1 John 4: 2. 2 John 7. (Ep. Barnab. c. 5.) ἐπὶ τῷ ὀνόματί τινος Matt. 24: 5, see in Ἐπί II. 3. c.

c) in the sense of *to come again* or *back, to return*, absol. Luke 15: 30 ἦλθεν, of the prodigal son. Rom. 9: 9. Heb. 13: 23. ἕως ἔρχομαι, Luke 19: 13. John 21: 22. ἐλθών pleonastic, see above in a. α. Matt. 5: 24. Luke 18: 8. al. So seq. infin. of purpose, 2 Thess. 1: 10. seq. particip. pres. of manner, John 9: 7 ἦλθε βλέπων, *he came back seeing*, comp. above in a. β. seq. εἰς c. acc. of place, Matt. 2: 21. seq. πρός

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c. accus. of person, John 7: 45. 14: 18, 28.

d) metaph. of persons, e. g. seq. διά, as ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, 1 John 5: 6, see in Διά I. 4. b. — Seq. εἰς, as εἰς ἑαυτὸν ἐλθών, *coming to himself*, i. e. recovering his right mind, Luke 15: 17. εἰς χεῖρον ἐλθοῦσα, growing worse, Mark 5: 26. εἰς ἀπελεγμόν Acts 19: 27. εἰς κρίσιν, i. e. to be condemned, John 5: 24. εἰς ἐπίγνωσιν 1 Tim. 2: 4. (Cebet. Tab. 12 εἰς τὴν ἀληθινὴν παιδείαν ἐλθεῖν.) 2 Cor. 12: 14. εἰς τὴν ὥραν ταύτην, John 12: 27. — Xen. Cyr. 6. 2. 29. — Seq. ἐκ, Rev. 7: 14 ἐκ τῆς θλίψεως, i. e. have escaped from.

e) trop. spoken of things, e. g. (α) of time, as ἐλεύσονται ἡμέραι Matt. 9: 15. ἦλθεν v. ἐλήλυθεν ἡ ὥρα, John 16: 4, 32. Acts 2: 20. 3: 20. al. Present in a future sense, of a time near and certain, *to be coming, to be near*, comp. above in a. α. Luke 23: 29 ἰδοὺ ἔρχονται ἡμέραι. John 4: 35. 9: 4. Heb. 8: 8. So part. ἐρχόμενος, *coming*, i. e. future, as αἰών Mark 10: 30. Luke 18: 30. τὰ ἐρχόμενα ἀπαγγελεῖ John 16: 13. (Sept. for בוֹא Is. 44: 7.) ἑορτή Acts 18: 21.— Jos. Ant. 6. 9. 1. ib. 6. 11. 9. — (β) of the kingdom of God, *to come*, i. e. to be established, Matt. 6: 10. Mark 11: 10. al. — (γ) of good or evil, e. g. of a good result, Rom. 3: 8. seq. εἴς τι Phil. 1: 12. seq. ἐπί τινα, *to come upon*, e. g. ἡ εἰρήνη Matt. 10: 13. So of evil, guilt, etc. seq. ἐπί τινα, *to come upon*, i. e. to happen to, to be laid upon, e. g. πάντα John 18: 4. ὀργή Eph. 5: 6, and so Rev. 11: 18. 18: 10. ἡ ὀργὴ ἡ ἐρχομένη, *the wrath to come*, 1 Thess. 1: 10. of guilt, αἷμα, Matt. 23: 35. So of offences, *to come, to arise*, Matt. 18: 7.—(δ) genr. of a voice, c. ἐκ, Mark 9: 7. of a star, Matt. 2: 9. of floods, Matt. 7: 25, 27. of rain, Luke 12: 54. Heb. 6: 7. of wind, John 3: 8. of utensils, *to be brought*, Mark 4: 21. So of a law, faith, etc. *to come*, i. e. to be announced, made known, Rom. 7: 9. Gal. 3: 23. ἔρχ. εἰς τὸ φανερόν, *to come abroad*, i. e. be manifested, Mark 4: 22. ὅταν δὲ ἔλθῃ τὸ τέλειον, *when that which is perfect is come*, is established, 1 Cor. 13: 10. Al.

Ἔρω, see in Εἶπον.

Ἐρωτάω, ῶ, f. ήσω, (kindred with ἔρομαι,) *to ask*, c. c. acc. of person and also acc. of thing or other adjunct, Buttm. § 131. 4, 5.

a) *to ask*, i. e. *to interrogate, to inquire of*, c. acc. of pers. Matt. 16: 13 ἐρώτα τοὺς μαθητὰς αὐτοῦ λέγων. John 1: 19. 16: 5. Sept. for שָׁאַל Gen. 24: 47. 32: 17.—Luc. D. Deor. 7. 1. Xen. Cyr. 8. 5. 19.—Seq. acc. of pers. and of thing, Matt. 21: 24 ἐρωτήσω ὑμᾶς λόγον ἕνα. Mark 4: 10. Luke 20: 3. Sept. for שָׁאַל Jer. 38: 14. — Xen. Cyr. 3. 3. 48. — Seq. acc. of pers. et περί c. gen. of thing, Luke 9: 45. Sept. and שָׁאַל Jer. 45: 11.—Hdot. 1. 32 ἐπερωτάω.—Absol. Luke 22: 68. Sept. for חָקַר Deut. 13: 14.—2 Macc. 7: 2. Xen. An. 1. 6. 7.

b) from the Heb. 'to ask,' i. e. *to request, 'to entreat', 'to beseech,'* c. acc. of pers. Matt. 15: 23 ἐρώτων αὐτόν, λέγοντες. Luke 14: 18, 19. John 12: 21. Phil. 4: 3. So Heb. שָׁאַל Is. 7: 11, Sept. αἰτέω.—Jos. Ant. 5. 1. 14. — Seq. acc. of thing, τὰ πρὸς τὴν εἰρήνην, Luke 14: 32. So Sept. and שָׁאַל Ps. 122: 6. — Seq. acc. of person and prepositions, e. g. περί τινος Luke 4: 38. John 16: 26. ὑπέρ τινος 2 Thess. 2: 1. Comp. Heb. שָׁאַל לְ 1 K. 2: 22, Sept αἰτέω. — Seq. acc. of pers. and ἵνα or ὅπως. Mark 7: 26 ἐρώτα αὐτον ἵνα κ. τ. λ. Luke 7: 36. John 4: 47. 1 Thess. 4: 1. ὅπως Luke 7: 3. Acts 23: 20. Seq. acc. of pers. and infin. aor. Luke 5: 3. John 4: 40. Acts 3: 3. pres. 1 Thess. 5: 12. Al.

Ἐσθής, ῆτος, ἡ, (ἕννυμι, ἔσθην,) *a garment, vestment, raiment*, Luke 23: 11. Acts 1: 10. 10: 30. 12: 21. James 2: 2 bis, 3. — Esdr. 8: 73. Jos. Ant. 12. 4. 3. Xen. Mem. 2. 1. 22.

Ἔσθησις, εως, ἡ, (ἐσθέω, ἐσθής,) *a garment, raiment*, Luke 24: 4.—Aquil. for מְכַסֶּה Is. 23: 18.

Ἐσθίω, strengthened form from obsol. ἔδω, Att. fut. ἔδομαι, aor. 2 ἔφαγον from obsol. root φάγω, see Buttm. §114. p. 282. § 95. n. 18. Matth. § 234. §183.—Later fut. φάγομαι, Winer § 15. p. 81. Lob. ad Phr. p. 327, 347. Sturz de Dial. Alex. p. 199. Buttm. Ausf. Sprachl. § 95. n. 21. 2 pers. fut. φάγεσαι Luke 17: 8, see Buttm. § 103.

III. 1. — To eat, to take food, spoken both of men and animals.

a) genr. and absol. of persons, ἐσθίειν, Matt. 12: 1 τίλλειν στάχυας καὶ ἐσθίειν. 14: 21. 26: 21, 26. Mark 7: 3. Luke 6: 1. Acts 27: 35. 1 Cor. 10: 28. al. φαγεῖν, Matt. 15: 37. 26: 26. Mark 6: 42. 8: 8. Luke 9: 17. c. infin. final, διδόναι τινὶ φαγεῖν, Matt. 14: 16. 25: 35, 42. Mark 5: 43. al. Buttm. §140. 2. Sept. for אָכַל, ἐσθίειν 1 Sam. 1: 7, 8. φαγεῖν Gen. 3: 13. 18: 8.—ἐσθ. Ael. V. H. 2. 17. Xen. Mem. 2. 7. 7. φαγ. Luc. Parasit. 12. Xen. Mem. 2. 1. 18.—Seq. μετά c. gen. to eat with any one sc. at table, to take a meal with, Luke 7: 36 ἠρώτα δέ τις αὐτὸν, ἵνα φάγῃ μετ' αὐτοῦ. Matt. 9: 11 ἐσθίειν. So ἐνώπιόν τινος, to eat before any one, in his sight, Luke 24: 43. Sept. φαγεῖν for אָכַל, c. μετά 1 Sam. 1: 18. c. ἐνώπιον 2 Sam. 11: 13.

b) with an adjunct of the object, or thing eaten, viz. (α) Seq. gen. once, Luke 15: 16 κερατίων ὧν ἤσθιον οἱ χοῖροι i. e. of which, partitively, Buttm. §132. 4. 2. d. comp. Matth. § 327. But the gen. is here more prob. by attraction instead of the accus. as below. — (β) Seq. ἐκ c. gen. to eat of any thing, i. e. a part of it, by Hebraism instead of the Attic simple gen. comp. Buttm. l. c. Matth. § 327. So ἐσθ. ἐκ τοῦ ἄρτου 1 Cor. 11: 28. φάγω Luke 22: 16. John 6: 26, 50. Rev. 2: 7. So Sept. for אָכַל מִן, ἐσθ. 2 Sam. 12: 3. 2 K. 4: 40. φαγ. Num. 6: 4. Ecclus. 11: 19.— In the sense of to live from, 1 Cor. 9: 7, 13. Heb. 13: 10. comp. Jos. B. J. 5. 13. 6 ἐξ αὐτοῦ τρέφεσθαι. — (γ) Seq. ἀπό c. gen. to eat from i. e. of any thing, a part of it, as in β, comp. Matth. l. c. so ἐσθίειν, spoken of dogs, Matt. 15: 27. Mark 7: 28. φαγ. Rev. 2: 17 in text. rec. Sept. φαγεῖν for אָכַל מִן Gen. 3: 1, 2, 5. Lev. 7: 8, 11. — (δ) Seq. accus. of the thing eaten, viz. (1) genr. as φαγεῖν τὸ πάσχα Matt. 26: 17. Mark 14: 12, 14. al. καρπόν Mark 11: 14. also Mark 2: 26. Rev. 10: 10. So of fowls, etc. σάρκας φαγ. to devour, Rev. 19: 18. trop. Rev. 17: 16. So Sept. for אָכַל Gen. 3: 14. Ex. 12: 8. — Ael. V. H. 1. 1 πᾶν ὁτιοῦν φαγ. ib. 2. 40. Aesop. Fab. 47.—1 Cor. 11: 20 κυριακὸν δεῖπνον φαγεῖν, i. e. to celebrate. — (2) from the Heb. ἄρτον ἐσθίειν v. φαγεῖν, to eat bread, i. e. to take food, to take a meal, e. g. ἐσθ. Matt. 15: 2. Mark 7: 5. φαγ. Matt. 15: 20. John 6: 23. al. So Sept. for אָכַל לֶחֶם, ἐσθ. 1 K. 21: 5. φαγ. Gen. 37: 24. 2 K. 4: 8. Trop. of a banquet in the kingdom of God, Luke 14: 15, see in Ἀνακλίνω b. For the phrases ἄρτον φαγεῖν παρά τινος 2 Thess. 3: 8, and τὸν ἑαυτῶν ἄρτον ἐσθίειν 2 Thess. 3: 12, see in Ἄρτος b.—(3) by impl. to eat sc. in order to support life, to use as food, to live upon, Mark 1: 6 ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. John 6: 31 τὸ μάννα. Rom. 14: 2, 3, 6. 1 Cor. 10: 3, 25, 27. al. Trop. John 6: 53. With a negat. Luke 4: 2. 1 Cor. 8: 13.—Xen. Ag. 9. 3. Cyr. 8. 1. 44.—(4) in a partitive sense to eat of, to partake of, for ἐκ v. ἀπό τινος as above, 1 Cor. 8: 7, 10. 11: 26, 27. Rev. 2: 14, 20.

c) from the Heb. in the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, to eat and drink, absol. or c. accus. (α) simply for to take a meal, etc. Luke 10: 17. 17: 8 bis. Sept. for אָכַל וְשָׁתָה 1 K. 19: 6, 8. 2 K. 6: 23.—Bel and Drag. 6. —(β) for to live sc. in the usual manner, Matt. 11: 18 μήτε ἐσθίων μήτε πίνων, i. e. not living as other men, comp. Matt. 3: 4, etc. Matt. 11: 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρ. ἐσθίων καὶ πίνων, i. e. like other men. Luke 7: 33, 34. 1 Cor. 9: 4. Hence in antith. with νηστεύειν, it signifies not to fast, Luke 5: 33. But with a neg. οὐ φαγεῖν οὐδέ πιεῖν, not to eat or drink, to abstain from food, to fast, Acts 9: 9. 23: 12, 21. So Sept. Ex. 34: 28. 1 K. 13: 8, 9. — (γ) by impl. to feast, to banquet, Luke 12: 19 ἀναπαύου, φάγε, πίε, εὐφραίνου. 1 Cor. 10: 7. 15: 32. With the idea of luxury, revelling, etc. Matt. 24: 49. Luke 12: 45. 17: 27, 28. 1 Cor. 11: 22, coll. v. 21. So Sept. for אָכַל וְשָׁתָה 1 Sam. 30: 16. 1 K. 1: 25. Job 1: 4, 18. al. — (δ) seq. ἐνώπιόν τινος, to eat and drink in the presence of any one, i. e. to live in acquaintance and intercourse with him, Luke 13: 26. So trop. Luke 22: 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασ. μου, i. e. that ye may feast at my table, live in familiar intercourse with me, etc. comp. in Ἀνακλίνω b.

d) trop. to devour, to consume, trans.

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of fire, Heb. 10: 27. of rust, James 5: 3. So Sept. and אֹכֶל of fire, Is. 10: 17. אֹכֶל and Sept. καταφαγεῖν Deut. 32: 22. —of fire, Hom. Il. 23. 182. Al.

Ἐσλί, ὁ, indec. *Esli*, pr. n. of a man, Luke 3: 25.

Ἔσοπτρον, ου, τό, (i. q. εἴσοπτρον, fr. εἰς, ὄψομαι,) *a looking-glass, mirror*; James 1: 23 ἔοικεν ἀνδρὶ κατανοοῦντι — ἐν ἐσόπτρῳ. 1 Cor. 13: 12 βλέπομεν δι' ἐσόπτρου ἐν αἰνίγματι, i. e. we now see only a reflected image, obscurely, and not face to face as we shall hereafter. — Ecclus. 12: 11. Anacr. 11. 3. Plut. ed. R. VI. p. 528. 8, 12.—The mirrors of the ancients were usually made of polished metal, see Ex. 38: 8. Job 37: 18. Plut. l. c. comp. Gesen. Comm. zu Jes. 3: 23.

Ἑσπέρα, ας, ἡ, (pp. fem. of ἕσπερος,) *evening*, Luke 24: 29. Acts 4: 3. 28: 23. Sept. for עֶרֶב Gen. 1: 5, 8. al. —Hdian. 3. 12. 23. Xen. Cyr. 1. 4. 17.

Ἑσρώμ, ὁ, indec. *Esrom*, Heb. חֶצְרוֹן (walled in) *Hezron*, pr. n. of the grandson of Judah, Matt. 1: 3 bis. Luke 3: 35. comp. 1 Chr. 2: 5.

Ἔσχατος, άτη, τον, (prob. ἔχω, ἔσχον,) *the last, the extreme, uttermost*, spoken of place and time, viz.

a) of place. (α) pp. *extreme, remotest*, and neut. as subst. τὸ ἔσχατον, *the extremity*. Acts 1: 8 et 13: 47 ἕως ἐσχάτου τῆς γῆς. Sept. for אֶפֶס קָצֶה Jer. 16: 18. Deut. 28: 49. Is. 48: 20.—Ael. V. H. 3. 18 med. Diod. Sic. 1. 60. Xen. Vect. 1. 6. — (β) trop. implying rank or dignity, *the last, lowest, least*. Luke 14: 9, 10 εἰς τὸν ἔσχ. τόπον. So genr. Matt. 19: 30 bis, πολλοὶ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. So genr. Mark 9: 35. 10: 31 bis. Luke 13: 30 bis. John 8: 9. 1 Cor. 4: 9. — Comp. *homines postremi*, Cic. pro Rosc. Am. 47.—(γ) of order or number, *the last, utmost*, Matt. 5: 26 τὸν ἔσχ. κοδράντην. Luke 12: 59.

b) of time, *the last, the latest*, only in the later Greek. (α) genr. of persons, Matt. 20: 8, 12, οἱ ἔσχατοι, i. e. the labourers latest hired. v. 14, 16 bis. 1 Cor. 15: 26, 45 ὁ ἔσχατος Ἀδάμ, i. q. ὁ δεύτερος in v. 45. (Phryn. ed. Loh. p. 135 ἔσχατον μάρτυρα παρέχειν.) In an adverbial sense, Mark 12: 6, 22 ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή, comp. Buttm. § 123. n. 3.—Of things, *the last*, and in reference to two *the later, latter*, e. g. τὰ ἔσχατά τινος, *the latter state* or condition of any one, Matt. 12: 45. Luke 11: 26. 2 Pet. 2: 20. Sept. and אַחֲרִית Job 8: 7. 42: 12. So ἡ ἔσχ. πλάνη Matt. 27: 64. τὰ ἔσχ. ἔργα Rev. 2: 19. ἔσχ. πληγαί Rev. 15: 1. 21: 9. Also, ἐν τῇ ἐσχ. σάλπιγγι 1 Cor. 15: 52, i. e. the trumpet of the last day. Neut. ἔσχατον as adv. 1 Cor. 15: 8 ἔσχ. πάντων. — (β) With a noun of time, as ἡ ἐσχάτη ἡμέρα, *the last day*, e. g. of a festival, John 7: 37. or of the world, the day of judgment, John 6: 39, 40, 44, 54. 11: 24. 12: 48. Further, in the phrases ἐν ἐσχάταις ἡμέραις, *in the last* or *latter days*, Acts 2: 17. 2 Tim. 3: 1. James 5: 3. ἐπ' ἐσχάτου τῶν ἡμέρων, Heb. 1: 1. 2 Pet. 3: 3. ἐν καιρῷ ἐσχάτῳ, *in the last time*, 1 Pet. 1: 5. ἐν ἐσχάτῳ χρόνῳ, *in the last time*, Jude 18. ἐπ' ἐσχάτων τῶν χρόνων 1 Pet. 1: 20. ἐσχάτη ὥρα ἐστί, *it is the last hour*, 1 John 2: 18 bis, all which refer to the last times of ὁ αἰὼν οὗτος, the times since the coming of Christ, in which the power of this world is in part broken, but will be wholly destroyed only at his second advent, i. q. τὰ τέλη τῶν αἰώνων 1 Cor. 10: 11; comp. in Αἰών 2, and Βασιλεία c. These expressions seem therefore strictly to cover the whole interval between the first and final advent of Christ; but they sometimes refer more particularly to the period in which the sacred writers lived, adjacent to the first coming, as Acts 2: 17. Heb. 1: 1. 1 Pet. 1: 20. Jude 18. 1 John 2: 18 bis; and elsewhere more to later times, before the second coming, as 2 Tim. 3: 1. James 5: 3. 1 Pet. 1: 5. 2 Pet. 3: 3. — (γ) In the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, *the first and the last*, spoken of the Messiah in glory, Rev. 1: 11, 17. 2: 8. 22: 13, prob. in the sense of *eternal*, the beginning and the end; comp. Heb. אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן Is. 44: 6 et 48: 12. coll. Is. 41: 4. See Gesen. Comm. ad Is. 41: 4. 48: 12. Others, *the only One, the Supreme*, i. e. the be-

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ginning and end, the source and sum of all things; comp. Heb. and Sept. λόγοι οἱ πρῶτοι καὶ οἱ ἔσχατοι, first and last, i. e. all, 2 Chr. 9: 29. 12: 15. al. Test. XII Patr. p. 617. See also Clem. Alex. Strom. 4. 25, as quoted under art. *A*, p. 1.

Ἐσχάτως, adv. *extremely*, i. e. *in extremity*, as ἐσχάτως ἔχειν, Lat. *in extremis esse, to be at the last gasp*, at the point of death, Mark 5: 23. — Artemidor. 3. 61. Diod. Sic. Excerp. Vales. p. 242 πυθόμενος τὸν Φηρεκύδην .... ἐν Δήλῳ νοσεῖν καὶ τελέως ἐσχάτως ἔχειν. So ἐσχάτως διάκειμαι Diod. Sic. 18. 48 et ibi Wesseling. Pol. 1. 24. 2. Elsewhere, πονηρῶς ἔχειν Xen. Cyr. 7. 5. 75. θανασίμως ἔχειν Arr. Epict. 3. 26. ἐπιθανατίως ἔχειν Ael. V. H. 13. 26 or 27. See Lob. ad Phr. p. 389.

Ἔσω, adv. of place, (pp. εἴσω fr. εἰς,) *into, in, within*, opp. to ἔξω.

a) pp. implying motion *into* a place etc. Matt. 26: 58 καὶ εἰσελθὼν ἔσω. Mark 14: 54. c. gen. 15: 16 ἔσω τῆς αὐλῆς. Sept. for פְּנִימָה 2 Chr. 29: 16, 18.—Hdot. 5. 20. εἴσω Xen. Cyr. 7. 5. 20. c. gen. Xen. Hi. 2. 10.

b) of place where, *within*, John 20: 26. Acts 5: 23. Sept. for בַּבַּיִת Gen. 39: 11. Comp. Lob. ad Phryn. p. 128. — Hence ὁ, ἡ, τό ἔσω, as adj. *inner, interior*, Buttm. § 125. 6. metaph. ὁ ἔσω ἄνθρ. *the inner man*, the mind, soul, Rom. 7: 22. Eph. 3: 16. οἱ ἔσω, *those within* sc. the church, Christians, 1 Cor. 5: 12.—pp. Xen. Ven. 10. 7. Luc. Navig. 38 τὸ εἴσω.

Ἔσωθεν, adv. of place, (ἔσω,) *from within*, pp. implying motion from within. Mark 7: 21 ἔσωθεν ἐκ τῆς καρδίας κ. τ. λ. v. 23. Luke 11: 7.—Epict. Ench. 16. Arr. Epict. 4. 1. 57. — By impl. like ἔσω, *within, internally*, of persons Matt. 7: 15 ἔσωθεν δέ εἰσι λύκοι κ. τ. λ. 23: 25, 27, 28. 2 Cor. 7: 5. Rev. 4: 8. 5: 1. So Sept. and מִבַּיִת Gen. 6: 14. Ex. 25: 11. בַּיִתָה Ex. 39: 18.—Arr. Epict. 2. 8. 14. Xen. An. 1. 4. 4.—Hence ὁ, ἡ, τὸ ἔσωθεν as adj. *the inner, the inside*, trop. for the mind, heart, etc. Luke 11: 39, 40. 2 Cor. 4: 16. Comp. Buttm. § 125. 6.

Ἐσώτερος, α, ον, (compar. fr. ἔσω,) *inner, interior*, Acts 16: 24. Heb. 6: 19, comp. Lev. 16: 15 where Sept. for אֶל־מִבֵּית.

Ἑταῖρος, ου, ὁ, *a companion, comrade, friend*, Matt. 11: 16. Sept. for רֵעַ 2 Sam. 13: 3. 16: 17.—Hdian. 2. 1. 10. Xen. Cyr. 5. 1. 1. Mem. 2. 6. 15.—In a direct address, ἑταῖρε, *friend*, as in Engl. *my good friend*, Matt. 20: 13. 22: 12. 26: 50.—Suid. sub ἑταῖρε· ὁ Πλάτων καὶ οἱ ἄλλοι φιλόσοφοι τοὺς γνησίους ἐραστὰς τῶν λόγων ἑταίρους ἐκαλοῦν.

Ἑτερόγλωσσος, ου, ὁ, ἡ, adj. (ἕτερος, γλῶσσα,) *other-tongued*, of another language, 1 Cor. 14: 21 ἐν ἑτερογλώσσοις sc. λόγοις, or perhaps neut. for γλώσσαις ἑτέραις, with allusion to Is. 28: 21.— Aquil. for לֹעֵז Ps. 114: 1. Pol. 41. 9. 5.

Ἑτεροδιδασκαλέω, ῶ, f. ήσω, (i. q. ἕτερα διδασκ.) *to teach otherwise*, other doctrine, etc. 1 Tim. 1: 3. 6: 3.—Ignat. ad Polyc. § 3. Euseb. H. E. 3. 32. Not found in classic writers.

Ἑτεροζυγέω, ῶ, f. ήσω, (ἑτερόζυγος pp. having a different yoke, Phocyl. Sent. 13 σταθμὸς ἑτερόζ. an unequal balance, Sept. for כִּלְאַיִם of heterogeneous animals, Lev. 19: 19,) *to bear a different yoke, to be yoked unequally*, heterogeneously; in N. T. only trop. of Christians living in familiar intercourse with pagan idolaters, 2 Cor. 6: 14, coll. v. 15 sq.

Ἕτερος, α, ον, correl. pron. *the other, other*, Buttm. § 78. 2, and n. 1. § 127. 5.

a) pp. and defin. ὁ ἕτερος, with the article, *the other* sc. of two, where one has been already mentioned, as Matt. 6: 24 τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει. Luke 5: 7. 7: 41. 23: 40. al. Luke 4: 43 ἐν ταῖς ἑτέραις πόλεσιν, in those other cities where the gospel has not yet been preached. In distinction from oneself, *another person*, i. q. τὸν πλησίον, Rom. 2: 1. 1 Cor. 4: 6. 14: 17. Gal. 6: 4. James 4: 12. — Hdian. 5. 7. 1. Xen. Cyr. 2. 3. 17. — So ἡ ἑτέρα sc. ἡμέρα, *the other* i. e. *the next* day, the day after, Acts 20: 15. 27: 3.—Xen. 4.

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6. 10 ἦν αἴριον ἧς πρωΐ, τῇ ἑτέρᾳ ἂν αὐλίζοιο παρ' ἡμῖν.

b) indef. and without the art. *other, another, some other*, i. q. ἄλλος, but with a stronger expression of difference; Buttm. § 127. 5.

(α) pp. Matt. 8: 21 ἕτερος δὲ τῶν μαθητῶν. Luke 8: 3. John 19: 37. Acts 1: 20. al. Eph. 3: 5 ἐν ἑτέραις γενεαῖς, i. e. former. Sept. for אַחֵר Gen. 4: 24. 8: 10. al.—Hdian. 5. 7. 13. Xen. Cyr. 6. 3. 5. — Joined with τὶς indef. ἕτερός τις, *some other one, any other*, Acts 8: 34. 27: 1. Rom. 8: 39. 1 Tim. 1: 10. — So distributively, either repeated, as 1 Cor. 15: 40 ἕτερα μὲν—ἕτερα δέ; or with other pronouns, Matt. 16: 14 οἱ μὲν—ἄλλοι δὲ—ἕτεροι δέ κ. τ. λ. Luke 11: 16. 14: 19, 20. 1 Cor. 12: 9, 10. Sept. for אִישׁ Gen. 31: 49. אִשָּׁה Ex. 26: 3. Matth. § 288. n. 6.

(β) of another kind, etc. *another, different*, i. q. ἀλλοῖος, e g. ἐν ἑτέρᾳ μορφῇ Mark 16: 12. νόμος Rom. 7: 23. εὐαγγέλιον Gal. 1: 6. ὁδός James 2: 25. (Xen. Cyr. 1. 6. 2.) So of a priest out of a different line or family, Heb. 7: 11, 15. prob. also of a king from another race, Acts 7: 18, comp. Jos. Ant. 2. 9. 1. —In the sense of *foreign, strange*, and by impl. *wonderful*, Jude 7. Sept. for זָר Ex. 30: 9. For the phrase ἑτέραις γλώσσαις v. ἐν χείλεσιν ἑτέροις λαλεῖν Acts 2: 4 et 1 Cor. 14: 21, see in Γλῶσσα b. γ. Comp. Is. 28: 11. Al.

Ἑτέρως, adv. (ἕτερος,) *otherwise*, Phil. 3: 15. — Jos. Ant. 2. 14. 5. Hom. Od. 1. 234.

Ἔτι, adv. *yet, still*, viz.

a) implying duration, e. g. (α) spoken of the present time, *yet, still, hitherto*, Lat. *adhuc*, Matt. 12: 46 ἔτι αὐτοῦ λαλοῦντος. 27: 63 εἶπεν ἔτι ζῶν. Luke 9: 42. 24: 6. John 20: 1. Rom. 5: 6. al. —Jos. Ant. 7. 4. 2. Luc. D. Deor. 2. 1. Plut. Mor. II. p. 39 ult. ed. Tauchn. Xen. An. 1. 6. 8. Cyr. 4. 2. 9.—Of the present in allusion to the past, *yet, still, even now*, sc. as before. Mark 8: 17. Luke 24: 41. Acts 9: 1. Rom. 3: 7. Gal. 1: 10. al. So ἔτι νῦν, *yet now, even now*, 1 Cor. 3: 2. — Jos. Ant. 2. 14. 6 νῦν ἔτι. Xen. Cyr. 1. 2. 16 νῦν δ' ἔτι. — In the sense of *even, already*, Luke 1: 15 ἔτι ἐκ κοιλίας μητρός. Heb. 7: 10.—(β) Of the future, *yet, still, still further, longer*. Luke 16: 2 οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Mark 5: 35. John 4: 35. 7: 33. 14: 19. Rom. 6: 2. 2 Cor. 1: 10. al. — Xen. Mem. 2. 6. 20. Apol. Soc. 33 τοῦ ἔτι ζῆν. — Espec. with a negative, *not further, no more, no longer*, Lat. *non amplius*. Matt. 5: 13 εἰς οὐδὲν ἰσχύει ἔτι. Luke 20: 40. John 14: 30. Gal. 4: 7. Heb. 8: 12. Rev. 3: 12. 7: 16. al. Comp. Buttm. § 149. p. 430.—Luc. D. Deor. 3. 1. Hdian. 3. 11. 13. Xen. Cyr. 4. 2. 26 οὐδένα ἔτι. Comp. Οὐκέτι.

b) implying accession, addition, etc. *yet, more, further, besides*. (α) genr. Matt. 18: 16 παράλαβε μετὰ σου ἔτι ἕνα ἢ δύο. 26: 65. Heb. 11: 32, 36. al. — Hdian. 5. 2. 13. Xen. An. 6. 6. 13. — So ἔτι δὲ καί, *and further also, moreover also*, Luke 14: 26. Acts 2: 26. 21: 28. —Hdian. 3. 5. 4. Xen. Cyr. 2. 4. 14.— (β) With a comparative, intens. *yet, much, far*. Phil. 1: 9 ἔτι μᾶλλον καὶ μ. Heb. 7: 15. Comp. Winer § 36. 3. n. 1. — ἔτι μᾶλλον Jos. Ant. 20. 4. 2. Xen. Cyr. 3. 2. 18. Hi. 2. 18. Al.

Ἑτοιμάζω, f. άσω, (ἕτοιμος,) *to make ready, to prepare*, trans.

a) pp. e. g. τὴν ὁδόν, the way, sc. of a king, as was customary before oriental monarchs in their journeys, pp. Rev. 16: 12. trop. of the Messiah, Matt. 3: 3. Mark 1: 3. Luke 1: 76. 3: 4, all quoted from Is. 40: 3 where Sept. for פַּנֵּה. See Jos. B. J. 3. 6. 2. Arr. Al. M. 4. 30. Diod. Sic. 2. 13. — Of a meal, banquet, etc. Matt. 22: 4. Luke 17: 8. τὸ πάσχα Matt. 26: 17, 19. Mark 14: 12, 15, 16. Luke 22: 8, 9, 12, 13. So Sept. for הֵכִין Gen. 43: 16. — Hom. Il. 19. 197. —Of a place, domicile, etc. τόπον John 14: 2, 3. Rev. 12: 6. πόλιν Heb. 11: 16. ξενίαν Philem. 22. Luke 9: 52. Sept. for הֵכִין 1 Chr. 15: 3. — So ἑτ. κυρίῳ λαόν Luke 1: 17. Comp. Sept. 2 Chr. 27: 6. Ecclus. 2: 18. — Of persons, *to prepare, to put in readiness*, e. g. soldiers, Acts 23: 23. a bride, ἑαυτήν Rev. 19: 7. 21: 2. a servant or minister, ἑαυτόν, Rev. 8: 6. 9: 15. Luke 12: 47. Pass. particip. ἡτοιμασμένος, *prepared*, i. e. trop. *apt, ready*, 2 Tim. 2: 21. pp. of horses, ἡτ. εἰς πόλεμον, Rev. 9: 7.—genr.

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1 Macc. 13: 22. Pol. 1. 38. 3. Thuc. 6. 95. — In the sense of *to provide*, e. g. ἀρώματα Luke 23: 56. 24: 1. ἀγαθά Luke 12: 20, coll. 19. So Sept. and הֵכִין 2 Chr. 26: 14.

b) of God, as having in his counsels *prepared* good or evil for men, i. e. *to destine, to appoint*, Matt. 20: 23: 25: 34, 41. Luke 2: 31. Mark 10: 40. 1 Cor. 2: 9. So Sept. for הֵכִין Ex. 23: 20. Is. 41: 21. הֹכִיחַ Gen. 24: 14, 44. — Tob. 6: 17.

Ἑτοιμασία, ας, ἡ, (ἕτοιμος,) *preparation*, i. e. *readiness, alacrity*, Eph. 6: 15 ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου, shod as to your feet with readiness, alacrity, in behalf of the gospel, i. e. let your feet be ever ready to go forth to preach the gospel, comp. 2 Tim. 2: 21. For the gen. see Winer § 30. 1. Sept. for הֵכִין Ps. 10: 17.— Jos. Ant. 10. 1. 2. Artemid. 2. 57.

Ἕτοιμος, η, ον, also ἕτοιμος, ὁ, ἡ, Matt. 25: 10, in the classics sometimes ἑτοῖμος, η, ον, Winer § 6. p. 49. —*ready, prepared*, viz. of things, e. g. a banquet, Matt. 22: 4, 8. Luke 14: 17. a chamber, Mark 14: 15. a contribution, 2 Cor. 9: 5. of time, John 7: 6. of things done, τὰ ἕτοιμα, 2 Cor. 10: 16. (Thuc. 1. 70.) Seq. inf. *ready* sc. to be done, σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι, 1 Pet. 1: 5. — Wisd. 16: 20. Hdian. 2. 12. 1. Xen. Cyr. 2. 1. 10. ib. 7. 5. 34.— Of persons, Matt. 25: 10 αἱ ἕτοιμοι εἰσῆλθον. seq. πρός τι, *ready for* any thing, Tit. 3: 1. 1 Pet. 3: 15. seq. infin. *ready* sc. to do etc. Luke 22: 33. Acts 23: 15. c. inf. impl. v. 21. ἕτοιμος γίνομαι, *to become ready, be prepared*, Matt. 24: 44. Luke 12: 40. So Sept. for הָיָה נָכוֹן Ex. 19: 15. 34: 2.—c. πρός Xen. Mem. 4. 5. 12. c. inf. Luc. Asin. 23. Xen. Cyr. 4. 1. 1. — So ἐν ἑτοίμῳ ἔχειν, *to be in readiness*, seq. inf. 2 Cor. 10: 6.—Pol. 2. 34. 2.

Ἑτοίμως, adv. (ἕτοιμος,) *ready, in readiness*; hence ἑτοίμως ἔχειν, *to be ready*, Acts 21: 13. 2 Cor. 12: 14. 1 Pet. 4: 5. Sept. for אֵרַתִּי עַתִּיד Dan. 3: 15. — Jos. Ant. 12. 4. 2. Ael. V. H. 4. 13.

Ἔτος, εος, ους, τό, *a year*, Luke 3: 1. Acts 7: 30. Heb. 1: 12. al. Sept. for שָׁנָה 1 K. 15: 1. Jer. 1: 2, 3.—Hdian. 1. 16. 5. Xen. Mem. 1. 4. 12.—Dat. plur. as marking a period *in* or *during* which, John 2: 20. Acts 13: 20. Accus. plur. of time *how long*, Matt. 9: 20. Luke 2: 36. John 5: 5. al. — Xen. Cyr. 1. 2. 9. — In the phrase εἶναι v. γίνομαι ἔτων, *to be of such and such an age*, Matt. 5: 42 ἦν γὰρ ἐτῶν δώδεκα, i. e. twelve years old, Luke 2: 37, 42. Acts 4: 22. al. (Sept. Gen. 5: 32. Xen. Mem. 1. 2. 40.) So John 8: 57 πεντήκοντα ἔτη οὔπω ἔχεις, *thou hast not yet* 40 *years*, i. e. art not 40 years old. — Κατ' ἔτος, *year by year*, every year, Luke 2: 41. — Jos. Ant. 7. 5. 1. Al.

Εὖ, adv. (pp. neut. of ἐῦς,) *well, good*, viz.

a) pp. with verbs, ἵνα εὖ σοι γένηται, *that it may be well with thee*, that thou mayest be prosperous, Eph. 6: 3. Sept. for יִיטַב Gen. 12: 13. Deut. 4: 40. — Arr. Epict. 2. 5. 30. — Mark 14: 7 εὖ ποιῆσαί τινα, *to do good to* any one. Sept. for הֵטִיב Gen. 32: 9, 12. Deut. 8: 16.—Jos. Ant. 14. 14. 3. Xen. Mem. 2. 1. 19. — Acts 15: 29 εὖ πράσσειν, *to do well*, i. e. to do right, to act well. So הֵטִיב 1 K. 8: 18. 2 K. 10: 30. — Jos. Ant. 4. 8. 38. Arr. Epict. 4. 6. Xen. Mem. 3. 9. 14.—Others in Acts l. c. *to do well*, i. e. to be prospered, comp. Jos. Ant. 12. 4. 1. Xen. Mem. 1. 6. 8.

b) in commendations, i. q. εὖγε, Lat. *euge, well! well done!* Matt. 25: 21 εὖ δοῦλε ἀγαθέ. v. 23. Luke 19: 17. — Xen. Ven. 6. 20, coll. 19 εὖγε.

Note. In composition, εὖ is *well, good*, and hence is often intensive.

Εὔα, ας, ἡ, *Eve*, חַוָּה (life), pr. name of the first woman, 2 Cor. 11: 3. 1 Tim. 2: 13.

Εὐαγγελίζω, f. ίσω, (εὐαγγέλος messenger of good,) aor. 1 εὐηγγέλισα, for the augm. see Buttm. § 87. 2, *to bring glad tidings, to announce as glad tidings, to declare as matter of joy*. Not found in Mark nor in the Gospel and Epistles of John, only once in Matthew, and twice in Rev.

I. Act. c. c. acc. of pers. with an acc. of thing impl. Buttm. § 131. 4, 5; in N. T. twice, *to announce unto, to pub-*

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lish unto, sc. as glad tidings, Rev. 14: 6 εὐαγγελίσαι τοὺς καθημένους κ. τ. λ. 10: 7 ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφήτας, where text. rec. has dat. τοῖς δούλοις κ. τ. λ. Sept. c. dat. for בִּשֵּׂר 1 Sam. 31: 9. 2 Sam. 18: 19, 20. — Dio Cass. 61. 13. Polyaen. 5. 7. The Active form is not found in earlier writers, Lob. ad Phryn. p. 268. Passow s. voc. 2.

II. Mid. in earlier writers (Lob. l. c.) and in N. T. *to announce, to publish*, sc. as glad tidings, etc.

a) genr. and c. acc. of thing, Acts 10: 36 εὐαγγελιζόμενος εἰρήνην. Rom. 10: 15 bis, quoted fr. Is. 52: 7 where Sept. for בְּשֹׂר, as also 1 K. 1: 42. Seq. acc. of thing and dat. of pers. which was the more usual construction, Lob. ad Phr. p. 268. Winer § 31. 1. Luke 1: 19 ἀπεστάλην εὐαγγελίσασθαί σοι ταῦτα. 2: 10. Eph. 2: 17. 1 Thess. 3: 6. So Sept. for בִּשֵּׂר 1 Chr. 10: 9. c. ἔν τισι 1 Sam. 1: 20. Ps 40: 10.—Jos. Ant. 5. 1. 5. Luc. Icarom. 34. Aristoph. Eq. 643. τινὶ περί τινος Jos. Ant. 15. 7. 2. Plut. Quaest. Rom. 9.—With an acc. of thing impl. Luke 4: 18, comp. Is. 61: 1. —Dem. 332. 9. —Seq. acc. both of thing and of person in later Greek, pp. Alciphr. 3. Ep. 12. Heliodor. II. 16. p. 64. Euseb. Vit. Const. 3. 26; in N. T. by attraction before ὅτι Acts 13: 32, comp. Buttm. § 151. I. 6. Lob. l. c.

b) spoken of the annunciation of the gospel of Christ and all that pertains to it, *to preach, to proclaim*, the idea of *glad tidings* being of course everywhere implied, viz. (α) εὐαγγ. τὴν βασιλείαν τοῦ θεοῦ v. τὰ περὶ τῆς βασ. τ. θ. *to preach the kingdom of God*, etc. Luke 8: 1. Acts 8: 12. c. dat. of pers. Luke 4: 43. — So with τὴν βασιλείαν impl. absol. Luke 9: 6. 20: 1. c. acc. of pers. Luke 3: 18.—(β) εὐαγγ. Ἰησοῦν Χρ. v. τὸν κύριον Ἰησοῦν, etc. Acts 5: 42. 11: 20. 17: 18. c. dat. of pers. Acts 8: 35. seq. ἐν τοῖς ἔθνεσι Gal. 1: 16. So Eph. 3: 8 τὸν πλοῦτον τοῦ Χρ. ἐν τοῖς ἔθνεσι. — (γ) genr. εὐαγγ. τὸ εὐαγγέλιον, τὸν λόγον, τὴν πίστιν, etc. Acts 8: 4 τὸν λόγον. 15: 35. Gal. 1: 23 τὴν πίστιν. seq. dat. of pers. 1 Cor. 15: 1, 2 εὐαγγέλιον ὑμῖν. 2 Cor. 11: 7. Gal. 1: 8 bis.—With τὸ εὐαγγέλιον, τὸν λόγον, etc. impl. i. e. *to preach the gospel*, c. dat. of pers. Rom. 1: 15. Gal. 4: 13. c. acc. of pers. (Winer § 32. 1. p. 182.) Acts 14: 15. 16: 10. Gal. 1: 9. 1 Pet. 1: 12. c. acc. of place for pers. Acts 8: 25, 40. 14: 21. seq. εἰς c. acc. marking extent, 2 Cor. 10: 16. Absol. Acts 14: 7. Rom. 15: 20. 1 Cor. 1: 17. 9: 16 bis, 18.

III. Pass. *to be announced, to be published*, sc. as glad tidings, viz. (α) pp. with a nominative of the thing announced, which in the Active construction would be the accus. of thing, Buttm. § 134. 2, 5. So Luke 16: 16 ἡ βασιλεία τ. θεοῦ. Gal. 1: 11 τὸ εὐαγγέλιον. 1 Pet. 1: 25. c. dat. of pers. 1 Pet. 4: 6. — (β) with a nominative of person, which in the Active construction would be the dat. or accus. of person, Buttm. § 134. 5. So genr. Heb. 4: 2 καὶ γάρ ἐσμεν εὐηγγελισμένοι καθάπερ κἀκεῖνοι, i. e. to us has good tidings been proclaimed, as well as unto them. v. 6. So Sept. for הִתְבַּשֵּׂר 2 Sam. 18: 31. So in respect to the gospel, etc. *to have the gospel preached, to hear the gospel tidings*, Matt. 11: 5 et Luke 7: 22 πτωχοὶ εὐαγγελίζονται.

Εὐαγγέλιον, ου, τό, (εὐάγγελος,) *reward for good news*, Hom. Od. 14. 152. Aristoph. Eq. 661. *good news, glad tidings*, Sept. for בְּשׂוֹרָה 2 Sam. 18: 20, 22. App. B. C. 4. 968. Cic. ad Att. 2. 3.—In N. T. spoken only of the *glad tidings* of Christ and his salvation, *the gospel*. Not found in Matthew and Luke, nor in the gospel and epistles of John, twice in Acts, once in Peter, once in Rev.

a) pp. in the sense of *glad tidings* everywhere except in the writings of Paul. (α) τὸ εὐαγγ. τῆς βασιλείας sc. τοῦ θεοῦ, Matt. 4: 23. 9: 35. 24: 14. Mark 1: 14. and so by impl. Mark 1: 15. 13: 10. 14: 9. Matt. 26: 13. Rev. 14: 6 εὐαγγ. αἰώνιον, comp. Luke 2: 10. Meton. *annunciation of the gospel*, sc. through Christ, Mark 1: 1. Also εὐαγγ. τῆς χάριτος τ. θεοῦ, sc. as manifested in Christ, Acts 20: 24. — (β) In respect to the coming and life of Jesus, as the Messiah, *gospel, glad tidings*, Mark 8: 35 et 10: 29 ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου. 16: 15. Acts 15: 7. 1 Pet. 4: 17.

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— Hence later, *gospel*, in the sense of 'a history of Jesus' life,' etc. as in the titles of the first four books of the N. T. Justin. Apol. 1. p. 96 ed. Thirl.

b) in the writings of Paul, *the gospel*, i. e. (α) genr. 'the gospel scheme,' its doctrines, declarations, precepts, promises, etc. Rom. 2: 16 κατὰ τὸ εὐαγγέλιόν μου, i. e. the gospel which I preach. 11: 28. 16: 25. 1 Cor. 9: 14 τοῖς τὸ εὐαγ. καταγγέλλουσιν. v. 18. 15: 1. 2 Cor. 4: 3, 4. 9: 13. 10: 14. Gal. 1: 11 τὸ εὐαγ. τὸ εὐαγγελισθὲν ὑπ. ἐμοῦ. 2: 2, 5, 14. Eph. 1: 13. 3: 6. 6: 19. Phil. 1: 5, 7, 16, 27 bis. 2: 22. Col. 1: 5, 23. 1 Thess. 1: 5. 2: 4. 2 Tim. 1: 10. 2: 8. So τὸ εὐαγ. τοῦ Χριστοῦ, *the gospel of Christ*, made known by him as its founder and chief corner stone, Rom. 15: 19, 29. 1 Cor. 9: 12, 18. Gal. 1: 7. 1 Thess. 3: 2. 2 Thess. 1: 8. εὐαγ. τοῦ θεοῦ, i. e. of which God is the author through Christ, Rom. 15: 16. 2 Cor. 11: 7. 1 Thess. 2: 2, 8, 9. 1 Tim. 1: 11.—By antithesis, ἕτερον εὐαγγέλιον, *a different gospel*, including other precepts etc. 2 Cor. 11: 4. Gal. 1: 6. — genr. Barnab. Ep. 5. Clem. Alex. Strom. 6. 13.—(β) Meton. *the gospel-work*, i. e. the preaching of the gospel, labour in the gospel, etc. Rom. 1: 1 ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ. v. 9, 16. 1 Cor. 4: 15. 9: 14 ἐκ τοῦ εὐαγ. ζῆν. v. 23. 2 Cor. 2: 12. 8: 18. Eph. 6: 15, see in Ἑτοιμασία. Phil. 1: 12. 4: 3, 15. 2 Thess. 2: 14. 2 Tim. 1: 8. Philem. 13 ἐν τοῖς δεσμοῖς τοῦ εὐαγ. in bonds on account of labours in the gospel. Gal. 2: 7 πεπίστευμαι τὸ εὐαγ. τῆς ἀκροβυστίας, i. e. I was entrusted to preach the gospel to the Gentiles. So Rom. 10: 16 οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ, *all have not obeyed the preaching of the gospel*, i. e. the gospel as preached.

Εὐαγγελιστής, οῦ, ὁ, (εὐαγγελίζομαι,) pp. 'a messenger of good tidings;' in N. T. *an evangelist, a preacher of the gospel*,' not located in any place, but travelling as a missionary to preach the gospel and found churches, Acts 21: 8. Eph. 4: 11. 2 Tim. 4: 5. See Neander Gesch. d. Pflanz. u. Leit. d. chr. Kirche, I. p. 185. in Bibl. Repos. IV. p. 259. Theodoret. ad Eph. 4: 11, ἐκεῖνοι περιιόντες ἐκήρυττον.

Εὐαρεστέω, ῶ, f. ήσω, (εὐάρεστος,) perf. εὐηρέστηκα, for the augm. see Buttm. § 86. 2, *to please well*, c. c. dat. Heb. 11: 5, 6. Comp. Matth. § 393. 5. — Sept. Gen. 5: 22, 24. Ecclus. 44: 16. Diod. Sic. 14. 4.—Mid. *to take pleasure in, to be pleased with*, c. c. dat. Heb. 13: 16. Comp. Matth. § 411. n. 2. — Diod. S. 20. 79. Diog. Laert. 4. 6.

Εὐάρεστος, ον, ὁ, ἡ, adj. (εὖ, ἀρέσκω,) *well-pleasing, acceptable, approved*, c. c. dat. expr. or impl. Rom. 12: 1 εὐάρεστον τῷ θεῷ. v. 2. 14: 18. 2 Cor. 5: 9. Eph. 5: 10. Phil. 4: 18. Tit. 2: 9. —Wisd. 4: 10.—Seq. ἐνώπιόν τινος instead of a dat. Heb. 13: 21. comp. in Ἐνώπιον c. Seq. ἐν c. dat. of pers. ἐν κυρίῳ Col. 3: 20, where text. rec. has τῷ κυρίῳ. Comp. in Ἐν 1. e.—Wisd. 9: 10 παρὰ σοι.

Εὐαρέστως, adv. (εὐάρεστος,) *so as to please, acceptably*, Heb. 12: 28. — Arr. Epict. 1. 12. 21.

Εὔβουλος, ου, ὁ, Eubulus, pr. n. of a Christian, 2 Tim. 4: 21.

Εὐγενής, έος, οῦς, ὁ, ἡ, adj. (εὖ, γένος,) *well-born, noble*, of high rank, Luke 19: 12. 1 Cor. 1: 26. Sept. for גְּדוֹל Job 1: 3. — Jos. Ant. 10. 10. 1. Hdian. 1. 8. 10. Xen. H. G. 4. 1. 7. — Metaph. *noble-minded, generous*, Acts 17: 11. — Jos. 12. 5. 4 τὰς ψυχας εὐγενεῖς. Cic. ad Att. 13. 21 penult.

Εὐδία, ας, ἡ, (εὔδιος, fr. εὖ and Διός gen. of Ζεύς,) *serene sky, fair weather*, Matt. 16: 2 εὐδία sc. ἔσται. — Ecclus. 3: 15. Pol. 1. 60. 8. Xen. H. G. 2. 4. 14.

Εὐδοκέω, ῶ, f. ήσω, (εὖ, δοκέω,) aor. 1 εὐδόκησα, also ηὐδόκησα Luke 5: 22, see Buttm. § 86. 2; pp. *to seem good*, by impl. *to think good*, see in Δοκέω a, found only in the later Greek, Sturz de Dial. Alex. p. 168. Hence genr. *to be well-disposed* sc. towards any person or thing, seq. dat. e. g. of pers. *to favour*, Diod. Sic. 17. 47. ib. 14. 61. of thing, *to assent to*, 1 Macc. 1: 43. Diod. S. 4. 23. ib. 14. 110.—In N. T. *to think good*, i. e. *to please, to like, to take pleasure in*, viz.

a) genr. to view with approbation,

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seq. ἐν c. dat. of pers. Matt. 3: 17 ὁ υἱός μου, ἐν ᾧ εὐδόκησα. 17: 5. Mark 1: 11. Luke 3: 22. 1 Cor. 10: 5. Heb. 10: 38. seq. ἐν c. dat. of thing, 2 Cor. 12: 10. 2 Thess. 2: 12. So Sept. for חָפֵץ בְּ 2 Sam. 22: 20. Is. 62: 4. רָצָה בְּ Ps. 44: 4. 1 Chr. 29: 3. — 1 Macc. 8: 1. Ecclus. 31: 19. Polyb. 2. 12. 3. — Seq. εἰς c. acc. of pers. implying direction of mind, Matt. 12: 18 εἰς ὃν εὐδόκησα ἡ ψυχή μου. 2 Pet. 1: 17.—Seq. acc. of thing, by Hebr. Heb. 10: 6, 8, ὁλοκαύματα κ. π. ἁ. οὐκ εὐδόκησας. So Sept. for רָצָה Ps. 51: 18. חָפֵץ Ps. 51: 21.

b) in the sense of *to will, to desire*, seq. infin. expr. or impl. viz. (α) genr. *to be willing, to be ready*, 2 Cor. 5: 8 εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώμ. 1 Thess. 2: 8.—Ecclus. 25: 16. 1 Macc. 6: 23. Pol. 1. 8. 4.—(β) by impl. *to determine, to resolve*, the idea of benevolence being implied, Rom. 15: 26 εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κ.τ.λ. v. 27. 1 Thess. 3: 1. Spoken of God, Luke 12: 32 εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασ. 1 Cor. 1: 21. Gal. 1: 15. Col. 1: 19. — 1 Macc. 14: 46, 47.

Εὐδοκία, ας, ἡ, (εὐδοκέω,) *a being well pleased, pleasure*, viz.

a) pp. *delight in* any person or thing, and hence *good-will, favour*. Luke 2: 14 ἐν ἀνθρώποις εὐδοκία, sc. on the part of God. Comp. in Εὐδοκέω a. So Sept. and רָצוֹן Ps. 5: 13. 19: 15. so רָצוֹן Prov. 11: 1, 20, Sept. δεκτός, προσδεκτός. — Ecclus. 11: 17. — Of men, *good-will, kind intention*, Phil. 1: 15 δι' εὐδοκίαν τὸν Χρ. κηρύσσουσιν. By impl. *desire, longing*, Rom. 10: 1. Comp. Ecclus. 18: 31.

b) in the sense of *good-pleasure, will, purpose*, the idea of benevolence being included, spoken of God, Eph. 1: 5 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. v. 9. Phil. 2: 13. 2 Thess. 1: 11 πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης, i. e. fulfil in you the virtue which his good pleasure hath purposed, i. q. πᾶσαν ἀγαθωσύνην εὐδόκητον, Buttm. § 123. n. 4. Winer § 34. 2. a. So Matt. 11: 26 et Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, *such was thy good pleasure*, see in Γίνομαι II. b. β. Ἔμπροσθεν II. a. So רָצוֹן, Sept. θέλημα, Ps. 40: 9. 103: 21.

Εὐεργεσία, ας, ἡ, (εὐεργέτης,) *a good deed, benefit*, Acts 4: 9. — 2 Macc. 9: 26. Jos. Ant. 2: 10. 1. Xen. Mem. 3. 11. 11. — Also genr. *well-doing, duties*, sc. as required by the gospel, 1 Tim. 6: 2, see in Ἀντιλαμβάνω a. (Hom. Od. 22. 374.) Others, *beneficence*, as in Clem. Alex. Paed. 3. 7. Xen. An. 2. 5. 22.

Εὐεργετέω, ῶ, f. ήσω, (εὐεργέτης,) *to do good, to confer benefits*, absol. Acts 10: 38. Sept. for גָּמַל Ps. 13: 6.—Jos. Ant. 4. 8. 13. Ael. V. H. 12. 59.

Εὐεργέτης, ου, ὁ, (εὖ, obsol. ἔργω,) *a well-doer, benefactor*, 2 Macc. 4: 2. Xen. Ag. 4. 4. In N. T. as a title of honour, *Euergetes, Benefactor*, corresponding to the Lat. *pater patriae*, Luke 22: 25 οἱ ἐξουσιάζοντες εὐεργέται καλοῦνται.—Comp. Ptolemy *Euergetes*, king of Egypt, Ecclus. Prol. Jos. B. J. 3. 9. 8 σωτῆρα καὶ εὐεργέτην ἀνακαλοῦντες. Diod. Sic. 11. 26 ἀποκαλεῖν εὐεργέτην καὶ σωτῆρα. Xen. An. 7. 6. 38.

Εὔθετος, ου, ὁ, ἡ, adj. (εὖ, τίθημι,) *well-situated, convenient*, Diod. Sic. 2. 57 πηγὰς εἰς λουτρὰ εὐθέτους. In N. T. *fit, meet, proper*, Luke 9: 62 οὐκ εὔθ. εἰς τὴν βασ. τ. οὐρ. 14: 35. — Sept. Ps. 32: 6. Susann. 15. Diod. Sic. 5. 37.—By impl. *useful*, Heb. 6: 7.

Εὐθέως, adv. (εὐθύς,) *straightway, immediately, forthwith*, Matt. 8: 3. 13: 5. Mark 1: 31. Acts 12: 10. al. saep. Sept. for מִיָּד Job 5: 3. — Hdian. 1. 1. 7. Xen. Cyr. 2. 4. 18. — By impl. *shortly*, 3 John 14. Al.

Εὐθυδρομέω, ῶ, f. ήσω, (εὐθύς, δρόμος fr. τρέχω,) *to run straight*, e. g. of a ship, *to sail a straight course*, seq. εἰς c. acc. of place, Acts 16: 11. 21: 1. —Philo 2 Alleg. p. 102. C. de Agric. p. 213. A.

Εὐθυμέω, ῶ, f. ήσω, (εὔθυμος,) *to be of good cheer, to be of cheerful mind*, Acts 27: 22, 25. James 5: 13.—Symm. for טוֹב־לֵב Prov. 15: 15, Sept. ἡσυχάζω. Plut. de tranquill. Anim. 2 et 9. VII. p. 822, 837. ed. R. Mid. Xen. Cyr. 2. 3. 19.

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Εὔθυμος, ου, ὁ, ἡ, adj. (εὖ, θυμός,) *well-minded,* i. e. *well-disposed, benign,* Hom. Od. 14. 63. In N. T. *of good cheer, cheerful,* Acts 27: 36. —2 Macc. 11: 26. Xen. Ag. 8. 2. — Hence neut. of comparat. εὐθυμότερον as adv. *the more cheerfully,* Acts 24: 10 in text. rec. —Xen. Cyr. 2. 2. 27.

Εὐθύμως, adv. (εὔθυμος,) *cheerfully,* Acts 24: 10 in Griesb. and Mss. See in Εὔθυμος.—Pol. 3. 34. 9.

Εὐθύνω, f. νῶ, (εὐθύς,) *to make straight,* trans.

a) pp. of a way, *to make straight* and level, trans. τὴν ὁδόν, John 1: 23. Comp. Matt. 3: 3, and see in Ἑτοιμάζω a. — trop. Ecclus. 2: 6. 37: 19.

b) genr. *to guide straight,* i. e. *to direct, to steer,* sc. a ship, and hence [ὁ]εὐθύνων, *a steersman, pilot,* James 3: 4. — Luc. D. Mort. 10. 10. Eurip. Hec. 39. horses, Philo de Abr. p. 360. B.

Εὐθύς, εῖα, ύ, straight, viz.

a) pp. as adj. Matt. 3: 3 et Mark 1: 3 et Luke 3: 4, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, i. e. make the ways straight and level before the king, quoted from Is. 40: 3 where Sept. for יַשֵּׁר; see in Ἑτοιμάζω a. So Luke 3: 5, from Is. 40: 4 where Sept. for מִישׁוֹר. Acts 9: 11.— Luc. Zeux. 10. Xen. Cyr. 1. 3. 4. — Trop. of the heart and life, *right, true;* Acts 8: 21 ἡ καρδία. 13: 10 ὁδοὺς κυρίου εὐθείας. 2 Pet. 2: 15. So Sept. and יָשָׁר 1 Sam. 12: 23. Hos. 14: 10. 1 K. 11: 33.

b) εὐθύς, as adv. of time, *straight, immediately, forthwith,* i. q. εὐθέως, Matt. 3: 16. 13: 20, 21. Mark 1: 12, 28. (11: 2.) John 13: 32. 19: 34. 21: 3. Comp. Buttm. § 115. n. 4. § 117. 1. Lob. ad Phr. p. 144 sq. — Jos. Ant. 11. 6. 9. Hdian. 1. 7. 12. Xen. Cyr. 8. 8. 2.

Εὐθύτης, τητος, ἡ, (εὐθύς,) *straightness,* trop. *rectitude.* Heb. 1: 8 ῥάβδος εὐθύτητος, i. q. ῥάβδος εὐθεῖα, *a just sceptre,* quoted from Ps. 45: 7, where Sept. for מִישׁוֹר. Comp. Buttm. §123. n. 4.

Εὐκαιρέω, ῶ, f. ήσω, (εὔκαιρος,) imperf. εὐκαίρουν and ηὐκαίρουν, for the augm. see Buttm. § 86. 2; pp. *to have good time,* i. e. *to have leisure, opportunity,* etc. genr. Mark 6: 31 οὐδὲ φαγεῖν εὐκαίρουν. 1 Cor. 16: 12. — Pol. 20. 9. 4. Plut. Mor. II. p. 138. Tauchn. or VI. p. 835. ed. R.—So seq. εἰς final, *to have leisure for,* i. e. to spend one's time in any thing; Acts 17: 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κ. τ. λ. — So Phil. in Flacc. p. 969 πλῆθος δ' ἐστὶν ἐνευκαιροῦν διαβολαῖς καὶ βλασφημίαις. — The word belongs only to the later Greek, Lob. ad Phr. p. 125.

Εὐκαιρία, ας, ἡ, (εὔκαιρος,) *fit time, opportunity,* Matt. 26: 16. Luke 22: 6.—1 Macc. 11: 42. Ael. V. H. 12. 10. Plato Phaedr. p. 272. A. Comp. Lob. ad Phr. p. 126.

Εὔκαιρος, ου, ὁ, ἡ, (εὖ, καιρός,) *well-timed, opportune,* Mark 6: 21 γενομένης ἡμέρας εὐκαίρου, coll. v. 19. Heb. 4: 16. — 2 Macc. 14: 29. Hdian. 1. 4. 7 καιρὸς εὔκαιρος. Diod. S. 2. 48.

Εὐκαίρως, adv. (εὔκαιρος,) *in good time, opportunely,* Mark 14: 11. 2 Tim. 4: 2 see in Ἀκάιρως. — Ecclus. 18: 22. Xen. Ag. 8. 3.

Εὔκοπος, ου, ὁ, ἡ, (εὖ, κόπος,) *easy, facile,* Ecclus. 22: 15. Pol. 18. 1. 2. In N. T. only neut. of comparat. εὐκοπώτερον, *easier, lighter,* Matt. 9: 5. 19: 24. Mark 2: 9. 10: 25. Luke 5: 23. 16: 17. 18: 25.

Εὐλάβεια, ας, ἡ, (εὐλαβής q. v.) *caution, circumspection,* Dem. 1403. 1. *timidity, fear,* Wisd. 17: 8. Hdian. 5. 2. 5. In N. T. *fear of God, reverence, piety.* Heb. 5: 7. 12: 28. — Philo de Cherub. p. 113 εὐλ. θεοῦ. Plut. Camill. 21 πρὸς τὸ θεῖον εὐλ. Diod. Sic. 13. 12 ult. See Tittm. de Synon. N. T. p. 146.

Εὐλαβέομαι, οῦμαι, f. ήσομαι, depon. Pass. (εὐλαβής q. v.) *to act with caution, to be circumspect,* Xen. Mem. 3. 6. 8. In N. T. *to fear,* seq. μή, Acts 23: 10 εὐλαβηθεὶς ὁ χιλ. μὴ διασπασθῇ ὁ Παῦλος. Sept. for יָרֵא 1 Sam. 18: 29.—1 Macc. 3: 30. Jos. Ant. 1. 19. 1. Diod. Sic. 16. 22.—In reference to God, *to fear, to reverence,* Heb. 11: 7. Sept. for יִרְאָה Zech. 2: 13. חִסָּה Nah. 1: 7. See Tittm. de Synom. N. T. p. 146.

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Εὐλαβής, ές, οῦς, ὁ, ἡ, adj. (εὖ, λαμβάνω, λαβεῖν,) pp. 'taking well hold,' i. e. carefully, circumspectly, comp. Ael. H. An. 3. 13; hence, *cautious, circumspect*, Arr. Epict. 2. 1. 2. Hdian. 2. 8. 2. *timid, fearful*, Jos. Ant. 6. 9. 2.—In N.T. spoken in reference to God, *God-fearing, pious, devout*, Luke 2: 25. Acts 2: 5. 8: 2. Sept. for חָסִיד Mic. 7: 2.—Clem. Alex. Strom. 4. 21.

Εὐλογέω, ῶ, f. *ήσω,* (εὖ, λόγος,) imperf. *ηὐλόγουν*, aor. 1 *εὐλόγησα*, for the diff. augm. see Buttm. § 86. 2; pp. *to speak well of, to commend*, Isocr. 191. B, *τοὺς ἀγαθοὺς ἄνδρας εὐλογεῖν*. ib. Archid. 43. Polyb. 1. 14. 4. i.q. *εὖ λέγω*, which is preferred by Thom. Mag. p. 389. comp. Lob. ad Phr. p. 200. — In N. T. *to bless*, trans. spoken

a) of men towards God, *to bless*, i. e. *to praise, to celebrate*, sc. with ascriptions of praise and thanksgivings; Luke 1: 64 *εὐλογῶν τὸν θεόν*. 2: 28. 24: 53. 1 Cor. 14: 16. James 3: 9. So Sept. and בָּרַךְ 1 Chr. 29: 10, 20. Ps. 16: 7. al. saep. — 2 Macc. 3: 30. Jos. Ant. 7. 14. 11.

b) of men towards men and things, *to bless*, pp. 'with praise and thanksgiving to invoke God's blessing upon,' viz. (α) c. acc. of pers. expr. or impl. i. q. *to pray for one's welfare*, etc. Matt. 5: 44 *εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς*. Mark 10: 16 *τιθεὶς* [*Ἰησοῦς*] *τὰς χεῖρας ἐπ' αὐτά* sc. *τὰ παιδία, ηὐλόγει αὐτά*. Luke 2: 34. 6: 28. 24: 50, 51. Rom. 12: 14 bis. 1 Cor. 4: 12. 1 Pet. 3: 9. So Melchisedec Abraham, Heb. 7: 1, 6, 7. Isaac and Jacob their descendants, 11: 20, 21. So Sept. for בָּרַךְ Gen. 14: 19. 27: 23, 27. 48: 9, 15, 20.—Jos. B. J. 6. 5. 3 penult. — (β) c. acc. of thing expr. or impl. in N. T. only of food, a meal, etc. *to bless*, i. e. *to ask God's blessing upon*, genr. e. g. *ἄρτους* Luke 9: 16. impl. Matt. 14: 19 *εὐλόγησε, καὶ κλάσας κ. τ. λ.* Mark 6: 41. 8: 7. So of the Lord's supper, where we may render by impl. *to consecrate*, Matt. 26: 26. Mark 14: 22. Luke 24: 30. 1 Cor. 10: 16 *τὸ ποτήριον ὃ εὐλογοῦμεν*. So Sept. and בָּרַךְ of a sacrifice and feast, 1 Sam. 9: 13.—For the Jewish formulas of benediction at the paschal supper, see Lightfoot Hor. Heb. ad Matt. 26: 26. Comp. Jahn § 354.

c) of God towards men, *to bless*, i. e. *to distinguish with favour, to prosper, to make happy*, c. acc. Acts 3: 26 *ἀπέστειλεν αὐτὸν* [*Ἰησοῦν*] *εὐλογοῦντα ὑμᾶς*. Eph. 1: 3 *ὁ θεός, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ*. Heb. 6: 14 *εὐλογῶν εὐλογήσω σε*, quoted from Gen. 22: 17 where Sept. for Heb. בָּרֵךְ אֲבָרֶכְךָ, of which this is an imitation; Winer § 46. 7. Gesen. Lehrg. p. 778. Stuart § 514. Pass. *to be blessed* sc. of God, Gal. 3: 8, 9. Sept. genr. for בָּרוּךְ Gen. 24: 1, 35. Ps. 45: 3. 67: 2, 7. Pass. Is. 61: 9. —Hence Pass. particip. perf. *εὐλογημένος, blessed, favoured*, sc. of God, *happy*; so in joyful salutations, etc. e. g. of the Messiah and his reign, *εὐλογ. ὁ ἐρχόμενος ἐν ὀνόματι κυρίου*, Matt. 21: 9. 23: 39. Mark 11: 9, 10. Luke 13: 35. 19: 38. John 12: 13. So Matt. 25: 34 *οἱ εὐλογημένοι τοῦ πατρός*. Luke 1: 28 *εὐλογημένη σὺ ἐν γυναιξίν*, i. e. blessed above all women. v. 42 bis. So Sept. and בָּרוּךְ Deut. 28: 3. Ruth 3: 10. 1 Sam. 26: 25.

Εὐλογητός, οῦ, ὁ, ἡ, adj. (εὐλογέω,) *blessed*, in N. T. only of God, i. e. worthy of praise, adorable, Lat. *venerandus*, Mark 14: 61. Luke 1: 68. Rom. 1: 25. 9: 5. 2 Cor. 1: 3. 11: 31. Eph. 1: 3. 2 Pet. 1: 3. So Sept. and בָּרוּךְ Gen. 9: 26. Ex. 18: 10. al. — Tob. 8: 5, 15.—In Sept. spoken of men, for בָּרוּךְ Deut. 33: 24. Ruth 3: 10.

Εὐλογία, ας, ἡ, (εὐλογέω,) *eulogy, commendation*, Lycurg. 153. 35. Thuc. 2. 42. In N. T. in a bad sense, *fair speech, adulation*, Rom. 16: 18. — Elsewhere in N. T. *blessing*, viz.

a) from men towards God, *blessing, praise*, in ascriptions, implying also thanksgiving; Rev. 7: 12 *ἡ εὐλογία καὶ ἡ δόξα κ. τ. λ. τῷ θεῷ ἡμῶν*. 5: 12, 13. — Jos. Ant. 11. 4. 2.

b) from men towards men and things, *blessing*, i. e. *benediction*, invocation of good sc. from God; upon persons, Heb. 12: 17. James 3: 10 *εὐλογία καὶ κατάρα*. So Sept. and בְּרָכָה Gen. 27: 12, 35 sq. —Ecclus. 3: 8, 9. Jos. Ant. 4. 8. 44, 48. — Also upon things, 1 Cor. 10: 16 *τὸ ποτήριον εὐλογίας ὃ εὐλογοῦμεν*, the cup

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of blessing, i. e. of benediction, consecration, in allusion to the כּוֹס הַבְּרָכָה drunk at the paschal supper; comp. Lightfoot Hor. Heb. ad Matt. 26: 27. Jahn § 354.

c) meton. *blessing*, i. e. favour conferred, *gift*, *benefit*, *bounty*, viz. (α) from God to men, etc. Rom. 15: 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγ. τ. Χρ. i. e. in the full, abundant, blessings of the gospel. Gal. 3: 14 ἡ εὐλογία τοῦ Ἀβραάμ, the blessing promised of God to Abraham and his seed, Eph. 1: 3. 1 Pet. 3: 9. Sept. and בְּרָכָה Gen. 49: 25. Is. 65: 8. — Act. Thom. § 26. — So Heb. 6: 7 ἡ γῆ μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ. Comp. גֶּשֶׁמֵי בְּרָכָה, Sept. ὑετὸς εὐλογίας, Ez. 34: 26. — (β) from men to men, *gift*, *bounty*, *present*; 2 Cor. 9: 5 τὴν προκ. εὐλογίαν ὑμῶν, i. e. your gift, contribution. So Sept. and בְּרָכָה Gen. 33: 11. 1 Sam. 25: 27. 2 K. 5: 15. Hence by impl. for *liberality*, *generosity*, 2 Cor. 9: 5 ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. v. 6 bis, ἐπ' εὐλογίας as adv. *liberally*, *generously*, comp. in Ἐπί II. 3. c. η.

Εὐμετάδοτος, ου, ὁ, ἡ, adj. (εὖ, μεταδίδωμι,) *ready to impart*, i. e. *liberal*, *bountiful*, 1 Tim. 6: 18. — M. Antonin. 3. 14 τὸ εὐμετάδοτον καὶ εἰποιητικόν.

Εὐνίκη, ἡ, *Eunice*, pr. n. of the mother of Timothy, 2 Tim. 1: 5.

Εὐνοέω, f. ήσω, (εὔνοος fr. εὖ, νοῦς,) *to be well-minded*, *to be well-disposed*, c. c. dat. Matt. 5: 25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, i. e. be reconciled.— Hdian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

Εὔνοια, ας, ἡ, (εὐνοέω,) *good will*, *willing mind*; Eph. 6: 7 μετ' εὐνοίας δουλεύοντες. By euphemism, 1 Cor. 7: 3 in text. rec. — 1 Macc. 11: 33, 53. Diod. Sic. 1. 54.

Εὐνουχίζω, f. ίσω, (εὐνοῦχος,) *to eunuch*, *to make a eunuch*; Pass. *to be made a eunuch*, pp. Matt. 19: 12. — Jos. Ant. 10. 2. 2.—Trop. εὐνουχίζειν ἑαυτόν, *to make oneself a eunuch*, i. e. to live like a eunuch in voluntary abstinence, Matt. 19: 12.

Εὐνοῦχος, ου, ὁ, (εὐνή bed, ἔχω,) pp. 'bed-keeper,' keeper of the bedchamber; hence *eunuch*, one who has been emasculated, such persons only being employed as the keepers of oriental harems. In N. T.

a) pp. *a eunuch*, Matt. 19: 12 εὐνοῦχοι οἵ τινες εὐν. ὑπὸ τῶν ἀνθρ. Sept. for סָרִיס Is. 56: 3, 4. Esth. 2: 14: 15. — Luc. Eun. 6, 7. Xen. Cyr. 7. 5. 60. — Trop. Matt. 19: 12 bis, of those impotent from birth, and also of those who live like eunuchs in voluntary abstinence.—Clem. Alex. Paed. 3. 4. Strom. 3. 1.

b) by impl. *a minister of court*, Acts 8: 27, 34, 36, 38, 39. Eunuchs often rose to stations of great power and trust in eastern courts; so that the term apparently came to be applied to any high officer of court, though not emasculated; so prob. Gen. 37: 6. 39: 1, (comp. Jos. Ant. 2. 4. 1,) where the Targum renders Heb. סָרִיס by רַבָּא prince, Sept. εὐνοῦχος. See Gesen. Lex. Heb. art. סָרִיס.—Comp. Hdot. 8. 105. Test. XII Patr. p. 716 ἀρχιευνοῦχος παρὰ τῷ Φαραώ, ἔχων γυναῖκας καὶ παλλακὰς καὶ τέκνα.

Εὐοδία, ας, ἡ, *Euodia*, pr. name of a female Christian, Phil. 4: 2.

Εὐοδόω, ῶ, f. ώσω, (εὔοδος, fr. εὖ, ὁδός,) *to lead in a good way*, *to prosper one's journey*, pp. Sept. for נָחָה Gen. 24: 27, 48. Theophr. de Caus. Plant. 5. 6. Trop. *to make prosperous*, *to give success to*, Sept. for הִצְלִיחַ Gen. 24: 21, 40. Neh. 2: 20.—In N. T. only Pass. *to be led in a good way*, i. e.

a) pp. *to have a prosperous journey*. Rom. 1: 10 εἴπως ἤδη ποτὲ εὐοδωθήσομαι ἐλθεῖν πρὸς ὑμᾶς. Others trop. as below.

b) trop. *to be prospered*, 1 Cor. 16: 2 θησαυρίζων, ὅ,τι εὐοδῶται. 3 John 2 bis. Perhaps Rom. 1: 10, *if I shall be prospered*, *permitted*, *to come unto you*. So Sept. for הִצְלִיחַ 1 Chr. 22: 13. 2 Chr. 32: 30. Prov. 28: 13. — Test. XII Patr. p. 684. Hdot. 6. 73.

Εὐπάρεδρος, ου, ὁ, ἡ, (εὖ, πάρεδρος assessor, Dem. 1332. 14,) pp. 'sitting diligently by,' i. e. *assiduous*, c. c. dat. 1 Cor. 7: 35 πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ, i. q. assiduity, devotedness. Text.

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sec. has εὐπρόσεδρον q. v.—Hesych. et Suid. εὐπάρεδρον· καλῶς παραμένον καὶ διηνεκῶς.

Εὐπειθής, ές, οῦς, ὁ, ἡ, adj. (εὖ, πείθομαι,) *easily persuaded, compliant,* James 3: 17.—Hdian. 3. 8. 10. Xen. Mem. 3. 5. 5.

Εὐπερίστατος, ου, ὁ, ἡ, (εὖ, περιΐστημι to stand around,) pp. 'standing well around,' i. e. *easily besetting,* as εὐπερ. ἁμαρτία, Heb. 12: 1. So Chrysost. τὴν εὐκόλως περιϊσταμένην ἡμᾶς. Comp. Elsner Obss. Sac. in loc.—Others, since περιστάσις sometimes signifies *impediment, calamity,* e. g. 2 Macc. 4: 16. Max. Tyr. Diss. 20. p. 207, translate εὐπερίστατον ἁμαρτίαν by *the sin so full of peril,* which so easily subjects one to calamity. See Kypke Obss. Sac. in loc.

Εὐποιΐα, ας, ἡ, (εὐποιέω,) *well-doing,* i. e. *a doing good, beneficence,* Heb. 13: 16.—Jos. Ant. 7. 15. 1. Arrian. Alex. M. 7. 28. 8. Luc. Abdic. 25. This word is disapproved of by Pollux 5. 140, comp. Lob. ad Phr. p. 353.

Εὐπορέω, ῶ, f. ήσω, and as depon. Pass. εὐπορέομαι, οῦμαι, imperf. ηὐπορούμην, (εὔπορος well to live, prosperous,) *to be well to live, to be prosperous,* absol. Acts 11: 29 καθὼς ηὐπορεῖτό τις. For the augm. see Buttm. § 86. 2. Sept. for הִשִּׂיג Lev. 25: 26, 49. — Pol. 1. 66. 5. Luc. bis Accus. 27. Active, Diod. Sic. 4. 98. Xen. Mem. 2. 7. 4.

Εὐπορία, ας, ἡ, (εὐπορέω,) *prosperity,* genr. Xen. An. 7. 6. 37, coll. 38. In N. T. *abundance, wealth,* Acts 19: 25. — Diod. Sic. 1. 45, 55. Xen. Cyr. 3. 3. 7.

Εὐπρέπεια, ας, ἡ, (εὐπρεπής well-becoming, fr. εὖ, πρέπει,) *gracefulness, beauty,* James 1: 11. Sept. for הָדָר Lam. 1: 7. מְכֻלָּל Ps. 50: 2.—Jos. Ant. 1. 11. 3. Thuc. 6. 31.

Εὐπρόσδεκτος, ου, ὁ, ἡ, adj. (εὖ, προσδέχομαι,) *well-received,* i. e. *acceptable, approved,* c. dat. Rom. 15: 31. 1 Pet. 2: 5. absol. Rom. 15: 16. 2 Cor. 8: 12.—Plut. ed. R. IX. p. 196. ult.—By impl. *favourable,* as καιρὸς εὐπρ. 2 Cor. 6: 2, i. e. a time of favour, from Is. 49: 8 where Heb. עֵת רָצוֹן, Sept. καιρὸς δεκτός.

Εὐπρόσεδρος, ου, ὁ, ἡ, adj. (εὖ, πρόσεδρος,) pp. i. q. εὐπάρεδρος, *assiduous;* hence also τὸ εὐπρόσεδρον, *assiduity, devotedness,* c. dat. 1 Cor. 7: 35 in text. rec. See in Εὐπάρεδρος.—Comp. προσεδρεύω Jos. c. Apion. 1. 7. Diod. Sic. 1. 63.

Εὐπροσωπέω, ῶ, f. ήσω, (εὐπρόσωπος well-faced, beautiful, Sept. Gen. 12: 11. Xen. Mem. 1. 3. 10. specious, Hdot. 7. 168. Dem. 277. 4,) *to make a fair shew, to strive to please,* Gal. 6: 12.—Not found in the classics.

Εὑρίσκω, f. εὑρήσω, aor. 1 unus. εὕρησα Rev. 18: 14. Aesop. Fab. 131. comp. Winer § 15. p. 79. Lob. ad Phr. p. 721. — perf. εὕρηκα, aor. 2 εὗρον, aor. 2 pass. εὑρέθην, aor. 2 mid. later εὑράμην once Heb. 9: 12. Pausan. 7. 11. 1. Andocid. 9. 7. see Buttm. § 96. n. 1. marg. Winer § 13. 1. Lob. ad Phr. p. 139. For the augm. not found in N. T. and rarely elsewhere, see Buttm. § 84. n. 2. § 86. 2. Winer § 12. 3. Lob. ad Phr. p. 140.—*To find,* trans.

a) genr. *to find,* sc. without seeking, *to meet with, to light upon.* (α) pp. and seq. acc. of pers. Matt. 18: 28 εὑρὲν ἕνα τῶν συνδούλων. John 1: 42, 44, 46. 2: 14. Acts 9: 33. 28: 14. Heb. 11: 5. al. Seq. acc. of thing, Matt. 13: 44. Luke 4: 17. 18: 8. John 12: 14. Acts 21: 2. Sept. for מָצָא of pers. Gen. 4: 13. 1 Sam. 10: 2, 3. of thing Gen. 44: 8. Jon. 1: 3.—Hdian. 3. 2. 7. of thing, ib. 3. 8. 12. Xen. An. 4. 4. 13.—(β) Trop. *to find,* i. e. *to perceive, to learn* by experience, sc. that a person or thing is or does so and so; the accusative usually having with it a participle or adjective, viz. (1) c. c. accus. et particip. comp. Buttm. § 144. 4. b. Matt. 12: 44. Mark 7: 30 εὗρε τὸ δαιμόνιον ἐξεληλυθός. Luke 8: 35. 24: 2. John 11: 17. Acts 9: 2. 2 John 4. al. So in the Pass. construction, Matt. 1: 18 εὑρέθη ἐν γαστρὶ ἔχουσα. Luke 17: 18. — Hdian. 8. 5. 2. Plut. Lucul. 18. Xen. Cyr. 2. 2. 14. — (2) c. c. accus. et adj. or other adjunct, the acc. of ὤν being implied; Acts 5: 10 οἱ νεανίσκοι εὗρον αὐτὴν

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νεφάν. 24: 5. Rom. 7: 18. 2 Cor. 9: 4. Rev. 2: 2. So in Pass. construction, Luke 9: 36 εὑρέθη μόνος. Acts 5: 39. Rom. 7: 10. 1 Cor. 4: 2. 2 Cor. 5: 3. 1 Pet. 1: 7. Rev. 5: 4. al.—Hdian. 2. 1. 8 οὐδένα οὕτως ἐπιτήδειον εὕρισκον. Xen. H. G. 7. 4. 2. Mem. 4. 3. 14.

b) *to find*, sc. by search, inquiry, etc. *to find out, to discover*, trans. (α) pp. and absol. Matt. 7: 7 ζητεῖτε καὶ εὑρήσετε. v. 8. (Arr. Epict. 4. 1. 51 ζήτει καὶ εὑρήσεις.) Seq. acc. of pers. expr. or impl. Mark 1: 37 κατεδίωξαν αὐτόν, καὶ εὑρόντες αὐτόν, Luke 2: 45. John 7: 34, 35. Acts 5: 22. 8: 40. 2 Tim. 1: 17. al. Seq. accus. of thing expr. or impl. Matt. 7: 14 ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν sc. τὴν πύλην. 12: 43. 13: 46. Mark 11: 13. Luke 15: 4. John 10: 9. Acts 7: 11. al. So of a judge, after examination, John 18: 38 ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ. 19: 4, 6. Acts 13: 28. 23: 9. al. SoSept. and מָצָא of pers. Josh. 2: 22. 1 Sam. 9: 13. 10: 21. of things, 1 Sam. 9: 4. 2 K. 12: 10, 18. comp. 1 Sam. 29: 3, 6, 8. — Luc. Asin. 45. Xen. Cyr. 4. 2. 21. of things Xen. H. G. 5. 3. 23. Vect. 4. 4. — (β) Trop. in different senses, viz. (1) εὑρίσκειν θεόν, *to find God*, i. e. to be accepted of him on humbly and sincerely turning to him, comp. in Ἐκζητέω c. Acts 17: 27 ζητεῖν τὸν θεὸν εἰ ἄραγε αὐτὸν καὶ εὕροιεν. Pass. Rom. 10: 20, quoted from Is. 65: 1 where Sept. and נִמְצָא, as also 1 Chr. 28: 9. — (2) spoken of computation, measurement, etc. *to find, to make out*, Acts 19: 19 εὗρον ἀργύριον μυριάδας πέντε. 27: 28 bis, εὗρον ὀργυιὰς εἴκοσι κ. τ. λ.—Xen. Cyr. 8. 2. 18. H. G. 3. 2. 10.—(3) *to find out* mentally, i. e. *to invent, to contrive*, before an indirect clause with τό expr. or impl. Luke 19: 48 οὐκ εὕρισκον τό, τί ποιήσωσιν. Acts 4: 21. Luke 5: 19 μὴ εὕροντες ποίας εἰσενέγκωσιν αὐτόν. — Test. XII Patr. p. 637 εὕρον, τί εἴπωμεν. c. acc. Palaeph. 16. 2.

c) Mid. *to find for oneself*, i. e. *to acquire, to obtain*, once c. acc. Heb. 9: 12 αἰωνίαν λύτρωσιν εὑράμενος. — Jos. Ant. 1. 19. 1 δόξαν ἀρετῆς εὑράμενος. Arr. Alex. M. 1. 7. 16. Xen. An. 2. 1. 8. — So also the Act. in N. T. but less often in classic writers, Lob. ad Phryn. p. 140, *to acquire, to obtain, to get*, for oneself or another; Matt. 10: 39 ὁ εὑρὼν τὴν ψυχὴν κ. τ. λ. Luke 9: 12 καὶ εὕρωσιν ἐπισιτισμόν. John 21: 6. Rom. 4: 1. Heb. 12: 17. Rev. 9: 6. 18: 14. c. dat. Matt. 11: 29 εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Acts 7: 46 εὑρεῖν σκήνωμα τῷ θεῷ, comp. Sept. and מָצָא לְ Ps. 132: 5. So Prov. 3: 13. — Ecclus. 6: 16. Luc. Asin. 35. Hdian. 4. 13. 6. — By Hebr. in the phrase εὑρίσκειν χάριν παρὰ τῷ θεῷ, *to find grace, to obtain favour with God*, Luke 1: 30. ἐνώπιον τοῦ θεοῦ, Acts 7: 46. absol. Heb. 4: 16. So εὑρεῖν ἔλεος παρὰ κυρίου, 2 Tim. 1: 18. Sept. and מָצָא חֵן Gen. 6: 8. 32: 5. 47: 25. Al.

Εὐροκλύδων, ωνος, ὁ, Euroclydon, a tempestuous wind, Acts 27: 14, from *Εὖρος, Eurus*, east-wind, and κλύδων a wave. Comp. Heb. קָדִים, Sept. πνεῦμα βίαιον, Ps. 48: 8. Gesen. Lex. art. קָדִים.—Other Mss. read *Εὐρυκλύδων, Euryclydon*, from εὐρύς broad, and κλύδων. Cod. Alex. and the Vulg. have *Εὐρακύλων, Euroaquilo*.

Εὐρύχωρος, ου, ὁ, ἡ, (εὐρύς, χῶρος, χώρα,) pp. 'broad-spaced,' i. e. *broad, spacious*, as ἡ ὁδός, Matt. 7: 13. Sept. for רָחָב Is. 30: 23. — Esdr. 9: 41. Jos. Ant. 1. 18. 2. εὐρυχωρία Xen. Cyr. 4. 1. 18.

Εὐσέβεια, ας, ἡ, (εὐσεβής,) *piety, reverence*, in N. T. only as directed towards God, and denoting the spontaneous feeling of the heart, thus differing from εὐλάβεια, see Tittm. de Synon. N. T. p. 146; hence, *godliness, religiousness*, Acts 3: 12. 1 Tim. 2: 2. 4: 7, 8. 6: 3, 5, 6, 11. 2 Tim. 3: 5. Tit. 1: 1. 2 Pet. 1: 3, 6, 7. 3: 11. Sept. for יִרְאַת יְהוָה Prov. 1: 7. Is. 11: 2.—Jos. Ant. 3. 2. 3. Diod. 3. 19. 7. Xen. Ag. 3. 5.—Meton. for *religion*, the gospel scheme, 1 Tim. 3: 16. Comp. Jos. c. Apion. 1. 12 ἡ κατὰ τοὺς νόμους παραδεδομένη εὐσέβεια.

Εὐσεβέω, ῶ, f. ήσω, (εὐσεβής,) *to be pious towards* any one, e. e. accus. Matth. § 413. 11; e. g. towards God, *to reverence, to worship*, Acts 17: 23. towards parents, etc. ἴδιον οἶκον, *to respect, to honour*, 1 Tim. 5: 4. — Jos. Ant. 10.

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3. 2 τὸν θεόν. Isocr. 26. B, τὰ περὶ τ. θεούς. genr. Xen. H. G. 1. 7. 26.

Εὐσεβής, ές, οῦς, ὁ, ἡ, adj. (εὖ, σέβομαι,) *pious,* in N. T. towards God, *religious, devout,* Acts 10: 2, 7. 22: 12. 2 Pet. 2: 9. Sept. for צַדִּיק Is. 24: 16. 26: 7.—Ecclus. 11: 17, 22. Xen. Mem. 4. 6. 2, 4.

Εὐσεβῶς, adv. *piously, religiously,* 2 Tim. 3: 12. Tit. 2: 12. — Jos. Ant. 8. 12. 3. Xen. Mem. 2. 2. 13.

Εὔσημος, ου, ὁ, ἡ, (εὖ, σῆμα,) pp. 'well-marked,' trop. *of good omen,* Plut. J. Caes. 43. In N. T. *distinguishable,* sc. by certain marks; trop. of speech, *easy to be understood, distinct,* 1 Cor. 14: 9.—Pol. 10. 44. 3. Porphyr. de Abstin. 3. 4. Hesych. εὔσημον· εὔδηλον, φανερόν.

Εὔσπλαγχνος, ου, ὁ, ἡ, (εὖ intens. σπλάγχνον q. v.) *tender-hearted, full of pity, compassionate,* Eph. 4: 32. 1 Pet. 3: 8.—Prayer of Manass. 6. Test. XII Patr. p. 537.

Εὐσχημόνως, adv. (εὐσχήμων,) *becomingly, decorously,* in a proper manner, Rom. 13: 13. 1 Cor. 14: 40. 1 Thess. 4: 12. — Xen. Cyr. 1. 3. 8, 9. Mem. 3. 12. 4.

Εὐσχημοσύνη, ης, ἡ, (εὐσχήμων,) *becomingness, decorum,* e. g. of dress etc. 1 Cor. 12: 23.—Diod. Sic. 5. 32. Xen. Cyr. 5. 1. 5.

Εὐσχήμων, ονος, ὁ, ἡ, (εὖ, σχῆμα fr. ἔχω,) *well-fashioned, well-formed, comely.*

a) pp. 1 Cor. 12: 24 τὰ εὐσχήμονα ἡμῶν, sc. μέλη. — Xen. Eq. 1. 17. — Metaph. τὸ εὔσχημον, *decorum, propriety,* 1 Cor. 7: 35.

b) trop. in the later Greek, *of high standing, honourable, noble;* Mark 15: 43 εὐσχήμων βουλευτής. Acts 15: 30. 17: 12. — Jos. de Vita s. § 9. Plut. Parall. 15. or VII. p. 230. ed. R. Comp. Phryn. et Lob. p. 333. H. Planck in Bibl. Repos. I. p. 645.

Εὐτόνως, adv. (εὔτονος, fr. εὖ, τείνω,) *intensely,* i. e. *powerfully, vehemently,* Luke 23: 10. Acts 18: 28.—Sept. Josh. 6: 8. Diod. Sic. 11. 65. Xen. Hi. 9. 6.

Εὐτραπελία, ας, ἡ, (εὐτράπελος well-turned, courteous, sportive, fr. εὖ, τρέπω,) pp. *urbanity,* Jos. Ant. 12. 4. 3. Cic. Ep. ad Div. 7. 32. *humour, wit,* Plut. M. Anton. 43. Diod. Sic. 15. 6. In N. T. in a bad sense, *levity, jesting,* frivolous and indecent discourse, Eph. 5: 4. — Aristot. Ethic. 1. 31. Diod. Sic. 20. 63 τὴν ἐν τοῖς πότοις εὐτραπελίαν.

Εὔτυχος, ου, ὁ, Eutychus, pr. n. of a youth, Acts 20: 9.

Εὐφημία, ας, ἡ, (εὔφημος,) *words of good import* or *omen,* Plut. ed R. VI. 125. 8. Jos. 10. 11. 7. *acclamation,* Hdian. 1. 13. 13. In N. T. *good report, good fame,* 2 Cor. 6: 8.— Diod. S. 1. 2. Ael. V. H. 3. 47.

Εὔφημος, ου, ὁ, ἡ, (εὖ, φήμη, φημί,) pp. 'well-spoken, well-worded;' hence, *of good import,* εὐφήμοις οἰωνοῖς Dion. Hal. Ant. 1. 16. *laudatory,* e. g. λόγους Pol. 31. 14. 1. In N. T. *of good report, praiseworthy, laudable,* Phil. 4: 8. — Anthol. Gr. IV. p. 183, αἰσχρὰν ἐπ' εὐφήμοις δόξαν ἐνεγκαμένη.

Εὐφορέω, ῶ, f. ήσω, (εὔφορος, φέρω,) *to bear well, to yield abundantly,* intrans. spoken of the earth, Luke 12: 16. — Jos. B. J. 2. 21. 2 οὔσης δὲ τῆς Γαλιλαίας ἐλαιοφόρου, μάλιστα καὶ τότε εὐφορηκυίας. So εὔφορος fertile, Hdian. 1. 6. 3.

Εὐφραίνω, f. ανῶ, (φρήν, εὔφρων glad-minded,) *to make glad-minded, to make glad, to cause to rejoice,* trans. Mid. and aor. 1 pass. in mid. signif. Buttm. § 136. 2, *to be glad, to rejoice, to exult,* intrans.

a) genr. in Act. once, 2 Cor. 2: 2 καὶ τίς ἐστιν ὁ εὐφραίνων με; Sept. for שִׂמֵּחַ Ps. 19: 9. — Ecclus. 4: 21. Xen. Cyr. 8. 7. 12. — Mid. Luke 15: 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει. Acts 2: 26. Rom. 15: 10. Rev. 11: 10. 12: 12. Gal. 4: 27, comp. Is. 54: 1. c. c. ἔν τινι Acts 7: 41. ἐπί τινα v. τινί, *to rejoice over,* Rev. 18: 20. Sept. for רָנַן Deut. 32: 43. Is. 12: 6. שָׂמַח 1 Chr. 16: 10, 31. c. ἐν 1 Sam. 2: 1. — Ael. V. H. 2. 21. Xen. Oec. 9. 12. c. ἐν ib. Hi. 1. 16. c. ἐπί ib. Conv. 7. 5.

b) as connected with feasting, Mid. *to rejoice, to be merry;* Luke 12: 19

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φάγε, πίε, εὐφραίνου. 15: 23, 24. Sept. for שָׂמֵחַ Deut. 14: 26. 27: 7. — Hom. Od. 2. 311. Ael. V.H. 10. 9. Xen. Conv. 1. 15. — Hence by impl. simply, for *to feast, to banquet*, Luke 15: 29. 16: 19.

Εὐφράτης, ου, ὁ, Euphrates, Heb. פְּרָת Gen. 2: 14, a large and celebrated river of western Asia, rising in the mountains of Armenia, and flowing through Syria and Mesopotamia into the Persian gulf. Rev. 9: 14. 16: 12. See Calmet art. *Babylonia*.

Εὐφροσύνη, ης, ἡ, (εὔφρων,) gladness, joy, Acts 2: 28. 14: 17. Sept. for שִׂמְחָה Esth. 9: 18, 19. Ps. 4: 8. — Ecclus. 4: 13. Xen. Cyr. 3. 3. 7.

Εὐχαριστέω, ῶ, f. ήσω, (εὐχάριστος,) aor. 1 *εὐχαρίστησα* and *ηὐχαρίστησα* Rom. 1: 21 in later edit. Buttm. § 86. 2; pp. '*to shew one's self grateful*,' i. e. *to requite a favour*, i. q. *διδόναι χάριν*, Dem. 257. 2. In later Greek and in N. T. *to give thanks, to thank*, i. q. *εἰδέναι χάριν*, to express one's gratitude, Lob. ad Phryn. p. 18; c. c. dat. of person, Luke 17: 16 *εὐχαριστῶν αὐτῷ* sc. *Ἰησοῦ*. Rom. 16: 4. — Jos. Ant. 14. 10. 7. Plut. de Garrul. c. 7 pen. — Elsewhere in N. T. used only in reference to God, *to give thanks to God*, usually seq. *τῷ θεῷ* etc. and also other adjuncts, as with *περί, ὑπέρ, ὅτι, ἵνα*, etc. Luke 18: 11 *ὁ φαρισαῖος ταῦτα προσηύχετο· ὁ θεός, εὐχαριστῶ σοι κ. τ. λ.* John 11: 41. Acts 28: 15. Rom. 1: 8. 7: 25. 1 Cor. 1: 4, 14. 14: 18. Eph. 5: 20. Phil. 1: 3. Col. 1: 3, 12. 3: 17. 1 Thess. 1: 2. 2: 13. 2 Thess. 1: 3. 2: 13. Philem. 4. Rev. 11: 17. absol. Eph. 1: 16. 1 Thess. 5: 18. Pass. c. acc. 2 Cor. 1: 11 *ἵνα εὐχαριστηθῇ [τῷ θεῷ] τὸ χάρισμα*, comp. Buttm. § 134. 6, and n. 2. — Judith 8: 22. Jos. Ant. 1. 10. 5. Arr. Epict. 1. 4. 32. Diod. Sic. 16. 11. absol. Philo de Somn. p. 1145. A.—Spoken of giving thanks before meals etc. seq. *τῷ θεῷ*, Acts 27: 35. Rom. 14: 6 bis. absol. Matt. 15: 36. 26: 27. Mark 8: 6. 14: 23. Luke 22: 17, 19. John 6: 11, 23. 1 Cor. 10: 30. 11: 24.—By impl. for *to praise, to bless, to worship*, Rom. 1: 21. 1 Cor. 14: 17 *καλῶς εὐχαριστεῖς*, corresponding to *εὐλογήσῃς* in v. 16.

Εὐχαριστία, ας, ἡ, (εὐχάριστος,) gratitude, thankfulness, Acts 24: 3. — Philo de Plant. Noë p. 231. Dem. 256. 19. — In Paul's writings and Rev. *thanksgiving, thanks*, i. e. the expression of gratitude to God; so seq. dat. *τῷ θεῷ* etc. comp. in *Εὐχαριστέω*, and Matth. § 390. 2 Cor. 9: 11, 12. Rev. 4: 9. 7: 12. genr. 1 Cor. 14: 16. 2 Cor. 4: 15. Phil. 4: 6. Col. 2: 7. 4: 2. 1 Thess. 3: 9. 1 Tim. 2: 1. 4: 3, 4. So in the Pauline usage Eph. 5: 4, where others *grateful discourse*. — Aquil. for תּוֹדָה Am. 4: 5. Wisd. 16: 28. genr. Jos. Ant. 4. 8. 25. Pol. 8. 14. 8.

Εὐχάριστος, ου, ὁ, ἡ, (εὖ, χαρίζομαι,) grateful, i. e. *pleasing*, Xen. Cyr. 2. 2. 1. Sept. *γυνὴ εὔχ.* for אֶשֶׁת חֵן Prov. 11: 16. — In N. T. *grateful*, i. e. *thankful*, full of gratitude to God, Col. 3: 15.—Jos. Ant. 16. 6. 2. Xen. Cyr. 8. 3. 49. — Others, by impl. *well-pleasing, acceptable*, sc. to God. Others *liberal*, as in Diod. Sic. 18. 28.

Εὐχή, ῆς, ἡ, (εὔχομαι,) 1. *prayer*, sc. to God, James 5: 15, coll. v. 16. Sept. for תְּפִלָּה Job 16: 17. Prov. 15: 9. — Aeschin. Dial. 3. 10. Xen. Conv. 8. 15.

2. *a vow*, spoken of the vow of the Nazarite, Acts 21: 23. So Sept. for נֶדֶר Num. 6: 2, 21. See Num. c. 6. Jahn § 395. In the case of indigent Nazarites, it was customary among the Jews for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in their vow; see the passages from the Rabbins cited by Wetstein in loc. and Jos. Ant. 19. 6. 1. — Acts 18: 18 *κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, εἶχε γὰρ εὐχήν*, prob. a *votum civile*, usual among the Jews as well as the Gentiles, by which persons in distress or danger or any necessity vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see espec. Jos. B. J. 2. 15. 1. Luc. de Merc. cond. 1. Luc. Hermotim. 86. Diod. Sic. 1. 18. comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer *κειράμενος* to *Ἀκύλας*. Others suppose the

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vow of a Nazarite to be meant.—Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.

Εὔχομαι, f. ξομαι, depon. Mid. imperf. εὐχόμην et ηὐχόμην, Buttm. § 86. 2, pp. 'to speak out, to utter aloud;' hence, *to pray*, sc. to God, Xen. An. 4. 3. 13. *to vow*, Xen. An. 4. 8. 25. *to boast*, Pol. 5. 43. 1. — In N. T. only in the first signif. *to pray*, viz.

a) pp. to God, c. dat. τῷ θεῷ, Acts 26: 29, see in Ἀν I. 1. a. πρὸς τὸν θεόν 2 Cor. 13: 7. absol. et seq. ὑπέρ τινα James 5: 16. Sept. for הִתְפַּלֵּל Num. 11: 2. 21: 8. עָתַר Ex. 8: 29, 30. — c. dat. Demosth. 225. 1. Xen. An. 4. 3. 13. c. πρός 2 Macc. 9: 13. Xen. Mem. 1. 3. 2. ὑπέρ Act. Thom. § 9.

b) by impl. *to pray for*, i. e. *to wish for, to desire earnestly*, c. accus. et infin. Acts 27: 29 ηὔχοντο ἡμέραν γενέσθαι. Rom. 9: 3. 3 John 2. c. acc. τοῦτο, 2 Cor. 13: 9. Sept. for חָפֵץ Jer. 42: 22. — Aeschin. Dial. 3. 6. Xen. An. 1. 4. 7, 17. Conv. 4. 33.

Εὔχρηστος, ου, ὁ, ἡ, adj. (εὖ intens. χράομαι,) *very useful*, 2 Tim. 2: 21. 4: 11. Philem. 11.—Sept. Prov. 11: 16. Diod. Sic. 5. 40. Xen. Mem. 3. 8. 5.

Εὐψυχέω, ῶ, f. ήσω, (εὔψυχος, ψυχή,) *to be animated, to be in good spirits*, Phil. 2: 19. — Anth. Gr. IV. p. 275. So εὐψυχία good spirits, courage, Dem. 1408. 15. Plut. ed. R. VIII. 318. 2.

Εὐωδία, ας, ἡ, (εὐώδης, fr. ὄζω, pf. ὄδωδα,) *good odour, sweet savour, fragrance*, pp. Ecclus. 24: 15. Xen. Conv. 2. 3. In N. T. only trop. of persons or things well-pleasing to God, 2 Cor. 2: 15. Eph. 5: 2. Phil. 4: 18. Comp. Sept. and רֵיחַ נִיחוֹחַ Lev. 1: 9, 13, 17. Num. 28: 13. also Test. XII Patr. p. 547.

Εὐώνυμος, ου, ὁ, ἡ, (εὖ, ὄνομα,) pp. *of good name, honoured*, Hes. Theog. 409. Pind. Ol. 2. 13. Hence, *of good omen*, used by way of euphemism instead of ἀριστερός, *the left*, which was a word of ill omen, since all omens on the left were *sinister* or regarded as unfortunate by the Greeks, and in part by the Romans; see Potter's Gr. Ant. I. p. 323. Adam's Rom. Ant. p. 301. Viger. p. 92.—In N. T. *the left*, spoken chiefly of the left hand, in opp. to the right, Matt. 20: 21, 23. 25: 33, 41. 27: 38. Mark 10: 37, 40. 15: 27. of the left foot, Rev. 10: 2. So adverbially, Acts 21: 3 καταλιπόντες αὐτὴν εὐώνυμον, i. e. on the left hand. Sept. for שְׂמֹאל Josh. 23: 6. Neh. 8: 6. — Hdot. 7. 109. Pol. 5. 7. 11. Xen. Ven. 10. 12.

Ἐφάλλομαι, f. αλοῦμαι, (ἐπί, ἅλλομαι,) *to leap* or *spring upon*, i. e. *to assault*, seq. ἐπί c. acc. Acts 19: 16. Sept. for צָלַח of τὸ πνεῦμα *rushing upon* Saul, 1 Sam. 10: 6. 11: 6. 16: 13. — Hom. Il. 11. 421. of mounting a horse, c. dat. Plut. ed R. VI. p. 526.

Ἐφάπαξ, adv. (ἐπί, ἅπαξ,) lit. 'upon once,' i. e. *once, once for all*, Rom. 6: 10. Heb. 7: 27. 9: 12. 10: 10. So 1 Cor. 15: 6 *once*, i. e. not several times.—Luc. Demosth. Enc. 21.

Ἐφεσῖνος, η, ον, Ephesian, of Ephesus, Rev. 2: 1 in text. rec.

Ἐφέσιος, ία, ον, Ephesian, an Ephesian, Acts 19: 28, 34, 35 bis. 21: 29.

Ἔφεσος, ου, ἡ, *Ephesus*, a celebrated city, the capital of Ionia, on the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana, so splendid as to be reckoned one of the seven wonders of the world. When this was burnt by the fool Herostratus in A. C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. 7. 2. Pliny 5. 37. Strabo 14. 948. Here was also gathered one of the chief Christian churches of the apostolic age. Acts 18: 19, 21, 24. 19: 1, 17, 26. 20: 16, 17. 1 Cor. 15: 32. 16: 8. Eph. 1: 1. 1 Tim. 1: 3. 2 Tim. 1: 18. 4: 12. Rev. 1: 11. See Calmet, art. *Ephesus*.

Ἐφευρετής, οῦ, ὁ, (ἐφευρίσκω to find upon sc. any one, Hom. Od. 24. 145. to invent, Pind. Pyth. 12. 13,) *an inventor, deviser*, Rom. 1: 30 ἐφευρετὰς κακῶν.—Comp. κακῶν εὑρεταί, Philo in Flacc. p. 968.

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Ἐφημερία, ας, ἡ, (ἐφήμερος,) not found in the classics; in Sept. pp. *daily service* of the priests in the temple, for מְלֶאכֶת 2 Chr. 13: 10, comp. v. 11. Esdr. 1: 16. Suid. ἡ τῆς ἡμέρας λειτουργία. — Hence in N. T. meton. *a course, class,* into which the priests were divided for the daily temple-service, each class continuing for a week at a time, Luke 1: 5, 8. See in Ἀβιά, and comp. 1 Chr. c. 24. 2 Chr. 8: 14. Jos. Ant. 7. 14. 7. So Sept. for מַחֲלֹקֶת 1 Chr. 23: 6. 28: 13. מִשְׁמֶרֶת Neh. 12: 24. מִשְׁמֶרֶת 2 Chr. 25: 8. Neh. 12: 9. —Esdr. 1: 2.

Ἐφήμερος, ου, ὁ, ἡ, adj. (ἐπί, ἡμέρα,) pp. 'for the day,' ὁ ἐφ' ἡμέραν ὤν, i. e. *ephemeral,* Thuc. 2. 52. In N. T. *daily,* James 2: 15 τῆς ἐφημέρου τροφῆς. — Diod. Sic. 3. 32 τὰς ἐφημέρους τροφάς.

Ἐφικνέομαι, οῦμαι, aor. 2 ἐφικόμην (ἐπί, ἱκνέομαι,) *to come upon* or *to* any one, *to arrive at,* seq. ἄχρι c. gen. 2 Cor. 10: 13. seq. εἰς c. acc. 2 Cor. 10: 14.—Pol. 3. 81. 3. Xen. Cyr. 1. 1. 5.

Ἐφίστημι, f. ἐπιστήσω, (ἐπί, ἵστημι,) trans. *to place upon* or *over,* Hdian. 5. 6. 15. Xen. H. G. 3. 1. 7. *to set over,* Xen. Lac. 2. 1. — In N. T. only in the intransitive forms, Act. aor. 2 ἐπέστην, perf. particip. ἐφεστώς, and Mid. ἐφίσταμαι, *to place oneself upon* or *near, to stand upon, by, near,* etc. See Buttm. §107. II. 1 and 3.

a) pp. of persons, *to stand by, near,* etc. genr. Luke 2: 38 καὶ αὐτὴ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα κ. τ. λ. Acts 22: 13, 20. c. dat. of pers. Acts 23: 11. seq. ἐπί τι Acts 10: 17. 11: 11. ἐπάνω τινος, *to stand by and over,* Luke 4: 39. Sept. for עמד 1 Sam. 17: 51. Zech. 1: 10, 11. c. ἐπάνω 2 Sam. 1: 9. for נִצָּב Gen. 24: 43. Amos 9: 1. — Dem. 346. 2. Xen. Conv. 2. 7. c. dat. Luc. D. Deor. 17. 2. c. ἐπί Pol. 4. 40. 1.

b) implying also approach, *to come and stand by, to come to* or *upon* any person or place; Luke 20: 1 ἐπέστησαν οἱ ἀρχιερεῖς κ. τ. λ. 10: 40. — Dem. 66. 23. Hdian. 3. 12. 18.—So with the idea of sudden appearance, Acts 12: 7 ἄγγελος κυρίου ἐπέστη. c. dat. Luke 2: 9. 24: 4. — Plut. Amat. Narr. 3. Hdot. 5. 56. — In a hostile sense, *to come upon, to assail,* genr. Acts 6: 12. 23: 27. c. dat. Acts 4: 1. 17: 5. Sept. for נִלְחַם Jer. 21: 2.—Jos. Ant. 7. 11. 1.

c) trop. (α) of persons, *to stand fast by,* i. e. *to be instant, pressing, earnest;* 2 Tim. 4: 2 ἐπίστηθι εὐκαίρως ἀκαίρως sc. κηρύσσων τὸν λόγον. — Dem. 70. 16. — (β) of things, e. g. evil, *to come upon, to fall upon, to befall,* seq. ἐπί c. acc. Luke 21: 34. c. dat. 1 Thess. 5: 3. So of a tempest, Acts 28: 2.—Wisd. 6: 5, 8. 19: 1. ζόφος Pol. 18. 3. 7. — In the sense of *to impend, to be at hand,* 2 Tim. 4: 6 ὁ καιρὸς ἐφέστηκε.—Jos. Ant. 2. 4. 3. Dem. 287. 5.

Ἐφραίμ, ὁ, indec. *Ephraim,* Heb. אֶפְרַיִם, in N. T. pr. n. of a town or city, John 11: 54. Eusebius says it was 8 Rom. miles north of Jerusalem, while Jerome with more probability makes the distance 20 Roman miles, Onomast. in voc. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. 4. 9. 9. Comp. 2 Sam. 13: 23. 2 Chr. 13: 19. Reland Palaest. p. 765. Rosenm. B. Geogr. II. ii. p. 148.

Ἐφφαθά, *Ephphatha,* an Aramean imperative, i. q. διανοίχθητι, *be opened,* Mark 7: 34. It comes from the verb פְּתַח to open, and is either for imper. Niphal הִפָּתַח, or imper. Ithpael אִתְפְּתַח.

Ἔχθρα, ας, ἡ, (pp. fem. of ἐχθρός,) *enmity, hatred,* Luke 23: 12. Rom. 8: 7. Gal. 5: 20. James 4: 4. Sept. for שִׂנְאָה Num. 35: 20. Prov. 26: 26. — Hdian. 3. 6. 10. Xen. Mem. 1. 2. 10. — Meton. *cause of enmity,* Eph. 2: 15, 16.

Ἐχθρός, ά, όν, (ἔχθος,) 1. Pass. *hated, odious,* object of enmity; Rom. 11: 28 ἐχθροὶ δι' ὑμᾶς, in antith. with ἀγαπητοί. — Wisd. 15: 18. τοῖς θεοῖς ἐχθρός Ael. V. H. 2. 23. Xen. Cyr. 5. 4. 35.

2. Act. *inimical, hostile.* a) pp. as adj. Matt. 13: 28 ἐχθρὸς ἄνθρωπος, i. e. an enemy. Rom. 5: 10 ἐχθροὶ ὄντες. Col. 1: 21.—Sept. Esth. 7: 6. Xen. Mem. 4. 2. 15. ib. 4. 4. 17.

b) as subst. ὁ ἐχθρός, *an enemy, adversary,* Buttm. § 123. 3. (α) genr. and

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seq. gen. of pers. Matt. 5: 43, 44. 10: 36. 13: 25. Luke 1: 71, 74. 6: 27, 35. 19: 27, 43. Rom. 12: 20. Gal. 4: 16. 2 Thess. 3: 15. Rev. 11: 5, 12. c. gen. of thing, Acts 13: 10. So Sept. for אֹיֵב Gen. 49: 8. Lev. 26: 7. al. saep.—Dem. 1121. 12. Thuc. 6. 18. — (β) of the adversaries of the Messiah, seq. gen. Matt. 22: 44 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον κ. τ. λ. so Mark 12: 36. Luke 20: 43. Acts 2: 35. 1 Cor. 15: 25. Heb. 1: 13. 10: 13. also 1 Cor. 15: 26. Phil. 3: 18 τοῦ σταυροῦ. So ἐχ. τοῦ θεοῦ James 4: 4.—(γ) spec. ὁ ἐχθρός, *the adversary*, Satan; Luke 10: 19 ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, comp. v. 18. So Matt. 13: 39. — Test. XII Patr. p. 657, 658. Act. Thom. § 29, 30.

Ἔχιδνα, ης, ἡ, (ἔχις,) *a viper*, Acts 28: 3. — Diod. Sic. 2. 43. Luc. Alex. 10. — Trop. of wicked men, γεννήματα ἐχιδνῶν, *progeny of vipers*, Matt. 3: 7. 12: 34. 23: 33. Luke 3: 7.—Eurip. Ion. 1262. [1276.]

Ἔχω, f. ἕξω, also σχήσω, imperf. εἶχον, aor. 2 ἔσχον, perf. ἔσχηκα, see Buttm. § 114 sub voc. *to have, to hold*, i. e. *to have and hold*, implying continued *having* or possession, trans.

a) pp. and primarily, *to have* in one's hands, *to hold* in the hand; Rev. 1: 16 ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτά. 6: 5. 10: 2. 17: 4. — Hom. Il. 1. 14 ἐν χερσὶν ἔχων. al. saep. Luc. D. Deor. 11. 2 τῇ λαιᾷ μὲν ἔχων. comp. Hdot. 7. 16.—So by impl. Matt. 26: 7. Heb. 8: 3. Rev. 3: 1. 5: 8. 6: 2. 8: 3, 6. 9: 14. al.

b) genr. and most frequently, *to have, to possess*, sc. externally. (α) c. accus. of things in one's possession, power, charge, control, etc. (1) genr. and simply, e. g. property, Matt. 13: 12. 19: 21, 22. Mark 10: 22, 23. Luke 18: 24. 21: 4. al. μηδὲν ἔχειν, *to have nothing*, to be poor, 2 Cor. 6: 10. (Hom. Il. 2. 282. Xen. Cyr. 2. 4. 9.) Hence in later usage, ἔχειν simply, with τὰ χρήματα or the like impl. *to have* sc. much, *to be rich* etc. and οὐ v. μὴ ἔχειν, *to have not*, *to be poor*, Matt. 13: 12. 25: 29. 1 Cor. 11: 22. 2 Cor. 8: 11, 12. James 4: 2. —Palaeph. 49. 1. Dem. 1123. 25. Xen. Cyr. 8. 3. 44, coll. 45. — So of flocks, πρόβατον ἔχειν Matt. 12: 11. (Luc. D. Deor. 4. 2 ult.) of produce, estates, etc. Luke 12: 19. 13: 6. κληρονομίαν trop. Eph. 5: 5, and μέρος μετά τινος John 13: 8, comp. Gen. 31: 14. Num. 18: 20. Deut. 12: 12. — Of arms, utensils, etc. Luke 22: 36 bis. Rev. 18: 19. (Luc. D. Mort. 11. 1.) garments, Luke 3: 11. 9: 3. provisions, Matt. 14: 17. Mark 8: 1, 2, 5, 7. John 2: 3. 1 Tim. 6: 8. (Hdian. 3. 9. 17. Xen. An. 2. 3. 27.) a home, place, etc. Matt. 8: 20. Mark 5: 3. Luke 12: 17. members or parts of the body, ὦτα Matt. 11: 15. ὀφθαλμούς Mark 8: 18. (Palaeph. 32. 1.) Luke 24: 39. Rev. 9: 10. Acts 11: 3 ἀκροβυστίαν ἔχοντες, uncircumcised, gentiles. καρδίαν *heart*, trop. Mark 8: 17. 2 Pet. 2: 14. power, faculty, dignity, etc. John 4: 44. 6: 68. 17: 5. Heb. 2: 14. 7: 24. Rev. 9: 11. 16: 9. 17: 18. — Palaeph. 29. 3. Plut. Cat. Min. 16. Xen. Cyr. 1. 6. 11. — So of any good, advantage, benefit, etc. μισθόν Matt. 5: 46. χάριν πρὸς τὸν λαόν, i. e. favour with, Acts 2: 47. (Sept. for מָצָא Ex. 33: 12.) Acts 24: 16. Rom. 4: 2. 5: 2. 9: 10. πίστιν *faith*, as a gift etc. 14: 22. 1 Cor. 13: 2. James 2: 1, 14, 18. ζωὴν αἰώνιον John 3: 36. 6: 40, 47, 53, 54. al.—Of a law, etc. John 19: 7. 1 Cor. 7: 25. 1 John 4: 21. So of age, years, John 8: 57. 9: 21. — Jos. Ant. 1. 13. 2. Xen. Cyr. 1. 6. 34. — Of a ground of complaint, etc. seq. κατά τινος or πρός τινα, Matt. 5: 23. Acts 19: 38. 24: 19. 25: 19. 1 Cor. 6: 1. Rev. 2: 4, 14, 20. or a ground of reply, 2 Cor. 5: 12. Of a definite beginning and end, Heb. 7: 3 μήτε ἀρχὴν ἡμέρων μήτε ζωῆς τέλος ἔχων. — (2) With an adjunct qualifying the accusative, e. g. an adj. or particip. in the accus. Acts 2: 44 εἶχον ἅπαντα κοινά. Acts 20: 24 οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν nor do I hold my life dear. Luke 19: 20. So with a noun in apposit. 1 Pet. 2: 16 μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν. — Luc. D. Deor. 9. 1 τοκάδα γὰρ τὴν κεφαλὴν ἔχει. — (3) By impl. with the notion of charge, trust, etc. Rev. 1: 18 ἔχω τὰς κλεῖς τοῦ θανάτου. 12: 12. 15: 1, 6, ἔχοντας πληγὰς ἑπτά κ. τ. λ.—Dem. 1153. 4.—(4) In the sense of *to have at hand*, *to have ready*, 1 Cor. 14: 26 ἕκαστος ψαλμὸν ἔχει κ. τ. λ.

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(β) c. accus. of person, implying some special relation or connexion, viz. (1) genr. and simply, e. g. of a husband or wife, Matt. 14: 4 οὐ ἔξεστί σοι ἔχειν αὐτήν sc. as a wife. 22: 28. Mark 12: 23. al. John 4: 17 ἡ γυνὴ εἶπεν· οὐκ ἔχω ἄνδρα. v. 18. Comp. Schaef. ad Greg. Cor. p. 931. — Schol. Ven. ad Il. 6. 398 ἡ γὰρ γυνὴ ἔχετο, ὁ δὲ ἀνὴρ ἔχει. Odyss. 4. 569. Luc. D. Mort. 16. 1. — So ἀδελφοὺς ἔχειν Luke 16: 28. ἀρχιερέα Heb. 4: 14. (ὕπατον Plut. Cat. Min. 21.) δεσπότας 1 Tim. 6: 2. οἰκονόμον Luke 16: 1. τέκνα Tit. 1: 6. υἱούς Gal. 4: 22. φίλον Luke 11: 5. χήρας 1 Tim. 5: 16. etc. etc. Matt. 9: 36. 27: 16, 65. Luke 4: 40. John 5: 7. Rev. 2: 14, 15. al.—Xen. Cyr. 1. 6. 11. An. 3. 4. 13.—(2) With an adjunct qualifying the accus. e. g. a noun in apposit. Matt. 3: 9 πατέρα ἔχομεν τὸν Ἀβραάμ. John 8: 41. Acts 13: 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Phil. 3: 17. Philem. 17. Heb. 12: 9. (Diod. Sic. 4. 61.) With an adj. or particip. in the accus. Luke 17: 7 δοῦλον ἔχων ἀροτριῶντα. 14: 18, 19 ἔχε με παρῃτημένον. 1 Cor. 7: 12, 13. Phil. 2: 20, 29. (Hdian. 1. 16. 9.) So with a prep. and its case, Acts 25: 16 πρὸν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους. Matt. 26: 11 πτωχοὺς ἔχετε μεθ' ἑαυτῶν. John 12: 8. (Xen. Cyr. 1. 4. 17.) So ἔχειν ὑπ' ἑαυτόν Matt. 8: 9. Luke 7: 8. ἐφ' ἑαυτοῦ Rev. 9: 11.

(γ) where the subject is a thing, *to have*, implying the existence of some thing *in* or in close connexion with the subject; c. acc. of thing, Matt. 13: 5 οὐκ εἶχε γῆν πολλήν—διὰ τὸ μὴ ἔχειν βάθος γῆς. v. 6, 27. Luke 11: 36. 20: 24. Acts 27: 39. So Acts 1: 12 ὅρος σαββάτου ἔχον ὁδόν, *having a sabbath day's journey*, i. e. being thus far from the city. 1 Cor. 12: 23. 1 Tim. 4: 8. 2 Tim. 2: 17 νομὴν ἕξει i. e. shall eat around, spread. Heb. 9: 8 ἐχούσης στάσιν, having yet a standing. James 1: 4. Rev. 4: 7, 8.—Plut. Cat. Min. 5. Diod. Sic. 5. 13.

c) spoken of what one is said *to have in* or *on*, *by* or *with* himself, i. e. of any condition, circumstances, state, external or internal, in which one is, etc.

(α) genr. of any obligation, duty, course, etc. Acts 21: 23 εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. 18: 18. Rom. 12: 4 πρᾶξιν. 2 Cor. 4: 1 διακονίαν. Phil. 1: 30 et Col. 2: 1 ἀγῶνα. (Plut. Cat. Min. 24.) Luke 12: 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, see in Βαπτίζω 2. b. Of sin, guilt, etc. ἁμαρτίαν ἔχειν John 9: 41. 15: 22. ἔγκλημα Acts 23: 29. κρῖμα 1 Tim. 5: 12. But κρίματα ἔχειν, *to have lawsuits*, 1 Cor. 6: 7. (Lat. *lites habeo*, Hor. Sat. 1. 7. 5.) v. 4. Acts 28: 29. — So τέλος ἔχειν, *to have an end*, i. e. pp. to come to an end, be destroyed, as ὁ Σατανᾶς, Mark 3: 26. or trop. to have an accomplishment, be fulfilled, as prophecy, Luke 22: 37. — pp. Diod. Sic. 16. 91. trop. Hom. Il. 18. 378. — Of effects or results depending on the subject as a cause or antecedent; Heb. 10: 35 ἥτις ἔχει μισθαποδοσίαν μεγάλην, i. e. which has or brings with it great reward. 1 John 4: 18 ὁ φόβος κόλασιν ἔχει.

(β) of any condition or affection of body or mind, where one is said *to have* such and such an affection, etc. (1) Of the body, as μαστίγας v. ἀσθενείας ἔχειν, *to have disease, infirmity*, etc. Mark 3: 10. Acts 28: 9. Heb. 7: 28. wounds, Rev. 13: 14. δαιμόνιον v. πνεῦμα ἀκάθαρτον ἔχειν, *to have a devil*, etc. to be possessed, Matt. 11: 18. Mark 3: 22, 30. 9: 17. Luke 13: 11. Acts 16: 16. 19: 13.—(2) Of the mind, as ἀγάπην ἔχειν, John 5: 42. 13: 35. ἀνάγκην Luke 14: 18. 23: 17. (Jos. Ant. 16. 9. 3. Plut. Cat. Min. 24 fin.) ἀνάπαυσιν Rev. 4: 8. εἰρήνην John 16: 33. Acts 9: 31. (comp. Dem. 13. 12.) ἐλπίδα Acts 24: 15. (Hdian. 2. 3. 4.) ἐπιθυμίαν Phil. 1: 23. θλῖψιν 1 Cor. 7: 28. θυμόν Rev. 12: 12. νοῦν Χριστοῦ 1 Cor. 2: 16. παῤῥησίαν Eph. 3: 12. πίστιν, as an affection of mind, Matt. 17: 20. πνεῦμα Χριστοῦ Rom. 8: 9. πν. ἅγιον 1 Cor. 6: 19. πνεῦμα Jude 19. πόνον Col. 4: 13. φόβον 1 Tim. 5: 20. χαράν 3 John 4. χάριν τινί, *to have favour towards* any one, Lat. *gratias habeo*, i. q. *to thank*, Luke 17: 9. 1 Tim. 1: 12. (Dem. 12. 11. Xen. Cyr. 5. 1. 1.) χρείαν ἔχειν, *to have need, to be in want*, seq. gen. Matt. 6: 8 ὧν χρείαν ἔχετε. Luke 5: 31. 1 Cor. 12: 21. Heb. 5: 12. genr. Mark 2: 25. Acts 2: 45. 4: 35. seq. infin. Matt. 3: 14. 1 Thess. 1: 8. seq. ἵνα, John 2: 25. 16: 30. 1 John 2: 27.

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— Arr. Epict. 1. 29. 27. Pol. 9. 12. 1. — By an inversion of the subject and predicate such an affection or emotion is in Greek writers often said *to have, to possess* a person; in N. T. only Mark 16: 8 εἶχε δ' αὐτὰς τρόμος καὶ ἔκστασις. — Hom. Il. 18. 247 πάντας γαρ ἔχε τρόμος. 3. 342 θάμβος. 1. 82 χόλος. Hdot. 4. 115 φόβος. Xen. H. G. 7. 2. 9 κλαυσίγελως. See Passow in Ἔχω 1. b.

(γ) pp. of things which one *has in, on,* or *about* himself, including the idea of *to bear, to carry*; e. g. *in* oneself, as ἐν γαστρὶ ἔχειν, *to be pregnant,* Matt. 1: 18 et Rev. 12: 2; see in Γαστήρ. Trop. 2 Cor. 1: 9. 4: 7. Phil. 1: 7. — So *on* oneself, of garments, arms, ornaments, etc. i. q. *to bear, to wear*; Matt. 3: 4 εἶχε τὸ ἔνδυμα. John 12: 6 τὸ γλωσσόκομον εἶχε. 18: 10 μάχαιραν. Rev. 9: 17 θώρακας. So seq. ἐπί expr. or impl. 1 Cor. 11: 10. Rev. 9: 4. 13: 17. 14: 1, 14. 16: 2. 19: 16.—Luc. D. Deor. 2. 2. Xen. Cyr. 1. 4. 26. ib. 7. 5. 29. c. ἐπί Luc. D. Deor. 26. 1 med.—1 Cor. 11: 4 ἔχειν κατὰ κεφαλῆς, *to have upon the head,* pp. so as to hang down from it, like a veil, toga, etc. Comp. Plut. Quaest. Rom. 14 ἰδὼν κατὰ κεφαλῆς τὸ ἱμάτιον. —Trop. of persons wearing an appearance, etc. Col. 2: 23. 2 Tim. 3: 5. Rev. 3: 1. (Hdot. 7. 138.) Of a tree having leaves, Mark 11: 13.

(δ) in the sense of *to contain,* i. e. to have within oneself, Heb. 9: 4 bis. Rev. 21: 11.—Trop. ῥίζαν ἐν ἑαυτῷ, Matt. 13: 21. Mark 4: 17.

d) trop. and intens. *to have firmly* sc. in mind, *to hold to, to hold fast,* viz.

(α) genr. e. g. of things, John 14: 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς. 1 Cor. 11: 16. Phil. 3: 9. 1 Tim. 3: 9. 2 Tim. 1: 13. Heb. 6: 19. 1 Pet. 2: 12. 1 John 5: 10. Rev. 2: 24, 25.—So ἔχειν θεόν, τὸν πατέρα, τὸν υἱόν, *to have God and Christ, to hold fast to them,* i. e. to acknowledge with love and devotedness, 1 John 2: 23 bis. 5: 12 bis. 2 John 9 bis.

(β) by impl. *to hold for* or *as, to regard, to count,* c. acc. of pers. with a noun in apposit. Matt. 14: 5 ὡς προφήτην αὐτὸν [Ἰωάννην] εἶχον, *they counted him as a prophet.* 21: 26, 46. So Mark 11: 32, where for the attraction, see Buttm. § 151. I. 6. — Isocr. p. 239. A, τίνας οὖν ἔχω πεπαιδευμένους κ. τ. λ. Theogn. Sent. 487.

e) seq. infin. strictly with an accus. τί, οὐδέν, etc. viz. ἔχοι τι [ὥστε] εἰπεῖν v. ποιῆσαι, or the like, as in Engl. *to have something to say* or *do,* i. e. by impl. *to be able to say* or *do something, I can,* implying only an objective or external ability, and thus differing from δύναμαι q. v. Usually c. infin. aor. Luke 7: 40 ἔχω σοί τι εἰπεῖν. 12: 4 μὴ ἐχόντων περ. τι ποιῆσαι. Acts 4: 14 οὐδὲν εἶχον ἀντειπεῖν. Acts 23: 17, 18. 25: 26. 28: 19. c. infin. pres. 2 John 12. — Ael. V. H. 2. 23 εἶχον τι εἰπεῖν. Hdian. 6. 1. 24. Palaeph. 32. 10. Xen. Cyr. 7. 5. 42 οὐδὲν ἂν ἔχοιμεν μέμψασθαι. c. infin. pres. Xen. An. 2. 2. 11.—More direct is the meaning *to be able, I can,* when the accus. is suppressed, e. g. seq. infin. aor. Matt. 18: 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, lit. *he not having to pay,* i. e. not being able to pay. Heb. 6: 13. c. infin. pres. John 8: 6 ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. 2 Pet. 1: 15.—c. inf. aor. Jos. Ant. 3. 1. 1. Luc. D. Deor. 26. 1 ἔχεις μοι εἰπεῖν πότερος κ. τ. λ. Xen. Mem. 2. 7. 11 οὐχ ἕξω ἀποδοῦναι. c. inf. pres. Sept. Prov. 3: 27. Luc. D. Deor. 17. 1 ὡς καὶ ἔχω ξυγγελᾶν. Xen. Cyr. 3. 3. 7 ἀφ' ὧν τιμᾶν ἕξομεν οὓς κ. τ. λ. — So where the infin. is suppressed; Mark 14: 8 ὃ ἔσχεν αὕτη [ποιῆσαι], ἐποίησε. Acts 3: 6 ὃ δὲ ἔχω [διδόναι], τοῦτό σοι δίδωμι.—Dem. 425. 10 οὐδ' ὅ,τι χρὴ ποιεῖν ἕξετε.

f) intrans. or with ἑαυτόν etc. impl. Buttm. § 130. n. 2. Matth. § 496; always with an adverb or adverbial phrase, *to have oneself* so and so, *to be circumstanced, to be,* etc. e. g. ἑτοίμως ἔχω, *to be ready,* Acts 21: 13. 2 Cor. 12: 14. comp. in Ἑτοίμως. (Ael. V. H. 4. 13.) ἐσχάτως ἔχει, *to be at extremity,* Mark 5: 23, see in Ἐσχάτως. So κακῶς ἔχειν, *to be sick,* Matt. 4: 24. Luke 7: 2. (Xen. Oec. 3. 11.) καλῶς ἔχειν, *to be well,* i. e. to recover from sickness, Mark 16: 18. also John 4: 52. (genr. Xen. Cyr. 7. 5. 47.) οὕτως ἔχειν, *to be so,* Acts 7: 1. 12: 15. al. πῶς 15: 36. ἄλλως 1 Tim. 5: 25. — Xen. An. 3. 1. 32 οὕτως. Ael. V. H. 2. 36 πῶς. — Acts 24: 25 τὸ νῦν

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ἔχον πορεύου, *as it now is*, as the matter now stands, i. e. adverbially, *for the present*. Comp. Viger. p. 9. — Tob. 7: 11. Plut. Amator. 1. Luc. Anachar. 40 ult.—Seq. ἐν c. dat. adverbially; John 5: 5, 6, ἐν ἀσθενείᾳ ἔχειν. 2 Cor. 10: 6. So of place, ἔχειν ἐν, *to be in* a place, John 11: 17 ἔχοντα ἐν τῷ μνημείῳ.—Jos. Ant. 7. 1. 1. comp. Arr. Al. M. 6. 17. 9.

g) Mid. ἔχομαι, *to hold oneself upon* or *to*, *to adhere to*, Hom. Il. 7. 248. seq. gen. of person, Sept. for דָּבַק Deut. 30: 20. Theogn. Sent. 32. *to be near to, adjacent, contiguous*, seq. gen. Diod. Sic. 2. 49 init. Xen. H. G. 7. 1. 20.—In N. T. only particip. ἐχόμενος, η, ον, *near, next*, e. g. of place, Mark 1: 38 εἰς τὰς ἐχομένας κωμοπόλεις, i. e. next, adjacent. —Jos. Ant. 6. 1. 1. Xen. Mem. 3. 5. 10. — Of time, τῇ ἐχομένῃ sc. ἡμέρᾳ, *the next day*, in full Acts 21: 26. absol. Luke 13: 33. Acts 20: 15. τῷ δὲ ἐχ. σαββάτῳ Acts 13: 44.—Sept. 1 Chr. 10: 8. 2 Macc. 12: 39. Jos. Ant. 5. 9. 2. Pol. 3. 112. 1.—Trop. Heb. 6: 9 τὰ ἐχόμενα σωτηρίας, *things pertaining to salvation*, conjoined with it.—Luc. Hermot. 69 ταῦτ' ἐλπίδος οὐ μικρᾶς ἐχόμενα λέγεις. Plat. Euthyd. p. 213. A. comp. Xen. An. 6. 3. 17. Al.

Ἕως, adv. and later also as prep. c. gen.

I. As adv. a) *until*, i. e. *so long as until*, marking the continuance of an action up to the time of another action, and followed by the Indicative, Subjunct. or Opt. according as the latter action is certain or uncertain; Buttm. §146. 3. Matth. § 522. 1. Winer § 42. 3. — (α) Seq. *Indic.* of a past action; Matt. 2: 9 ἕως ἐλθὼν ἔστη. 24: 39.—Xen. Cyr. 1. 3. 7.—Of a future action, where the earlier Greeks prefer the Subjunctive, but later writers employ the future; comp. Herm. ad Vig. p. 927. So with ἔρχομαι in a fut. sense, see Ἔρχομαι 2. a. Luke 19: 13 ἕως ἔρχομαι. John 21: 22, 23. 1 Tim. 4: 13, coll. 3: 14.—Plut. Lycurg. 29 δεῖν ἐκείνους ἐμμένειν κ. τ. λ. ἕως ἐπάνεισιν ἐκ Δελφῶν αὐτός, for the fut. signif. see Buttm. §108. V. 5.—(β) Seq. *Subjunct. aor.* with ἄν, where the latter action is only probable; here in Lat. we find the fut. exactum, and in Engl. either the first or second future; Matt. l. c. p. 1010. Winer l. c. p. 245. Matt. 2: 13 ἕως ἂν εἴπω σοι. 5: 18, 26. 10: 11. 12: 20. Mark 9: 1. 12: 36. Luke 9: 27. 13: 35. 21: 32. 1 Cor. 4: 5. James 5: 7. al. saep.—Sept. Job 27: 5. Xen. An. 5. 1. 11. Cyr. 3. 3. 46. — With ἄν suppressed, see Matth. § 522. note. Lob. ad Phryn. p. 14. Mark 6: 45 ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. 14: 32. Luke 15: 4. 17: 8. 2 Thess. 2: 7. Heb. 10: 13. Rev. 6: 11. 20: 5.

b) by impl. *so long as, while*, i. e. during the continuance of another action, until it ends, etc. John 9: 4 ἕως ἡμέρα ἐστίν. 12: 35, 36, ἕως τὸ φῶς ἔχετε. — Ecclus. 30: 20. Dem. 15. 5. Plato Phaedo. 38 ult. ἕως ἔτι φῶς ἐστι. Xen. An. 2. 6. 2. Comp. Buttm. l. c. etc.

II. As prep. governing the genitive in later writers, *until, unto*, marking a *terminus ad quem*, and spoken both of time and place; comp. Passow sub voc. 1. b. Winer § 58. 6.

1. Of time, viz. a) seq. gen. of a noun of time; Matt. 26: 29 ἕως τῆς ἡμέρας ἐκείνης. Mark 15: 33. Luke 1: 80. Acts 28: 23. 1 Cor. 16: 8. al. (Sept. for עַד 2 Sam. 6: 23. Ezra 9: 4.) Seq. gen. of person or event, Matt. 1: 17 ter, ἕως Δαβίδ, ἕως τῆς μετοικεσίας Βαβ. ἕως τοῦ Χριστοῦ. Luke 16: 16. Matt. 28: 20. Luke 11: 51. al.—Diod. Sic. 1. 4 ἕως τῆς Ἀλεξάνδρου τελευτῆς. Dion. Hal. de Demosth. 24. T. II. p. 178. 26. ed. Sylburg.

b) seq. gen. of a pronoun, e. g. (α) ἕως οὗ sc. χρόνου, *until what time, until when*, i. e. simply, *until*, c. c. Indic. or Subjunct. like ἕως above in I. a. So seq. Indic. Matt. 1: 25 ἕως οὗ ἔτεκε τὸν υἱόν κ. τ. λ. 13: 33. Acts 21: 26. — Palaeph. 4. 2.—Seq. Subjunct. aor. without ἄν, see above; Matt. 14: 22 ἕως οὗ ἀπολύσῃ τοὺς ὄχλους, comp. Mark 6: 45. So Matt. 26: 36, coll. Mark 14: 32. also Matt. 17: 9. 18: 30. Luke 12: 50, 59. 24: 49. John 13: 38. Acts 23: 12, 14, 21. al. — Sept. Ecc. 12: 2. Act. Thom. § 16. Jos. Ant. 5. 1. 3.—(β) ἕως ὅτου sc. χρόνου, *until when, until*, c. Indic. as above, John 9: 18 ἕως ὅτου ἐφώνησαν κ. τ. λ. Matt. 5: 25. c. Subjunct. without ἄν, see above; Luke 13: 8 ἕως ὅτου σκάψω περὶ αὐτήν. 15: 8 coll. v. 4. 22: 16, 18.

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c) seq. adv. of time, with or without τοῦ, Lob. ad Phryn. p. 45 sq. So ἕως τοῦ νῦν, *until now*, Matt. 24: 21. Mark 13: 19. (Sept. for עַד עַתָּה Gen. 46: 34.) ἕως τῆς σήμερον Matt. 27: 8. Rom. 11: 8; but ἕως σήμερον 2 Cor. 3: 15. — So genr. without τοῦ, more usually in later writers, but sometimes thus found in earlier ones, Lob. l. c. Winer § 58. 6. p. 395. ἕως ἄρτι, *until now*, see in Ἄρτι, Matt. 11: 12. John 2: 10. al. ἕως πότε, *until when?* i. e. *how long?* Matt. 17: 17. Mark 9: 19. John 10: 24. al. Sept. for עַד אָנָה Ps. 13: 2. עַד מָתַי 2 Sam. 2: 26. Comp. ἕως ὅτε, Zosim. Hist. 1. 5. Xen. Cyr. 5. 1. 25.

2. Of place, *as far as to, unto*, etc.

a) pp. in various constructions. (α) seq. gen. of place, Matt. 11: 23 ἕως τοῦ οὐρανοῦ, *to, up to, heaven*. 24: 31. 26: 58 ἕως τῆς αὐλῆς τοῦ ἀρχ. Luke 2: 15 ἕως Βηθλεέμ. 4: 29. Acts 1: 8. 11: 22. 23: 23. 26: 11 ἕως καὶ εἰς τὰς ἔξω πόλεις, *to and even into foreign cities*, the construction being here adapted to εἰς and not to ἕως. So c. gen. of pers. as marking a place, Luke 4: 42. — Diod. Sic. 1. 27 ἕως ὠκεανοῦ. Ael. V. H. 3. 18 med. — (β) seq. adv. of place, e. g. ἕως ἄνω, *to the brim*, John 2: 7. ἕως κάτω, *to the bottom*, Matt. 27: 51. ἕως ἔσω Mark 14: 54. ἕως ὧδε Luke 23: 5. — (γ) seq. prep. and its case, e. g. ἕως εἰς Βηθανίαν, *as far as into Bethany*, i. e. quite thither, Luke 24: 50.—Diod. Sic. 1. 27 ἕως εἰς τοὺς ἀοικήτους τόπους. Ael. V. H. 12. 22.—So ἕως ἔξω τῆς πόλεως, *as far as to without the city*, i. e. quite out of the city, Acts 21: 5.

b) trop. seq. gen. of a term or limit marking extent; Matt. 26: 38 ἕως θανάτου. (Sept. for עַד Jon. 4: 9. Test. XII Patr. p. 520. Jos. de Macc. 14 ult.) Mark 6: 23. Luke 22: 51 ἐάτε ἕως τούτου. Seq. gen. of pers. in a like sense; Matt. 20: 8 ἕως τῶν πρώτων. John 8: 9. Acts 8: 10. Rom. 3: 12 οὐκ ἔστιν ἕως ἑνός, not so much as one. — Dion. Hal. Ant. 6. 37 ἕως ἐκγόνων. Al.

Ζ.

Ζαβουλών, ὁ, *Zabulon*, Heb. זְבֻלוּן (dwelling), pr. n. of the tenth son of Jacob, born of Leah, Gen. 30: 20. In N. T. meton. *the tribe of Zabulon*, Matt. 4: 13, 15. Rev. 7: 8.

Ζακχαῖος, ου, ὁ, *Zaccheus*, Heb. prob. זַכַּי (pure), pr. name of a chief publican, Luke 19: 2, 5, 8. Comp. Jahn § 242.

Ζαρά, ὁ, indec. *Zara*, Heb. זֶרַח (dawn, rising,) pr. n. of a son of Judah by Thamar, Matt. 1: 3. Comp. Gen. 38: 30.

Ζαχαρίας, ίου, ὁ, *Zacharias*, Heb. זְכַרְיָה (God-remembered), *Zechariah*, pr. n. of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke 1: 5, 12, 13, 18, 21, 40, 59, 67. 3: 2.

2. A person killed in the temple, Matt. 23: 35 et Luke 11: 51 Ζαχαρίου υἱοῦ Βαραχίου. The allusion is probably to Zechariah the son of Jehoida (prob. also called Barachias), who was stoned by order of Joash, 2 Chr. 24: 20 sq. Others refer it to the prophet Zechariah son of Barachiah, Zech. 1: 1; but history gives no account of his death. Others again make the reference to Zacharias the son of Baruch, who was slain by the Zelotae in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but the aor. ἐφονεύσατε is against this supposition. See Olshausen on Matt. l. c.

Ζάω, ῶ, ζῇς, ζῇ, infin. ζῆν, Buttm. § 105. n. 5; fut. ζήσω Rom. 6: 2. Heb. 12: 9. Aristoph. Plut. 263. Plat. Rep. V. p. 465. D. X. p. 591. C. also later fut. ζήσομαι Matt. 4: 4. al. Dem. 794. 19.

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aor. 1 ἔζησα Rev. 2: 8. Ael. V. H. 3. 23. Hdian. 3. 12. 26. The Attics rarely employed this verb except in pres. and imperf. supplying the other tenses from βιόω, Buttm. § 114. Matth. § 236. Winer § 15. p. 79.—*To live*, intrans.

a) *to live, to have life*, spoken of physical life and existence, as opp. to death or non-existence, and implying always some duration. (α) genr. of human life etc. Acts 17: 28 ἐν αὐτῷ γὰρ ζῶμεν. 22: 22. Rom. 7: 1, 2, 3. 1 Cor. 15: 45. Heb. 9: 17. ἔτι ζῶν Matt. 27: 63. ζῶντες καὶ νεκροί Acts 10: 42. Rom. 14: 9. 1 Pet. 4: 5. τὸ ζῆν, subst. *life*, Phil. 1: 21, 22. 2 Cor. 1: 8. Sept. for חַי Gen. 2: 7, 9. 43: 7. חָיָה Gen. 42: 2. Ex. 19: 13.—Xen. Cyr. 7. 3. 3. ib. 8. 7. 8. τὸ ζῆν Jos. Ant. 2. 3. 1. Diod. Sic. 1. 21. — Of persons raised from the dead; Matt. 9: 18 ἡ θυγ. μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν—καὶ ζήσεται. Mark 16: 11. Luke 24: 23. John 5: 25. Acts 1: 3. 9: 41. Rev. 20: 4, 5. al. So Sept. and חָיָה 2 K. 13: 21. Spoken also of those restored from sickness, *not to die*, by impl. *to mend, to be well*; John 4: 50 ὁ υἱός σου ζῇ. v. 51, 53, comp. 52. So Sept. and חָיָה 2 K. 8: 8, 9.—(β) In the sense of *to exist*, absolutely and without end, now and hereafter, *to live forever*; so of human beings, Matt. 22: 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12: 27. Luke 20: 38. (Jos. de Macc. 16 ult.) John 11: 25. 14: 19. 1 Thess. 5: 10. 1 Pet. 4: 6. by impl. Heb. 7: 8. Of Jesus, John 6: 57. 14: 19. Rom. 6: 10. 2 Cor. 13: 4. Heb. 7: 25. Rev. 1: 18. 2: 8. Of God John 6: 57 ὁ ζῶν πατήρ, i. q. ὁ ἔχων ζωὴν ἐν ἑαυτῷ 5: 26. also in an oath by Hebr. Rom. 14: 11 ζῶ ἐγώ, λέγει κύριος, *as I live*; so Sept. and חַי־אָנִי Num. 14: 21, 28. comp. Judg. 8: 19. 1 Sam. 17: 56. — Part. ζῶν, *ever living, eternal*, ὁ θεὸς ὁ ζῶν, Matt. 16: 16. Rom. 9: 26. 1 Tim. 6: 17. Heb. 3: 12. 12: 22. Rev. 4: 9, 10. 10: 6. and as opp. to idols, which are dead, non-existing, Acts 14: 15. 2 Cor. 6: 16. 1 Thess. 1: 9. So Sept. and חַי Deut. 5: 26. 2 K. 19: 16.—Bel and Drag. 5.—(γ) Trop. of things, only in particip. ζῶν, ζοῦσα, ζῶν, *living, lively, active*, also *enduring*, opp. to what is dead, torpid, inactive, and also transient; e. g. 1 Pet. 1: 3 ἐλπὶς ζ. lively enduring hope. Rom. 12: 1 θυσία ζ. living and constant sacrifice, opp. to the interrupted sacrifice of slaughtered victims. Heb. 4: 12 ὁ λόγος τ. θεοῦ, the divine threatnings are living, sure, never in vain; also 1 Pet. 1: 23 ὁ λόγος ζ. θ. the living, efficient, enduring word. 1 Pet. 2: 4 λίθος ζῶν, of Christ as the corner-stone of the church, not inactive and dead, but living and efficient; so of Christians in v. 5. So ὕδωρ ζῶν, *living water*, i. e. the water of running streams and fountains, opp. to that of stagnant cisterns, pools, marshes, John 4: 10, 11. 7: 38. Rev. 7: 17. So Sept. and מַיִם חַיִּים Gen. 26: 19. Lev. 14: 5, 50. Zech. 14: 8.—By impl. and also by Hebr. part. ζῶν, *life-giving*, like Pi. חָיָה, e. g. John 6: 51 ὁ ἄρτος ὁ ζῶν, *living*, i. e. *life-giving bread*, which imparts eternal life, comp. the foll. clause. Acts 7: 38 λόγια ζῶντα. Heb. 10: 20 ὁδὸς ζῶσα. Comp. below in d. So Sept. trans. ζῆσόν με κ. τ. λ. for חָיָה Ps. 19: 25, 37, 40, 50. al. Ez. 13: 22.

b) *to live*, i. e. to sustain life, *to live on* or *by* any thing. Matt. 4: 4 οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρ. 1 Cor. 9: 14 ἐκ τοῦ εὐαγγελίου ζῆν. — Dem. 1309. 26. c. διά Xen. Mem. 3. 3. 11.

c) *to live* in any way, *to pass one's life* in any manner; Luke 15: 13 ζῶν ἀσώτως. Acts 26: 5 ἔζησα φαρισαῖος. Gal. 2: 14 ἐθνικῶς ζῆν. 2 Tim. 3: 12 εὐσεβῶς ζῆν. Tit. 2: 12 ζ. σωφρόνως κ. τ. λ. Luke 2: 36 ζήσασα ἔτη μετὰ ἀνδρός. Rom. 7: 9 ἔζων χωρὶς νόμου.—Wisd. 11: 28. Jos. Ant. 12. 4. 7. Xen. Ag. 11. 8. Cyr. 8. 1. 33. — Hence ζῆν τινι, ἔν τινι, κατά τινα, *to live to, in, according to* any one, i. e. to be devoted to, to live conformably to the will, purpose, precepts, example, of any person or thing; e. g. τῷ θεῷ, Luke 20: 38. Rom. 6: 10, 11. Gal. 2: 19. τῷ κυρίῳ, Christ, Rom. 14: 8. 2 Cor. 5: 15. τῷ πνεύματι Gal. 5: 25. ἑαυτῷ Rom. 14: 7. 2 Cor. 5: 15. τῇ δικαιοσύνῃ 1 Pet. 2: 24.—Alciphr. 1. 37. Dem. 80. 26 Φιλίππῳ ζῶντες καὶ οὐ τῇ ἑαυτῶν πατρίδι.—So ἐν ἁμαρτίᾳ, under the power of sin, Rom. 6: 2. ἐν πίστει, full of faith, under the power of faith, Gal. 2: 20. ἐν κόσμῳ, in conformity to the world, Col.

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2: 20. ἐν αὐτοῖς 3: 7. — Ael. V. H. 3. 13 ζ ἐν οἴνῳ. Comp. *vivo in litteris*, Cic. ad Div. 9. 26.—*Κατὰ σάρκα ζῆν, to live after*, according to, *the flesh*, Rom. 8: 12, 13.—Jos. Ant. 4. 8. 44 μὴ κατὰ τοὺς νόμους.

d) by impl. *to live and prosper, to be blessed*, genr. Rom. 10: 5 et Gal. 3: 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, comp. Lev. 18: 5 where Sept. for חָיָה. 1 Thess. 3: 8 ὅτι νῦν ζῶμεν, we live, feel ourselves happy. So Sept. and חִיָּה Deut. 8: 1. 1 Sam. 10: 24. Ps. 22: 27.—Dem. 434. 6. Comp. *vivo* Catull. 5. 1. — In the sense of *to have eternal life*, to be admitted to the bliss and privileges of the Redeemer's kingdom; Luke 10: 28 τοῦτο ποιεῖ, καὶ ζήσῃ. John 6: 51, 58. Rom. 1: 17. Gal. 3: 11. Heb. 12: 9. 1 John 4: 9 ἵνα ζήσωμεν δι' αὐτοῦ sc. τοῦ υἱοῦ. Al.

Ζεβεδαῖος, ου, ὁ, Zebedee, Heb. זַבְדִּי *Zabdi*, i. q. זַבְדִּיָּה (Jehovah's gift), pr. n. of the husband of Salome and father of James and John, Matt. 4: 21 bis. 10: 2. 20: 20. 26: 37. 27: 56. Mark 1: 19, 20. 3: 17. 10: 35. Luke 5: 10. John 21: 2.

Ζεστός, ή, όν, (ζέω,) *boiling, hot*, Dioscor. ζεστὸν ὕδωρ. In N. T. trop. *fervid, fervent*, Rev. 3: 15 bis, 16.

Ζεῦγος, εος, ους, τό, (ζεύγνυμι,) *a yoke*, i. e. two or more animals yoked or working together, Luke 14: 19 ζεύγη βοῶν ἠγόρασα πέντε. Sept. for צֶמֶד 1 K. 19: 19. Is. 5: 10. — Ael. V. H. 9. 25. Xen. Mem. 2. 4. 5. — Hence genr. *a pair, couple*, e. g. of doves, Luke 2: 24. So Sept. for שְׁתַּיִם Lev. 5: 11. — Pol. 31. 3. 5. Xen. Oec. 7. 18.

Ζευκτηρία, ας, ἡ, (ζευκτήρ, ζεύγνυμι,) *a band, fastening*, Acts 27: 40. — Comp. Eurip. Hel. 1536 or 1556.

Ζεύς, Διός, ὁ, Jupiter, the supreme god of the heathen mythology. Acts 14: 12, 13 Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, i. e. whose *temple* was in front of the city.

Ζέω, f. ζέσω, to boil, to be hot, of water, Hom. Il. 21. 365. Od. 10. 360.— In N. T. trop. *to be fervid, fervent*, τῷ πνεύματι Acts 18: 25. Rom. 12: 11. — Act. Thom. § 34 ζέουσα ἀγάπη. Anth. Gr. III. p. 169. v. 216, 219. — The forms of this verb are not usually contracted, Buttm. § 105. n. 2. Lob. ad Phr. p. 220 sq.

Ζηλεύω, f. εύσω, i. q. ζηλόω q. v. Rev. 3: 19 in some Mss. — Simpl. in Epict. c. 26. p. 131 ed. Salmas.

Ζῆλος, ου, ὁ, (ζέω, for ζέελος,) *zeal, fervour*, viz.

a) genr. and in a good sense, *ardour*, for any person or cause, e. g. seq. gen. of that *for* which, John 2: 17 ὁ ζῆλος τοῦ οἴκου σου. Rom. 10: 2 ζῆλον θεοῦ ἔχουσιν. seq. ὑπέρ c. gen. 2 Cor. 7: 7. Col. 4: 13. absol. 2 Cor. 7: 11. 9: 2. κατὰ ζῆλον, *zealously, ardently*, Phil. 3: 6. Sept. for קִנְאָה Ps. 69: 10. 119: 138. — 1 Macc. 2: 58. Test. XII Patr. p. 639. Plut. Lycurg. 4 med. — 2 Cor. 11: 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ, *I am zealous for you with a zeal from God*, inspired of God, see in Ζηλόω a. Others by Hebr. *ardent zeal, intense affection*, comp. in Ἀστεῖος.

b) in a bad sense, viz. (α) *heartburning, envy, jealousy*, Acts 13: 45. Rom. 13: 13. 1 Cor. 3. 3. James 3: 14, 16. Plur. ζῆλοι, 2 Cor. 12: 20. Gal. 5: 20. — Etym. M. ὁ φθόνος. 1 Macc. 8: 16. Hdian. 3. 2. 16. Plut. Thes. 6 init. — (β) *anger, indignation*, Acts 5: 17. Heb. 10: 27 καὶ πυρὸς ζῆλος *fiery wrath*. Buttm. § 123. n. 4. So Sept. and קִנְאָה Zeph. 1: 19. 3: 9.

Ζηλόω, ῶ, f. ώσω, (ζῆλος,) *to be zealous towards*, i. e. *for* or *against*, any person or thing, trans.

a) genr. *for* a person or thing, and usually in a good sense, e. g. of things, i. q. *to desire ardently, to be eager for*; 1 Cor. 12: 31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. 14: 1, 39. So Sept. for בָּחַר Prov. 3: 31. — Ecclus. 51: 18. 2 Macc. 4: 16. Diod. Sic. 1. 95 med. Dem. 500. 2 ζ. ἀρετήν.—Of persons, in a good sense, i. q. *to have ardent affection for, to love*, 2 Cor. 11: 2 see in Ζῆλος a. Gal. 4: 18. Sept. for קִנֵּא 2 Sam. 21: 2. Prov. 24: 1. (Soph. Ajax 552. Electr. 1027.) In a bad sense, *to make a shew of zeal, to profess affection for* any one, in order to gain him as a follower, Gal. 4: 17 bis.—Absol. Rev. 3: 19 in text rec.

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b) *against* a person, *to be jealous of, to envy;* Acts 7: 9 ζηλώσαντες τὸν Ἰωσήφ. absol. 17: 5. 1 Cor. 13: 4. James 4: 2 φονεύετε καὶ ζηλοῦτε, lit. *ye kill and envy*, i. e. ye have heart-burnings even so as to kill one another.

Ζηλωτής, οῦ, ὁ, (ζηλόω,) 1. *a zealot*, i. e. *one zealous for* any thing, *eagerly desirous of*, genr. 1 Cor. 14: 12 ζηλωταί ἐστε πνευμάτων. Tit. 2: 14. — Hdian. 6. 8. 5. Pol. 10. 25. 2. — So of *zealots* in behalf of the ancient Jewish law and institutions, Acts 21: 20 ζηλωταὶ τοῦ νόμου. (2 Macc. 4: 2.) Acts 22: 3. Gal. 1: 14.—Comp. Num. 25: 13. Jos. c. Ap. 1. 22.—In the age of Christ the name *Ζηλωταί, Zelotae*, was applied to an extensive association of private persons, who professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them; under which pretext they committed the greatest excesses and crimes. See Jos. B. J. 4. 3. 9. ib. 4. 5. 1 sq. ib. 4. 6. 3. ib. 7. 8. 1.

2. *Zelotes*, a surname of Simon one of the apostles, probably so called from his having been one of the *Zelotae*. Luke 6: 15. Acts 1: 13. See more in *Καναναίτης*.

Ζημία, ας, ἡ, *damage, loss, detriment*, Acts 27: 10, 21. Phil. 3: 7, 8, ἡγεῖσθαι ζημίαν, *to count as loss*.—Test. XII Patr. p. 651. Jos. Ant. 4. 8. 29. Xen. Mem. 2. 3. 6.

Ζημιόω, ῶ, f. ώσω, (ζημία,) *to bring loss upon* any one, Ael. V. H. 3. 23. Xen. Cyr. 3. 1. 30. pp. with two accus. Matth. § 411. 4. Buttm. § 131. 4, 5. — In N. T. only Pass. or Mid. *to suffer loss, to receive detriment*, 1 Cor. 3: 15. ἐν μηδενὶ 2 Cor. 7: 9. Phil. 3: 8 τὰ πάντα ἐζημιώθην, *I have suffered the loss of all things*, where for the acc. retained in the pass. constr. see Buttm. § 134. 6.—Xen. Cyr. 3. 1. 16. — Aor. 1 Pass. ἐζημιώθην in Mid. signif. *to bring loss upon oneself*, i. e. *to lose*, e. g. τὴν ψυχήν Matt. 16: 26. Mark 8: 36. ἑαυτόν Luke 9: 25. See Buttm. § 136. 2.

Ζηνᾶς, ᾶ, ὁ, *Zenas*, prob. a christian teacher, Tit. 3: 13.

Ζητέω, ῶ, f. ήσω, *to seek*, trans.

a) pp. *to seek after, to look for*, to strive to find; (α) genr. e. g. absol. in the proverbial phrase, Matt. 7: 7, 8 ζητεῖτε καὶ εὑρήσετε. seq. acc. of pers. Matt. 2: 13 ζητεῖν τὸ παιδίον. Mark 3: 32. Luke 2: 45. John 7: 11. Acts 9: 11. 2 Tim. 1: 17. al. Sept. for בַּקֵּשׁ Gen. 37: 15. (Xen. An. 2. 3. 2.) So ζητεῖν τὸν θεόν, *to seek after God*, i. e. to turn to him, to strive humbly and sincerely to follow and obey him, Acts 17: 27. Rom. 10: 20, comp. Is. 65: 1 where Sept. for נִדְרַשְׁתִּי. Sept. for בִּקֵּשׁ Ex. 33: 7. Ps. 24: 6. See in Ἐκζητέω c. — Seq. acc. of thing, pp. something lost, Matt. 18: 12 ζ. τὸ πλανώμενον. Luke 19: 10. c. acc. impl. Luke 15: 8. So Sept. and בִּקֵּשׁ 1 Sam. 10: 2, 14. (comp. Xen. Vect. 4. 4.) genr. Matt. 12: 43 ζ. ἀνάπαυσιν. 26: 59 ψευδομαρτυρίαν. Mark 14: 55. Luke 13: 6, 7 καρπὸν ἐν αὐτῇ. 22: 6. Rev. 9: 6 τὸν θάνατον. So of what one *seeks to buy*, e. g. μαργαρίτας Matt. 13: 45. (Theophr. Char. 6 or 23. Xen. Cyr. 2. 2. 26.) Hence from the Heb. ζητεῖν τὴν ψυχήν τινος, *to seek the life of* any one, i. e. to seek to kill him, Matt. 2: 20. Rom. 11: 3, comp. 1 K. 19: 10, 14. So Sept. for בַּקֵּשׁ נֶפֶשׁ Ex. 4: 19. 2 Sam. 16: 11. Jer. 44: 30.—In the constr. ζητεῖν πῶς, *to seek how*, i. e. to seek opportunity, Mark 11: 18. 14: 1, 11. — (β) *to seek*, in the sense of *to endeavour, to try*, e. g. seq. acc. of thing, *to try to gain, to strive after*, with the idea of earnestness and anxiety; Matt. 6: 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ κ. τ. λ. Luke 12: 29 μὴ ζητεῖτε τί φάγητε κ. τ. λ. John 5: 44. 7: 18. 8: 50. 1 Cor. 10: 24, 33. Phil. 2: 21. Col. 3: 1. Sept. and בִּקֵּשׁ Ps. 4: 3. 34: 15. — 1 Macc. 2: 29. Luc. Phalar. prior 5. Plut. Mor. II. p. 40. ed. Tauchn. — So genr. *to endeavour, to strive*, seq. ἵνα 1 Cor. 14: 12. seq. infin. e. g. *aor.* Matt. 21: 46 ζητοῦντες αὐτὸν κρατῆσαι. Luke 5: 18. 17: 33. John 10: 39. 19: 12. Acts 13: 8. 16: 10. Rom. 10: 3. c. inf. *pres.* Luke 6: 19. Gal. 1: 10. c. inf. impl. John 5: 30 οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, sc. ποιεῖν. Sept. for בִּקֵּשׁ Deut. 13: 10. 1 Sam. 19: 10. — Plut. Thes. 35 med. Xen. An. 5. 4. 33. — (γ) by impl. *to desire, to wish*, seq. infin. aor. Matt. 12:

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46, 47, ζητοῦντες αὐτῷ λαλῆσαι. (comp. Luke 8: 19.) Luke 9: 9 ἐζήτει ἰδεῖν αὐτόν. 11: 54. John 7: 4. Acts 27: 30. seq. accus. John 1: 38 et 4: 27 τί ζητεῖτε; (Sept. and בִּקֵּשׁ Gen. 37: 14.) 2 Cor. 12: 14 οὐ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. 1 Cor. 7: 27 μὴ ζήτει λύσιν . . . . μὴ ζήτει γυναῖκα. — Soph. Oed. R. 658 sq. Xen. Mem. 4. 2. 5.

b) *to seek*, for *to require, to demand, to expect*, c. acc. of thing, 1 Cor. 1: 22 οἱ Ἕλληνες σοφίαν ζητοῦσιν. 2 Cor. 13: 3. Heb. 8: 7. seq. παρά τινος Mark 8: 11 ζητοῦντες παρ' αὐτοῦ σημεῖον. Luke 11: 16. 12: 48. seq. ἔν τινι 1 Cor. 4: 2 ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα κ. τ. λ. c. acc. of pers. John 4: 23. Sept. for בִּקֵּשׁ Neh. 5: 12, 18. — Aristot. de Gen. et corrupt. 2. 5. c. παρά Dem, 374. 16.

c) by impl. *to inquire, to ask*, c. c. περί, John 16: 19 περὶ τούτου ζητεῖτε μετ' ἀλλήλων; — Ael. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13. Al.

Ζήτημα, ατος, τό, (ζητέω,) pp. something sought or inquired about, *question*, i. e. topic of inquiry or dispute. Acts 15: 2 περὶ τοῦ ζητήματος τούτου. 18: 15. 23: 29. 25: 19. 26: 3. — Cic. ad Div. 9. 26. ad Att. 7. 3.

Ζήτησις, εως, ἡ, (ζητέω,) *act of seeking, search*, Jos. Ant. 6. 4. 1. Thuc. 1. 20. — In N. T. *inquiry, discussion, dispute*; John 3: 25 ἐγένετο ζήτησις. 1 Tim. 1: 4.—Hdot. 2. 54. ib. 5. 21. — Meton. i. q. ζήτημα, *question*, i. e. topic of inquiry or dispute, Acts 25: 20. 1 Tim. 6: 4. 2 Tim. 2: 23. Tit. 3: 9.

Ζιζάνιον, ου, τό, zizanium, Suid. ἡ ἐν τῷ σίτῳ αἵρα, Lat. *lolium*, a general name for weeds in grain, like our *cockle, darnel*, etc. In N. T. spoken of a plant common in Palestine, which infests fields of grain and resembles wheat in appearance, but is worthless, *bastard wheat, triticum adulterinum*, Matt. 13: 25, 26, 27, 29, 30, 36, 38, 40. The Rabbins call it זִוָּנִין bastard, comp. Buxt. Lex. Rab. 680 sq. Wetstein on Matt. 13: 25.

Ζοροβάβελ, ὁ, indec. *Zorobabel*, Heb. זְרֻבָּבֶל *Zerubbabel*, pr. n. of the leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. 1: 12, 13. Luke 3: 27. Comp. Ezra 2: 2. 3: 2, 8. 1 Chr. 3: 19.

Ζόφος, ου, ὁ, (kindr. with γνόφος, νέφος,) *darkness, murkiness, thick gloom*, Heb. 12: 18 ζόφῳ in Mss. for σκότῳ in text. rec. Elsewhere of the darkness of Tartarus or Gehenna, see in Ἅιδης; e. g. 2 Pet. 2: 4 σειραῖς ζόφου ταρταρώσας παρέδωκεν κ. τ. λ. *thrusting them down to Tartarus into chains of darkness*, i. e. where darkness lies like chains upon them. Jude 6. Intens. ζόφος τοῦ σκότους, thickest darkness, 2 Pet. 2: 17. Jude 13. See Gesen. Lehrg. p. 671. Stuart § 456. — Hom. Il. 15. 191. Pol. 18. 3. 7. Luc. Contempl. 1.

Ζυγός, οῦ, ὁ, (ζεύγνυμι,) *a yoke*, serving to couple any two things together, e. g. cattle, Ael. V. H. 5. 14. Sept. for עֹל 1 Sam. 6: 7. Hence in N.T.

a) trop. *a yoke*. (α) as an emblem of servitude, 1 Tim. 6: 1 ὑπὸ ζυγὸν δοῦλοι. So Sept. and עֹל Lev. 26: 13. — Dem. 322. 12 ζυγὸς δουλοσύνης — (β) as denoting severe precepts, moral bondage, e. g. of the Mosaic law, Acts 15: 10. Gal. 5: 1. Hence by antith. the precepts of Christ, Matt. 11: 29, 30. Sept. for עֹל Jer. 5: 5.

b) *beam* of a balance, which unites the two scales, hence by synecd. *a balance, pair of scales*, Rev. 6: 5 ἔχων ζυγὸν ἐν τῇ χ. Sept. for מֹאזְנַיִם Lev. 19: 36. Hos. 12: 7.—Ecclus. 21: 25. Ael. V. H. 10. 6.

Ζύμη, ης, ἡ, (prob. ζέω,) *leaven, sour dough*. Matt. 13: 33 et Luke 13: 21 ὁμοία ἐστὶν ἡ βασ. τῶν οὐρ. ζύμῃ, κ. τ. λ. Matt. 16: 12. Sept. for שְׂאֹר Ex. 12: 15. 13: 7.—Jos. Ant. 3. 10. 6. Plut. Quaest. Rom. 109. Mor. ed. Tauchn. II. p. 299. ed. Reiske VII. p. 164. — Hence, as leaven causes to ferment and turn sour, spoken proverbially, 1 Cor. 5: 6 et Gal. 5: 9, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ, *a little leaven leavens the whole mass*, i. q. 'a few bad men corrupt a multitude.'—Trop. for *corruptness, perverseness* of life, doctrine, heart, etc. Matt. 16: 6, 11. Mark 8: 15 bis. Luke 12: 1. 1 Cor. 5: 7, 8 bis.

Ζυμόω, ῶ, f. ώσω, (ζύμη,) *to leaven, to make ferment*, trans. Matt. 13: 33 et Luke 13: 21. Proverbially 1 Cor. 5: 6

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et Gal. 5: 9, see in *Ζύμη*. Sept. for חָמֵץ Ex. 12: 34, 39. Hos. 7: 4.

Ζωγρέω, ῶ, f. *ήσω,* (*ζωός, ἀγρεύω,*) *to take alive,* Hom. Il. 6. 46. Xen. An. 4. 7. 22. In N. T. trop. *to take, to capture,* for *to win over,* trans. Luke 5: 10. *ἀνθρώπους ἔσῃ ζωγρῶν,* comp. v. 11, and see in *Εἰμί* II. f. Pass. part. perf. 2 Tim. 2: 26 *ἐζωγρημένοι ὑπ' αὐτοῦ, taken captive by him,* Satan, in a moral sense, i. q. *ensnared, seduced.*

Ζωή, ῆς, ἡ, (*ζάω,*) *life,* i. e.

a) genr. physical life and existence, as opp. to death and non-existence. (*α*) pp. and genr. of human life etc. Luke 16: 25. Acts 17: 25 *διδοὺς πᾶσι ζωήν.* 1 Cor. 3: 22. 15: 19. Heb. 7: 3. James 4: 14. Rev. 11: 11. 16: 3 in later edit. *ψυχὴ ζωῆς,* i. q. *ψυχὴ ζῶσα* in text. rec. *every living soul.* Sept. for חַיִּים Gen. 2: 7. 25: 7.—Luc. Tox. 38. Plat. Phaedo 16. — Of life or existence after rising from the dead, only of Christ Rom 5: 10. 2 Cor. 4: 10, 11, 12. trop. of the Jewish people, Rom. 11: 15. — (*β*) In the sense of *existence, life,* absolutely and without end, Heb. 7: 16 *κατὰ δύναμιν ζωῆς ἀκαταλύτου.* So *ξύλον ζωῆς, tree of life,* which preserves from death, Rev. 2: 7. 22: 2, 14. (Sept. Gen. 2: 9. 3: 22.) *ὕδωρ ζωῆς, water of life,* Rev. 21: 6. 22: 1, 17. But *ἐπὶ ζωῆς πηγὰς ὑδάτων* Rev. 7: 17 in later edit. is equivalent to *ἐπὶ ζῶσας πηγὰς ὑδάτων* in text. rec. *to living fountains of water,* i. e. perennial; see in *Ζάω* a. *γ. ἄρτος ζωῆς* John 6: 35. Comp. below in c. *β.*—Meton. of God and Christ or the Logos, *life,* absolutely, for *the source of all life,* John 1: 4. 5: 26. 1 John 1: 1, 2.

b) *life,* i. e. manner of life, conduct, in a moral respect, Rom. 6: 4 *ἐν καινότητι ζωῆς περιπατήσωμεν.* Eph. 4: 18 *τῆς ζωῆς τοῦ θεοῦ,* i. e. which God requires, a *godly* life, 2 Pet. 1: 3.

c) *life,* i. e. happy life, *welfare, happiness.* (*α*) genr. Luke 12: 15. John 6: 51 *ὑπὲρ τῆς τοῦ κόσμου ζωῆς.* 2 Cor. 2: 16 *ὀσμὴ ζωῆς savour of life,* i. e. salutary. Acts 2: 28 *ὁδοὺς ζωῆς, the ways of life* and happiness, from Ps. 16: 11 where Sept. for חַיִּים. 1 Pet. 3: 10 *ὁ γὰρ θέλων ζωὴν ἀγαπᾷν,* from Ps. 34: 13 for חַיִּים.—(*β*) In the christian sense of *eternal life,* i. e. that life of bliss and glory in the kingdom of God, which awaits the true disciples of Christ after the resurrection; so *ζωὴ αἰώνιος* Matt. 19: 16, 17. John 3: 15, 16. 5: 24. al. *ἡ ζωὴ ἡ μέλλουσα* 1 Tim. 4: 8. *ἡ ὄντως ζωή* 6: 19. absol. *ἡ ζωή,* Matt. 7: 14. 18: 8, 9. John 5: 40. 6: 33, 53. Acts 5: 20 *τὰ ῥήματα τῆς ζωῆς ταύτης, the words, doctrine, of eternal life.* Rom. 5: 17 *ἐν ζωῇ βασιλεύσουσι.* v. 18. 7: 10. 8: 2, 6, 10. Phil. 2: 16. 2 Tim. 1: 1. 1 John 5: 12, 13, 16. 3: 14. al. For *βίβλος* v. *βιβλίον ζωῆς,* see in *Βίβλος.* So *ὁ στέφανος τῆς ζωῆς, crown of life,* reward of eternal life, James 1: 12. Rev. 2: 10. *χάρις τῆς ζωῆς, gift of eternal life,* 1 Pet. 3: 7.—Meton. for *the author and giver of eternal life,* John 11: 25. 14: 6. Col. 3: 4. 1 John 1: 2. 5: 20. For the *cause, source, means of eternal life,* John 5: 39. 12: 50. 17: 3. Al.

Ζώνη, ης, ἡ, (*ζώννυμι,*) *a zone, belt, girdle,* Matt. 3: 4. 10: 9. Mark 1: 6. 6: 8. Acts 21: 11 bis. Rev. 1: 13. 15: 6. Sept. for אַזֹּר 2 K. 1: 8. חֲגֹרָה 1 K. 2: 5.—Hdian. 1. 11. 13. Xen. An. 1. 4. 9.—The girdle was worn by both sexes among the Jews, because of their long flowing dress; it was often hollow, and served as a pocket or purse for money, Matt. 10: 9. Mark 6: 8. In this sense the Rabbins call it מִזְנָא and אַמְיוּנָא, see Buxtorf. Lex. Rab. 1753. John § 121. — Plut. Symp. IV. qu. 2. § 3, *ζώνην χαλκοῦς ἔχουσαν.* Liv. 33. 29 argentum in zonis habentes.

Ζώννυμι v. *ζωννύω,* f. *ζώσω, to gird, to put on a girdle,* John 21: 18 bis. Sept. for אָזַר Job 38: 3. 40: 2. חָגַר Ex. 29: 9. 2 K. 4: 28.—Hom. Od. 18. 76. Theocr. Id. 16. 81. Pausan. 9. 17.

Ζωογονέω, ῶ, f. *ήσω,* (*ζωογόνος,* fr. *ζωός* and obsol. *γένω,*) *to bring forth alive,* and Pass. *to be born alive,* Diod. Sic. 1. 7, 10.—In N. T. *to preserve alive,* Acts 7: 19. Luke 17: 33. So Sept. and חִיָּה Pi. Hiph. Ex. 1: 17. Judg. 8: 19. 1 K. 20: 31. — Theoph. ad Autol. I. p. 74, *ἡ πνοὴ τ. θεοῦ ζωογονεῖ τὰ πάν.*

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Ζῶον, ου, τό, (ζωός fr. ζάω,) a living thing, *animal, beast,* Heb. 13: 11. 2 Pet. 2: 12. Jude 10. Symbolically, Rev. 4: 6, 7 quater, 8, 9. 5: 6, 8, 11, 14. 16: 1, 3, 5, 6, 7. 7: 11. 14: 3. 15: 7. 19: 4. Comp. Dan. 7: 3 sq. Ez. 1: 5 sq. Sept. for חַיָּה Ez. l. c. Ps. 68: 11. — Xen. Mem. 4. 3. 10.

Ζωοποιέω, ῶ, f. ήσω, (ζωοποιός, fr. ζωός, ποιέω,) *to make alive, to endue with life, to quicken,* trans.

a) pp. 1 Tim. 6: 13 *τοῦ θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα.* Sept. for חָיָה Pi. Hiph. 2 K. 5: 7. Neh. 9: 6. — Act. Thom. 10 *ὁ θεὸς τὸν κόσμον ζωοποιῶν.* —Of the dead, *to recall to life, to quicken, to reanimate,* John 5: 21 bis. Rom. 4: 17. 8: 11. 1 Cor. 15: 22. 1 Pet. 3: 18. — Test. XII Patr. p. 679 *τοὺς νεκροὺς ζωοποιῆσαι.* — Of seeds, *to quicken,* Pass. *to germinate,* 1 Cor. 15: 36.

b) by impl. *to give eternal life, to make alive* sc. forever in the bliss and privileges of the Redeemer's kingdom, comp. in *Ζωή* c. John 6: 63. 1 Cor. 15: 45. 2 Cor. 3: 6. Gal. 3: 21. Comp. Sept. and חִיָּה Ecc. 7: 12.—Clem. Alex. Strom. 5. 11.

Ἦ.

Ἦ, a particle disjunctive, interrogative, comparative; see Passow in voc. Buttm. §149. p. 424. Matth. § 619. Winer § 57. 3. p. 370.

1. Disjunctive, *or, aut.* a) genr. Matt. 5: 17 *τὸν νόμον ἢ τοὺς προφήτας.* v. 36. Mark 4: 30. Luke 9: 25. John 6: 19. Acts 3: 12. Heb. 2: 6. al. saepiss. — Hdian. 3. 15. 18. Xen. Mem. 1. 2. 18. H. G. 3. 3. 9.

b) *ἤ—ἤ,* repeated, *either—or, aut—aut;* Matt. 6: 24 *ἢ γὰρ τὸν ἕνα μισήσει —ἢ ἑνὸς ἀνθέξεται.* Luke 16: 13. 1 Cor. 14: 6. 2 Cor. 1: 13.—Luc. D. Deor. 18. 1 or 3. Xen. Mem. 1. 2. 16.

2. Interrogative, where however the primary force *or* is strictly retained, *or whether? or if perhaps? an forte?* comp. Buttm. l. c. Winer § 61. 1. b.

a) pp. indirect, in the latter clause of a double interrogation after *πότερον, whether—or,* e. g. John 7: 17 *γνώσεται πότερον ἐκ τ. θεοῦ ἐστιν, ἢ ἐγὼ κ. τ. λ.* Winer l. c. Matth. § 619. 2. — Luc. D. Deor. 20. 3. Xen. Cyr. 1. 3. 2, 15. — So genr. where *πότερον* or something equivalent is implied, Matt. 9: 5. 22: 17. Luke 7: 19, 20. Acts 8: 34. Rom. 2: 4. —Xen. Conv. 4. 52.

b) genr. and in a direct question, where the interrogation implies a negation of something preceding. Matt. 7: 9 *ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος;* 20: 15. Rom. 3: 29. 1 Cor. 1: 13. 9: 6, 8, 10. 2 Cor. 1: 17. al.

3. Comparative, *than,* e. g. a) after comparatives and words implying comparison. Matt. 10: 15 *ἀνεκτότερον— ἢ τῇ πόλει ἐκείνῃ.* Mark 10: 25. Luke 16: 17. John 4: 1. Rom. 13: 11. *μᾶλλον ἤ, more than, rather than,* Matt. 18: 13. John 3: 19. Acts 4: 19. *πρὶν ἤ, sooner than,* before, Matt. 1: 18. Mark 14: 30. Luke 2: 26. Acts 2: 20. comp. Buttm. §149. 1. p. 430. So after *θέλω,* 1 Cor. 14: 19 *θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι . . . ἢ μυρίους λόγ. κ.τ.λ.* — Luc. D. Deor. 18. 1. Xen. Oec. 10. 6. Conv. 2. 3. c. *θέλω* Arr. Epict. 3. 1. Comp. Buttm. § 149. 1. p. 424. Matth. § 691. 3.

b) after *ἄλλος, ἕτερος,* and the like; Acts 17: 21 *Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κ. τ. λ.* Comp. Matth. l. c. — Xen. Cyr. 3. 2. 17. Oec. 3. 3.—So with *ἄλλος* etc. implied, John 13: 10 *ὁ λελουμένος οὐ χρείαν [ἄλλην] ἔχει ἢ τοὺς πόδας κ. τ. λ.* Acts 24: 21 *τί ἀδίκημα [ἄλλον] ἢ περὶ μιᾶς κ. τ. λ.*

c) after the positive, where it may be rendered *rather than, more than,* i. q. *μᾶλλον ἤ,* so that the positive with *ἤ* is equivalent to the comparative. The

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grammarians supply *μᾶλλον*, but the construction is found also in classic writers, perhaps from negligence, and in N. T. would seem to come rather through the Sept. from the Heb. mode of comparison with מִן; see Winer § 36. 1. Matth. § 457. n. 1. Herm. ad Vig. p. 884. Matt. 18: 8 *καλόν σοι ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.* v. 9. Mark 9: 43, 45, 47. Luke 17: 2. 18: 14. So Sept. and מִן Gen. 38: 26. 49: 12. Ps. 118: 8. Jon. 4: 3. al. —Tob. 3: 6. Ecclus. 22: 15. Menand. *καλὸν τὸ μὴ ζῆν, ἢ ζῆν ἀθλίως.* Phocyl. 77. Soph. Ajax 945 or 966. Diod. Sic. 11. 11. Thuc. 6. 21. Hdot. 9. 26. Comp. Plaut. Rud. 4. 4. 70, 'tacita mulier est bona semper, quam loquens.' See also Kypke ad Matt. 18: 9.

4. With other particles, viz. (α) *ἀλλ' ἤ*, *unless, except*, see in *Ἀλλά* 4. — (β) *ἢ καί*, *or also, or even*; Luke 18: 11 *ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ . . . ἢ καὶ ὡς οὗτος κ. τ. λ.* 1 Cor. 16: 6. 2 Cor. 1: 13. Interrogatively, Luke 11: 11, 12. 12: 41. Rom. 4: 9. 14: 10. non al. — (γ) *ἤπερ*, *than perhaps, than indeed*, after *μᾶλλον*, John 12: 43. non al. — 2 Macc. 14: 42. Luc. D. Mort. 6. 3. — (δ) *ἤτοι*, i. q. *ἤ*, *or*, but stronger; in N. T. only *ἤτοι—ἤ*, *whether indeed—or*, Rom. 6: 16. non al. See Herm. ad Vig. p. 787, 410. — Menand. XIII, in Poet. Gnom. p. 155. ed. Tauchn. Xen. Mem. 3. 12. 2. ib. 4. 6. 13. Al.

Ἦ, a particle of affirmation, *truly, assuredly, certainly*, in N. T. only in the connexion *ἦ μήν*, the usual intensive form of oaths, *most certainly, most surely.* Heb. 6: 14 *ἦ μὴν εὐλογῶν εὐλογήσω σε*, quoted from Gen. 22: 17 where Sept. for כִּי, as also Gen. 42: 16. for אִם Num. 14: 23. כִּי אִם Judg. 15: 7. See Buttm. § 149. p. 424, 432. Passow in *ἦ* no. 1.—Jos. Ant. 5. 1. 2 *ὀμόσαντες ἦ μὴν σώσειν αὐτήν.* Xen. An. 2. 3. 26. Cyr. 6. 1. 3.—In the classics used also as an interrogative, Buttm. l. c. p. 424.

Ἡγεμονεύω, f. *εύσω*, (*ἡγεμών*,) *to go before, to go first*, c. dat. Hom. Od. 3. 386. ib. 8. 4. *to be a leader, chief*, c. gen. Ael. V. H. 12. 17. Xen. Ag. 1. 3.—In N. T. *to be governor* sc. of a Roman province, c. gen. either as a legatus Caesaris, Luke 2: 2 *τῆς Συρίας*, or as a procurator, Luke 3: 1 *τῆς Ἰουδαίας.* See in *Ἡγεμών* 2.

Ἡγεμονία, ας, ἡ, (*ἡγεμών*,) *leadership, dominion, reign*, Luke 3: 1 *ἡ ἡγεμονία Τιβερίου Καίσαρος.* — Jos. Ant. 18. 2. 2. Hdian. 1. 5. 26. ib. 2. 9. 12. Xen. H. G. 7. 1. 33.

Ἡγεμών, όνος, ὁ, (*ἡγέομαι*,) *a leader, guide*, Hom. Od. 10. 505. Xen. An. 4. 2. 1. Zonar. Suid. Phavor. *ἡγεμών· ὁ τῆς ὁδοῦ ἡγούμενος. leader, commander* of an army, i. q. *στρατηγός*, Xen. Mem. 3. 2. 4. Sept. for שַׂר Jer. 42: 1, 8.—In N. T.

1. *a leader, chief, head.* Matt. 2: 6 *ἐν τοῖς ἡγεμόσιν Ἰούδα*, quoted from Mic. 5: 1 where Heb. בְּאַלְפֵי יְהוּדָה, Sept. *ἐν χιλιάσιν Ἰούδα.* But אַלְפִּים in Mic. l. c. is pp. *the families* into which each tribe was divided, the heads of which were called אַלְפִים Zech. 12: 5, 6; and Matthew by meton. puts *ἡγεμόνες heads* of families, for the families themselves, and so for the cities in which they dwelt. So Sept. *ἡγεμών* for אַלּוּף Gen. 36: 15, 16 sq.—Jos. Ant. 11. 4. 4 *οἱ τῶν πατριῶν ἡγεμόνες τῶν Ἰσραηλιτῶν.* Of Lacedemon as the leading state in Greece, Xen. An. 6. 1. 27. Conv. 8. 39. genr. Ag. 1. 3 *ὥστε οὐ δευτέρων πρωτεύουσιν, ἀλλ' ἡγεμόνων ἡγεμονεύουσιν.* γ/

2. *a governor, president, prefect*, of a Roman province, whether proconsul, legate, or procurator. Augustus made a new partition of the provinces of the Roman empire, into *provinciae senatoriae* and *provinciae imperitoriae* vel *Caesarum*, *ἐπαρχίαι τοῦ δήμου* v. *Καίσαρος*, the former being left under the nominal care of the senate, while the latter were under the direct control of the emperor. Of the latter kind was Syria, including Phenicia and Judea. To the former the senate sent officers for one year, called *proconsuls*, *ἀνθύπατοι*, though sometimes only of praetorian rank; they had only a civil power, and no military command nor authority over the taxes, both these latter being under the care of persons appointed by the emperor. Those sent to command in the *provinciae Caesarum* were called

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legati Caesaris pro consule, propraetores, legati consulares, etc. They were usually, but not always, chosen from among the senators, during the pleasure of the emperor, and had much greater powers than the proconsuls. Such were Cyrenius, Lat. Quirinus, Luke 2: 2, and Vitellius, Jos. Ant. 18. 4. 2. For a list of all the presidents of Syria in that age, see Bibl. Repos. II. p. 381. — In all these provinces, of both kinds, there was, besides the president, an officer called *procurator Caesaris*, who had charge of the revenue, and also had a judicial power in matters pertaining to the revenue; they were chosen usually from the equites, but occasionally were freedmen. Sometimes a procurator discharged the office of a governor or president, especially in a small province, or in a portion of a large province where the president could not reside; as did Pilate, who was *procurator* of Judea which was annexed to the province of Syria, Suet. Vesp. 4. Tacit. Ann. 12. 23. Hence he had the power of punishing capitally, which the procurators did not usually possess, ib. 15. 4. ib. 4. 15. So also Felix, Festus, and the other procurators of Judea, for a list of whom see Bibl. Repos. II. p. 382. See Adam's Rom. Ant. p. 165 sq. Jahn § 241. Krebs. Obss. e Jos. p. 61 sq.—Hence spoken

a) genr. of a proconsul, legate, president, Matt. 10: 18. Mark 13: 9. Luke 21: 12. 1 Pet. 2: 14.—Hdian. 2. 9. 12. ib. 6. 2. 2.

b) of the procurator of Judea, viz. Pilate, Matt. 27: 2, 11 bis, 14, 15, 21, 23, 27. 28: 14. Luke 20: 20. Felix, Acts 23: 24, 26, 33, 34. 24: 1, 10. Festus, Acts 26: 30.—Jos. Ant. 18. 3. 1, *Πιλάτος ὁ τῆς Ἰουδαίας ἡγεμών*. The usual Greek word for *procurator* is *ἐπίτροπος*, so of Pilate, Jos. B. J. 2. 9. 2. Philo Leg. ad Cai. p. 1033. E. genr. Hdian. 7. 4. 5, 11. ib. 4. 6. 8 *ἡγεμόνας τε καὶ ἐπιτρόπους*.

Ἡγέομαι, οῦμαι, f. *ήσομαι*, depon. Mid. (*ἄγω*,) *to lead*, i. e. *to go before, to go first*, to lead the way, Hom. Od. 10. 263. Jos. Ant. 6. 5. 2. Xen. Cyr. 4. 5. 13. *to be leader, chief*, in war, i. q. *στρατηγέω*, Xen. Mem. 3. 2. 4. of a navy, Xen. An. 1. 4. 2. — Hence in N. T.

1. *to be a leader, chief*, genr. only in part. *ἡγούμενος, ὁ, a leader, chief*, i. q. *ἡγεμών*. So Acts 14: 12 *ὁ ἡγούμενος τοῦ λόγου, chief-speaker*. Comp. Jamblic. de Myster. init. *θεὸς ὁ τῶν λόγων ἡγεμὼν ὁ Ἑρμῆς*. Luc. Pseudolog. 24. — Spoken genr. of those who have influence and authority, Luke 22: 26. Acts 15: 22. of officers and teachers in the churches, Heb. 13: 7, 17, 24. of a chief magistrate, as Joseph in Egypt, Acts 7: 10. of the Messiah, *a ruler, prince*, Matt. 2: 6, quoted from Mic. 5: 1 where Heb. מֹשֵׁל, Sept. *ἄρχων*. Sept. *ἡγούμενος* for מֹשֵׁל 2 Chr. 7: 18. 9: 26. מָלַךְ Ez. 43: 7, 9. רֹאשׁ Deut. 1: 13. 5: 23. שַׂר 2 Sam. 3: 38. Jer. 51: 57.—Ecclus. 32 [35]: 1. Diod. Sic. 1: 4 *καθ' ὃν ἡγούμενος Γάϊος Ἰούλιος Καῖσαρ*. Pol. 1. 15. 4. comp. Xen. Lac. 14. 5.

2. *Ἡγοῦμαι* and also perf. *ἥγημαι* Acts 26: 2. Phil. 3: 7, with pres. signif. Buttm. §113. 6, like Lat. *ducere*, trop. *to lead out* before the mind, i. e. *to view, to regard* as being so and so, *to esteem, to count, to reckon*, spoken e. g. of things, c. acc. 2 Pet. 3: 9 *ὡς τινὲς βραδυτῆτα ἡγοῦνται*. c. acc. et infin. Phil. 3: 8 bis, *ἡγοῦμαι πάντα ζημίαν εἶναι . . . καὶ ἡγοῦμαι σκύβαλα εἶναι*. (Hdian. 3. 12. 7. Xen. Cyr. 6. 1. 8.) c. acc. et *εἶναι* impl. 2 Cor. 9: 5 *ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι κ. τ. λ.* Phil. 2: 25. 2 Pet. 1: 13. James 1: 2 *πᾶσαν χαρὰν ἡγήσασθε, ὅταν κ. τ. λ.* c. dupl. acc. et *εἶναι* impl. *ἡγεῖσθαι τί τι, to think* to be *such and such, to esteem as* any thing, Phil. 2: 6. 3: 7 *ταῦτα ἥγημαι ζημίαν*. Heb. 10: 29. 11: 26. 2 Pet. 2: 13. 3: 15. Sept. for חָשַׁב Job 41: 19.—Wisd. 15: 9. Jos. Ant. 7. 2. 1. Xen. Cyr. 8. 1. 47.—So of persons, *to hold* or *esteem one as* such and such, c. dupl. acc. et *εἶναι* impl. Acts 26: 2 *ἥγημαι ἐμαυτὸν μακάριον*. Phil. 2: 3. 1 Tim. 1: 12. 6: 1. Heb. 11: 11. *μὴ ὡς ἐχθρὸν* 2 Thess. 3: 15. Sept. for חָשַׁב Job 19: 11. 33: 10. — Wisd. 1: 16. Xen. Cyr. 3. 1. 20. — With an accus. and adverb, 1 Thess. 5: 13 *ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ*, i. e. to regard them as very highly deserving of love.

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Ἡδέως, adv. (ἡδύς,) *sweetly*, i. e. with relish, of eating Xen. Mem. 1. 3. 5. In N. T. trop. *with pleasure, gladly*, Mark 6: 20. 12: 37. 2 Cor. 11: 19. — 2 Macc. 6: 30. Jos. Ant. 3: 8. 1. Xen. Cyr. 1. 4. 10.

Ἤδη, adv. *now, even now, already*, spoken

a) in reference to time past and present, marking an action as completed; Matt. 3: 10 ἤδη δὲ καὶ ἡ ἀξίνη κεῖται κ.τ.λ. 5: 28 ἤδη ἐμοίχευσεν αὐτήν. 24: 32. Mark 15: 42, 44. Luke 7: 6. John 3: 18. 4: 35. al. saep. 1 John 4: 3 νῦν ἤδη *now even already*. Phil. 4: 10 ἤδη ποτέ, *now at length*. — Tob. 3: 6. Jos. Ant. 5. 1. 13. Hdian. 1. 9. 10. Xen. Cyr. 4. 1. 4. ἤδη ποτέ Dion. Hal. Ant. 7. 51.

b) by impl. of the immediate future, *now, presently, soon*. Rom. 1: 10 εἴπως ἤδη ποτὲ εὐοδωθήσομαι κ.τ. λ. *if perhaps I may shortly* or *at length be prospered to come* etc. See Viger. p. 413 sq. — Jos. Ant. 3. 14. 1 τὴν μὲν ἤδη ἔχετε, τὴν δὲ ἤδη λήψεσθε. Luc. D. Deor. 4. 2 bis. Thuc. 8. 69. Al.

Ἥδιστα, adv. pp. acc. plur. neut. of ἥδιστος superl. of ἡδύς, Buttm. § 115. 5, lit. *most sweetly*, i. e. with high relish, of eating and drinking Xen. Mem. 1. 6. 5. In N. T. trop. *most gladly*, 2 Cor. 12: 9, 15.—Xen. Mem. 2. 7. 10. Comp. in Ἡδέως.

Ἡδονή, ῆς, ἡ, (ἧδος, ἥδομαι, ἁνδάνω,) *pleasure, gratification, enjoyment*, in N. T. only of the pleasures of sense, Luke 8: 14 ὑπὸ ἡδονῶν τοῦ βίου. Tit. 3: 3. James 4: 3. 2 Pet. 2: 13.—Test. XII Patr. p. 605. Jos. Ant. 3. 12. 1. Xen. Cyr. 8. 2. 4.—Meton. *desire, appetite, lust*, James 4: 1.—Jos. Ant. 4. 5. 2. Xen. Mem. 1. 5. 6.

Ἡδύοσμον, ου, τό, (neut. of adj. ἡδύοσμος sweet-scented, fr. ἡδύς, ὀσμή,) *mint, mentha viridis* Linn. garden or spear mint, i. q. μίνθη, Matt. 23: 23. Luke 11: 42. The Rabbins call it מִרְזָא; it was strewed by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228.—Dioscor. 3. 41, ἡδύοσμον, οἱ δὲ μίνθην, γνώριμον βοτάνιον.

Ἦθος, εος, ους, τό, (Ion. for ἔθος fr. ἔζομαι,) *accustomed seat, haunt, dwelling*, of animals and men, Hom. Il. 6. 511. Hes. Op. 169. Hdot. 1. 15. In N. T. *wont, custom, usage*, Plur. τὰ ἤθη, *manners, morals, character*, 1 Cor. 15: 33, quoted from Menander in Sentent. Comicor. Gr. p. 248 ed. Steph. p. 78 ed. Cler. — Sing. Ecclus. 20: 26. Luc. Phalar. pr. 7 χρηστὸν ἦθος. Xen. Mem. 3. 10. 3. Plur. Hdian. 2. 6. 1.

Ἥκω, f. ἥξω, later aor. 1 ἧξα Rev. 2: 25. 3: 9, see Lob. ad Phryn. p. 743 sq. Winer § 15. Buttm. Ausf. Sprachl. § 114. p. 146; *to come*, i. e. *to have come, to be here*, in the sense of a preterite, Buttm. l. c. p. 155. Gram. § 137. n. 8. Matth. § 504. I. 2. Genr. of persons, seq. ἀπό c. gen. of place whence, Matt. 8: 11 et Luke 13: 29 ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι. Mark 8: 3. seq. ἐκ c. gen. John 4: 47, and in the sense of *to come forth, to arise*, Rom. 11: 26. seq. πρός c. acc. of pers. Acts 28: 23 ἧκον πρὸς αὐτὸν εἰς τὴν ξενίαν. (Sept. for בוֹא Ex. 20: 24. Ael. V. H. 3. 19 pen.) trop. John 6: 37. seq. ἐπί τινα, *to come upon* one, in a hostile sense, Rev. 3: 3 bis. (Sept. for בוֹא 2 Sam. 17: 12. Dem. 319. 7.) absol. Matt. 24: 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου. Luke 12: 46. 15: 27. John 8: 42 ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω, i. q. ἐξελθὼν ἥκω. Heb. 10: 7, 9. (Sept. for בוֹא Ps. 40: 8.) v. 37. 1 John 5: 20. Rev. 3: 9. 15: 4. Sept. for בוֹא 1 K. 8: 42. Zech. 8: 20, 22.—Hdian. 2. 1. 20. Xen. An. 2. 1. 3. — Trop. of things, e. g. of time, John 2: 4 ὥρα ἥκει. Luke 13: 35. 2 Pet. 3: 10. (Sept. and בוֹא Ps. 102: 14. Dem. 11. 26.) of the end or consummation of any thing, Matt. 24: 14. of evils, calamities, Rev. 18: 8. So seq. ἐπί τινα, *to come upon* any one, i. e. spoken of evil times, Luke 19: 43. of guilt and its punishment, *to be laid upon*, Matt. 23: 36. — Dem. 624. 19.

Ἡλί or Ἡλεί, ὁ, indec. *Heli*, Heb. עֵלִי *Eli*, pr. n. of the father of Joseph, Luke 3: 23.

Ἠλί, indec. Heb. אֵלִי, *eli*, i. e. *my God!* Matt. 27: 46, from Ps. 22: 2.

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Ἠλίας, ου, ὁ, *Elias*, Heb. אֵלִיָּה and אֵלִיָּהוּ (my God is Jehovah) *Eliyah*, the celebrated prophet of the O. T. and the expected forerunner of the Messiah, Matt. 17: 12. Mark 9: 13. Luke 1: 17. 4: 25, 26. al. See 1 K. c. 17 sq. Mal. 3: 23. [4: 5.] Al.

Ἡλικία, ας, ἡ, (ἥλιξ adult, full-aged,) *adultness, maturity*, of life, mind, person, i. e.

a) *age, full-age, vigour*; John 9: 21 αὐτὸς ἡλικίαν ἔχει. v. 23. Heb. 11: 11. Luke 2: 52. — 2 Macc. 4: 40. Jos. Ant. 7. 8. 4. Diod. Sic. 2. 5 init. Xen. An. 3. 1. 14.

b) *stature, size*. Luke 19: 3 τῇ ἡλικίᾳ μικρός. Matt. 6: 27. Luke 12: 25. trop. Eph. 4: 13. Sept. for קוֹמָה Ez. 13: 18.—Plut. Philop. 11. Hdot. 3. 16.

Ἡλίκος, η, ον, correl. pron. (ἥλιξ,) *how great, quantus*, Col. 2: 1. James 3: 5. — Jos. Ant. 8. 7. 7 fin. Diod. Sic. 1. 55. See Buttm. § 79. 6.

Ἥλιος, ου, ὁ, (ἕλη,) *the sun*, Matt. 13: 43. Mark 1: 32. al. Sept. for שֶׁמֶשׁ Gen. 15: 12, 17. — Dem. 197. 7. Xen. Mem. 3. 8. 9. — Meton. for *light, daylight*, Acts 13: 11. Comp. Ps. 58: 9. Al.

Ἧλος, ου, ὁ, *a nail*, John 20: 25 bis, τὸν τύπον τῶν ἥλων. — Sept. 1 Chr. 22: 3. Ael. V. H. 9. 3 init. Xen. Ven. 9. 12.

Ἡμέρα, ας, ἡ, 1. *day*, i. e.

a) pp. the time from one sunrise or sunset to another, i. q. νυχθήμερον. (α) genr. Matt. 6: 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. Mark 6: 21. John 11: 9 ὧραι τῆς ἡμέρας. Acts 2: 15. 21: 26. Rom. 14: 5, 6. al. Luke 9: 28 ὡσεὶ ἡμέραι ὀκτώ, as a parenthetic clause, see Winer § 64. 1. p. 436. So Matt. 15: 32. Mark 8: 2. (Comp. ὀσημέραι, Arr. A. M. 3. 26. 3. also Luc. D. Meretr. 10. 1, οὐ γὰρ ἑώρακα, πολὺς ἤδη χρόνος, αὐτὸν παρ' ἡμῖν.) Luke 24: 21 τρίτην ταύτην ἡμέραν ἄγει, see in Ἄγω 2. a. 2 Pet. 2: 13 τὴν ἐν ἡμέρᾳ τρυφήν, *daily riot*; others under b below. Rev. 2: 10 θλῖψις ἡμερῶν δέκα, *affliction of* or *for ten days*, Buttm. §132. 4. 4. Luke 1: 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, the days of his official duty. James 5: 5 ὡς ἐν ἡμέρᾳ σφαγῆς, as for the day of slaughter. So seq. gen. of a festival etc. ἡ ἡμέρα τῶν σάββατων v. τοῦ σαββάτου, *the sabbath-day*, Luke 4: 16. John 19: 31. Sept. for יוֹם הַשַּׁבָּת Jer. 17: 24, 27. ἡμ. τῶν ἀζύμων, *day* or *days of unleavened bread*, the passover, Acts 12: 3. 20: 6. Luke 22: 7. see in Ἄζυμος a. ἡμέρα τῆς πεντεκοστῆς, *day of Pentecost*, Acts 2: 1. 20: 16. — Often in specifications of time, viz. in the *Genitive*, of time *when* i. e. indefinite and continued, e. g. τῆς ἡμέρας, *in a day*, every day, Luke 17: 4. comp. Buttm. § 132. 6. 4. (Xen. An. 1. 7. 18.) In the *Dative*, of time *when* i. e. definite; Matt. 16: 21 τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Mark 9: 31. Luke 9: 22. 13: 14. John 2: 1. Acts 7: 8. al. Buttm. §133. 3. 4. (Xen. An. 4. 7. 21.) By Hebr. 2 Cor. 4: 16 ἡμέρᾳ καὶ ἡμέρᾳ, day by day, every day, daily; so Heb. יוֹם וְיוֹם, Sept. καθ' ἑκάστην ἡμέραν, Esth. 3: 4. יוֹם יוֹם, Sept. ἡμέραν καθ' ἡμέραν, Ps. 68: 20. See Gesen. Lehrg. p. 669. Stuart § 438. c. In the *Accusative*, of time *how long*, implying duration. Matt. 20: 6 ὅλην τὴν ἡμέραν ἀργοί. 28: 20 πάσας τὰς ἡμέρας i. e. always. Mark 1: 13. John 1: 40. Acts 9: 9. Gal. 1: 18. Rev. 11: 9. So Matt. 20: 2 συμφωνήσας ... ἐκ δηναρίου τὴν ἡμέραν, for a denarius the day, i. e. for a day's work. Acts 5: 42 πᾶσαν τε ἡμέραν, every day, i. e. the whole time. 2 Pet. 2: 8 ἡμέραν ἐξ ἡμέρας, see in Ἐκ 2. See Buttm. § 131. 8. Matth. § 425. 2. (Xen. An. 6. 4. 1.) In these and similar specifications of time, ἡμέρα is very often construed with a preposition, viz. in the gen. after ἀπό, ἄχρι, διά, ἕως, πρό; in the dat. after ἐν: in the acc. after εἰς, ἐπί, κατά, μετά, πρός; for which constructions see these prepositions respectively. — (β) Emphatically, *a certain day, set day*. Acts 17: 31 διότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν κ. τ. λ. Heb. 4: 7. 1 Cor. 4: 3 see in Ἀνθρώπινος b. — Dem. 1072. 27.—(γ) Spec. ἡμέρα τοῦ κυρίου, *day of the Lord*, when the Saviour will return to judge the world and fully establish his kingdom, 1 Cor. 1: 8 coll. v. 7. 5: 5. 2 Cor. 1: 14. 1 Thess. 5: 2, 4, coll. 4: 13 sq. 2 Pet. 3: 10. al. Luke 17: 24 ὁ υἱὸς τοῦ ἀνθρ. ἐν ἡμέρᾳ αὐτοῦ,

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comp. v. 30 ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρ. ἀποκαλύπτεται. absol. 1 Cor. 3: 13. So ἐκείνη ἡ ἡμέρα, *that day*, the great day of judgment, Matt. 7: 22. Mark 13: 32. 2 Thess. 1: 10. With a gen. of what is then to take place, e. g. ἡμέρα κρίσεως Matt. 10: 15. 11: 22, 24, 36. al. comp. Rom. 2: 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός κ. τ. λ. and Jude 6 εἰς κρίσιν μεγαλῆς ἡμέρας. Also ἡμ. ὀργῆς Rom. 2: 5. Rev. 6: 17. ἡμ. ἀπολυτρώσεως Eph. 4: 30. Further, ἡ ἐσχάτη ἡμέρα, John 6: 39, 40. So in the constr. ἡ ἡμέρα τοῦ θεοῦ, the day of God, by whose authority Christ sits as judge, 2 Pet. 3: 12.—Once ἡ ἡμέρα κυρίου, of Jehovah, Acts 2: 20, quoted from Joel 3: 4, [2: 31,] where Sept. for יוֹם יְהוָה, the day of God's retribution in general; comp. Joel 1: 15. Is. 2: 12. 13: 6. Ez. 13: 5. 30: 3. Zeph. 1: 7, 14. Also ἡ ἡμ. ἡ μεγάλη τοῦ θεοῦ Rev. 16: 14. prob. Heb. 10: 25, comp. v. 27, 31.

b) *day, day-light*, from sunrise to sunset, e. g. in antith. with νύξ, as in *Gen.* of time when, ἡμέρας καὶ νυκτός or νυκτὸς καὶ ἡμέρας, *by day and by night*, Luke 18: 7. Acts 9: 24. Mark 5: 5. 1 Thess. 2: 9. comp. above in a. (Xen. Cyr. 2. 3. 23.) or in *Accus.* of time how long, Matt. 4: 2 νηστεύσας ἡμέρας τεσσ. καὶ νύκτας τεσσ. and so νύκτα καὶ ἡμέραν, *night and day*, i. e. continually, incessantly, Mark 4: 27. Luke 2: 37. Acts 20: 31. 26: 7. comp. above in a. (Xen. An. 6. 1. 14.) genr. Rev. 8: 12 ἡ ἡμ. μὴ φαίνῃ . . . καὶ ἡ νὺξ ὁμοίως.—Simply, e. g. τὰς ἡμέρας, *the days*, i. e. during the day time, every day, Luke 21: 37. (Xen. Cyr. 1. 3. 12.) So ἡμέρας μέσης, *at mid-day*, Acts 26: 13. ἡμέρας γενομένης, *day being come*, when it was day, Luke 4: 42. Acts 12: 18. 16: 35. al. (Xen. An. 7. 2. 34.) ἡ ἡμέρα κλίνει, *the day declines*, Luke 4: 42. (comp. Ael. Alex. M. 3. 4. 4.) John 9: 4 ἕως ἡμέρα ἐστί, *so long as it is day*. 11: 9 περιπατεῖν ἐν τῇ ἡμέρᾳ. — Trop. for *the light* of true and higher knowledge, moral light, Rom. 13: 12. 1 Thess. 5: 5, 8. 2 Pet. 1: 19.

2. *time*, in general, nearly i. q. χρόνος. a) sing. of a point or period of time; Matt. 13: 1 ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰ. John 14: 20. Eph. 6: 13 ἐν τῇ ἡμ. τῇ πονηρᾷ. (Xen. H. G. 2. 4. 17.) Seq. gen. of pers. Luke 19: 42 ἐν τῇ ἡμέρᾳ σου ταύτῃ, *in this thy time*, whilst thou yet livest etc. So John 8: 56 ἵνα ἴδῃ τὴν ἡμέραν ἐμήν, *my time*, the time of my manifestation. Seq. gen. of thing, e. g. ἕως ἡμέρας ἀναδείξεως Luke 1: 80. ἡμ. σωτηρίας 2 Cor. 6: 2. ἡμ. τοῦ πειρασμοῦ Heb. 3: 8. ἡμ. ἐπισκοπῆς 1 Pet. 2: 12, see in Ἐπισκοπή. 2 Pet. 3: 18 ἡμ. αἰῶνος i. q. ἡμ. αἰώνιος, time eternal, for ever; Buttm. § 123. n. 4.

b) from the Heb. plur. ἡμέραι, *days*, i. e. *time*. (α) genr. Matt. 9: 15 ἐλεύσονται δὲ ἡμέραι. Mark 2: 20. 13: 20. Luke 17: 22. c. adj. Acts 15: 7 ἀφ' ἡμερῶν ἀρχαίων. Acts 2: 17 et James 5: 3 ἐν ταῖς ἐσχάταις ἡμέραις, see in Ἔσχατος. Acts 3: 24 καταγγ. τὰς ἡμέρας ταύτας. 11: 27. al. Matt. 3: 1 ἐν ταῖς ἡμ. ἐκείναις. Mark 13: 24. Rev. 9: 6. al. also Heb. 10: 32. 12: 10. Seq. gen. of pers. Matt. 11: 12. Luke 4: 25 ἐν ταῖς ἡμ. Ἠλίου. Acts 7: 45 ἕως τῶν ἡμ. Δαβίδ. Seq. gen. of an event, e. g. Luke 2: 6 αἱ ἡμ. τοῦ τεκεῖν αὐτήν. Acts 5: 37 ἐν ταῖς ἡμ. τῆς ἀπογραφῆς. Heb. 5: 7. Matt. 24: 38. So Heb. יָמִים and Sept. Ex. 2: 11. Judg. 18: 1. 2 Sam. 21: 1. 1 K. 10: 21. Jer. 1: 2. Gen. 25: 24.—(β) spec. the time of one's life, i. e. one's *days, years, age, life*, e. g. fully, Luke 1: 75 πάσας τὰς ἡμέρας τῆς ζωῆς, comp. Gen. 47: 8, 9. Absol. Luke 1: 7 προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν, *advanced in years, in age*, and so v. 18. 2: 36. genr. Heb. 7: 3. So Sept. and Heb. יָמִים Gen. 6: 3. Job 32: 7. בָּא בַיָּמִים Gen. 24: 1. Josh. 13: 1. Al.

Ἡμέτερος, α, ον, (ἡμεῖς,) possess. pron. of first pers. plur. *our, our own*, Acts 2: 11. 24: 6. 26: 5. Rom. 15: 4. 1 Cor. 15: 31. 2 Tim. 4: 15. Tit. 3: 14. 1 John 1: 3. 2: 2.—Xen. Cyr. 2. 1. 4. Comp. Buttm. § 72. 4.

Ἡμιθανής, ές, οῦς, ὁ, ἡ, adj. (ἥμι for ἥμισυ, θνήσκω,) *half-dead*, Luke 10: 30.—Diod. Sic. 12. 62.

Ἥμισυς, εια, υ, Att. gen. εως, plur. εα, *half, dimidius, a, um*, Xen. H. G. 5. 3. 21. In N. T. only neut. τὸ ἥμισυ, as subst. *a half*, gen. ἡμίσους Matt. 6: 23, plur. τὰ ἡμίση Luke 19: 8, both being forms of the later Greek,

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Buttm. § 51. n. 5. Winer § 9. 1. a, and 2. d. Lob. ad Phr. p. 246 sq. — Mark 6: 23 ἕως ἡμίσους τῆς βασιλείας. Luke 19: 8. Rev. 11: 9 ἡμέρας τρεῖς καὶ ἥμισυ. v. 11. 12: 14. Sept. for חֲצִי Ex. 24: 6. Zech. 14: 2. — Tob. 8: 21. Jos. Ant. 7. 6. 1 τὰ ἡμίση τῶν γενεῶν. Xen. H. G. 2. 4. 10.

Ἡμιώριον, ου, τό, (ἡμι for ἥμισυ, ὥρα,) *a half-hour*, half an hour, Rev. 8: 1.

Ἡνίκα, correl. adv. *when, whenever*, Buttm. § 116. 4. constr. c. indic. 2 Cor. 3: 15. c. subj. et ἄν v. 16. — c. indic. Sept. Gen. 31: 10. Xen. Cyr. 1. 4. 27. c. subj. Jos. Ant. 5. 1. 2.

Ἤπερ, see in *Ἤ* no. 4. *γ*.

Ἤπιος, ου, ὁ, ἡ, adj. *mild, gentle, kind*, 1 Thess. 2: 7. 2 Tim. 2: 24. — Hdian. 2. 6. 3. Hdot. 3. 89.

Ἧρ, ὁ, indec. *Er*, Heb. עֵר (awake), pr. n. of a man, Luke 3: 28.

Ἥρεμος, ου, ὁ, ἡ, adj. *placid, quiet, tranquil*, 1 Tim. 2: 2 ἤρεμον καὶ ἡσύχιον βίον. — Xen. Cyr. 7. 5. 63 ἠρεμώτεροι γίγνονται sc. οἱ ἄνθρωποι. Comp. Passow in ἠρέμα. Tittm. de Synon. N. T. p. 65.

Ἡρώδης, ου, ὁ, Herod, pr. n. of four persons in N. T. Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldius *de vita et gestis Herodum* appended to Joseph. Opp. Tom. II. ed. Haverc. Relandi Palaest. p. 174 sq. Schlosser *Gesch. der Familie Herodes* Leipz. 1818.

1. *Herod*, surnamed *the Great*, Matt. 2: 1, 3, 7, 12, 13, 15, 16, 19, 22. Luke 1: 5. He was the son of Antipater an Idumean in high favour with Julius Caesar, and at the age of fifteen was made procurator of Galilee, in which he was confirmed by Antony with the title of tetrarch, about B. C. 41. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of Judea; he now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B. C. 37. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions. He now rebuilt and decorated the temple of Jerusalem, built and enlarged many cities, especially Cesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death his own wife Mariamne and her two sons Alexander and Aristobulus. He died A. D. 2, aged 70 years, after a reign of about 40 years as king. See Jos. Ant. 14. c. 9 sq. 15. c. 6 sq. 16. c. 5 sq. et al. Jos. B. J. lib. 1 passim. — It was near the close of his life that Jesus was born, and the massacre of infants took place in Bethlehem, Matt. 2: 16, comp. Macrob. Saturn. 2. 4. At Herod's death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch, see in *Ἀρχέλαος*,—the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1, the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (now Haouran.) Luke 3: 1. Jos. Ant. 17. 11. 4. [illegible]

2. *Herod Antipas*, *Ἀντίπας*, often called *Herod the tetrarch*, Matt. 14: 1, 3, 6 bis. Mark 6: 14, 16, 17, 18, 20, 21, 22. 8: 15. Luke 3: 1, 19 bis. 8: 3. 9: 7, 9. 13: 31. 23: 7 bis, 8, 11, 12, 15. Acts 4: 27. 13: 1. He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. 17. 1. 3. After his father's death, Augustus gave him Galilee and Perea with the title of tetrarch, Luke 3: 1, comp. above; whence also he is called by the very general title *βασιλεύς* Matt. 14: 9. Mark 6: 14. comp. in *Βασιλεύς* b. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in *Ἀρέτας*. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to

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death, through the arts of Herodias. (Mark 6: 17 sq. al.) Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A. D. 41. His territories were given to Herod Agrippa. Jos. Ant. 18. c. 5. c. 7. — In Mark 8: 15 Ἡρώδης is put collectively for Ἡρωδιανοί q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγρίππας, Acts 12: 1, 6, 11, 19, 20, 21. 23: 35. He was grandson of Herod the Great and Mariamne, and son of Aristobulus. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias, see above in no. 1, and in Ἀβιληνή. To these were added those of Herod Antipas, see in no. 2; and Claudius afterwards gave him in A. D. 43 all those parts of Judea and Samaria which had belonged to Herod the Great. He died suddenly and miserably at Cesarea, A. D. 44. Acts 12: 21. Jos. Ant. 18. c. 5 sq. 19. c. 4 sq.

4. *Herod Agrippa*, the younger, called in N. T. and by Josephus only Agrippa, Ἀγρίππας, Acts 25: 13, 22, 23, 24, 26. 26: 1, 2, 7, 19, 27, 28, 32. He was the son of the elder Herod Agrippa, and at his father's death received from Claudius the kingdom of Chalcis, which had belonged to his uncle Herod, he being then 17 years old. In A. D. 53 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene, to which other cities were afterwards added. It was before him that Paul was brought by Festus. Jos. Ant. 19. c. 9. ib. 20. 5. 2. ib. 20. c. 6. c. 7.

Ἡρωδιανοί, ῶν, οἱ, *Herodians*, Matt. 22: 16. Mark 3: 6. 12: 13. Prob. *partisans of Herod* (Antipas) and therefore supporters of the Roman domination, which the Pharisees were not. Hence prob. in general i. q. Sadducees; comp. Mark 8: 15 with Matt. 16: 6.

Ἡρωδιάς, άδος, ἡ, *Herodias*, granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in Ἡρώδης no. 2.—Matt. 14: 3, 6. Mark 6: 17, 19, 22. Luke 3: 19.

Ἡρωδίων, ωνος, ὁ, *Herodion*, a Christian whom Paul calls his kinsman, συγγενής, Rom. 16: 11.

Ἡσαΐας, ου, ὁ, *Esaias*, Heb. יְשַׁעְיָהוּ (Jehovah's deliverance) *Isaiah*, the celebrated Hebrew prophet, Matt. 3: 3. 4: 14. Mark 7: 6. al. — Meton. for *the book of Isaiah*, Acts 8: 28, 30. Al.

Ἡσαῦ, ὁ, indec. *Esau*, Heb. עֵשָׂו (hairy), pr. n. of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. 9: 13. Heb. 11: 20. 12: 16. See Gen. 25: 25 sq. 27: 6 sq.

Ἡσυχάζω, f. άσω, (ἥσυχος,) *to be quiet, tranquil, still*, intrans. spoken of life, 1 Thess. 4: 11. Sept. for שָׁקַט Judg. 3: 11, 30. — Thuc. 1. 12. ib. 6. 38. — By impl. *to rest*, sc. from labour, Luke 23: 56. (Hdian. 7. 5. 5.) from further cavil, discussion, etc. *to hold one's peace, to be silent*, Luke 14: 4. Acts 11: 18. 21: 14. Sept. for הֶחֱרִישׁ Neh. 5: 8.—Jos. Ant. 1. 21. 1. Hdian. 8. 3. 7.

Ἡσυχία, ας, ἡ, (ἥσυχος,) *quiet, tranquillity, stillness*, e. g. quiet life, 2 Thess. 3: 12. — 1 Macc. 9: 58. Ael. V. H. 3. 17. Dem. 145. 20. — In the sense of *stillness, silence*, Acts 22: 2. 1 Tim. 2: 11, 12. — Sept. Job 34: 29. Jos. Ant. 3. 4: 1. Hdian. 3. 12. 13.

Ἡσύχιος, ου, ὁ, ἡ, adj. i. q. ἥσυχος, *quiet, tranquil*, undisturbed from without, 1 Tim. 2: 2. 1 Pet. 3: 4. — Sept. Is. 66: 2. Hom. Il. 21. 598. Dem. 150. 11.

Ἥιοι, see in Ἤ no. 4. δ.

Ἡττάομαι, ώμαι, f. ήσομαι, depon. Pass. (ἥττων,) *to be inferior*, genr. 2 Cor. 12: 13 τί . . . ὃ ἡττήθητε ὑπὲρ τοὺς λ. ἐκκ.— Ael. V. H. 2. 30. Xen. An. 2. 3. 23. — Hence, *to be overcome, to be vanquished by* any one, c. dat. 2 Pet. 2: 19 ᾧ γάρ τις ἥττηται κ. τ. λ. Buttm. §134. 4. absol. 2 Pet. 2: 20.—Jos. Ant. 1. 19. 4 ἔρωτι ἡττηθείς. In war, Hdian.

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5. 4. 10. Xen. Cyr. 3. 1. 24. — An Act. ἡττάω, *to subdue*, is found in a few late writers, Sept. Is. 54: 17. Pol. 1. 75. 3. ib. 3. 18. 5. Passow s. voc. Buttm. Ausf. Sprachl. II. p. 146.

Ἥττημα, ατος, τό, (ἡττάομαι,) *a being inferior, a worse state*, sc. as compared with any other or former state, duty, etc. Rom. 11: 12 ἥττημα αὐτῶν, i. e. their being brought into a worse state, i. q. diminution, degradation. Hence, *failure, fault*, 1 Cor. 6: 7.—Sept. Is. 31: 8 defeat.

Ἥττων or ἥσσων, ονος, ὁ, ἡ, used as an irreg. comparative to κακός, viz. *worse, inferior, weaker*, see Buttm. § 68. 2. In N. T. only neut. ἧσσον, e. g. 1 Cor. 11: 17 εἰς τὸ ἧττον *for the worse*.—Luc. Somn. 18 εἴ τις πρὸς τὰ ἥττω ἀποκλίνει. — Adv. 2 Cor. 12: 15 ἧττον ἀγαπῶμαι, *the less* am I loved.—Dem. 104. 13. Thuc. 1. 8.

Ἠχέω, ῶ, f. ήσω, (ἦχος,) *to sound, to resound*, intrans. 1 Cor. 13: 1 χαλκὸς ἠχῶν. — Sept. Ex. 19: 16. Hes. Theog. 42. — Of the sea, *to roar*, Luke 21: 25. Sept. for הָמָה Jer. 50: 42. 51: 50.—Hom. Il. 1. 157.

Ἦχος, ου, ὁ, (i. q. ἠχή,) *sound, noise*, Acts 2: 2. Heb. 12: 19. Sept. for תְּקִיעָה Ps. 150: 3.—Jos. Ant. 11. 4. 2. Hdian. 4. 8. 19.—Metaph. *fame, rumour*, Luke 4: 37, comp. Mark 1: 28 ἀκοή.

Θ.

Θαδδαῖος, ου, ὁ, *Thaddeus*, a surname of the apostle Jude, also called Lebbeus, the brother of James the less. Matt. 10: 3. Mark 3: 18. Comp. Luke 6: 16.

Θάλασσα, Att. τια, ης, ἡ, (prob. ἅλς,) *the sea, a sea*, viz.

a) genr. and as implying the vicinity of land, Matt. 13: 47 σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν. 18: 6 πέλαγος τῆς θαλ. *depth of the sea*. Mark 9: 42. Luke 21: 25. Rom. 9: 27. 2 Cor. 11: 26. Rev. 18: 17 see in Ἐργάζομαι 2. b. Sept. for יָם Gen. 22: 17. Is. 5: 30. — Ael. V. H. 9. 16. Xen. An. 1. 5. 1. ib. 5. 1. 2. —Also for *the ocean*, Rev. 20: 13. 21: 1. ἡ γῆ καὶ ἡ θάλασσα, *land and sea*, for the whole earth, Rev. 7: 1, 2, 3. 12: 12. (Jos. Ant. 1. 19. 1.) ὁ οὐρανός, ἡ γῆ, καὶ ἡ θάλασσα, *heaven, earth, and sea*, for the universe, Acts 4: 24. 14: 15. Rev. 5: 13. So Sept. and יָם Ex. 20: 11. Hag. 2: 7.—Jos. Ant. 4. 3. 2.—Poet. of the waters above the firmament, on which the throne of God is said to be founded, θάλασσα ὑαλίνη, *crystal sea*, Rev. 4: 6. 15: 2. Comp. Gen. 1: 7. Ps. 29: 10. 148: 4. Others compare the *brazen sea* or laver, יָם, 1 K. 7: 23. 2 K. 25: 13.

b) of particular seas and lakes, viz. (α) by impl. *the Mediterranean*, Acts 10: 6, 32. 17: 14. al. So Sept. and יָם Gen. 13: 14. Jon. 1: 4. — (β) *the Red sea*, ἡ ἐρυθρὰ θάλασσα, fully Acts 7: 36. absol. 1 Cor. 10: 1, 2. Sept. and יָם Ex. 13: 18. 14: 2. al. See in Ἐρυθρός. — (γ) *the sea of Galilee or Tiberias*, ἡ θαλ. τῆς Γαλιλαίας ἢ τῆς Τιβεριάδος, fully Matt. 4: 18. Mark 1: 16. John 21: 1. al. absol. Matt. 4: 15. John 6: 16, 17, 18, 19. al. Sept. and יָם Num. 34: 11. See the description of this lake under Γεννησαρέτ.—Aristot. Meteor. 1. 13, ὑπὸ τὸν Καύκασον λίμνη, ἣ καλοῦσιν οἱ ἐπὶ θάλατταν. Al.

Θάλπω, f. ψω, *to warm, to make warm*, by fire, Hom. Od. 21. 179, 246. by warmth imparted, Sept. 1 K. 1: 2, 4. Jos. Ant. 7. 14. 3. of a fowl brooding, Deut. 22: 6. — In N. T. trop. *to cherish, to nourish*, trans. 1 Thess. 2: 7 ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα. Eph. 5: 29.—Jos. B. J. 4. 3. 14. Anth. Gr. II. p. 239. III. p. 167.

Θάμαρ, ἡ, indec. *Thamar*, Heb.

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תָּמָר (palm-tree), the widow of Er, Matt. 1:3. See Gen. c. 38.

Θαμβέω, ῶ, f. *ήσω,* (*θάμβος,*) *to be astonished, to be amazed,* Acts 9: 6 *τρέμων τε καὶ θαμβῶν.*—Sept. 1 Sam. 14: 15. Hom. Il. 8. 77. Od. 1. 323. — Later also trans. Sept. 2 Sam. 22: 5; and hence Pass. *θαμβέομαι, to be astonished, to be amazed,* Mark 1: 27. 10: 24, 32.—Wisd. 17: 3. 1 Macc. 6: 8. Plut. Caes. 45.

Θάμβος, εος, ους, τό, (*θάομαι,*) *astonishment, amazement,* from admiration, Luke 4: 36. 5: 9. Acts 3: 10. — Hom. Il. 4. 79. Thuc. 6. 31.

Θανάσιμος, ου, ὁ, ἡ, adj. (*θάνατος,*) *deadly,* e. g. poisonous, Mark 16: 18.—Jos. Ant. 4. 8. 34. Diod. S. 1. 87. Comp. Lob. ad Phr. p. 651.

Θανατηφόρος, ου, ὁ, ἡ, adj. (*θάνατος, φέρω,*) *death-bringing, deadly,* James 3: 8 *μετὰ ἰοῦ θαν.* Sept. for לְמוּת Num. 18: 22. — Diod. Sic. 3. 50. Xen. H. G. 2. 3. 32. Comp. Lob. ad Phr. p. 651.

Θάνατος, ου, ὁ, (*θνήσκω, θανεῖν,*) *death,* the extinction of life, naturally or by violence.

a) genr. and of natural death, John 11: 4 *αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον.* v. 13. Rom. 8: 38. Phil. 1: 20. Heb. 7: 23. al. So *γεύεσθαι* v. *ἰδεῖν τὸν θάνατον,* see in *Γεύω* b. *Εἴδω* I. c. Also Matt. 26: 38 et Mark 14: 34 *περίλυπος ἕως θανάτου sorrowful even unto death,* comp. Engl. 'to grieve oneself to death.' Rev. 13: 3 *εἰς θάνατον.* ib. *πληγὴ θανάτου,* deadly wound; Buttm. § 123. n. 4. John 12: 33 *ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν, by what death he should die.* 18: 32. 21: 19. comp. Buttm. §133. 3. 2.—Epict. Ench. 5. Xen. Ag. 10. 3. *θανάτῳ θανεῖν* Hom. Od. 11. 412. *ποίῳ θανάτῳ* Act. Thom. § 21. — Plur. *θάνατοι, deaths,* i. e. exposures to death, 2 Cor. 11: 23. — Plut. Romul. 24, *λοιμὸς θανάτους μὲν αἰφνιδίους ἀνθρώποις ἄνευ νόσων ἐπιφέρων.* — Hence meton. for *plague, pestilence,* Rev. 6: 8. 18: 8. So Sept. and מָוֶת Ex. 10: 17. Jer. 18: 21. Sept. for דֶּבֶר 1 K. 8: 37. Jer. 21: 7. al.

b) spoken of a violent death, e. g. as a punishment, *ἔνοχος θανάτου,* Matt. 26: 66. Mark 14: 64. *ἄξιος θαν.* Luke 23: 15. Acts 23: 29. al. *κατακρίνειν τινὰ θανάτῳ* Matt. 20: 18. Mark 10: 33. *θάνατος σταυροῦ* Phil. 2: 8. genr. Matt. 10: 21. Mark 13: 12. Luke 23: 22. 24: 20. Acts 22: 4. 2 Cor. 1: 9, 10. Rev. 2: 10. al. So of the death of Jesus, 1 Cor. 11: 26. Phil. 2: 8. Heb. 2: 9. 5: 7. as piacular, Rom. 5: 10. Col. 1: 22. Heb. 2: 14. 9: 15. Also by Hebraism, Matt. 15: 4 et Mark 7: 10 *θανάτῳ τελευτάτω,* quoted from Ex. 21: 17 where Sept. for מוֹת יוּמָת, comp. v. 17. Rev. 2: 23 *τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ,* and so Sept. for מוֹת יוּמָת Ex. 22: 18.—Hdian. 2. 2. 14. Xen. An. 2. 6. 29 bis.

c) Heb. מָוֶת and Sept. *θάνατος* often have the sense of *destruction, perdition, misery,* implying both physical death and exclusion from the presence and favour of God, in consequence of sin and disobedience, opp. to חַיִּים Sept. *ζωή* life and happiness; so Deut. 30: 19. Prov. 11: 19. 12: 28. Is. 25: 8. Ps. 16: 11 coll. Acts 2: 28. In N. T. this notion is applied with more definiteness to the gospel scheme; and as *ζωή* is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, (see *Ζωή* c. *β*,) so *θάνατος* is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John 8: 51 *θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.* Rom. 6: 16 *δοῦλοι ἁμαρτίας εἰς θάνατον.* v. 21 *τὸ γὰρ τέλος ἐκείνων, θάνατος.* v. 23. 7: 5, 10. 8: 2, 6. 2 Cor. 2: 16. 3: 7. 2 Tim. 1: 10 *καταργήσαντος μὲν τὸν θάνατον, φωτήσαντος δὲ ζωὴν . . . διὰ τοῦ εὐαγγελίου.* Heb. 2: 15. James 5: 20. 1 John 3: 14. 5: 16, 17. al. Called also *ὁ δεύτερος θάνατος, the second death,* Rev. 2: 11. 20: 6, 14. 21: 8. Comp. in *Ἀποθνήσκω* e. — In this sense *ὁ θάνατος* is used in a species of half-personification, the idea of physical death being prominent, Rom. 5: 12, 14, 17, 21. 1 Cor. 15: 26, 54, 55, 56, coll. Is. 25: 8. Hos. 13: 14.

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d) poet. ὁ θάνατος personified, *death*, as the king of Hades, Rev. 6: 8. 20: 13, 14. 21: 4. also 1: 18. Acts 2: 24. So Sept. and מָוֶת Ps. 49: 15. comp. Job 18: 13.—Meton. for ᾅδης itself, Matt. 4: 16 et Luke 1: 79 ἐν χώρᾳ καὶ σκιᾷ θανάτου *death-shade*, the shades of Orcus, i. e. *thickest darkness*, quoted from Is. 9: 1 where Sept. for צַלְמָוֶת. Comp. Prov. 7: 27. Al.

Θαναιόω, ῶ, f. ώσω, (θάνατος,) *to put to death*, in N. T. by the intervention of others, i. q. *to cause to be put to death, to deliver over to death*, trans.

a) pp. Matt. 10: 21 θανατώσουσιν αὐτούς. 26: 59. 27: 1. Mark 13: 12. 14: 55. Luke 21: 16. 2 Cor. 6: 9. 1 Pet. 3: 18. Also hyperbol. Rom. 8: 36, quoted from Ps. 44: 23 where Sept. for הָרַג. Sept. for דָּמִית 1 K. 11: 40. Jer. 38: 15.—Pol. 24. 4. 5. Xen. An. 2. 6. 4.

b) trop. *to mortify, to subdue* evil desires, etc. Rom. 8: 13. Pass. *to become dead to* any thing, to be freed from its power, c. dat. Rom. 7: 4.

Θάπτω, f. ψω, aor. 2 ἐτάφην, *to perform funeral rites*, pp. including burning and burial, Hom. Od. 12. 12. Il. 21. 323. In N. T. genr. *to bury, to inter*, trans. Matt. 8: 21, 22. 14: 12. Luke 9: 59, 60. 16: 22. Acts 2: 29. 5: 6, 9, 10. 1 Cor. 15: 4. Sept. for קָבַר Gen. 23: 4 sq.—Jos. Ant. 4. 8. 6. Hdian. 4. 3. 19. Xen. Cyr. 5. 4. 23.

Θάρα, ὁ, indec. *Thara*, Heb. תֶּרַח *Terah*, pr. n. of the father of Abraham, Luke 3: 34. See Gen. 11: 24 sq. Josh. 24: 2.

Θαῤῥέω, ῶ, f. ήσω, (θάῤῥος later Att. for θάρσος,) *to be of good cheer, to have good courage*, to be full of hope and confidence, intrans. 2 Cor. 5: 6 θαῤῥοῦντες οὖν πάντοτε, v. 8. Heb. 13: 6. — Sept. Prov. 1: 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32. — Seq. ἔν τινι, to have hope and confidence in any one, 2 Cor. 7: 16. comp. Ἐν no. 3. c. γ. So Sept. θαῤῥεῖ ἐπ' αὐτῇ for בָּטַח בָּ Prov. 31: 11. (Pol. 5. 29. 4 ἐπί τινι.) Seq. εἴς τινα, *to be bold towards* any one, 2 Cor. 10: 1, 2.

Θαρσέω, ῶ, f. ήσω, (θάρσος,) i. q. θαῤῥέω q. v. In N. T. only imperat. θάρσει, θαρσεῖτε, *be of good cheer, have good courage*, spoken by way of encouragement, Matt. 9: 2, 22. 14: 27. Mark 6: 50. 10: 49. Luke 8: 48. John 16: 33. Acts 23: 11. Sept. for אַל־תִּירָא Gen. 35: 17. Joel 2: 21, 22.—Ecclus. 19: 10. Xen. Cyr. 1. 3. 18.

Θάρσος, εος, ους, τό, cheer, i. e. cheerful mind, *courage, spirit*, e. g. λαμβάνειν θάρσος, *to take courage*, i. e. to be encouraged, to be full of hope and confidence, i. q. θαῤῥέω, Acts 28: 15. — 1 Macc. 4: 35. Jos. Ant. 5. 5. 4. Xen. Mem. 3. 5. 5.

Θαῦμα, ατος, τό, (prob. θάομαι,) *a wonder*, Xen. An. 6. 3. 23. In N. T. *wonder, admiration*, Rev. 17: 6 ἐθαύμασα θαῦμα μέγα, comp. Buttm. § 131. 3. —Sept. Job 17: 8. Hdian. 1. 1. 8. Xen. Ag. 2. 27.

Θαυμάζω, f. άσομαι Rev. 17: 8, comp. Buttm. § 113. n. 7, aor. 1 ἐθαύμασα, (θαῦμα,) *to wonder*, viz.

a) intrans. *to be astonished, to be amazed*, absol. Matt. 8: 10 ὁ Ἰη. ἐθαύμασε καὶ εἶπε. v. 27. 9: 8, 33. 15: 31. 21: 20. 22: 22. 27: 14. Mark 5: 20. 6: 51. 15: 5. Luke 1: 63. 8: 25. 11: 14. 24: 41. John 5: 20. 7: 15. Acts 2: 7. 4: 13. 13: 41. Rev. 17: 7, 8. Sept. for הִשְׁתּוֹמֵם Is. 41: 23. — 2 Macc. 1: 22 Luc. D. Deor. 23. 1. Xen. Cyr. 7. 1. 6. — With adjuncts, *to wonder at* any thing, e. g. seq. acc. of pron. as remote object, John 5: 28 μὴ θαυμ. τοῦτο. Luke 24: 12. See Buttm. § 131. 7. For Rev. 17: 6 see in Θαῦμα. Seq. διά τι Mark 6: 6. John 7: 21. ἔν τινι Luke 1: 21, comp. Ἐν 3. c. γ. ἐπί τινι Mark 12: 17. Luke 2: 33. 4: 22. 9: 43. 20: 26. Acts 3: 12. comp. Ἐπί II. 3. c. α. περί τινος Luke 2: 18. Seq. ὅτι, *to wonder that, because*, etc. Luke 11: 38. John 3: 7. 4: 27. Gal. 1: 6. (Xen. Ven. 1. 3.) Seq. εἰ, *to wonder if, whether*, Mark 15: 44. 1 John 3: 13. Comp. Εἰ I. 2. g. α.—Xen. An. 3. 2. 35.

b) by impl. trans. *to wonder at*, i. e. *to admire*, c. acc. comp. Matth. § 317. n. Luke 7: 9 ὁ Ἰη. ἐθαύμασεν αὐτόν. Acts 7: 31. Pass. 2 Thess. 1: 10.—Diod.

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Sic. 4. 31 τὴν ἀρετήν. Luc. D. Deor. 16. 2. Xen. Lac. 1. 2.—From the Heb. Jude 16 θαυμάζοντες πρόσωπα, *admirers of persons*, i. e. having respect to persons, partial; so Sept. for נָשָׂא פָנִים Is. 9: 15. Job 13: 10. 22: 8. הָדַר Lev. 19: 15. In constr. praegnans, Rev. 13: 3 θαυμάζειν ὀπίσω τοῦ θηρίου, *to wonder after the beast*, i. e. to admire and follow him, to become his worshipper, comp. v. 4.

Θαυμάσιος, ου, ὁ, ἡ, adj. (θαυμάζω,) *wonderful, admirable*, Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15. In N. T. neut. τὸ θαυμάσιον, *a wonder, miracle*, Matt. 21: 15. Sept. for פֶּלֶא Ps. 77: 12, 15. נִפְלָאוֹת Josh. 3: 5. Ps. 9: 2. — Ecclus. 48: 4.

Θαυμαστός, ή, όν, (θαυμάζω,) *wonderful, admirable, wondrous*. 1 Pet. 2: 9 εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. Rev. 15: 1, 3, σημεῖον, ἔργα, θαυμ. Matt. 21: 42 et Mark 12: 11 αὕτη [for τοῦτό] ἐστι θαυμαστὴ ἐν ὀφθ. ἡμ. quoted from Ps. 118: 23 where Sept. for הִיא נִפְלְאֹת, comp. Gesen. Lehrg. p. 661. Stuart § 436. Sept. for אַדִּיר Ps. 8: 1. נוֹרָא Ex. 15: 11. 34: 10.—Luc. Somn. 9, 10. Hdian. 2. 4. 11. Xen. Cyr. 1. 6. 7.—In the sense of *strange, unusual*, 2 Cor. 11: 14 καὶ οὐ θαυμαστόν, *no wonder*. John 9: 30.—Xen. Mem. 1. 1. 17. Cyr. 4. 6. 4.

Θεά, ᾶς, ἡ, (fem. of θεός,) *a goddess*, e. g. Diana, Acts 19: 27, 35, 37 in text. rec.—Xen. Ven. 1. 6.

Θεάομαι, f. άσομαι, depon. Mid. (θέα, θάομαι,) aor. 1 pass. ἐθεάθην in pass. sense, Buttm. § 113. n. 6; *to see, to look at, to behold*, trans.

a) pp. including the notion of desire, pleasure, etc. Tittm. de Syn. N. T. p. 111, 120. So Matt. 11: 7 et Luke 7: 24 τί ἐξήλθετε θεάσασθαι; Matt. 22: 11. Luke 23: 55. John 1: 14. 4: 35. 11: 45. 1 John 1: 1. 4: 14. So πρὸς τὸ θεαθῆναι αὐτοῖς *in order to be seen* BY *them*, Matt. 6: 1. 23: 5. comp. Buttm. § 134. 4.—2 Macc. 2: 4. Jos. Ant. 3. 6. 4 pen. Hdian. 3. 4. 11. Xen. An. 3. 5. 13.—In the sense of *to visit*, Rom. 15: 24. So Sept. and רָאָה 2 Chr. 22: 6.—Jos. Ant. 16. 1. 2.

b) simply *to see*, to perceive with the eyes, i. q. ἰδεῖν, c. accus. John 8: 10 μηδένα θεασάμενος. Acts 21: 27. 22: 9. 1 John 4: 12. Pass. ἐθεάθη ὑπ' αὐτῆς Mark 16: 11.—Jos. Ant. 1. 11. 2. Xen. Oec. 8. 11. — Seq. acc. and particip. Mark 16: 14. Luke 5: 27 ἐθεάσατο τελώνην . . . καθήμενον κ. τ. λ. John 1: 32, 38. Acts 1: 11. (Xen. Cyr. 7. 1. 17.) Seq. ὅτι John 6: 5. Acts 8: 18.

Θεατρίζω, f. ίσω, (θέατρον,) *to be an actor in the theatre*, Suid. sub v. ἠθολόγος. Also *to bring upon the theatre, to present as a spectacle*, trans. Hence in N. T. genr. *to make a public spectacle of, to expose to public scorn*, Pass. Heb. 10: 33. Criminals were sometimes exposed and punished in the theatre, see Philo in Flacc. p. 977.

Θέατρον, ου, τό, (θεάομαι,) *theatre*, i. e. place where dramatic and other public spectacles were exhibited, Ael. V. H. 3. 8. Xen. H. G. 4. 4. 3. Here too the people were accustomed to convene on other occasions, to hear harangues, to hold public consultations, etc. see Xen. H. G. 6. 5. 7. Diod. Sic. 16. 84. Pol. 29. 10. 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cic. pro Flacc. 7. comp. Kypke II. p. 100. Wetstein II. p. 585. So Acts 19: 29, 31. Meton. *a spectacle*, public shew, trop. 1 Cor. 4: 9. comp. Heb. 10: 33.—Aesch. Dial. Socr. 3. 20 θέατρα ποιητῶν.

Θεῖον, ου, τό, (prob. neut. of θεῖος, see Passow sub v.) *sulphur, brimstone*, Rev. 19: 20 τὴν καιομένην ἐν τῷ θείῳ. So πῦρ καὶ θεῖον, *fire and brimstone*, i. e. sulphurous flames, Luke 17: 29. Rev. 14: 10. 20: 10. 21: 8. πῦρ καὶ καπνὸς καὶ θεῖον, sulphurous flames and smoke, Rev. 9: 17, 18. So Sept. and גָּפְרִית Gen. 19: 24. Ez. 38: 22.—Act. Thom. § 53. Hdian. 8. 4. 26.

Θεῖος, α, ον, (θεός,) *divine*, pertaining to God, 2 Pet. 1: 3, 4. Sept. πνεῦμα θ. for אֱלֹהִים Ex. 31: 3. 35: 29. — Hdian. 1. 11. 10. Xen. Mem. 2. 1. 32. — Neut. τὸ θεῖον, *the divine* nature, *divinity*, Acts 17: 29. — Diod. Sic. 16. 60. Xen. Mem. 1. 4. 18.

Θειότης, ητος, ἡ, (θεός,) *deity, Godhead*, i. e. the divine nature and

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perfections, Rom. 1: 20. — Wisd. 18: 9. Clem. Alex. Strom. 5. 10.

Θειώδης, εος, ους, ὁ, ἡ, (θεῖον,) sulphurous, i. e. made of sulphur, Rev. 9: 17. — Philostr. Imag. 1. 27. p. 802. A form only of the later Greek, Lob. ad Phryn. p. 228.

Θέλημα, ατος, τό, (θέλω,) a form not Attic, Lob. ad Phryn. p. 7, *will*, i. e. active volition.

a) pp. *will*, the act of willing, *wish, good pleasure*; Matt. 26: 42 *γενηθήτω τὸ θέλημά σου.* Acts 21: 14. 1 Cor. 16: 12 *οὐκ ἦν θέλημα.* Eph. 5: 17. 1 Pet. 2: 15. 4: 2, 3, 19. 1 John 5: 14. So *θέλημα σαρκός*, carnal desire, John 1: 13. Sept. for חֵפֶץ Ps. 1: 2. רָצוֹן Dan. 8: 4. 11: 3. — Ecclus. 8: 15.

b) meton. *will*, thing willed, what one wills to do or to have done, Matt. 7: 21 *ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός.* 12: 50. 21: 31. Mark 3: 35. John 5: 30. 6: 38. Acts 13: 22. Rom. 12: 2. Eph. 6: 6. Heb. 13: 21. al. Eph. 2: 3 *τὰ θελήματα τῆς σαρκός.* Sept. and חֵפֶץ 1 K. 5: 8, 9. רָצוֹן Ps. 103: 21. 143: 10.—Hence by impl. *will*, i. e. *purpose, counsel, decree, law.* Matt. 18: 14 *οὕτως οὐκ ἔστιν θέλημα ἐμπρ. τοῦ πατρός.* John 6: 39, 40. Acts 22: 14. Heb. 10: 7, 9, 10, 36. So collect. *τὸ θέλημα τοῦ θεοῦ*, the counsels, the eternal purposes of God, Matt. 6: 10. Luke 11: 2.

d) meton. *will*, the faculty of willing, *free-will.* 1 Cor. 7: 37 *ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος.* Luke 23: 25. 2 Pet. 1: 21. of God, Eph. 1: 5, 11. 1 Pet. 3: 17 *εἰ θέλει τὸ θέλημα τοῦ θεοῦ.* Al.

Θέλησις, εως, ἡ, (θέλω,) will, good-pleasure of God, Heb. 2: 4.—Sept. Ez. 18: 23. 2 Macc. 12: 16. A form of the later Greek, Lob. ad Phr. p. 7.

Θέλω and *Ἐθέλω*, f. *θελήσω*, both forms being used alike by the Attics, though not indiscriminately; for the distinction see Passow in *θέλω* and *ἐθέλω*. Lob. ad Phryn. p. 7.—*To will, to wish, to desire*, pp. implying active volition and purpose, and thus differing from *βούλομαι*, see in *Βούλομαι* init.

a) pp. *to will*, i. e. *to have in mind, to purpose, to intend, to please*, viz. (*α*) of God and Christ, seq. inf. aor. Rom 9: 22 *εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι κ. τ. λ.* Col. 1: 27. (Hom. Il. 13. 743. Hdot. 2. 13.) seq. inf. et acc. 1 Tim. 2: 4. (Xen. Mag. Eq. 9. 9.) absol. c. inf. impl. John 5: 21. Acts 18: 21 *τοῦ θεοῦ θέλοντος.* 1 Cor. 4: 19. James 4: 15. — Hom. Il. 20. 243. Xen. Cyr. 2. 4. 19 ult. —(*β*) of men, seq. infin. e. g. aor. Matt. 5: 40. Mark 6: 19 *καὶ ἤθελεν αὐτὸν ἀποκτεῖναι.* John 1: 44. Acts 7: 28. al. c. inf. pres. Matt. 19: 21 *εἰ θέλεις τέλειος εἶναι.* John 6: 67. Acts 14: 13. 10: 10. 24: 6. al. seq. inf. et acc. Luke 1: 62. absol. c. inf. impl. Matt. 8: 2 *ἐὰν θέλῃς.* Mark 3: 13. 1 Cor. 7: 36. Rev. 11: 6. al. (Palaeph. 24. 4. Xen. Cyr. 1. 4. 10.) So c. neg. *οὐ θέλω, not to will, not to have in mind*, and by impl. *to will not, to determine not* to do this or that, *to refuse*, etc. seq. inf. aor. Matt. 2: 18 *οὐκ ἤθελε παρακληθῆναι.* Mark 6: 26. Luke 15: 28. al. c. inf. pres. John 7: 1. 2 Thess. 3: 10. absol. c. inf. impl. Matt. 18: 30. 21: 29. Rom. 7: 15 sq.— Palaeph. 2. 6. Xen. Cyr. 1. 4. 10. — In antith. of *to will* and *to do*, Rom. 7: 18. 2 Cor. 8: 10, 11. Phil. 2: 13. Comp. Winer § 65. 6.—Further, with a negative the idea of *θέλω* sometimes approaches that of *δύναμαι, to be able, I can*, e. g. Matt. 1: 19 *μὴ θέλων αὐτὴν παραδειγματίσαι*, being unwilling, unable, i. e. not being able to bring himself to do so and so. Luke 18: 13 *οὐκ ἤθελεν οὐδὲ τοὺς ὀφθ. ἐπᾶραι*, would not, could not, dared not. Comp. Passow in *ἐθέλω*. Schaef. in Greg. Cor. p. 135. —Hom. Il. 13. 106. Xen. Cyr. 8. 1. 16. H. G. 5. 4. 61. — (*γ*) trop. of the wind, John 3: 8 *ὅπου θέλει, πνεῖ*, i. e. pro lubitu.—Xen. Cyr. 2. 4. 19 *ὅ,τι ἤθελεν*, of an eagle.

b) genr. *to wish, to desire, to choose*, seq. infin. e. g. aor. Luke 8: 20 *ἰδεῖν σε θέλοντες.* 23: 8. c. inf. pres. John 16: 19. Gal. 4: 20. seq. infin. et accus. Mark 7: 24. 1 Cor. 7: 7. 11: 3. 14: 5. (Hdian. 1. 2. 3.) absol. c. inf. impl. Matt. 15: 28 *γενηθήτω σοι ὡς θέλεις.* Mark 9: 13. John 15: 7. 1 Cor. 4: 21. (Palaeph. 28. 3.) So c. neg. *οὐ θέλω, to will not, to be unwilling, to choose not*, seq. infin. aor. Luke 19: 14 *οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.* 1 Cor.

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10: 20. (Palaeph. 39. 3.) c. inf. pres. Rom. 1: 13. 1 Cor. 10: 1. 2 Cor. 1: 8. (Luc. D. Mort. 2. 1 ult.) absol. c. inf. impl. John 21: 18. — Seq. εἰ, Luke 12: 49 τί θέλω, εἰ ἤδη ἀνήφθη; sometimes with an accus. simply, where however an infin. is strictly implied, e. g. Luke 5: 39 οὐδεὶς πιὼν παλαιὸν, εὐθέως θέλει νέον sc. πίνειν. 2 Cor. 11: 12 τῶν θελόντων ἀφορμήν sc. εὑρεῖν. — Seq. ἵνα c. subjunct. Matt. 7: 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρ. Mark 6: 25. John 17: 24. So in interrogations, seq. fut. indic. or more properly aor. subjunct. pp. with ἵνα implied; e. g. Matt. 20: 32 τί θέλετε [ἵνα] ποιήσω ὑμῖν; as in Engl. *what will ye* [that] *I should* do unto you? 26: 17. Mark 14: 12. 15: 9, 12. Luke 9: 54. al. (Anacr. 12. 1. Soph. Oed. R. 651. c. fut. Luc. Navig. 4 et 26.) Once with ἤ, i. q. *to choose rather, to prefer*, 1 Cor. 14: 19, see in Ἤ 3. a. — Sometimes ἐθέλειν (but not θέλειν) when followed by an infin. is to be rendered as an adverb before a finite verb, *willingly, gladly*, as John 6: 21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, *they gladly received him into the vessel*. See Buttm. § 150. p. 440. Winer § 58. 4. — Xen. Hi. 7. 9. Cyr. 1. 1. 3. ib. 5. 1. 20.

c) by impl. *to be disposed, inclined to* any thing, *to delight in, to love*, i. q. φιλέω; so seq. infin. Luke 20: 46 τῶν θελόντων περιπατεῖν ἐν στόλαις, καὶ φιλούντων ἀσπασμούς, comp. Mark 12: 38 τῶν θελόντων ἐν στ. περιπατεῖν καὶ ἀσπασμούς, where it seems to take the accus. as being synonymous with φιλέω. But this is better referred to Hebraism, comp. Winer § 58. 4. So by Hebraism c. accus. Matt. 27: 43 εἰ θέλει αὐτόν, quoted from Ps. 22: 9 where Sept. for חָפַץ בּוֹ. Sept. and חָפַץ c. acc. Ez. 18: 23. Also Matt. 9: 13 ἔλεον θέλω, καὶ οὐ θυσίαν, quoted from Hos. 6: 6 where Sept. for חָפַץ c. acc. Heb. 10: 5, 8, quoted from Ps. 40: 7 where Sept. for חָפַץ c. acc.—Seq. ἔν τινι, *to delight in* any thing, Col. 2: 18 θέλων ἐν ταπεινοφροσύνῃ κ. τ. λ. So Sept. and רָצָה בְ 1 Chr. 28: 4.

d) by impl. *to be so and so minded, to be of opinion, to affirm*. 2 Pet. 3: 5 λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, *for it escapes them who affirm this*, who are thus minded, comp. v. 4.—Hdian. 5. 3. 11 εἰκόνα τε ἥλιον ἀνέργαστον εἶναι θέλουσιν. ib. 5. 6. 10. So *volo* Cic. Acad. 4. 14.

e) θέλω seq. infin. is sometimes nearly i. q. μέλλω, *to be about to*, i. e. it serves merely as an auxiliary and gives to the infin. a future sense, but only of inanimate things, e. g. Acts 2: 12 et 17: 20 τί ἂν θέλοι τοῦτο εἶναι; *what then will this be?* or as in comm. Eng. 'what is this going to be?' — Hdot. 1. 78, 109. ib. 2. 11, 14. See Schweigh. Lex. Herod. in ἐθέλω. Passow in ἐθέλω. Viger. p. 263 sq. Al.

Θεμέλιος, ὁ, ἡ, adj. (θέμα, τίθημι,) pp. placed or laid as a foundation, fundamental; hence in N. T. as subst. *foundation*. Moeris, θεμέλια καὶ θεμέλιον οὐδετέρως, ἀττικῶς· θεμέλιοι καὶ θεμέλιος, κοινῶς.

a) masc. ὁ θεμέλιος sc. λίθος, pp. *foundation-stone*. Heb. 11: 10 τὴν τοὺς θεμ. ἔχουσαν πόλιν. Rev. 21: 14, 19 bis. Sept. for יָסוֹד 1 K. 5: 17. יְסוֹד Job 22: 16. אֻשְׁיָא Ezra 4: 12. 5: 16. — Esdr. 6: 20. Pol. 1. 40. 9. Thuc. 1. 93. —Trop. of elementary doctrine and instruction, the foundation, 1 Cor. 3: 10 θεμέλιον τέθεικα. Eph. 2: 20. Rom. 15: 20. Heb. 6: 1. of a fundamental doctrine or principle, e. g. Christ 1 Cor. 3: 11, 12. Also 1 Tim. 6: 19 θεμέλιον καλόν, *a good foundation*, sc. on which hope and salvation may rest. — Meton. 2 Tim. 2: 19 θεμέλιος τοῦ θεοῦ, that which God hath founded, God's building, the gospel scheme.

b) neut. τὸ θέμελιον, *foundation*, in Luke's writings, Acts 16: 26 τὰ θεμέλια. Luke 6: 48, 49. 14: 29. Sept. for מוֹסָדִים Prov. 8: 29. Is. 58: 12. יְסוֹד Lam. 4: 11. Mic. 1: 6. — Diod. Sic. 5. 66. Xen. H. G. 5. 2. 5.

Θεμελιόω, f. ώσω, (θεμέλιος,) *to lay the foundation of* any thing, *to found*, trans. Matt. 7: 25 et Luke 6: 48 τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν, where for the omission of the augm. in plupf. see Buttm. § 83. n. 6. Heb. 1: 10 quoted from Ps. 102: 26 where Sept. for יָסַד. also Josh. 6: 26. al.—Xen. Cyr. 7. 5. 11. —Metaph. *to ground, to establish, to con-*

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firm, Eph. 3: 17. Col. 1: 23 τῇ πίστει τεθεμελιωμένον. 1 Pet. 5: 10. — Diod. Sic. 11. 68. ib. 15. 1.

Θεοδίδακτος, ου, ὁ, ἡ, adj. (θεός, διδάσκω,) *taught of God*, 1 Thess. 4: 9. comp. διδακτοὶ τοῦ θεοῦ John 6: 45. — Theophil. ad Autol. II. p. 87.

Θεόλογος, ου, ὁ, (θεός, λέγω,) *theologue*, one who treats of God and divine things, as Epimenides Diod. Sic. 5. 80. Pherecydes Plut. Sylla 36. In N. T. spoken of John, *the divine, the theologian*, in the inscription of the Apocalypse, as maintaining the divine nature and attributes of the Logos, comp. Rev. 1: 2.

Θεομαχέω, ῶ, f. ήσω, (θεομάχος,) *to fight* or *contend against God*, Acts 23: 9 in text. rec. — 2 Macc. 7: 19. Xen. Oec. 16. 3.

Θεομάχος, ου, ὁ, ἡ, adj. (θεός, μάχομαι,) *fighting against God*, contending with God, Acts 5: 39. — Symm. for רָפָאִים Prov. 9: 18. 21: 16.

Θεόπνευστος, ου, ὁ, ἡ, (θεός, πνέω,) *God-inspired, given from God*, 2 Tim. 3: 16 πᾶσα γραφὴ θεόπνευστος. — Plut. ed. R. IX. p. 583. 9, τοὺς ὀνείρους τοὺς θεοπνεύστους. Phocylid. 121 τῆς δὲ θεοπνεύστου σοφίης λόγος ἐστὶν ἄριστος. Comp. Jos. c. Ap. 1. 7 [αἱ γραφαὶ] τῶν προφητῶν κατὰ τὴν ἐπίπνοιαν τὴν ἀπὸ τοῦ θεοῦ μαθόντων. Cic. pro Arch. 8, poetam . . . quasi divino quodam spiritu inflari.

Θεός, οῦ, ὁ, God, the divinity; for the derivation see note below. On the voc. θεέ Matt. 27: 46. Act. Thom. § 44, 45, instead of the Attic voc. θεός, see Buttm. § 35. n. 2. Winer § 8. 2. c.

a) genr. *God*, the supreme Lord and Father of all, *Jehovah*; so ὁ θεός, Matt. 1: 23. 3: 9. 5: 8. 6: 30. John 4: 24. 9: 24. Rom. 16: 26. James 2: 19. al. saepiss. Without the art. θεός Matt. 6: 24. 19: 26. Luke 2: 14, 52. 3: 2. John 1: 6, 18. 3: 2. Acts 5: 29. Rom. 1: 7, 18. 1 Cor. 4: 1. al. saep. Comp. Winer § 18. p. 108. Sept. everywhere for אֱלֹהִים Gen. 1: 1, 2 sq. saepiss. Also κύριος ὁ θεός, Matt. 4: 7, 10. 22: 37. Mark 12: 29, 30. Luke 1: 16, 32. 1 Pet. 3: 15. Rev. 4: 8. 11: 17. So Acts 2: 39 κύριος ὁ θεὸς ὑμῶν. 7: 37. So Sept. for יְהוָה אֱלֹהִים Gen. 2: 15, 16, 18 sq. 3: 14. more freq. c. gen. for יְהוָה אֱלֹהֵי פ Is. 43: 3. Jer. 3: 13. Ez. 44: 3. al. See Gesen. Heb. Lex. יְהוָה a. — In construction: (α) before a genitive, e. g. of person, ὁ θεός τινος, *the God of any one*, i. e. his protector, benefactor, the object of his worship. Matt. 22: 32 ὁ θεὸς Ἀβραάμ κ. τ. λ. Mark 12: 26. Luke 1: 68. Acts 5: 30. 7: 32, 46. al. So voc. Matt. 27: 46 θεέ μου, θεέ μου, and Mark 15: 34 ὁ θεός μου, ὁ θεός μου, quoted from Ps. 22: 2 where Heb. אֵלִי אֵלִי, Sept. ὁ θεός ὁ θεός μου. Seq. gen. of thing, i. e. God as the author and giver, the source of any thing, e. g. θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως Rom. 15: 5. θ. τῆς ἐλπίδος v. 13. θ. τῆς εἰρήνης 16: 20. Phil. 4: 9. Heb. 13: 20. θ. ἀκαταστασίας 1 Cor. 14: 33. θ. πάσης χάριτος 1 Pet. 5: 10. — (β) Genit. θεοῦ after other nouns, e. g. as active or subjective, denoting what comes forth, is sent, given, appointed *from God*, Matt. 3: 16 πνεῦμα τοῦ θ. Luke 11: 49 ἡ σοφία τοῦ θ. 3: 38 (υἱὸς) τοῦ θεοῦ. 9: 20 ὁ Χριστὸς τοῦ θ. Acts 23: 4 τὸν ἀρχιερέα τοῦ θ. Matt. 6: 33 ἡ βασιλεία τοῦ θ. 2 Tim. 3: 17 ὁ ἄνθρ. τοῦ θεοῦ *the man of God*, taught, furnished of God. 1 Thess. 4: 16 ἡ σάλπιγξ θεοῦ *trump of God*, which sounds by command of God, i. q. ἡ ἐσχάτη σάλπιγξ 1 Cor. 15: 52. See Winer § 37. 3. Also in a passive or objective sense, Winer § 30. 1. Luke 11: 42 ἡ ἀγάπη τοῦ θεοῦ *love* to *God*, see more in Ἀγάπη b. Luke 6: 12 προσευχὴ τοῦ θεοῦ *prayer to God*. Mark 11: 22 πίστις τοῦ θ. *faith in God*. So οἶκος τοῦ θ. i. e. consecrated to God, Luke 6: 4. 1 Cor. 3: 9. Rev. 15: 2 ἁθαραι τ. θεοῦ harps for the praise of God, comp. 1 Chr. 16: 42. Winer § 37. 3. Further, τὰ τοῦ θεοῦ, *the things of God*, e. g. his *counsels, purposes* 1 Cor. 2: 11, or things *pleasing* to him Matt. 16: 23. Mark 8: 33, or things *belonging*, pertaining, to him, Matt. 22: 21. Mark 12: 17. Luke 20: 25. (Xen. Cyr. 3. 3. 20.) In this last sense also we find τὰ πρὸς τὸν θεόν, things *pertaining* to God, his service and worship, Rom. 15: 17. Heb. 2: 17. 5: 1. — (γ) Dat. θεῷ, e. g. after

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adjectives, as ἀστεῖος τῷ θεῷ Acts 7: 20, and δυνατὰ τῷ θεῷ 2 Cor. 10: 4, as an intensive from the Heb. *exceedingly*, see in Ἀστεῖος and Δυνατός. Winer § 37. 3. Elsewhere after verbs etc. TO or FOR *God*, e. g. Rom. 6: 10 et Gal. 2: 19 ζῆν τῷ θεῷ, i. e. to his honour and praise, in accordance with his will, 2 Cor. 5: 13. 9: 11. al.

b) spoken of Christ, *the Logos*, who is declared to be ὁ θεός, e. g. John 1: 1. 20: 28. Rom. 9: 5. Phil. 2: 6. 1 Tim. 3: 16. Heb. 1: 8. 1 John 5: 20. Rev. 19: 17 coll. v. 7! 22: 6.—So the Saviour is called ὁ θεός in Test. XII Patr. Fabr. Cod. Pseud. V. T. Vol. I. p. 542, ὁ θεὸς σῶμα λαβὼν ἔσωσεν αὐτούς· ἀναστήσει γὰρ κύριος [τὸν σωτῆρα] θεὸν καὶ ἄνθρωπον. p. 644, 645, ὄψεσθε θεὸν ἐν σχήματι ἀνθρώπου. p. 672 ὀφθήσεται θεὸς, κατοικῶν ἐν ἀνθρώποις ἐπὶ τῆς γῆς. p. 696 θεὸς εἰς ἄνδρα ὑποκρινόμενος. Comp. also Justin. Dial. c. Tryph. p. 284. Origen c. Cels. 5. 39. ib. 6. 60. Comm. in Joann. Tom. I. 42. II. § 2—6. VI. § 23.

c) from the Heb. spoken of *kings* as the representatives of God in the Jewish theocracy. John 10: 34, 35 ἐγὼ εἶπα, θεοὶ ἐστε; εἰ ἐκείνους εἶπε θεούς κ. τ. λ. quoted from and in allusion to Ps. 82: 1, 6, where Sept. and Heb. אֱלֹהִים, comp. v. 7.

d) in the Greek sense, ὁ θεός, *a god, the deity*, οἱ θεοί, *the gods*, i. e. the heathen gods. Acts 7: 43 ὁ θεὸς ὑμῶν Ῥεμφάν. 12: 22. 14: 11 οἱ θεοί. 19: 26. 28: 6. 1 Cor. 8: 4, 5. Gal. 4: 8. † So Satan is called ὁ θεὸς τοῦ αἰῶνος τούτου, *the god of this world*, its leader, etc. 2 Cor. 4: 4. Indeed the Jews regarded all the heathen gods as evil spirits, see in Δαιμόνιον b.—Diod. Sic. 1. 9. Xen. Mem. 2. 3. 18, 19. ib. 4. 7. 6. — Once fem. ἡ θεός, *a goddess*, Diana, Acts 19: 37 in some edit. So Xen. An. 3. 2. 12 τῇ Ἀρτέμιδι . . . τῇ θεῷ. ib. 5. 3. 6, 7, 9. — Meton. *an image, idol*, Acts 7: 40. Sept. for אֵל פֶּסֶל Is. 44: 17. אֱלֹהִים 2 Sam. 5: 21.

NOTE. The earliest derivation of θεός is from τίθημι, e. g. Hdot. 2. 52 θεοὺς δὲ προσωνόμασάν σφεας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. So Clem. Alex. Strom. I, θεὸς δὲ παρὰ τὴν θέσιν εἴρηται καὶ τάξιν, τὴν διακόσμησιν. — Plato derives it from θέω *to run*, regarding the deity as having been first recognized in the sun and moon and earth and stars and heavens, ἅτε γοῦν αὐτὰ ὁρῶντες πάντα ἀεὶ ἰόντα δρόμῳ καὶ θέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ θεῖν, θεοὺς αὐτοὺς ἐπονομάσαι, Plato Crat. 16. p. 397. D. This idea is paraphrased by Theophil. ad Autol. I. p. 71, i. q. τρέχειν, κινεῖν, ἐνεργεῖν, τρέφειν, προνοεῖν καὶ κυβερνᾷν, καὶ ζωοποιεῖν τὰ πάντα.—But more prob. θεός is of the same family with Ζεύς, Διός, Æol. Δεύς, Lat. *deus*. AL.

Θεοσεβεία, ας, ἡ, (θεοσεβής,) *reverence towards God, godliness*, 1 Tim. 2: 10. Sept. for יִרְאַת אֱלֹהִים Gen. 20: 11.—Baruch 5: 3. Xen. An. 2. 6. 26.

Θεοσεβής, ές, οῦς, ὁ, ἡ, adj. (θεός, σέβομαι,) *reverencing God, godly*, a worshipper of God, John 9: 31. Sept. for יְרֵא אֱלֹהִים Ex. 18: 21. Job 1: 1, 8. — Judith 11: 17. Xen. Cyr. 8. 1. 25.

Θεοστυγής, ές, οῦς, (θεός, στυγέω,) pass. *hated of the gods*, Eurip. Troad. 1243 or 1221. In N. T. act. *hating God, impious*, Rom. 1: 30.—Eurip. Cycl. 395 or 396. Suidas, θεοστυγεῖς· θεομίσητοι, οἱ ὑπὸ θεοῦ μισούμενοι καὶ οἱ θεὸν μισοῦντες.

Θεότης, τητος, ἡ, (θεός,) *deity, Godhead*, the divine nature and perfections, i. q. θειότης, Col. 2: 9. — Luc. Icarom. 9.

Θεόφιλος, ου, ὁ, *Theophilus*, pr. n. of a person of distinction, κράτιστος, to whom Luke inscribed his Gospel and the book of Acts, Luke 1: 3. Acts 1: 1. Elsewhere unknown.

Θεραπεία, ας, ἡ, (θεραπεύω,) *voluntary service, attendance, ministry*, genr. Diod. Sic. 1. 21. Xen. Cyr. 5. 5. 29. In N. T.

a) *care* of the sick, and by impl. *relief, healing*, Luke 9: 11 χρείαν ἔχοντας θεραπείας ἰᾶτο. Rev. 22: 2.—Jos. Ant. 19. 1. 16. Palaeph. 2. 4. Xen. Hi. 8. 4.

b) meton. and collect. *attendants, domestics, retinue*, Matt. 24: 45. Luke 12: 42. Sept. for עֲבָדִים Gen. 45: 16. —

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Jos. Ant. 4. 6. 4 σὺν θεραπείᾳ βασιλικῇ. Hdian. 7. 1. 10. Xen. Mem. 3. 11. 4.

Θεραπεύω, f. εύσω, (θεράπων,) *to wait upon, to minister unto*, i. e. to render voluntary service and attendance; see Passow sub v.

a) pp. Pass. Acts 17: 25 οὐδὲ (ὁ θεὸς) ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται. — Diod. Sic. 2. 20. Xen. Cyr. 1. 3. 7. ib. 5. 5. 29.

b) *to take care of* the sick, *to tend*, genr. Xen. An. 7. 2. 6. Hi. 8. 4. In N. T. by impl. *to relieve, to heal, to cure*, absol. Matt. 12: 10 et Luke 6: 7 ἐν τῷ σαββάτῳ θεραπεύειν. c. acc. of pers. Matt. 4: 24 παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. Mark 1: 34. Luke 10: 9. Acts 4: 14. al. Seq. acc. et ἀπό, Luke 7: 21 ἐθεράπευσε πολλοὺς ἀπὸ νόσων. 8: 2.—Tob. 12: 3. Palneph. 2. 4. of a physician, Thuc. 2. 47. Xen. Cyr. 3. 2. 12.—Seq. acc. of disease, Matt. 4: 23 θεραπεύων πᾶσαν νόσον. Rev. 13: 3 πληγὴ ἐθεραπεύθη. AL.

Θεράπων, οντος, ὁ, (prob. θέρω to cherish,) *an attendant, minister*, implying always voluntary service and attendance and therefore different from δοῦλος; once of Moses, Heb. 3: 5. Sept. for עֶבֶד also of Moses Ex. 14: 31. Num. 12: 7, 8. of Job, c. 1: 8. 2: 3.—Hdian. 3. 10. 7. Xen. Cyr. 3. 1. 16. Comp. Passow sub v.

Θερίζω, f. ίσω, (θέρος summer, harvest-time,) *to summer* intrans. Xen. An. 3. 5. 15. In N. T. *to harvest, to reap*, viz.

a) genr. and absol. Matt. 6: 26 οὐ σπείρουσιν, οὐδὲ θερίζουσιν. Luke 12: 24. James 5: 4 οἱ θερίσαντες *the reapers*. Sept. for קָצַר Ruth 2: 3 sq.—Plut. ed. R. VI. p. 422. 4. Xen. Oec. 18. 1.—Hence in proverbial expressions, e. g. θερίζων ὅπου οὐκ ἔσπειρας i. e. turning the labours of others to one's own profit, Matt. 25: 24, 26. Luke 19: 21, 22. In a like sense John 4: 37 ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. Comp. Job 31: 8. Mic. 6: 15. Further, ὃ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει, i. e. he will be rewarded according to his works, Gal. 6: 7; and in a similar sense 2 Cor. 9: 6 bis. Comp. Sept. and קָצַר Jer. 12: 13.

b) trop. *to reap* the fruits of one's labours, to receive in recompense, c. accus. 1 Cor. 9: 11 τὰ σαρκικά. Gal. 6: 8 bis, 9. So Sept. and קָצַר Prov. 22: 8.—Test. XII Patr. p. 576. — Fig. also of a christian teacher gathering in converts into the kingdom of God, John 4: 36 bis, 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε, comp. Matt. 9: 37 et Luke 10: 2.

c) by impl. *to cut down, to destroy*, Rev. 14: 15 bis, 16 καὶ ἡ γῆ ἐθερίσθη, i. e. the iniquity of men is fully ripe and is cut off. Comp. Joel 4 [3]: 13. Is. 17: 5.

Θερισμός, ου, ὁ, (θερίζω,) *harvest, harvesting*. John 4: 35 bis, ὁ θερισμὸς ἔρχεται, . . . λευκαί εἰσι πρὸς θερισμόν. Matt. 13: 30 bis, 39. Mark 4: 29. Sept. for קָצִיר Gen. 8: 22. Jer. 50: 16. —Pol. 5. 95. 5. Xen. Oec. 18. 3.—Meton. *the harvest* to be gathered, produce of the harvest, pp. Sept. for קָצִיר Jer. 5: 17; in N. T. trop. for the converts to be gathered into Christ's kingdom, Matt. 9: 37, 38 bis. Luke 10: 2 ter. Also of those whose iniquity is fully ripe for punishment Rev. 14: 15, comp. in θερίζω c.

Θεριστής, οῦ, ὁ, (θερίζω,) *a harvest-man, reaper*, Matt. 13: 30, 39.—Bel and Drag. 40. Xen. Hi. 6. 10.

Θερμαίνω, f. ανῶ, (θερμός warm, fr. θέρω,) *to warm*, Hom. Il. 14. 7. In N. T. only Mid. θερμαίνομαι, *to warm oneself*, e. g. by a fire Mark 14: 54 καὶ ἦν θερμαινόμενος πρὸς τὸ φῶς. v. 67. John 18: 18 bis, 25. with clothing James 2: 16. Sept. for חָמַם Is. 44: 15, 16. 1 K. 1: 1, 2. — Hdian. 8. 4. 27. Xen. Mem. 4. 3. 8.

Θέρμη, ης, ἡ, (θερμός, θέρω,) *warmth, heat*, Acts 23: 3. Sept. for חֹם Job 6: 17. חַמָּה Ps. 19: 7.—Ecclus. 38: 28. Thuc. 2. 49.

Θέρος, εος, ους, τό, (θέρω,) *summer*, i. e. the warm season, in Palestine corresponding to the whole of our spring and summer months, see Jahn § 21. So Matt. 24: 32. Mark 13: 28. Luke 21: 30. So Sept. and קַיִץ Prov. 6: 8. 30: 25. — Diod. Sic. 5. 30. Xen.

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Ven. 6. 13. Mem. 1. 6. 2. — Elsewhere also *harvest*, Sept. for קָצִיר Prov. 26: 1. Jos. Ant. 4. 8. 21. Dem. 1253. 15.

Θεσσαλονικεύς, έως, ὁ, a Thessalonian, Acts 20: 4. 27: 2. 1 Thess. 1: 1. 2 Thess. 1: 1.

Θεσσαλονίκη, ης, ἡ, Thessalonica, now *Saloniki*, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called *Therma*, but was named by Cassander Thessalonica after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman praetor and quaestor. The Jews had here a synagogue; and it was to the church gathered here that Paul wrote his earliest epistles. Acts 17: 1, 11, 13. Phil. 4: 16. 2 Tim. 4: 10.—Comp. Diod. Sic. 19. 52. Strabo VII. p. 509. Liv. 45. 29. Rosenm. Bibl. Geog. III. p. 395 sq.

Θευδᾶς, ᾶ, ὁ, Theudas, an impostor who excited tumult among the Jews, Acts 5: 36. He is probably to be placed during the interregnum after the death of Herod the Great, when Judea was disturbed by frequent seditions, see Jos. Ant. 17. c. 10 sq. Judas too, who came after him, (Acts 5: 37,) appeared under Cyrenius and Coponius, A. D. 6—9; see Jos. Ant. 18. 1. 1. ib. 20. 5. 2. — Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A. D. 45.

Θεωρέω, ῶ, f. *ήσω*, (*θεωρός* spectator, fr. *θεάομαι*,) pp. *to be a spectator of*, i. e. *to look on* or *at, to behold*, trans. nearly i. q. *θεάομαι* q. v. comp. Tittm. de Syn. N. T. p. 120.

a) pp. including the notion of attention, wonder, etc. (*α*) genr. c. acc. of thing, Luke 23: 48 *θεωροῦντες τὰ γενόμενα*. John 2: 23. 17: 24. Acts 8: 13. c. acc. pers. Rev. 11: 11, 12. seq. *πῶς, ποῦ*, Mark 12: 41. 15: 47. absol. Matt. 27: 55. Mark 15: 40. Luke 14: 29. 23: 35. Acts 19: 26. Sept. for חָזָה Ps. 27: 4. Chald. חֲזָה Dan. 5: 5. 7: 21. — Theophr. Char. 13 or 6. Xen. Cyr. 4. 3. 3. of public spectacles Luc. Tim. 50. Arr. Epict. 1. 25. 27. — (*β*) *to look at, to view* with attention, Matt. 28. 1 *θ. τὸν τάφον*. (Ceb. Tab. 1.) Trop. *to consider*, Heb. 7: 4 *θεωρεῖτε δὲ, πηλίκος οὗτος*. — Diod. Sic. 12. 15. Dem. 19. 23.—(*γ*) *to look at*, by impl. *to comprehend, to recognize, to acknowledge*, c. acc. of pers. John 6: 40 *πᾶς ὁ θεωρῶν τὸν υἱόν*. 12: 45 bis. 14: 17.—Wisd. 13: 5. Diod. Sic. 19. 52 *τοὺς λόγους*.

b) simply *to see*, to perceive with the eyes, *to behold*, nearly i. q. *ἰδεῖν*. (*α*) genr. seq. acc. pers. Mark 3: 11. Luke 24: 37. John 9: 8. 14: 19. 16: 10, 16, 17, 19. Acts 3: 16. 9: 7. 25: 24. c. part. added Luke 10: 18 *ἐθεώρουν τὸν Σατανᾶν πεσόντα*. 24: 39. Mark 5: 15. John 6: 19, 62. 20: 12, 14. Seq. acc. of thing Luke 21: 6. John 7: 3. Acts 20: 38. c. part. add. John 10: 12 *θ. τὸν λύκον ἐρχόμενον*. 20: 6. Acts 7: 56. 10: 11. Sept. for רָאָה Ps. 22: 8. 31: 12. — 1 Macc. 13: 29. Diod. Sic. 13. 57. — (*β*) *to perceive, to mark, to note*, seq. *ὅτι* Mark 16: 4. John 4: 19. 12: 19. Acts 27: 10. seq. *πόσος* Acts 21: 20. Seq. acc. of thing Mark 5: 38 *καὶ θεωρεῖ θόρυβον*. Acts 4: 13. c. part. add. Acts 17: 16. 28: 6. Seq. acc. of pers. c. part. 1 John 3: 17. c. part. impl. Acts 17: 22.—2 Macc. 9: 23. Diod. S. 13. 28.—(*γ*) from the Heb. *to see*, for *to experience*, e. g. *τὸν θάνατον* John 8: 51. See in *Εἶδον* I. c.

Θεωρία, ας, ἡ, (*θεωρέω*,) *a beholding, viewing*, Diod. Sic. 1. 94. Thuc. 6. 16. In N. T. *a sight, spectacle*, Luke 23: 48. — 3 Macc. 5: 24. Arr. Epict. 1. 2. 12.

Θήκη, ης, ἡ, (*τίθημι*,) pp. place to put or set any thing, *repository, receptacle*, e. g. for a sword, *a sheath*, John 18: 11.—Jos. Ant. 7. 11. 7. cell, chamber, Xen. Oec. 8. 17. sepulchre, Cyr. 7. 3. 5.

Θηλάζω, f. *άσω*, (*θηλή* breast.)

1. pp. causat. *to suckle, to give suck*, absol. Matt. 24: 19 *οὐαὶ ταῖς θηλαζούσαις*. Mark 13: 17. Luke 21: 23. 23: 29. Sept. for הֵינִיק Gen. 21: 7. Ex. 2: 7.—Ael. 13. 1 init.

2. immed. *to suck* at the breast, for which more usually *θηλάζομαι*, Lob. ad Phr. p. 468. Seq. acc. Luke 11: 27 *μακαρία οὓς ἐθήλασας*. Part. *θηλάζων*,

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suckling, Matt. 21: 16, quoted from Ps. 8: 3 where Sept. for יוֹנֵק. So Sept. *μαστοὺς ἐθήλασα* for יָנַק Job 3: 12. Cant. 8: 1.—Theocr. 3. 15 *μασδοὺς ἐθήλαζε*. Plut. Romul. 6.

Θῆλυς, θήλεια, θῆλυ, adj. *female*.

a) *ἡ θήλεια*, as subst. *a female, a woman*, Rom. 1: 26, 27. So Sept. for נְקֵבָה Lev. 27: 4 sq.—Hdian. 1. 14. 16. Xen. Lac. 1. 4.

b) *τὸ θῆλυ*, only in the phrase *ἄρσεν καὶ θῆλυ, male and female*, Matt. 19: 4. Mark 10: 6. Gal. 3: 28. So Sept. for נְקֵבָה Gen. 1: 27. 6: 19.—Luc. de Salt. 12. Hdot. 2. 85 *τὸ θῆλυ γένος*.

Θήρα, ας, ἡ, (*θήρ*,) *hunting, the chase*, Hom. Il. 5. 49. Xen. Cyr. 1. 4. 5. *prey, game*, Od. 9. 158. Xen. Ven. 6. 13. — In N. T. meton. *destruction*, i. e. cause of destruction, Rom. 11: 9 *γενηθήτω ἡ τραπέζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν κ. τ. λ.* quoted laxly from Ps. 69: 23 where there is no corresponding word in the Heb. text. But Sept. for רֶשֶׁת *net* Ps. 35: 8.

Θηρεύω, f. *εύσω*, (*θήρα*,) *to hunt, to take in hunting*, Xen. An. 1. 2. 7. ib. 5. 3. 9. In N. T. trop. *to catch at* one's words, *to lay hold of*, c. acc. Luke 11: 54 *ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ*.—Comp. Sept. for אָרַב to lie in wait Ps. 59: 4. Pol. 23. 8. 11 *τὴν εὔνοιαν*. Xen. Cyr. 8. 2. 2 *τὴν φιλίαν*.

Θηριομαχέω, ῶ, f. *ήσω*, (*θηρίον, μάχομαι*,) *to fight with wild beasts*, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Abeol. 1 Cor. 15: 32 *εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ*, prob. figuratively in allusion to Acts 19: 29 sq. *if to human view*, as men would count it, *I fought with wild beasts*. So Theophyl. *θηριομαχεῖν καλεῖ τὴν πρὸς Ἰουδαίους καὶ Δημήτριον τὸν ἀργυροκόπον μάχην*. —trop. Ignat. Ep. in Rom. c. 5 *ἀπὸ Συρίας μεχρὶ Ῥώμης θηριομαχῶ*.—Others, lit. *if so far as depended on man's will, I fought* etc. supposing that the infuriated multitude (Acts l. c.) may have demanded that Paul should be thus punished. So Chrysost. *ὅσον εἰς ἀνθρώπους ἦκον, ἐθηριομάχησα*.—pp. Artemid. H. 59. Diod. Sic. 3. 43 ult.

Θηρίον, ου, τό, (i. q. *θήρ*,) *a beast, wild-beast*, Mark 1: 13. Acts 10: 12. 11: 6. 28: 4, 5. Heb. 12: 20. James 3: 7. Rev. 6: 8. Sept. for בְּהֵמָה Deut. 28: 6. Jer. 7: 31. חַיָּה Gen. 1: 24. Deut. 7: 22. — Hdian. 1. 13. 17. Xen. Cyr. 1. 4. 5, 7. — Trop. of brutal, savage men, Tit. 1: 12.—Aristot. Moral. 2. 5. Jos. Ant. 17. 5. 5 ult. comp. Xen. Mem. 3. 11. 11. — Elsewhere symbolically in the Apocalypse, e. g. Rev. 11: 7. 13: 1 sq. 14: 9, 11. al. saep. Al.

Θησαυρίζω, f. *ίσω*, (*θησαυρός*,) *to treasure up, to lay up in store*, seq. acc. et dat. expr. or impl. Matt. 6: 19, 20, *θησαυρίζετε ὑμῖν θησαυρούς*. Luke 12: 21. 1 Cor. 16: 2. 2 Cor. 12: 14. Sept. for אָצַר 2 K. 20: 17. Am. 3: 10. צָבַר Zech. 9: 3. — Baruch 3: 10. Ael. V. H. 6. 12. Xen. Cyr. 8. 2. 24. — Trop. of evil, punishment, Rom. 2: 5 *ὀργήν*. James 5: 3, coll. v. 5. Sept. for צָפַן Prov. 1: 18.—By impl. *to keep in store, to reserve*, Pass. c. dat. 2 Pet. 3: 7.

Θησαυρός, οῦ, ὁ, (*τίθημι*,) 1. *treasure*, any thing *laid up* in store, *wealth*, e. g. temporal, Matt. 6: 19, 21. 13: 44. Luke 12: 34. Heb. 11: 26. Sept. for אוֹצָר 1 K. 14: 26. Prov. 15: 17. מַטְמוֹן Gen. 43: 23. Prov. 2: 4. — 1 Macc. 1: 24. Hdian. 3. 9. 20. Xen. Cyr. 3. 1. 33. — Trop. of spiritual treasures, pertaining to the mind or to eternal life, Matt. 6: 20. 19: 21. Mark 10: 21. Luke 12: 33. 18: 22. 2 Cor. 4: 7. Col. 2: 3. — Ecclus. 20: 30. Xen. Mem. 1. 6. 14.

2. *treasury*, place where treasures, stores, are laid up, *store-house*, Matt. 13: 52 *οἰκοδεσπότης ὅστις ἐκβάλλει ἐκ τοῦ θησ. αὐτοῦ καινὰ κ. τ. λ.* Trop. of the storehouse of the mind, where the thoughts, feelings, counsels are laid up, Matt. 12: 35 bis. Luke 6: 45 bis. Sept. pp. for אוֹצָר Neh. 13: 12. 1 K. 7: 51. —pp. Diod. Sic. 17. 71. Xen. An. 5. 4. 27. —Hence of *a chest, box, casket*, in which precious things are kept, Matt. 2: 11 *ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν*.—Jos. Ant. 9. 8. 2 *ξύλινον θησαυρόν*, comp. 2 K. 12: 10.

Θιγγάνω, f. *θίξομαι*, aor. 2 *ἔθιγον*, a lengthened form of the pres. instead

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of θίγω, Buttm. §112. 13. §114. Matth. § 237; *to touch*, c. c. gen. Heb. 12: 20 κἂν θηρίον θίγῃ τοῦ ὄρους, comp. Ex. 19: 12 where Sept. for נָגַע absol. Col. 2: 21.—Diod. Sic. 3. 57. Xen. Cyr. 1. 3. 5. — Intens. to touch forcibly, i. q. *to smite, to harm*, Heb. 11: 28 ἵνα μὴ ὁ ὀλοθρεύων θίγῃ αὐτῶν. So Heb. נָגַע Gen. 32: 26, 33, al. Sept. ἅπτομαι. — Act. Thom. § 12 ὧν αἱ βλάβαι αὐταὶ οὐ θιγγάνουσι.

Θλίβω, f. ψω, *to press, to press upon*, trans. e. g. the lips by a kiss Theocr. 20. 4. In N. T.

a) pp. a person in a crowd, Mark 3: 9 ἵνα μὴ θλίβωσιν αὐτόν.—Ecclus. 16: 28. Artemidor. 2. 37. — In the sense of *to press together, to compress*, Pass. part. τεθλιμμένος, *pressed together*, made narrow, whence Matt. 7: 14 τεθλιμμένη ἡ ὁδός *narrow is the way*. — comp. Wisd. 15: 7 κεραμεὺς ἁπαλὴν γῆν θλίβων. Arr. Epict. 1. 25.

b) trop. *to oppress* with evils, *to afflict, to distress*, 2 Thess. 1: 6 τοῖς θλίβουσιν ὑμᾶς. Pass. 2 Cor. 1: 6. 4: 8. 7: 5. 1 Thess. 3: 4. 2 Thess. 1: 7. 1 Tim. 5: 10. Heb. 11: 37. Sept. for הֲצִיק Deut. 28: 53, 55. לָחַץ Ex. 22: 21. חָצִיר 1 K. 8: 37. צָרַר Ps. 23: 5. — Diod. Sic. 12. 66. ib. 13. 109.

Θλῖψις, εως, ἡ, (θλίβω,) *pressure, compression, straitness*, Artemid. 1. 79. Hesych. θλῖψις· στένωσις. — In N. T. only trop. *pressure* from evils, *affliction, distress*, 2 Cor. 2: 4 ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα. Phil. 1: 16. Of a woman in travail John 16: 21. Sept. for צַר Deut. 4: 30. צָרָה Neh. 9: 37.—1 Macc. 5: 16. 2 Macc. 1: 7.—Oftener by meton. *evils* by which one is pressed, *affliction, distress, calamity*, Matt. 13: 21 γενομένης δὲ θλίψεως. Acts 7: 10, 11. Rom. 5: 3. 2 Cor. 1: 4. Heb. 10: 33. al. In apposit. Mark 13: 19 ἔσονται ἡμέραι ἐκεῖναι θλῖψις. So with synon. as θλῖψις καὶ στενοχωρία Rom. 2: 9. θλ. καὶ ἀνάγκη 2 Cor. 6: 4. 1 Thess. 3: 7. Sept. for צַר Ps. 119: 143. צָרָה 1 Sam. 10: 19. Is. 8: 22.—Ecclus. 51: 5. 1 Macc. 12: 13. AL.

Θνήσκω, f. θανοῦμαι, aor. 2 ἔθανον, perf. τέθνηκα, inf. τεθνάναι, Buttm. §114, *to die*, in N. T. only perf. τέθνηκα, *to have died*, i. e. *to be dead*, in a present sense, Buttm. §113. 6. Matt. 2: 20. Mark 15: 44 εἰ ἤδη τέθνηκε. Luke 7: 12. 8: 49. John 11: 21, 39, 41, 44. 12: 1. 19: 33. Acts 14: 19. 25: 19. 1 Tim. 5: 6 ζῶσα τέθνηκε, though *living is dead* i. e. as good as dead. Sept. for מוּת 2 Sam. 12: 18. 1 K. 21: 15.—Hdian. 8. 8. 19. Xen. An. 2. 1. 3.

Θνητός, ή, όν, (θνήσκω,) *mortal*, e. g. σῶμα Rom. 6: 12. 8: 11. σάρξ 2 Cor. 4: 11. Neut. τὸ θνητόν, *mortal nature*, mortality, 1 Cor. 15: 53, 54. 2 Cor. 5: 4.—Sept. Is. 51: 12. 3 Macc. 3: 29. Luc. D. Deor. 16. 4. Xen. Cyr. 8. 7. 19 bis.

Θορυβέω, ῶ, f. ήσω, (θόρυβος,) *to make a noise, uproar, clamour*, spoken of a multitude, genr. Xen. Cyr. 4. 5. 8. as applauding or dissenting, Diod. Sic. 1. 72. Dem. 60. 27. Isocr. 233. B. In N. T.

a) Mid. spoken of loud lamentation, wailing, *to make a noise together*, among themselves, *to wail together*, Matt. 9: 23 ἰδὼν αὐλητὰς καὶ ὄχλον θορυβούμενον. Mark 5: 39. Acts 20: 10. See Jahn § 211. Calmet art. *Mourning*, also art. *Shechem*.

b) trans. *to set in an uproar, to excite tumult in*, e. g. a city, τὴν πόλιν Acts 17: 5.—Dion. Hal. Ant. 9. 68 καὶ ἐθορύβησαν ἱκανῶς τὴν πόλιν.

Θόρυβος, ου, ὁ, (kindr. with θρόος,) *noise, uproar, clamour*, of a multitude, viz.

a) genr. Matt. 27: 24 μᾶλλον θόρυβος γίνεται. Acts 21: 34. 24: 18. Sept. for תְּרוּעָה Jer. 49: 2. — Jos. Ant. 4. 4. 2. Luc. D. Deor. 12. 1. Xen. An. 1. 8. 16. of applause or disapproval Diod. Sic. 17. 15. Dem. 242. 26.—Of loud lamentation, wailing, Mark 5: 38, comp. in Θορυβέω a.

b) popular *commotion, tumult*, Matt. 26: 5 ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. Mark 14: 2. Acts 20: 1, coll. στάσις in 19: 40.—Hdian. 5. 8. 15 τοὺς αἰτίους στάσεως καὶ θορύβου.

Θραύω, f. σω, perf. pass. τέθραυσμαι, *to break in pieces, to crush*, e. g. τοὺς λίθους Pol. 16. 1. 5. Hdot. 1. 174.

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— In N. T. trop. *to break, to crush,* sc. the strength of any one; hence τεθραυσμένος, *crushed, bruised, oppressed,* Luke 4: 18 ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, quoted generally from Is. 61: 1, 2, but with this clause inserted from Is. 58: 6 where Sept. for רָצַץ. — trop. of hope Hdian. 3. 2. 4.

Θρέμμα, τος, τό, (τρέφω,) pp. nursling, thing bred, *breed,* and hence *cattle, flocks, herds,* John 4: 12. — Jos. Ant. 7. 7. 3. Xen. Oec. 20. 23.

Θρηνέω, ῶ, f. ήσω, (θρῆνος,) *to weep aloud, to wail, to mourn,* viz.

a) intrans. John 16: 20 κλαύσετε καὶ θρηνήσετε ὑμεῖς. Sept. for אָבַל Ez. 7: 12. הֵילִיל Joel 1: 5. Zeph. 1: 12. — Ael. V. H. 3. 18. Hdian. 4. 13. 14. — Of hired mourners wailing for the dead, Matt. 11: 17. Luke 7: 32. Sept. for נָהָה Mic. 2: 4. קוֹנֵן Jer. 9: 16. comp. 2 Sam. 1: 17. 3: 33.—Hom. Il. 24. 722.

b) trans. in later usage, *to bewail,* Luke 23: 27 καὶ ἐθρήνουν αὐτόν. Sept. for הֵילִיל Jer. 51: 8. קוֹנֵן Ez. 32: 16. —Hdian. 3. 4. 13.

Θρῆνος, ου, ὁ, (θρέω, θρέομαι,) *loud weeping, wailing,* Matt. 2: 18. Sept. for קִינָה 2 Sam. 1: 17. Am. 8: 10. נְהִי Jer. 9: 17. — Diod. 8. 1. 72. Xen. Ag. 10. 3.

Θρησκεία, ας, ἡ, (θρησκεύω, θρῆσκος,) *a worshipping, worship,* often with the idea of superstition, e. g. θρ. τῶν ἀγγέλων Col. 2: 18, comp. for this worship Tob. 12: 12, 15. Test. XII Patr. p.547. p.657 ἐγγίζετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς. So of a severe mode or form of worship, Acts 26: 5.— Wisd. 14: 27. Luc. Sacrif. 10. Hdian. 5. 3. 12, 17. — Genr. of the worship of God, and hence *religion, piety,* James 1: 26, 27.—Jos. Ant. 1. 13. 1.

Θρῆσκος, ου, ὁ, ἡ, adj. (θρέω, θρέομαι, see Passow,) *fearing God, pious, religious,* James 1: 26. — Hesych. θρῆσκος· εὐσεβής v. εὐλαβής, δεισιδαίμων.

Θριαμβεύω, f. σω, (θρίαμβος hymn in honour of Bacchus, also triumph, Diod. Sic. 4. 5 bis,) *to triumph,* to hold a triumph, Plut. Marcell. 4. Hdian. 1. 6. 16.—In N. T.

a) *to lead in triumph, to triumph over,* c. accus. Col. 2: 15. — Plut. ed. R. I. p. 153. 1, βασιλεῖς ἐθριάμβευσε καὶ ἡγεμόνας.

b) causat. *to cause to triumph,* c. acc. 2 Cor. 2: 14.

Θρίξ, τριχός, ἡ, plur. τρίχες, dat. pl. θριξί, *a hair,* plur. *the hair,* sc. of the head, sing. Matt. 5: 36. Luke 21: 18 et Acts 27: 34, comp. 1 Sam. 14: 45 et 1 K. 1: 52. Plur. Matt. 10: 30. Luke 7: 38, 44. 12: 7. John 11: 2. 12: 3. 1 Pet. 3: 3. Rev. 1: 14. 9: 8. Sept. for שֵׂעָר Num. 6: 5, 18. Judg. 16: 23. Ezra 9: 3.—Hdian. 4. 8. 13. Thuc. 1. 6. — Of the hair of animals, Matt. 3: 4. Mark 1: 6. Rev. 9: 8. Sept. for עִזִּים Ex. 25: 4. 35: 6, 24.—Xen. Ven. 4. 6. ib. 5. 10.

Θροέω, ῶ, f. ήσω, (θρόος, θρέω,) *to make a clamour, tumult,* Aeschyl. Prometh. 608 or 612. Jos. Ant. 19. 1. 16. — In N. T. and late usage trans. *to disturb, to trouble, to terrify,* Pass. Matt. 24: 6 μὴ θροεῖσθε. Mark 13: 7. 2 Thess. 2: 2. Sept. for הֻמָּה Cant. 5: 4.—Test. XII Patr. p. 651.

Θρόμβος, ου, ὁ, a large drop, clot, Luke 22: 44 ἱδρὼς ὡσεὶ θρόμβοι αἵματος, *his sweat was as it were clots of blood.* —Dioscor. 1. 44, 102. Hdot. 1. 179.

Θρόνος, ου, ὁ, (obsol. θράω to seat, comp. θρᾶνος, θρῆνος,) *a seat,* pp. a high seat with a footstool, Hom. Od. 1. 145. ib. 3. 389. ib. 16. 408. Xen. Conv. 9. 2, 3. Comp. Hom. Od. 10. 414 sq. 466 sq. ib. 8. 422. Later and in N. T. *a throne,* as the emblem of regal authority.

a) pp. as attributed to kings, Luke 1: 52. Acts 2: 30. Sept. for כִּסֵּא 1 K. 10: 18. Job 36: 7. al. — Hdian. 1. 8. 8. Xen. An. 2. 1. 4.—Also to God, as the sovereign of the universe, Matt. 5: 34. 23: 22. Acts 7: 49. (comp. Is. 66: 1.) Heb. 4: 16. 12: 2. al. Sept. and כִּסֵּא Ps. 47: 9. 103: 19. al. To Jesus as the Messiah, Matt. 19: 28. 25: 31. Rev. 3: 21. 20: 11. al. To the apostles in the kingdom of God, see in *Βασιλεύω* b. Matt. 19: 28. Luke 22: 30. Rev. 20: 4. also symbolically to the elders around

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God's throne, Rev. 4: 4. 11: 16.—Further, to Satan Rev. 2: 13. 13: 2. (Act. Thom. § 32.) Symbolically to the beast Rev. 16: 10.

b) meton. for *dominion*, Luke 1: 32 καὶ δώσει αὐτῷ τὸν θρόνον Δαβιδ. Heb. 1: 8 quoted from Ps. 45: 7 where Sept. for כִּסֵּא, as also 2 Sam. 3: 10. 7: 13, 16. — Wisd. 7: 8. — Also for *a potentate, higher power*, Col. 1: 16 εἴτε θρόνοι, κ.τ.λ. where θρόνοι is spoken generally of earthly or of celestial potentates i. e. archangels. So too Test. XII Patr. p. 548, where the seven heavens and classes of angels are described, in the seventh are said to be θρόνοι, ἐξουσίαι, ἐν ᾧ (οὐρανῷ) ἀεὶ ὕμνοι τῷ θεῷ προσφέρονται. AL.

Θυάτειρα, ων, τά, Thyatira, a city of Asia Minor, anciently called Pelopia and Euhippia (Plin. 5. 29), now *Ak-hisar*, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus. Acts 16: 14. Rev. 1: 11. 2: 18, 24. It was famous for the art of dying purple; comp. the inscription found there, in Kuinoel on Acts l. c. See Rosenm. Bibl. Geogr. I. ii. p. 179, 221 sq. Miss. Herald 1821. p. 251.

Θυγατήρ, τέρος, τρός, ἡ, (see Buttm. § 47,) *a daughter*.

a) pp. and genr. Matt. 9: 18. 10: 35, 37. 14: 6. 15: 22, 28. Mark 5: 35. 6: 22. 7: 26, 29, 30. Luke 2: 36. 8: 42, 49. 12: 53 bis. Acts 2: 17, 7: 21. 21: 9. Heb. 11: 24. Sept for בַּת Gen. 5: 4, 7. Ex. 2: 5. al. saepiss. — Xen. Cyr. 3. 3. 3. — Trop. as expressing a relation of kindness and tenderness. 2 Cor. 6: 18 εἰς υἱοὺς καὶ θυγατέρας sc. θεοῦ, comp. Jer. 31: 1, 9. Also voc. in a direct address, Matt. 9: 22 θάρσει θύγατερ. Mark 5: 34. Luke 8: 48. So Sept. and בַּת Ruth 2: 8. 3: 10, 11.

b) from the Heb. *daughter*, i. e. *a female descendant*. Luke 13: 16 θυγ. Ἀβραάμ. 1: 5 ἐκ τῶν θυγ. Ἀαρών. So Sept. and בַּת Gen. 36: 2. Ex. 2: 1. al.

c) from the Heb. put before names of places, e. g. Luke 23: 28 θυγατέρες Ἱερουσαλήμ *daughters of Jerusalem*, i. e. born and living there, female inhabitants. So Sept. and בְּנוֹת י׳ Cant. 2: 7. 3: 5. בְּנוֹת צִיּוֹן Is. 3: 16, 17. 4: 4.— Hence in Sing. θυγατὴρ Σιών *daughter of Sion*, pp. collect. for *the inhabitants* of Sion, and in poet. personification put for Sion itself i. e. Jerusalem, Matt. 21: 5 et John 12: 15, quoted from Zech. 9: 9. See Gesen. Comm. on Is. 1: 8. Heb. Lex. בַּת no. 5. So Sept. and Heb. בַּת צִיּוֹן Zech. l. c. Is. 1: 8. 10: 32.

Θυγάτριον, ου, τό, (dimin. of θυγατήρ,) *a little daughter*, female child, Mark 5: 23. 7: 25. — Athenaeus 13. p. 581. C.

Θυέλλα, ης, ἡ, (θύω,) *a tempest, whirlwind*, Heb. 12: 18. Sept. for סְעָרָה Deut. 4: 11. 5: 22. — Hom. Od. 5. 317. Aristot. de Mund. 4. Luc. Contempl. 7.

Θύϊνος, η, ον, (θύϊα,) *thyine*, Rev. 18: 12 ξύλον θύϊνον, *thyine wood*. See Wetstein ad loc. — The θύϊα or θύα was an evergreen African tree with aromatic wood, from which statues according to Theophrastus and costly vessels were made, Lat. *citrus*; but it is not agreed whether it was a species of cedar, savin, or lignum vitae, which latter constitutes the modern genus *thuja* or *thyia*. Many suppose it to be the *Juniperus oxycedrus* Linn. while others refer it to the *Thuja articulata* Linn. See Rees' Cyclop. art. *Thuja* init. and art. *Juniperus*.

Θυμίαμα, ατος, τό, (θυμιάω,) *incense*, burnt in religious worship, Rev. 5: 8. 8: 3, 4. 18: 13. Sept. for קְטֹרֶת Ex. 30: 7, 8. al. — Jos. Ant. 3. 6. 1. Diod. Sic. 1. 62. — Meton. Luke 1: 10 ὥρα τοῦ θυμ. and v. 11 θυσιαστήριον τοῦ θυμ. *hour* and *altar of incense*, i. e. for burning incense. Sept. θυσιαστήριον τοῦ θυμ. and קְטֹרֶת Ex. 30: 1, 27.

Θυμιατήριον, ίου, τό, (θυμιάω,) *a censer*, for burning incense, Heb. 9: 4. Sept. for מִקְטָרֶת 2 Chr. 26: 19. Ez. 8: 11.—Jos. Ant. 3. 8. 3. Diod. Sic. 13. 3. Thuc. 6. 46. — Others *altar of incense*, as in Jos. Ant. 3. 6. 8.

Θυμιάω, ῶ, f. *άσω*, (θῦμα, θύω,) *to burn incense*, absol. Luke 1: 9 ἔλαχε τοῦ θυμιάσαι. Sept. for הִקְטִיר Ex. 30: 7, 8. al. — Jos. Ant. 3. 8. 3. Diod. Sic. 1. 84.

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Θυμομαχέω, ῶ, f. *ήσω,* (*θυμός, μάχομαι,*) *to fight fiercely,* Diod. Sic. 17. 33. In N. T. *to be greatly offended, to be enraged against,* seq. dat. Acts 12: 20. — Pol. 9. 40. 4.

Θυμός, οῦ, ὁ, (*θύω,* see Plato Cratyl. p. 419. E,) pp. *mind, soul,* e. g. as the principle of life Hom. Il. 4. 470, 524. ib. 16. 743. as the seat of the *will, desire,* Il. 6. 439, 444. Hdot. 1. 1. or of the *emotions,* passions, Il. 1. 196. Od. 4. 366. ib. 14. 361. Theocr. 2. 61.— Hence genr. and in N. T. *passion,* i. e. violent commotion of mind, *indignation, anger, wrath,* differing from *ὀργή* in the mode of conception rather than in the thing signified, see Tittm. de Syn. N. T. p. 131 sq. Luke 4: 28 *ἐπλήσθησαν πάντες θυμοῦ.* Acts 19: 28. Eph. 4: 31 *θυμὸς καὶ ὀργή.* Col. 3: 8. Heb. 11: 27. Rev. 12: 12. Sept. for אַף Gen. 49: 6, 7. Deut. 6: 15. חֵמָה 1 K. 11: 20. 2 Chr. 34: 21. — Hdian. 3. 11. 17. Xen. Eq. 9. 2. — Plur. *θυμοί, bursts of anger,* 2 Cor. 12: 20. Gal. 5: 20.—Jos. B. J. 4. 5. 2. Aristot. Probl. §30. Plut. Coriolan. 1.—Spoken of God, and including the idea of punishment, punitive judgments, Rev. 15: 1. Rom. 2: 8 *θυμὸς καὶ ὀργή,* the direst judgments, comp. Sept. and Heb. אַף Jer. 36: 7. Ez. 5: 13. חֵמָה Gen. 27: 44. Further, by the Heb. prophets Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction; hence also in N. T. *οἶνος τοῦ θυμοῦ τοῦ θεοῦ, wine of the wrath of God,* Rev. 14: 10. 16: 19. also 14: 8. 18: 3. and with *οἶνος* impl. Rev. 15: 7. 16: 1. Comp. Sept. and Heb. Jer. 25: 15. Is. 51: 17. Job 21: 20. Ez. 23: 31, 32, 33. See Gesen. Lex. Heb. art. כּוֹס. By a similar figure, *ἡ ληνὸς τοῦ θυμοῦ τοῦ θεοῦ,* Rev. 14: 19 et 19: 15, *the wine-press of the wrath of God,* in allusion to Is. 63: 3, comp. Joel 4: 18. See Gesen. Comm. on Isa. l. c.

Θυμόω, ῶ, f. *ώσω,* (*θυμός,*) *to provoke to anger,* Pass. *to be angry, to be wroth,* Matt. 2: 16. Sept. for חָרָה Judg. 14: 19. 1 Sam. 20: 29. for נִמְלָא חֲמָה Esth. 3: 5. 5: 9.—Xen. Cyr. 5. 5. 11.

Θύρα, ας, ἡ, a door, plur. *αἱ θύραι doors,* i. e perhaps double-doors.

a) pp. and genr. Matt. 6: 6. 25: 10. Mark 1: 33. Luke 11: 7. 13: 25 bis. John 18: 16. 20: 19, 26. Acts 5: 9. 12: 13 *τὴν θύραν τοῦ πυλῶνος* i. e. a *small door* or wicket within a larger. So *door* of a prison Acts 5: 19, 23. 12: 6. 16: 26, 27. of the temple Acts 3: 2. 21: 30. of a fold or enclosure John 10: 1, 2. Mark 11: 4. Symbolically Rev. 3: 20 bis. 4: 1. Sept. for דֶּלֶת Gen. 19: 6, 9, 10. פֶּתַח Gen. 18: 1, 2, 10. al. — Diod. S. 18. 71. Xen. Cyr. 7. 5. 22. Ag. 8. 7. — Hence *τὰ πρὸς τὴν θύραν,* i. q. *τὸ πρόθυρον,* vestibule, porch, Mark 2: 2. (*τὰ πρόθυρα* Xen. Cyr. 7. 5. 22.) So *ἐπὶ θύραις εἶναι to be at the door,* i. e. near at hand, Matt. 24: 33. Mark 13: 29. also James 5: 9 *πρὸ θυρῶν ἕστηκεν.*

b) by impl. *entrance,* e. g. of a cave or sepulchre, *mouth,* Matt. 27: 60. 28: 2. Mark 15: 46. 16: 3.—Jos. Ant. 10. 11. 6. Hom. Od. 9. 243.—Metaph. *access, opportunity,* as *ἀνοίγειν τὴν θύραν, to set open a door,* i. e. to give access, to present opportunity, Acts 14: 27. 1 Cor. 16: 9. 2 Cor. 2: 12. Col. 4: 3. So Rev. 3: 8 *θύρα ἀνεῳγμένη,* free access to oneself. See in *Ἀνοίγω* a. Meton. one who is the medium of access to any thing, John 10: 7, 9, *ἐγώ εἰμι ἡ θύρα τῶν προβάτων.* — Ignat. ad Philad. § 9 [*Χριστὸς*] *ἡ θύρα τοῦ πατρός, δι' ἧς εἰσέρχονται Ἀβραὰμ καὶ οἱ προφῆται.*

Θυρεός, οῦ, ὁ, (*θύρα,*) pp. *a door,* i. e. a stone for closing the entrance of a cave, Hom. Od. 9. 240, 340.—In later Greek and in N. T. *a shield,* sc. large and of an oblong shape like a door, trop. Eph. 6: 16 *τὸν θυρεὸν τῆς πίστεως.* Sept. for מָגֵן 2 Sam. 1: 21. צִנָּה 1 Sam. 17: 42. 2 Chr. 9: 15.—Jos. Ant. 8. 7. 2. Pol. 6. 23. 2. Diod. S. 5. 30. See Lob. ad Phr. p. 366.

Θυρίς, ίδος, ἡ, (dimin. of *θύρα,*) *a little door, aperture,* Pol. 12. 25. 3. In N. T. *a window,* Acts 20: 9 *καθήμενος ἐπὶ τῆς θυρίδος,* where in Eng. אִשְׁנָב *a window.* 2 Cor. 11: 33. Sept. for חַלּוֹן Josh. 2: 15, 18, 21. Judg. 5: 28.—Diod. S. 20. 85. Plut. Cato Min. 2.

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Θυρωρός, οῦ, ὁ, ἡ, (θύρα, οὖρος,) *a door-keeper, porter,* male or female, Mark 13: 34 ὁ θυρῷ. John 18: 16, 17 ἡ θυρῷ. Of a shepherd keeping watch at the door of a fold, John 10: 3. — Sept. 2 Sam. 4: 6. Luc. Navig. 22. Xen. Cyr. 8. 8. 20.

Θυσία, ας, ἡ, (θύω,) *sacrifice,* i. e.

a) pp. the act and rite of sacrificing, *mactation,* Matt. 9: 13 et 12: 7 ἔλεον θέλω καὶ οὐ θυσίαν. (comp. Sept. and זָבַח Hos. 6: 6.) Heb. 9: 26 διὰ τῆς θυσίας αὐτοῦ. 11: 4. So 10: 5, 8, quoted from Ps. 40: 7 where Sept. for זבח — Hdian. 5. 6. 21. Luc. de Sacrif. 1. Xen. Cyr. 3. 3. 34.—Of an expiatory sacrifice for sin, Eph. 5: 2. Heb. 5: 1 θ. ὑπὲρ ἁμαρτιῶν. 7: 27. 8: 3. 9: 9, 23. 10: 1, 11, 12, 26. Heb. חַטָּאת, comp. Lev. c. 4. c. 9.

b) meton. the thing sacrificed, *victim,* the flesh of victims, part of which was burned on the altar, and part given to the priests, see Lev. c. 2. c. 3. Mark 9: 49 πᾶσα θυσία ἁλὶ ἁλισθήσεται. (comp. Lev. 2: 13 where Sept. for מִנְחָה.) Mark 12: 33. Luke 13: 1. Acts 7: 41, 42. 1 Cor. 10: 18 οἱ ἐσθίοντες τὰς θυσίας *who eat of the victims,* as was done by the priests and persons offering the sacrifice, see Lev. 8: 31. Deut. 12: 6, 7, 18, 27. 1 Sam. 2: 13 sq. So Sept. and זָבַח Deut. 12: 27. Ex. 34: 15. So of birds as a sin-offering, Luke 2: 24. comp. Lev. 12: 6. — Hdian. 8. 6. 14. Luc. de Sacrif. 12. Xen. Mem. 1. 1. 3. — Metaph. 1 Pet. 2: 5 πνευματικαὶ θυσίαι, comp. Ps. 51: 19. Rom. 12: 1 παραστῆσαι τὰ σώματα θυσίαν ζῶσαν, see in Ζάω a. γ.

c) trop. of service, obedience, praise, offered to God, *offering, oblation,* Phil. 2: 17 θυσία τῆς πίστεως. 4: 18. So θυσία αἰνέσεως *offering of praise,* Heb. 13: 15, 16. Sept. for זֶבַח תּוֹדָה Ps. 107: 22. 116: 17. comp. 50: 23.

Θυσιαστήριον, ου, τό, (θυσιάζω,) *an altar,* genr. Matt. 5: 23, 24. 23: 18, 19, 20. Rom. 11: 3. Heb. 7: 13. James 2: 21. Sept. for מִזְבֵּחַ Gen. 8: 20. 12: 7. al. saep. — Jos. Ant. 8. 4. 1. Philo de Vit. Mos. III. p. 151. 13, τὸν δ' ἐν ὑπαίθρῳ βωμὸν εἴωθε καλεῖν θυσιαστήριον. — Spec. of the altar for burnt offerings in the temple, Matt. 23: 35. Luke 11: 51. So 1 Cor. 9: 13 bis, et 10: 18 κοινωνοὶ τοῦ θυσ. and Heb. 13: 10 φαγεῖν ἐκ τοῦ θυσ. i. e. of the victims laid upon the altar. Symbolically in heaven, Rev. 6: 9. 11: 1. 14: 18. 16: 7 ἤκουσα τοῦ θυσ. λέγοντος i. e. a voice from the altar. Sept. and מִזְבֵּחַ Ex. 30: 27. 35: 15. — Of the altar of incense in the temple, made of gold, comp. 1 Chr. 28: 18. 1 Macc. 1: 21. pp. Luke 1: 11. symbolically in heaven, Rev. 8: 3 bis, 5. 9: 13. Sept. and מִזְבֵּחַ Ex. 30: 27. 35: 14.

Θύω, f. ύσω, perf. pass. τέθυμαι, aor. 1 pass. ἐτύθην, (Buttm. § 18. n. 2. § 95. n. 4,) *to sacrifice, to kill and offer in sacrifice, to immolate,* absol. Acts 14: 13 ἤθελε θύειν. c. dat. v. 18. c. acc. et dat. 1 Cor. 10: 20 bis. Sept. for זָבַח Gen. 46: 1. Ex. 3: 18. 8: 26. al. saep. — Hdian. 2. 13. 4. Luc. D. Deor. 4. 1. Xen. Mem. 1. 3. 3. ib. 2. 2. 13.—So τὸ πάσχα θύειν, *to kill the paschal lamb,* sc. as a species of sacrifice, Mark 14: 12. Luke 22: 7. 1 Cor. 5: 7. So Sept. and Heb. זָבַח הַפֶּסַח Deut. 16: 2, 4, 5, 6. also Sept. for שָׁחַט הַפֶּסַח Ex. 12: 21. — Hence, as sacrifices were connected with feasting, (see in Θυσία b, and comp. Gen. 31: 54. 1 Sam. 9: 12, 13, 22 sq.) θύειν is also simply *to kill, to slaughter,* sc. animals for a feast, Matt. 22: 4. Luke 15: 23 τὸν μόσχον τὸν σιτευτὸν θύσατε. v. 27, 30. Acts 10: 13. 11: 7. genr. John 10: 10. So Sept. and זָבַח 1 Sam. 28: 24. 1 K. 19: 21. Deut. 12: 15.

Θωμᾶς, ᾶ, ὁ, *Thomas,* (Heb. תְּאוֹם twin,) one of the twelve apostles, also called Δίδυμος q. v. Matt. 10: 3. Mark 3: 18. Luke 6: 15. John 11: 16. 14: 5. 20: 24, 26, 27, 28, 29. 21: 2. Acts 1: 13.

Θώραξ, ακος, ὁ, *a breast-plate, cuirass,* Lat. *lorica,* i. e. armour covering the body from the neck to the thighs, consisting of two parts, one covering the front and the other the back, Potter Gr. Ant. II. p. 29. Calmet p. 101. So pp. Rev. 9: 9 bis, 17. Sept. for סִרְיוֹן Jer. 46: 4. שִׁרְיוֹן 1 Sam. 17: 5. Neh. 4: 16. — Ael. V. H. 3. 24. Xen. Mem. 3. 10. 9. — Trop. Eph. 6: 14 τὸν θώρ. τῆς δικαιοσύνης. 1 Thess. 5: 8 θώρ. πίστεως. Comp. Sept. Is. 59: 17. Wisd. 5: 19.—In late writers θώραξ is also the breast, chest, *thorax,* see Passow.

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I.

Ἰάειρος, ου, ὁ, *Jairus*, Heb. יָאִיר (he gives light) *Jair*, an officer of a synagogue, Mark 5: 22. Luke 8: 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יַעֲקֹב i. e. heel-catcher, supplanter, Gen. 25: 26. 27: 36, pr. name of two persons in N. T. a) the patriarch of the Jewish nation, Matt. 1: 2. Luke 13: 28. Acts 7: 8, 12, 14. al. Trop. for *the posterity of Jacob*, the Jewish people, Rom. 11: 26. — b) the father of Joseph the husband of Mary, Matt. 1: 15, 16. — Josephus writes the name Ἰάκωβος, Ant. 1. 18. 1 sq. Al.

Ἰάκωβος, ου, ὁ, pp. i. q. Ἰακώβ q. v. *James*, pr. n. of two of the apostles:

1. *James the son of Zebedee*, the elder, own brother of John, Matt. 4: 21. 10: 2. Mark 3: 17. Acts 1: 13. al. He was put to death by the elder Herod Agrippa about A. D. 44, Acts 12: 2.

2. *James the Less*, ὁ μικρός Mark 15: 40, the brother of Jude, (Ἰούδας ὁ ἀδελφὸς τοῦ Ἰακώβου Jude 1. Acts 1: 13. Luke 6: 16,) and like him the son of Mary sister to our Lord's mother and wife of Clopas or Alpheus Matt. 13: 55. 27: 56. Luke 24: 10, comp. John 19: 26; hence called the son of Alpheus Matt. 10: 3. Mark 3: 18. Acts 1: 13; and also the *brother* i. e. kinsman of our Lord, ὁ ἀδελφὸς τοῦ κυρίου Gal. 1: 19. Matt. 13: 55. So also Acts 12: 17. 15: 13. 21: 18. Gal. 2: 9, 12; and according to all tradition 1 Cor. 15: 7. James 1: 1. According to Josephus, Ant. 20. 9. 1, James ὁ ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, was put to death by Ananus the high priest after the death of Festus and before the arrival of his successor Albanus, about A. D. 62. — Others unnecessarily suppose James the apostle, James the brother of Jude, and James the brother of our Lord, to be three different persons. Al.

Ἴαμα, ατος, τό, (ἰάομαι,) *healing, cure*, as χαρίσματα ἰαμάτων 1 Cor. 12: 9, 28, 30. Sept. for רִפוּאָה Jer. 46: 11. מַרְפֵּא Jer. 33: 6.—Pol. 7. 14. 2. Thuc. 2. 51.

Ἰαμβρῆς, οῦ, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. n. of a man Luke 3: 23.

Ἰαννῆς, οῦ, ὁ, *Jannes*, and Ἰαμβρῆς *Jambres*, names of two of the Egyptian magicians who withstood Moses, 2 Tim. 3: 8, comp. Ex. 7: 11 sq. Not found in O. T. but derived by Paul from tradition, which is also preserved in the Targums, Talmud, and Rabbins. See Buxtorf. Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. I. p. 816. Plin. H. N. 31. 1.

Ἰάομαι, ῶμαι, f. άσομαι, depon. Mid. *to heal, to cure*, trans. The present, imperf. ἰώμην, and aor. 1 mid. ἰασάμην, have the active signification; while perf. pass. ἴαμαι, aor. 1 pass. ἰάθην, and f. 1 pass. ἰαθήσομαι, retain the passive sense, Buttm. § 113. n. 6. So c. acc. Luke 5: 17 εἰς τὸ ἰᾶσθαι αὐτούς. 6: 19. 9: 2, 11, 42. 14: 4. 22: 51. John 4: 47. Acts 10: 38. 28: 8. Pass. Matt. 8: 8 καὶ ἰαθήσεται ὁ παῖς μου. v. 13. 15: 28. Luke 7: 7. 8: 47. 17: 15. John 5: 13. Acts 3: 11. 9: 34. Pass. seq. ἀπό, *to be healed from* or *of* any thing, Mark 5: 29. Luke 6: 17. Sept. for רָפָא Gen. 20: 17. Lev. 14: 3. 2 K. 20: 8. — Pol. 5. 11. 1. Xen. Ven. 1. 6. Mem. 3. 1. 4. —Metaph. of moral diseases, *to heal, to save*, sc. from the consequences of one's sins, Matt. 13: 15 μήποτε ... ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς, and so John 12: 40 et Acts 28: 27, quoted from Is. 6: 10 where Sept. for רָפָא. So Luke 4: 18, comp. Is. 61: 1. Heb. 12: 13. James 5: 16. 1 Pet. 2: 24, comp. Is. 53: 5.

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Sept. for רָפָא Is. 53: 5. 61: 1. and parall. with σώζειν Jer. 17: 14.

Ἰάρεδ, ὁ, indec. *Jared*, Heb. יָרֶד (descent), pr. n. of a man Luke 3: 37.

Ἴασις, εως, ἡ, (ἰάομαι,) *healing, cure*, Luke 13: 32. Acts 4: 22, 30. Sept. for רְפוּאוֹת Prov. 3: 8. מַרְפֵּא Prov. 4: 22. Mal. 4: 2.—Antiphon. 140. 34. Plut. ed. R. VIII. p. 712.

Ἴασπις, ιδος, ἡ; *jasper*, a precious stone of various colours, as purple, cerulean, green, etc. Rev. 4: 3. 21: 11, 18, 19. Sept. for יָשְׁפֵה Ez. 28: 13. See Rees' Cyclop. art. *Jasper, common*. Others in Rev. l. c. *adamant*, because Sept. incorrectly for יַהֲלֹם Ex. 28: 18, see Gesen. Lex. art. יַהֲלֹם.

Ἰάσων, ονος, ὁ, *Jason*, a kinsman of Paul Rom. 16: 21, and his host at Berea Acts 17: 5, 6, 7, 9.

Ἰατρός, οῦ, ὁ, (ἰάομαι,) *a physician*, Mark 5: 26 πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν. Matt. 9: 12. Mark 2: 17. Luke 4: 23. 5: 31. 8: 43. Col. 4: 14. Sept. for רָפָא 2 Chr. 16: 12. Jer. 8: 22. — Hdian. 3. 15. 4. Xen. Mem. 1. 2. 51.

Ἴδε, once ἰδέ Gal. 5: 2, ἴδε being the later form for ἰδέ imper. aor. 2 of εἶδον to see, comp. Buttm. §103. I. 4. c. Winer § 6. 1. a. Comp. in Εἴδω I. In N. T. often as a particle of exclamation, *see, lo, behold!* e. g. as calling attention to something present, Matt. 25: 20, 22, 25. Mark 11: 21. John 1: 48. 19: 5 ἴδε ὁ ἄνθρωπος. v. 14. Addressed apparently to several, but directed to one, Mark 3: 34. John 1: 29. 7: 26. 11: 36. 19: 4. — In the sense of *behold, observe, consider!* Mark 15: 4. John 5: 14. Gal. 5: 2. Al.

Ἰδέα, ας, ἡ, (εἴδω,) *aspect, appearance*, Matt. 28: 3. Sept. for מַרְאֶה Dan. 1: 13, 15.—Test. XII Patr. p. 742. Diod. Sic. 1. 12. Thuc. 6. 4.

Ἴδιος, ία, ον, *own, one's own*, i. e.

a) as pertaining to a private person and not to the public, *private, particular, individual*, opp. to δήμιος Hom. Od. 3. 82, to δημόσιος Xen. Vect. 4. 21, to κοινός Jos. B. J. 4. 4. 1. Xen. Hi. 11. 1. Hence in N. T. adverbially (α) ἰδίᾳ, *individually, severally*, (opp. to δημοσίᾳ Xen. Hi. 11. 9, to κοινῇ Mem. 2. 6. 38,) 1 Cor. 12: 11 διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται. See Buttm. § 115. 4. — Luc. Tox. 49. Xen. Cyr. 6. 2. 34. ib. 8. 1. 2.—(β) κατ' ἰδίαν, *privately, by oneself*, apart from others, e. g. of an individual, *alone*, Matt. 14: 13, 23 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν. 17: 1. Mark 6: 31. al. Of several as apart from all others Matt. 17: 19. Mark 4: 34. 9: 2, 28. Acts 23: 19. Gal. 2: 2. al. — Jos. B. J. 4. 5. 5. Pol. 4. 84. 8. opp. to κοινῇ 2 Macc. 4: 5.

b) as belonging to oneself and not to another, *own, proper, peculiar*, viz. (α) denoting ownership, that of which one is himself the owner, possessor, producer, *my own, thy own, his own*, etc. Of things, Matt. 22: 5 εἰς τὸν ἴδιον ἀγρόν. 25: 15 ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Mark 15: 20 ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια. Luke 6: 41, 44. John 5: 43 ἐν ὀνόματι τῷ ἰδίῳ. 7: 18. 10: 3, 4. Acts 20: 28. 28: 30. Rom. 10: 3 τὴν ἰδίαν δικαιοσύνην. 14: 5. 1 Tim. 3: 4, 5. 2 Pet. 1: 20 ἰδίας ἐπιλύσεως, see in Ἐπίλυσις. 3: 17. al. So εἰς τὴν ἰδίαν πόλιν, *one's own city*, where one resides Matt. 9: 1, or the seat of one's family Luke 2: 3. ἐν τῇ ἰδίᾳ πατρίδι John 4: 44. Pleonast. with a genit. of person in addition, John 10: 12 οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια. 2 Pet. 3: 3, 16. — Sept. Job 2: 11. Ez. 21: 30. Hdian. 4. 11. 8. Xen. Cyr. 1. 1. 1. c. gen. add. Dem. 1244. 24. Plato Menex. p. 247. B. Gorg. p. 502. E. See Lob. ad Phryn. p. 441. — Hence τὰ ἴδια, genr. *possessions, property*, Luke 18: 28 in Mss. (Xen. Hi. 10. 5.) spec. *own house, home*, John 19: 27 ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. 16: 32. Acts 21: 6. (Sept. for בֵּיתוֹ Esth. 5: 10. 6: 12. Jambl. Vit. Pythag. 19. Jos. Ant. 8. 15. 4, 6. Pol. 2. 57. 5.) *own nation, people*, John 1: 11 ἦλθεν εἰς τὰ ἴδια. Also πράσσειν τὰ ἴδια *to do one's own business, duties*, 1 Thess. 4: 11. (comp. Phryn. et Lob. p. 441.) λαλεῖν ἐκ τῶν ἰδίων *to speak out of one's own* heart, disposition, character, John 8: 44.—Spoken of persons, e. g. ἴδιος ἀδελφός John 1: 42. ἀνήρ *husband* 1 Cor. 7: 2. δεσπότης 1 Tim.

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6:1. δοῦλος Matt. 25:14. κύριος Rom. 14:4. πατήρ John 5:18. υἱός Rom. 8:32. συμφυλέται countrymen 1 Thess. 2:14. ἴδ. προφῆται their own prophets i. e. of their own country 1 Thess. 2:15, and with a genit. added ἴδιος αὐτῶν προφήτης Tit. 1:12, comp. Lob. ad Phr. p. 441. Winer § 22. 7. (Palaeph. 31. 5. Hdian. 2. 6. 19.) Hence οἱ ἴδιοι, i. e. *own household, family*, 1 Tim. 5:8; *own friends, companions*, John 13:1. Acts 4:23. 24:23; *own people, countrymen*, John 1:11. Collect. τὸ ἴδιον John 15:19. — 2 Macc. 12:22. Jos. B. J. 4. 4. 6. Diod. Sic. 13. 92.

(β) in the sense of *peculiar, particular*, as distinguishing one person from others, e. g. ἰδία διάλεκτος Acts 1:19. 2:6, 8. δεισιδαιμονία 25:19. χάρισμα 1 Cor. 7:7. — Jos. c. Apion. 1. 22 init. Diod. S. 11. 26.

(γ) as denoting that which in its nature or by appointment pertains in any way to a person or thing, e. g. Acts 13:36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας *his own generation*, in which he lived. 1 Cor. 3:8 τὸν ἴδιον μισθόν . . . κόπον. 15:23. Jude 6. Acts 1:25 εἰς τὸν ἴδιον τόπον *to his own place*, i. e. proper and appointed for him. (Clem. Rom. Ep. I ad Cor. Ignat. ad Magnes § 5, ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν.) So καιρὸς ἴδιος, καιροὶ ἴδιοι, *own time*, i. e. *due, proper time*, as determined of God, Gal. 6:9. 1 Tim. 2:6. 6:15. Tit. 1:3.

(δ) sometimes ἴδιος is put instead of a possessive pronoun, without any emphasis, e. g. Matt. 22:5. 25:14. 1 Pet. 3:1, 5. Also i. q. ἑαυτοῦ, 1 Cor. 7:2 ἕκαστος τὴν ἑαυτοῦ γυναῖκα, καὶ ἑκάστη τὸν ἴδιον ἄνδρα. John 1:42. See Lob. ad Phryn. p. 441. Winer § 22. 7. Al.

Ἰδιώτης, ου, ὁ, (ἴδιος,) *a private citizen*, opp. to one in a public station, Ael. V. H. 4. 5. Xen. Ag. 11. 6. *an individual*, opp. to the many Jos. Ant. 3. 9. 1. *a private* sc. soldier Xen. An. 1. 3. 11.—In N. T. *plebeian*, i. e. *unlettered, unlearned*. Acts 4:13 ἄνθρ. ἀγράμματοι καὶ ἰδιῶται. 1 Cor. 14:16, 23, 24. 2 Cor. 11:6. — Ael. V. H. 4. 15. Xen. Mem. 3. 7. 7. See Wetstein N. T. II. p. 161, 206.

Ἰδού, a demonstrative particle, *lo! behold!* (pp. for ἰδοῦ imp. of aor. mid. εἰδόμην,) serving to call attention to something external, exterior to oneself; usually put at the beginning of a clause or only with καί before it, but sometimes in the middle before words which are to be particularly noted, e. g. Matt. 23:34. Luke 13:16. Acts 2:7. Construed

a) with a nom. and finite verb, Matt. 1:20 ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. 2:1, 13. Mark 3:32. Luke 2:10. John 4:35. Acts 9:11. al. saep. So in quotations from O. T. Matt. 1:23. 21:5. Mark 1:2. Rom. 9:33; comp. respectively Is. 7:14. Zech. 9:9. Mal. 3:1. Is. 28:16, in all which Sept. and הִנֵּה.—Luc. D. Deor. 20. 10. Timon 11.

b) from the Heb. with a nom. simply, where the verb of existence is implied, Matt. 3:17 ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. Luke 5:12. John 19:26, 27. Acts 8:27, 36 ἰδοὺ ὕδωρ. 2 Cor. 6:2. Rev. 6:2. So Sept. and הִנֵּה Josh. 9:25, and so הִנֵּה Num. 23:17. Gen. 47:1. al. where Sept. inserts εἶναι. — Seq. ἐγώ or an equivalent word, expressing resignation, obedience, Luke 1:38. Heb. 2:13 quoted from Is. 8:18 where Sept. for הִנֵּה אָנֹכִי. So in answers, Acts 9:10 ἰδοὺ ἐγώ. Sept. for הִנְנִי Gen. 22:11. 1 Sam. 3:8. Is. 6:8. Al.

Ἰδουμαία, ας, ἡ, *Idumea*, only Mark 3:8. Heb. אֱדוֹם and הַר שֵׂעִיר, the land of Edom or Mount Seir, the name *Idumea* being the softened Greek pronunciation for אֱדוֹם, Jos. Ant. 2. 1. 1. This country lay to the S. E. of Palestine along the great valley, El Ghor, which extends from the Dead Sea to the gulf of Akaba, and chiefly on its eastern side which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. 8:14; but were first completely subdued by John Hyrcanus about 125 B. C. Jos. Ant. 13. 9. 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name Idumea includes also this region; comp. 1 Macc. 5:65 with Ez. 36:5. For a

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full description of the people and country, see Bibl. Repos. III. p. 247 sq.

Ἱδρώς, ῶτος, ὁ, (ἷδος,) *sweat*, Luke 22: 44 see in Θρόμβος. Sept. for זֵעָה Gen. 3: 19. — 2 Macc. 3: 26. Xen. Mem. 1. 4. 6.

Ἰεζαβήλ, ἡ, indec. *Jezebel*, Heb. אִיזָבֶל (prob. chaste), comp. the modern Isabella, pr. n. of the impious and idolatrous queen of Ahab, put in N. T. as the emblem of false and idolatrous teachers, Rev. 2: 20. Comp. 1 K. 16: 31. 18: 4. 19: 2. 21: 5 sq. 2 K. 9: 30 sq.

Ἱεράπολις, εως, ἡ, *Hierapolis*, a city of Phrygia celebrated for its warm baths, now called *Bambuk Kulasi*, Col. 4: 13. It was situated near the junction of the rivers Clydus and Meander, not far from Colosse and Laodicea. See Rosenm. Bibl. Geogr. I. ii. p. 207, 229.

Ἱερατεία, ας, ἡ, (ἱερατεύω,) *priesthood*, i. e. *priest's office*, Luke 1: 9. Heb. 7: 5. Sept. for כְּהֻנָּה Ex. 29: 9. Num. 3: 10.—Aristot. Polit. 7. 8.

Ἱεράτευμα, ατος, τό, (ἱερατεύω,) *priesthood*, meton. and collect. for *priests*, i. e. Christians, who are said ἀνενέγκαι πνευματικὰς θυσίας 1 Pet. 2: 5, and are called also βασίλειον ἱερατεύμα v. 9, see in Βασίλειος a.—Sept. Ex. 19: 6. comp. Is. 61: 6. Rev. 1: 6. 5: 10. 20: 6. Comp. also Test. XII Patr. p. 613.

Ἱερατεύω, f. εύσω, (ἱερεύς,) *to be a priest, to officiate as priest*, Luke 1: 8. Sept. for כָּהֵן Ex. 28: 1, 3, 4. — Jos. Ant. 3. 8. 1. Hdian. 5. 6. 6.

Ἱερεμίας, ίου, ὁ, *Jeremiah*, Heb. יִרְמְיָה or יִרְמְיָהוּ (appointed of Jehovah), a celebrated prophet of the O.T. Matt. 2: 17. 16: 14. In Matt. 27: 9 text. rec. a quotation is referred to Jeremiah, διὰ Ἱερεμίου τοῦ προφήτου, which is not found in his writings but in Zech. 11: 12, 13. Some Mss. here read Ζαχαρίου, others simply διὰ τοῦ προφήτου. See Olshausen in loc.

Ἱερεύς, έως, ὁ, (ἱερός,) *a priest*, one who performs the sacred rites, τὰ ἱερά. E. g. of heathen priests, ὁ δὲ ἱερεὺς τοῦ Διός Acts 14: 13. Sept. ἱ. τοῦ Βάαλ for כֹּהֵן 2 K. 11: 18. 2 Chr. 23: 17. — Hdian. 1. 9. 6. Xen. Conv. 8. 40. — Of the Jewish priests, the descendants of Aaron, genr. Matt. 8: 4 σεαυτὸν δείξον τῷ ἱερεῖ. 12: 4, 15. Mark 1: 44. 2: 26. Luke 1: 5. 5: 14. 6: 4. 10: 31. 17: 14. John 1: 19. Acts 6: 7. Heb. 9: 6. They were divided into 24 classes for the service of the temple, 1 Chr. c. 24, and the heads of these classes were sometimes called ἀρχιερεῖς, see in Ἀρχιερεύς b. These seem to be meant Acts 4: 1. Sept. everywhere for כֹּהֵן, as Lev. 1: 5 sq. — Spoken of the high priest, ὁ ἱερεύς, or ἱερεὺς μέγας (Heb. 10: 21), Acts 5: 24. Heb. 7: 21, 23. 8: 4 bis. 10: 11. So Sept. and כֹּהֵן Ex. 35: 18. 38: 21. ὁ ἱ. ὁ μέγας for כֹּהֵן גָּדוֹל Lev. 21: 10. Num. 35: 25, 28. So of Melchisedec as a high priest of God, Heb. 7: 1, 3. Of Jesus as a spiritual high priest, Heb. 5: 6 coll. v. 5. 7: 11, 15, 17, 21. 10: 21. —Trop. Christians also are called ἱερεῖς τῷ θεῷ, *priests unto God*, as yielding him spiritual sacrifices, Rev. 1: 6. 5: 10. 20: 6. Comp. 1 Pet. 2: 5, and see in Ἱεράτευμα.

Ἱεριχώ, ἡ, indec. *Jericho*, Heb. יְרִיחוֹ, pr. n. of a city in the tribe of Benjamin, about 20 miles east of Jerusalem and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea. It was destroyed by Joshua, Josh. 6: 26, but was afterwards rebuilt 1 K. 16: 34, and became the seat of schools of the prophets 2 K. 2: 5, 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, (עִיר תְּמָרִים, πόλις φοινίκων, city of palm-trees, Deut. 34: 3. ὡς φυτὰ ῥόδου ἐν Ἱεριχῷ Ecclus. 24: 14,) and yielding large quantities of the opobalsam, or balsam of Gilead, so highly prized in the East. Jos. Ant. 4. 6. 1, Ἱεριχὼ πόλις εὐδαίμων αὕτη, φοινίκας τε φέρειν ἀγαθή, καὶ βάλσαμον νενομένη, comp. Calmet art. *Balsam*. Its site is now occupied by an inconsiderable village called *Richa*. See Reland Palaest. p. 829. Rosenm. Bibl. Geogr. II. ii. p. 153 sq. Calmet art. *Jericho*. — Matt. 20: 29. Mark 10: 46 bis. Luke 10: 30. 18: 35. 19: 1. Heb. 11: 30.

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Ἱερόθυτος, ου, ὁ, ἡ, adj. (ἱερός, θύω,) *offered in sacrifice, sacrificed*, spoken of the flesh of victims, 1 Cor. 10: 19, 28, in Mss. for the common εἰδωλόθυτον. —Aristot. Oec. 2. 20. Plut. ed. R. VIII. p. 909. 14. See Lob. ad Phryn. p. 159.

Ἱερόν, οῦ, τό, (pp. neut. of ἱερός,) *a temple*, i. e. a consecrated place, including the proper temple or fane, ναός, and all its courts and appurtenances, comp. Diod. Sic. 1. 15. Tittm. de Syn. N. T. p. 178 sq. Spoken of a heathen temple, Acts 19: 27 Ἀρτέμιδος ἱερόν. — 1 Macc. 10: 84. Luc. Ver. Hist. 1. 32. Xen. Ag. 11. 1.—Elsewhere only of the temple in Jerusalem, Heb. בֵּית יְהוָה Sept. οἶκος κυρίου 1 K. 6: 1, 37. 7: 12. Is. 66: 1. בֵּית הָאֱלֹהִים Sept. οἶκος τοῦ θεοῦ Ezra 3: 8. In N. T. always in reference to the temple as rebuilt by Herod the Great, and minutely described by Josephus, Ant. 15. 11. 3 sq. B. J. 5. 5. 1 sq. According to him the whole circuit of the temple, τὸ ἱερόν, consisted of three parts or enclosures, περίβολοι, viz. the proper temple or ναός (B. J. 5. 5. 1, 4) in the midst, and two circular courts or areas around it, one exterior to the other. The first or outer court or enclosure, περίβολος, which was also the lowest and surrounded the whole temple, was open for all, and contained the porches, piazzas, where the people collected, and where things and animals pertaining to the sacrifices were bought and sold, and also money exchanged, חֲנֻיוֹת Buxt. Lex. Chald. 793; it is often called by christian writers the 'court of the Gentiles,' Lightfoot Opp. I. p. 415, 590. ed. Ultraj. From this to the second or inner court or enclosure, τὸ δεύτερον ἱερόν Jos. B. J. 5. 5. 2, was an ascent of fourteen steps, and then of five more; this was divided into the court (or separate place) of the women and the court of Israel [or of the priests]; it is called by Josephus l. c. ἅγιον, and none but such as were *clean* were permitted to enter it; here too the sacrifices were prepared and offered, for here stood the altar of burnt-offerings before the entrance of the ναός, Jos. Ant. 8. 4. 1. ib. 15. 14. 5. comp. Matt. 23: 35. The third and highest enclosure, περίβολος, was the temple itself, ναός, τὸ ἱερὸν τριτόν Jos. Ant. 15. 11. 5, into which only the priests might enter, comp. Luke 1: 9, 10, and which was divided into two parts, the sanctuary, τὸ ἅγιον, and the holy of holies, τὸ ἅγιον ἁγίων. The whole *temple* therefore consisted strictly of two parts, ὁ ναός, and τὸ πρόναον or the courts and appurtenances. Hence τὸ ἱερόν is put for the whole, and also for the πρόναον, but not for the ναός. E. g.

a) genr. and for the whole, Matt. 24: 1 bis, τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13: 1. 3. Luke 21: 5. 22: 52.

b) of the courts, πρόναον, Matt. 12: 5 οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβήλουσι. Mark 11: 11. Luke 2: 27, 37. 18: 10. Acts 2: 46. 3: 1 sq. 21: 26 sq. al.

c) of the outer court, where things were bought and sold, Matt. 21: 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. v. 14, 15. Mark 11: 15, 16. al. Here too Jesus disputed and taught, Matt. 21: 23. 26: 55. Mark 11: 27 ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ. Luke 2: 46. John 5: 14. 7: 14, 28. al. So the apostles Acts 5: 20, 21, 25, 42.

d) Matt. 4: 5 et Luke 4: 9 τὸ πτερύγιον τοῦ ἱεροῦ, *the pinnacle of the temple*, i. e. prob. the apex or summit of Solomon's porch, which Josephus describes (Ant. 20. 9. 7) as being exterior to the ναός on the east side, and built up to the giddy height of 400 cubits (?) from the foundation in the valley of the Cedron below; comp. Ant. 15. 11. 3. Al.

Ἱεροπρεπής, ές, οῦς, ὁ, ἡ, adj. (ἱερός, πρέπω,) pp. *becoming to a sacred place or person*, hence *becoming to religion*. Tit. 2: 3 ἐν καταστήματι ἱεροπρεπεῖς i. e. in their conduct adorning the christian profession, comp. 1 Tim. 2: 2. — Jos. Ant. 11. 8. 5. Plut. ed. R. VI. p. 37. 12. Xen. Conv. 8. 40.

Ἱερός, ά, όν, *sacred, consecrated to God*, Hdian. 5. 5. 5. Xen. An. 4. 7. 21. In N. T.

a) 2 Tim. 3: 15 τὰ ἱερὰ γράμματα, *the sacred writings, holy scriptures*, i. e. the O. Test. comp. v. 16. — 2 Macc. 8: 23. Jos. Ant. 2. 16. 5 ἐν ταῖς ἱεραῖς βίβλοις.

* This ch. assign. [illegible] from the court of [illegible] to the men

† That is, in the court of the priests.

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b) τὰ ἱερά, *sacred things, sacred rites*, 1 Cor. 9: 13 οἱ τὰ ἱερὰ ἐργαζόμενοι, *those performing the sacred rites*, ministering in holy things.—Luc. Pseudol. 12. Xen. Cyr. 7. 1. 1.

Ἱεροσόλυμα, *Jerusalem*, see in Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *a Jerusalemite*, one from Jerusalem, Mark 1: 5. John 7: 25.—Jos. de Vita sua § 65.

Ἱεροσυλέω, ῶ, f. ήσω, (ἱερόσυλος,) *to rob temples, to commit sacrilege*, trop. to rob God of due honour, worship, obedience, Rom. 2: 22.—pp. Pol. 31. 4. 10.

Ἱερόσυλος, ου, ὁ, ἡ, (ἱερόν, συλάω,) *robbing temples, sacrilegious*, as subst. *temple-robber*, Acts 19: 37. — 2 Macc. 4: 42. Xen. Mem. 1. 2. 62.

Ἱερουργέω, ῶ, f. ήσω, (ἱερουργός fr. ἱερόν and obsol. ἔργω,) i. q. τὰ ἱερὰ ἐργάζω, *to perform sacred rites*, espec. sacrifice, *to officiate as priest*, Jos. Ant. 6. 6. 2. Hdian. 5. 3. 16. In N. T. trop. in the christian sense, Rom. 15: 16 ἱερουργοῦντα τὸ εὐαγγέλιον *ministering as a priest* [in respect to] *the gospel*. Buttm. § 131. 6. — 4 Macc. 7: 8 τοὺς ἱερουργοῦντας τὸν νόμον ἰδίῳ αἵματι.

Ἱερουσαλήμ, ἡ, indec. *Jerusalem*, Chald. יְרוּשְׁלֵם, Heb. יְרוּשָׁלַם (for יְרוּשָׁלָם dwelling of peace) in the earlier books; so once in Matt. 23: 37 and Mark 11: 1, often in the writings of Luke and Paul, and usually in Sept. Also Ἱεροσόλυμα, ων, τά, Heb. dual יְרוּשָׁלַיִם in the later books, perhaps in allusion to the two parts of the city, ἡ ἄνω ἀγορὰ καὶ ἡ κάτω πόλις; so in all the Gospels, in Acts, and thrice in Galatians; also in Josephus. Further Ἱεροσόλυμα, ἡ, indec. only Matt. 2: 3. 3: 5, meton. for the inhabitants.—This celebrated city, the capital of Palestine, was the seat of true religion under the Jewish theocracy, and also the chief scene of our Saviour's ministry and the central point from which his gospel was promulgated. Hence it is often called the Holy City, and among the Arabs of the present day its current name is *El Kods*, the Holy. It is situated near the middle of Palestine, among the mountains, nearly 40 miles distant from the Mediterranean, and some 25 from the Jordan and Dead Sea. It lay on the confines of Judah and Benjamin, mostly within the limits of the latter, but was reckoned to the former. Its most ancient name was *Salem*, Heb. שָׁלֵם, Gen. 14: 18. Ps. 76: 3; then *Jebus*, יְבוּס, as belonging to the Jebusites, Judg. 19: 10, 11. David first reduced it, 2 Sam. 5: 6, 9, and made it the capital of his kingdom, whence it is also called the city of David, עִיר דָּוִד. It was destroyed by the Chaldeans, 2 K. c. 24, 25, but rebuilt by the Jews on their return from exile; and at a later period Herod the Great expended large sums in its embellishment. Jerusalem as it existed in the age of Christ, is described by Josephus, B. J. 5. 4. 1 sq. The city was built chiefly on three hills: *Sion* on the south, which was the highest, and contained the citadel, the palace, and the upper city, called by Josephus ἡ ἄνω ἀγορά; *Moriah*, on which stood the temple, a lower hill on the northeast quarter of Sion, and separated from it by a ravine; *Acra*, lying north of Sion and covered by ἡ κάτω πόλις, the most considerable portion of the whole city. After the destruction of Jerusalem by the Romans about A. D. 70, they endeavoured to root out its very name and nature as a sacred place, from the hearts and memory of the Jewish nation. In A. D. 136 the emperor Adrian caused all the remaining buildings to be demolished, and erected a new city which he called *Aelia Capitolina*; and it was only in the beginning of the fourth century, after Constantine had embraced Christianity, that the name Jerusalem was again restored. See Josephus l. c. Reland Palaest. p. 832 sq. Rosenm. Bibl. Geogr. II. ii. p. 202 sq. 235 sq. Miss. Herald 1824. p. 40.—In N. T.

a) pp. the city itself, as ἡ Ἱερουσ. Mark 11: 1. Luke 2: 25, 38. Rom. 15: 19, 25. al. τὰ Ἱερ. Matt. 2: 1. 4: 25. Mark 3: 8. Gal. 1: 17, 18. 2: 1. al.

b) meton. for the inhabitants of Jerusalem, only in fem. ἡ Ἱεροσόλυμα. Matt. 2: 3 πᾶσα Ἱερ. 3: 5. ἡ Ἱερουσ. Matt. 23: 37. Luke 13: 34.

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c) metaph. *Jerusalem* for *the Jewish state, church, dispensation*, spoken (α) of the former or Mosaic dispensation, Gal. 4: 25 ἡ νῦν Ἱερουσαλήμ.—(β) of the latter or Christian dispensation, the Redeemer's kingdom, of which the spiritual Jerusalem is the seat. Gal. 4: 26 ἡ ἄνω Ἱερουσαλήμ. Heb. 12: 22 Ἱερ. ἐπουράνιος. Rev. 3: 12 ἡ καινὴ Ἱερ. 21: 2, 10. Al.

Ἱερωσύνη, ης, ἡ, (ἱερός,) *priesthood, priest's office*, Heb. 7, 11, 12, 14, 24. — 1 Macc. 2: 54. Jos. Ant. 5. 10. 4. Plato de Leg. 6. p. 759. B.

Ἰεσσαί, ὁ, indec. *Jesse*, Heb. יִשַׁי (rich), pr. n. of the father of David Matt. 1: 5, 6. Luke 3: 32. Acts 13: 22. Rom. 15: 12.

Ἰεφθάε, ὁ, indec. *Jephthah*, Heb. יִפְתָּח (he delivered), a leader, שִׁפְטִים, of Israel, whose rash vow fell upon his daughter, Heb. 11: 32. See Judg. c. 11, 12.

Ἰεχονίας, ου, ὁ, *Jechonias*, Heb. pp. יְהוֹיָכִין (Jehovah appointed) *Jehoiachin*, also written יְכָנְיָה and יְכָנְיָהוּ *Jechoniah*, a king of Judah about 600 B. C. son of Jehoiakim and grandson of Josiah, Matt. 1: 11, 12. Comp. 1 Chr. 3: 15, 16. 2 K. 24: 8 sq. 2 Chr. 36: 8 sq. 2 K. 25: 27.—In Matt. l. c. he is said to be the son of Josiah; the name of Jehoiakim, Ἰωακείμ, being omitted in the genealogy in text. recept. though found in Mss.

Ἰησοῦς, ὁ, gen. and dat. Ἰησοῦ, acc. Ἰησοῦν, *Jesus*, Heb. יְהוֹשֻׁעַ (Jehovah his help), contr. יֵשׁוּעַ Neh. 8: 17, pr. n. of three persons in N. T.

1. *Jesus*, the Christ, the Saviour of men, Matt. 1: 1, 16. al. saepiss. Al.

2. for *Joshua*, the successor of Moses and leader of Israel, Acts 7: 45. Heb. 4: 8. non al.

3. *Jesus*, surnamed Justus, a fellow-labourer with Paul, only Col. 4: 11.

Ἱκανός, ή, όν, (ἵκω, ἱκάνω,) pp. coming to, reaching to, and hence *sufficing*, i. e.

a) *sufficient*, (α) of things, *enough*. 2 Cor. 2: 6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη, where for the neut. see Buttm. § 129. 6. Luke 22: 38 ἱκανόν ἐστι *it is enough*, desist. Sept. for דַּי Is. 40: 16. Ex. 36: 5. מָעַט Gen. 30: 15.—Diod. Sic. 1. 60 ult. Xen. Mem. 4. 2. 38. — Hence τὸ ἱκανόν *satisfaction*, e. g. τὸ ἱκ. ποιεῖν τινι, to make satisfaction, to satisfy, Mark 15: 15. (Pol. 32. 7. 13. App. de Reb. Punic. § 74.) τὸ ἱκ. λαβεῖν, to take satisfaction i. e. security, Acts 17: 9. — (β) Of persons, *adequate, competent*, seq. πρός τι, 2 Cor. 2: 16 πρὸς ταῦτα τίς ἱκανός; (Pol. 23. 17. 4.) Seq. infin. aor. 2 Cor. 3: 5. 2 Tim. 2: 2. (Jos. Ant. 1. 1. 1. Xen. Cyr. 1. 2. 10, 15.) So in the sense of *competent, worthy*, seq. infin. aor. Matt. 3: 11 οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑπ. βαστάσαι. Mark 1: 7. Luke 3: 16. pres. 1 Cor. 15: 9. (Hdot. 8. 36. Dio Chrys. VII. p. 117. D.) seq. ἵνα, Matt. 8: 8. Luke 7: 6.

b) spoken of number or magnitude, *abundant, great, much*, plur. *many*. Matt. 28: 12 ἀργύρια ἱκανά. So ὄχλος ἱκανός a great multitude Mark 10: 46. Luke 7: 12. Acts 11: 24, 26. 19: 26. λαὸς ἱκ. Acts 5: 37. also Luke 7: 11. 8: 32. 23: 9. Acts 12: 12. 14: 21. 19: 19. 20: 8, 37. 22: 6. 1 Cor. 11: 30. Sept. for רַב Ez. 1: 24. — 1 Macc. 13: 49. Jos. Ant. 5. 7. 4. Xen. An. 4. 8. 25.—So of time, ἱκαναὶ ἡμέραι, *many days*, Acts 9: 23, 43. 18: 18. 27: 7. ἱκανὸς χρόνος, *a long time*, genit. Acts 27: 9. dat. Acts 8: 11. acc. 14: 3. acc. χρονοὺς ἱκανούς Luke 20: 9. So ἐκ χρόνων ἱκανῶν of a long time Luke 8: 27. ἐξ ἱκανοῦ id. Luke 23: 8. ἐφ' ἱκανόν a long while Acts 20: 11.—Palaeph. 28. 2. Aristoph. Plut. 1093.

Ἱκανότης, ητος, ἡ, (ἱκανός,) *sufficiency, competency, ability*, 2 Cor. 3: 5. — Lysias Frag. 27. 35. Hesych. ἱκανότης· δύναμις, ἰσχύς.

Ἱκανόω, ῶ, f. ώσω, (ἱκανός,) *to make sufficient, to render competent* or *worthy*, c. acc. 2 Cor. 3: 6. Col. 1: 12. — Pass. to be satisfied Dion. Hal. Ant. 2. 74.

Ἱκετηρία, ας, ἡ, (fem. of ἱκετήριος fr. ἱκέτης,) pp. *the supplicant-branch* i. e. the olive-branch which suppliants held in the hand, ἔλαια or φάβδος being impl. Hdot. 5. 51. Diod. 8. 17. 22, 162. — In N. T. *supplication*, Heb. 5: 7 δυ-

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σεις καὶ ἱκετηρίας.—2 Macc. 9: 18. Pol. 3. 112. 8.

Ἰκμάς, άδος, ἡ, *moisture, dampness*, Luke 8: 6. Sept. for יוּבָל Jer. 17: 8.—Jos. Ant. 3. 1. 3. Plut. ed. R. VIII. p. 738. 9.

Ἰκόνιον, ου, τό, *Iconium*, a large and populous city of Asia Minor, now *Konieh*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is assigned to Phrygia Xen. An. 1. 2. 1, to Lycaonia Strabo 12. p. 385. Plin. H. N. 5. 27, to Pisidia Amm. Marc. 14. 6; probably on account of the shifting boundaries of these provinces.—Acts 13: 51. 14: 1, 19, 21. 16: 2. 2 Tim. 3: 11.

Ἱλαρός, ά, όν, (ἵλαος,) Lat. *hilaris*, i. e. *cheerful, joyous*, e. g. ἱλ. δότης 2 Cor. 9: 7. Sept. for טוֹב עַיִן Prov. 22: 8.—Luc. D. Deor. 18. 2. Xen. Mem. 2. 7. 12.

Ἱλαρότης, ητος, ἡ, (ἱλαρός,) *cheerfulness, alacrity*, Rom. 12: 8 ἐν ἱλαρότητι i. q. ἱλαρῶς, *cheerfully*. Sept. for רָצוֹן Prov. 18: 22.—Act. Thom. § 14. Diod. Sic. 16. 11 init.

Ἱλάσκομαι, f. άσομαι, (ἵλαος,) a Middle verb without an Active form except in a later age, see Passow s. voc. Buttm. §114. §113. 3. — *to reconcile to oneself*, sc. by expiation, *to propitiate*, τὸν θεόν Jos. Ant. 6. 6. 5. τοὺς θεούς Xen. Oec. 5. 20. In N. T. c. acc. τὰς ἁμαρτίας *to propitiate* AS TO *sins, to make propitiation for sins*, Heb. 2: 17. So Sept. c. dat. for כִּפֶּר Ps. 65: 4. 79: 9. — Aor. 1 imperat. ἱλάσθητι in the pass. sense, *be propitious, be merciful*, c. dat. Luke 18: 13. Comp. Buttm. §113. n. 6. Sept. for סְלַח Ps. 25: 11. Dan. 9: 19. — Phavorin. ἱλάσθητι· ἵλεώς μοι γένοιο.

Ἱλασμός, οῦ, ὁ, (ἱλάσκομαι,) *propitiation, expiation*, for concr. propitiator, 1 John 2: 2. 4: 10. pp. Sept. for סְלִיחָה Ps. 130: 4. כִּפֻּרִים Num. 5: 8. חַטָּאת Ez. 44: 27.—2 Macc. 3: 33.

Ἱλαστήριος, α, ον, (ἱλάσκομαι,) *propitiatory, expiatory*, e. g. ἱλ. μνῆμα Jos. Ant. 16. 7. 1. In N. T.

a) masc. ὁ ἱλαστήριος, *a propitiator*, one who makes propitiation Rom. 3: 25.

b) neut. τὸ ἱλαστήριον, *mercy-seat*, Heb. 9: 5, pp. the lid or cover of the ark of the covenant, Heb. כַּפֹּרֶת i. e. simply *cover*, but rendered by Sept. ἱλαστήριον in allusion to Pi. כִּפֶּר to make expiation, and because the high priest was accustomed once a year to sprinkle upon the lid of the ark the blood of an expiatory victim, see Lev. 16: 11 sq. Sept. for כַּפֹּרֶת Ex. 25: 17—22. Lev. 16: 13—15.

Ἵλεως, ω, ὁ, ἡ, adj. (Attic for ἵλαος,) of the gods, *appeased, propitious*, Xen. Cyr. 2. 1. 1. of men *cheerful*, Ael. V. H. 2. 10.—In N. T. of God, *propitious, merciful*, c. dat. Heb. 8: 12 ἵλεως ἔσομαι ταῖς ἀδικίαις i. e. I will pardon them. So Sept. ἵλεως εἰμί for סְלַח 2 Chr. 6: 25, 27. Jer. 31: 34, 36.—c. dat. pers. Xen. Cyr. 1. 6. 3. Mem. 1. 1. 9. — From the Heb. ἵλεώς σοι sc. ἔστω ὁ θεός, God be *merciful to thee*, God *forgive thee*, i. q. God forbid, μὴ γένοιτο, far be it from thee! as an exclamation of aversion, Matt. 16: 22. So Sept. for חָלִילָה לִי 2 Sam. 20: 20. 23: 17. 1 Chr. 11: 19. — 1 Macc. 2: 21. Comp. in Γίνομαι I. c.

Ἰλλυρικόν, οῦ, τό, *Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. Dalmatia formed a part of it. Rom. 15: 19.

Ἱμάς, άντος, ὁ, *a thong, strap*, of leather, genr. Xen. Cyr. 6. 2. 32. In N. T. spec.

a) plur. *thongs* with which the hands of captives or criminals were bound and then drawn up into the position for scourging, Acts 22: 25 προέτεινεν αὐτὸν τοῖς ἱμᾶσι. — Ecclus. 30: 26. 4 Macc. 9: 11. Luc. Asin. 23.—Others, *a scourge*.

b) *a shoe-latchet*, the thong by which a shoe or sandal was fastened to the foot, Mark 1: 7. Luke 3: 16. John 1: 27. Sept. for שְׂרוֹךְ Is. 5: 27.—Plut. Symp. IV. qu. 2. § 3. Xen. An. 4. 5. 14.

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Ἱματίζω, f. ίσω, (ἱμάτιον,) *to clothe*, in N. T. only Pass. perf. part. ἱματισμένος, *clothed*, Mark 5: 15. Luke 8: 35. — Suid. ἱματισμένος· ἱμάτια ἐνδεδυμένος.

Ἱμάτιον, ου, τό, (ἷμα, εἷμα,) *a garment*, e. g.

a) genr. any garment, Matt. 9: 16 ἐπὶ ἱματίῳ παλαιῷ. 11: 8. Mark 2: 21. Luke 5: 36. 7: 25. Heb. 1: 11. al. saep. Plur. τὰ ἱμάτια, *garments, clothing, raiment*, including the outer and inner garment, mantle and tunic, Matt. 17: 2 τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά. 24: 18. 27: 31, 35. Mark 15: 24. John 13: 4, 12. James 5: 2. Rev. 4: 4. al. saep. So in the phrase *to rend the clothes*, Matt. 26: 65. Acts 14: 14. 16: 22. 22: 23. Sept. sing. for בֶּגֶד Ps. 102: 27. Is. 50: 9. Plur. Gen. 27: 27. 38: 19. also 2 Sam. 1: 2. 3: 31. 2 K. 5: 8. — Luc. Dial. Meretr. 8. 1. Aeschin. 26. 14. Xen. An. 7. 5. 5.

b) the outer garment, *mantle, pallium*, different from the tunic or χιτών and worn over it, comp. Acts 9: 39. Ael. V. H. 4. 22. Diod. Sic. 4. 38. It seems to have been a large piece of woollen cloth nearly square, which was wrapped around the body or fastened about the shoulders, and served also to wrap oneself in at night, Ex. 22: 26, 27; hence it might not be taken by a creditor, though the tunic could be, comp. Ex. l. c. Matt. 5: 40. Luke 6: 29. See Jahn § 122. So Matt. 9: 20, 21. 14: 36. John 19: 2. Acts 12: 8. al. saep. Plur. τὰ ἱμάτια, *outer garments*, which were often laid aside, Acts 7: 58. 22: 20. Matt. 21: 7, 8. al. Sept. for שִׂמְלָה and שַׂלְמָה Ex. 22: 26, 27. 1 Sam. 21: 10. Is. 3: 6, 7. — Luc. D. Mort. 10. 8. Palaeph. 52. 6. Xen. Mem. 2. 7. 5. Al.

Ἱματισμός, οῦ, ὁ, (ἱματίζω,) *clothing, raiment*, i. e. genr. clothes, garments, Luke 7: 25 οἱ ἐν ἱματισμῷ ἐνδόξῳ ὑπάρχοντες. 9: 29 coll. Mark 9: 3. Acts 20: 33. 1 Tim. 2: 9. So Matt. 27: 35 et John 19: 24 quoted from Ps. 22: 19 where Sept. for לְבוּשִׁי. Sept. also for בְּגָדִים 1 K. 22: 30. 2 K. 7: 8.—Pol. 6. 15. 4. Plut. Alex. M. 39 pen.

Ἱμείρω, also ἱμείρομαι depon. (ἵμερος,) a defective verb, see Passow in voc. Buttm. Ausf. Sprachl. II. p. 156.—*to long for*, and hence *to have a strong affection for*, c. c. gen. 1 Thess. 2; 8 in text. rec. ἱμειρόμενοι ὑμῶν. Others ὁμειρόμενοι q. v. Sept. for חִכָּה Job 3: 21.—Pol. 1. 66. 8. Dem. 422. 6.

Ἵνα, conjunct. *that*, construed usually with the Subjunctive, seldom with the Optative, often with the Indicative, pp. τελικῶς or final, as marking the end, purpose, cause *for* or *on account of* which any thing is done, TO THE END THAT, IN ORDER THAT *it might* or *may be so and so*; but also ἐκβατικῶς, ecbatic, as marking simply the event, result, upshot of any action, that in which the action terminates, so THAT *it was, is, will be, so and so*. Some late writers have denied this ecbatic use of ἵνα, e. g. Fritzsche Comm. in Matt. p. 836. Beyer in Winer's Neue krit. Journ. IV. 418. Lehmann ad Lucian. T. I. p. 71. On the other hand it has been amply established by Steudel in Bengel's Neue Archiv IV. p. 504 sq. and especially by J. A. H. Tittmann De usu Particularum in N. T. subjoined to his work *De Synon. in N. T.* Lib. II. Lips. 1832. p. 32 sq. translated in Bibl. Repos. for Jan. 1835. See genr. Matth. § 620. Herm. ad Vig. p. 850 sq. p. 556 sq. Winer § 42. p. 237. § 57. p. 382 sq. Still, these two significations are often so nearly related, that the distinction then consists rather in a different mode of conception than in any thing essential.

1. pp. τελικῶς, as marking the final end, purpose, cause, *to the end that*, *in order that*, and ἵνα μή, *in order that not*, *lest*.

A) With the Subjunctive. a) preceded by the *present* or an aorist of any mood except the Indicative, or by the perfect in a present sense, John 6: 38. Here the Subjunct. marks what it is supposed will really take place, comp. Winer § 42. b. p. 237. Matth. § 518. Herm. ad Vig. p. 791, 850.—Matt. 9: 6 ἵνα δὲ εἰδῆτε . . . τότε λέγει, *to the end that ye may know*, comp. Mark 2: 10 et Luke 5: 24. Matt. 18: 16. 19: 16. Luke 8: 10. 12: 36. John 1: 7 οὗτος ἦλθεν

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εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περί κ. τ. λ. 5: 34 ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. 6: 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν. 11: 4. 17: 21 ἵνα ὁ κόσμος πιστεύσῃ. Acts 16: 30. Rom. 1: 11. 1 Cor. 9: 12. 2 Cor. 4: 7, 10, 11. Gal. 6: 13. James 4: 3. al. saepiss. ἵνα μή Luke 8: 12. John 7: 23. Rom. 11: 25. al.—Hom. Od. 2. 111. Xen. Cyr. 1. 3. 9.

b) preceded by the *imperative*, the Subjunctive as above in a. E. g. after imper. pres. Luke 21: 36 ἀγρυπνεῖτε ... ἵνα καταξιωθῆτε κ. τ. λ. John 7: 3. 1 Cor. 7: 5 bis. Eph. 4: 28. 6: 3. 1 Tim. 5: 7. al. ἵνα μή Matt. 7: 1. John 5: 14. 1 Cor. 11: 34. al. After an imper. aor. Matt. 14: 15 ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες ἀγοράσωσιν κ. τ. λ. Mark 15: 32. Luke 16: 9. 1 Cor. 3: 18. Eph. 6: 13. al. ἵνα μή Matt. 17: 27. John 4: 15. Heb. 12: 13. al. So after an exhortation, e. g. ἄγωμεν Mark 1: 38. also Luke 20: 14. Rom. 3: 8. After an imperat. implied Matt. 26: 5. John 1: 22. 1 Pet. 4: 11. — Sept. for לְמַעַן Josh. 4: 6. Hom. Od. 1. 302. ib. 5. 91.

c) preceded by the *future*, the Subjunct. as above in a. Luke 16: 4 ἔγνων τί ποιήσω, ἵνα δέξωνταί με κ. τ. λ. 1 Cor. 16: 6. 2 Cor. 12: 9. Eph. 6: 21. 2 Thess. 2: 12. al. interrog. Matt. 19: 16. John 6: 5. ἵνα μή Luke 18: 5.—Hom. Od. 2. 307. ἵνα μή Luc. de Dom. 21.

d) preceded by a *past* tense; here the Subjunct. strictly stands instead of the Opt. and marks an action which in itself or its consequences is still continued, or which the speaker regards as certain, comp. Winer § 42. b. p. 237 sq. Matth. § 518. 1. Herm. ad Vig. p. 850. — (α) genr. Mark 3: 14 ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ καὶ ἵνα κ. τ. λ. Luke 1: 4 ἔδοξε ... σοι γράψαι, ἵνα ἐπιγνῷς κ. τ. λ. Matt. 12: 10. John 1: 31. 3: 16, 17. 8: 6. Acts 27: 42. Rom. 1: 13. 1 Cor. 1: 27, 28. 2 Cor. 2: 4. Gal. 1: 16. 2: 4, 5. Heb. 2: 14, 17. al. saep. ἵνα μή 1 Cor. 12: 25. Eph. 2: 9. Heb. 11: 28. So elliptically, John 1: 8 ἀλλ' [ἦλθεν] ἵνα κ. τ. λ. 9: 3 ἀλλ' [τοῦτο ἐγένετο] ἵνα φανερωθῇ κ. τ. λ. al. saep. — Hom. Il. 1. 203. Od. 3. 77. Hdian. 8. 5. 11. — (β) In simple narrations, where Thucydides and later writers employ also the Subjunct. Winer l. c. Matth. § 518. p. 996. Matt. 27: 26 Ἰησοῦν παρέδωκεν, ἵνα σταυρωθῇ. Mark 6: 41 καὶ ἐδίδου τοῖς μαθηταῖς, ἵνα παραθῶσιν αὐτοῖς. 9: 18, 22. 10: 13. Luke 19: 4 ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν. v. 15. John 1: 19. al. saep. ἵνα μή John 18: 28. 19: 31. — Ael. V. H. 12. 3, 30. Hdot. 1. 29.

B) With the Optative, preceded by the present, where the Opt. marks what may possibly take place; in N. T. twice, Eph. 1: 17 οὐ παύομαι εὐχαριστῶν .... ἵνα ὁ θεὸς δώῃ ὑμῖν πνεῦμα κ. τ. λ. 3: 16. See Winer § 42. b. p. 237. Herm. ad Vig. p. 851. Passow ἵνα no. 2.

C) With the Indicative, but in N. T. only the Indic. *future* and *present*, and not with a *past* tense as often in classic writers; see Matth. § 519. Herm. ad Vig. p. 851. Passow in ἵνα no. 3.

a) c. Indic. *future*, in the same sense as the Subjunctive in A. a. above, and preceded only by the present. 1 Cor. 13: 3 ἐὰν παραδῶ τὸ σῶμα μου ἵνα καυθήσομαι or καυθήσωμαι, where καυθήσωμαι and also 1 Pet. 3: 1 ἵνα .... κερδηθήσωνται are corrupt forms of the later Greek, as if of a future Subjunctive, Winer § 13. 1. e. Lob. ad Phryn. p. 751. So fut. and Subj. together, Rev. 22: 14 ἵνα ἔσται ἡ ἐξουσία αὐτῶν .... καὶ εἰσέλθωσιν εἰς τὴν πόλιν. Eph. 6: 3 ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος, where however ἔσῃ may be taken independently of ἵνα, i. e. *and thou shalt live long*, etc. — Act. Thom. §§ 7, 37, 39, 45, comp. Philo ad p. 61. Epiphan. II. p. 332. B. Classic writers here use ὅπως, Winer § 42. p. 239.

b) c. Indic. *present*, in the same sense, preceded by the present etc. twice, Gal. 4: 17 ζηλοῦσιν ὑμᾶς .... ἵνα αὐτοὺς ζηλοῦτε. 1 Cor. 4: 6 ἵνα μὴ φυσιοῦσθε. This is a corruption of the later age, not found in classic Greek, Winer l. c. Herm. ad Vig. p. 851 ult.—Geopon. 10. 48. 3 ἵνα μὴ εἰς τοῦτο ἀσχολοῦνται. Himer. 15. 3. comp. Act. Ignat. p. 358. ed. Ittig.

2. ἐκβατικῶς, ecbatic, as marking simply the event, result, upshot of an action, *so that, so as that*, in N. T. only with the Subjunctive implying something which really takes place; in

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classic writers oftener with the Indicative of a past tense, see Tittmann l. c. p. 37.

a) preceded by the *present* etc. Luke 22: 30 καὶ διατίθεμαι ὑμῖν .... ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασ. μου. John 6: 7 ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. Rom. 3: 19 ὁ νόμος τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ. 1 Thess. 5: 4. 6: 1. 7: 13. 15: 6, 16, 31, 32. Rev. 14: 13 καὶ, λέγει τὸ πνεῦμα, [ἀποθνήσκουσι] ἵνα ἀναπαύσωνται κ. τ. λ. comp. Winer § 57. p. 386. ἵνα μή Acts 2: 25. Gal. 5: 17. — Sept. for כִּי Josh. 4: 6. Hom. Od. 13. 157. Jos. B. J. 4. 3. 10 (p. 276 ult. ed. Haverc.) πρὸς τοσοῦτον ἥκομεν συμφορῶν, ἵνα ἡμᾶς ἐλεήσωσι καὶ πολέμιοι. Marc. Antonin. 11. 3. Sext. Empir. Pyrrh. III. 50 ἐπιμίγνυται τὸ κώνειον παντὶ μέρει τοῦ ὕδατος, καὶ παρεκτείνεται αὐτῷ ὅλῳ, ἵνα οὕτως ἡ κρᾶσις γένηται. Just. Mart. p. 508. See Tittm. l. c. p. 39.

b) preceded by the *imperative*, Acts 8: 19 δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ... λαμβάνῃ κ. τ. λ. James 1: 4. 1 Pet. 4: 13. 5: 6. 1 John 2: 28. ἵνα μή Tit. 3: 14. Rev. 3: 11. — Aristoph. Nub. 58 δευρ' ἔλθ' ἵνα κλάῃς. Comp. Tittm. l. c. p. 37.

c) preceded by the *future*, John 5: 20 μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Luke 11: 50 ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν, ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφ. John 16: 24. 2 Cor. 1: 11 φύσεται ... ἵνα κ. τ. λ. Phil. 1: 26. al. — Marc. Antonin. 7. 25 πάντα ὅσα ὁρᾷς μεταβαλεῖ ἡ τὰ ὅλα διοικοῦσα φύσις .... ἵνα ἀεὶ νεαρὸς ᾖ ὁ κόσμος. Just. Mart. p. 504.

d) preceded by a *past* tense, comp. above in 1. A. d. Luke 9: 45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο .... ἵνα μὴ αἰσθῶνται αὐτό. John 9: 2 τίς ἥμαρτεν .... ἵνα τυφλὸς γεννηθῇ; Rom. 5: 20. 6: 4, 6. 11: 11 μὴ ἔπταισεν, ἵνα πέσωσι; v. 31.—Aristoph. Vesp. 311, 312. Marc. Antonin. 2. 11 ἡ τῶν ὅλων φύσις οὔτε παρεῖδεν οὔτε ἥμαρτεν .... ἵνα τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσης τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς πεφυκόσι συμβαίνῃ. Agath. Ep. 74 (Anthol. Gr. IV. p. 31) οὔ τις ἀλοιητῆρας ἰδεῖν τέκεσκον ὀδόντας ἐμετέρους, ἵνα σοῖς ἐν μεγάροις πελάσῃ.— Here belongs the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ῥηθέν, etc. used as a formula of quotation, and implying that something took place not in *order that* a prophecy might be fulfilled, but *so that* it was fulfilled; not in *order* TO MAKE the event correspond to the prophecy, but *so that* the event DID correspond to it. Comp. Tittm. l. c. p. 43, 44. Matt. 1: 22 τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθέν. 2: 15. 21: 4. 26: 56. John 15: 25. al. With a past tense implied, Mark 14: 49. John 13: 18. al. See in Πληρόω.

3. In the later Greek, ἵνα in various constructions lost the power of marking either purpose or event, and became simply a *demonstrative* conjunction, like our *that*, i. e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words. In this way ἵνα c. Subjunct. came often to be employed where earlier writers used the infinitive or other particles, e. g.

a) used instead of the construction with the *infinitive*, originally perhaps because the infinitive also often implies purpose; comp. Buttm. § 140. 1, 2. Matth. § 531. 1. Thus (α) after words and phrases implying *command* and the like, as in Engl. 'I command *that* you do it,' for, 'I command you *to* do it;' comp. Matth. l. c. Winer § 45. 2. a. § 45. 9. a. comp. § 44. 4. Tittm. l. c. p. 46 sq. E. g. ἐντέλλομαι, Mark 13: 34 τῷ θυρωρῷ ἐνετείλατο, ἵνα γρηγορῇ. John 11: 57 δεδώκεισαν ἐντολὴν, ἵνα κ. τ. λ. 13: 34. Acts 17: 15 λαβόντες ἐντολὴν, ἵνα κ. τ. λ. So ἵνα after ἀγγαρεύω Matt. 27: 32. ἀπαγγέλλω Matt. 28: 10. ἀποστέλλω Acts 16: 36. γράφω Mark 12: 19. διαστέλλομαι Mark 13: 34. αἰτεῖν Matt. 4: 3. Mark 3: 9. Rev. 6: 11. ἐξορκίζω Matt. 26: 63. ἐπιτιμάω Matt. 12: 16. Mark 3: 12. λέγω Acts 19: 4. John 13: 29. 1 John 5: 16. παραγγέλλω Mark 6: 8. (c. inf. Mark 8: 6.) συντίθεμαι John 9: 22. So also ἐδόθη αὐτοῖς ἵνα Rev. 9: 5. οὐκ ἤφιεν ἵνα Mark 11: 16. With some word of command implied Eph. 5: 33. — Test. XII Patr. p. 543, 671 ἐντέλλομαι ἵνα. p. 529 προστάσσει ἵνα. Anthol. Gr. I. p. 3 εἶπε ἵνα. Arr. Epict. 4. 11. 29 ἔκελευε

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καὶ χοίρῳ διαλέγου, ἵν' ἐν βορβόρῳ μὴ κυλίηται. — (β) After verbs of *entreating, persuading*, and the like, comp. Winer, Matth. Tittm. l. c. E. g. δέομαι, Luke 9: 40 καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό. 22: 32. (c. inf. 2 Cor. 8: 4. 10: 2.) So after διαμαρτύρομαι 1 Tim. 5: 21. ἐρωτάω Mark 7: 26. Luke 7: 36. John 17: 15 bis. al. παρακαλέω Matt. 14: 36. Mark 5: 10. Luke 8: 31, 32. al. προσεύχομαι Matt. 24: 20. (εὐχ. c. inf. 2 Cor. 13: 7.) — So δέομαι seq. ἵνα Esdr. 4: 46. Jos. Ant. 12. 3. 2. Dion. Hal. II. p. 666. seq. infin. 3 Macc. 1: 16. Jos. Ant. 9. 14. 3. Dion. Hal. Ant. 8. 46. seq. ὅπως Thuc. 5. 36. Hdot. 9. 117. παρακαλῶ ἵνα Chariton. 3. 1. —Also after πείθω Matt. 27: 20, where Greek writers usually put ὡς or the infin. see Matth. § 531. n. 1. § 533. 3. — (γ) After verbs of desire, and the like, comp. as above, and Winer § 45. 9. b. E. g. θέλω, Matt. 7: 12 πάντα ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν κ. τ. λ. Mark 6: 25. Luke 6: 31. 18: 41. John 17: 24. al. saep. θέλημά ἐστι ἵνα, Matt. 18: 14. John 6: 39, 40. 1 Cor. 16: 12. ζητεῖται ἵνα 1 Cor. 4: 2. With θέλω etc. impl. Gal. 2: 10. — θέλω ἵνα Test. XII Patr. p. 704. Arr. Epict. 1. 18. 14. So βουλέται ἵνα Dion. Hal. de Comp. Verb. p. 296 sq. ἐπιθυμεῖν ἵνα Teles ap. Stob. 95. p. 524. Comp. Schaefer Melet. p. 121. — (δ) After ποιέω in the sense of *to cause, to effect*, etc. where in earlier Greek the infin. is used, Matth. § 531. 1. Herm. ad Vig. p. 761, or also ὅπως Hdot. 1. 209. ib. 5. 109. comp. Passow in ποιέω no. 1. c. John 11: 37 οὐκ ἐδύνατο οὗτος ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. 4: 16. and so in an attraction Rev. 3: 9. 13: 12, 15, 16. comp. Buttm. § 151. I. 6. In Rev. 3: 9 the future also is joined with the Subj. after ἵνα. — (ε) After words implying *fitness, sufficiency, need*, and the like, e. g. ἀξιός, John 1: 27 ἐγὼ οὐκ ἀξιός εἰμι ἵνα λύσω κ. τ. λ. After ἱκανός Matt. 8: 8. Luke 7: 6. ἀρκετός Matt. 10: 25. χρείαν ἔχειν ἵνα John 2: 25. 16: 30. 1 John 2: 27. Rev. 21: 23. For the construction of all these with an infin. see Matth. § 538. 3, and in Ἀξιός, Ἱκανός, Ἔχω c. β. —Also after impers. συμφέρει, Matt. 5: 29 συμφ. γάρ σοι, ἵνα ἀπόληται ἓν κ. τ. λ. v. 30. 18: 6. John 11: 50. 16: 7. c. infin. see in Συμφέρω. After λυσιτελεῖ Luke 17: 2. c. infin. Tob. 3: 6. Comp. Matth. § 532. d. — (ζ) After a word or phrase followed by a defining or explanatory clause, this latter is sometimes introduced by ἵνα, where the classic construction would be with the infin. see Matth. § 532. d. comp. § 280. E. g. John 4: 34 ἐμὸν βρῶμά ἐστι, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με. John 18: 39 ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω. 1 Cor. 4: 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ. So especially after οὗτος, αὕτη, τοῦτο, used emphatically or δεικτικῶς in reference to a following clause, comp. Winer § 45 penult. p. 282. Luke 1: 43 πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τ. κ. πρός με; more usual in John e. g. 6: 29 τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε. v. 39 τοῦτο δέ ἐστι τὸ θέλημα . . . ἵνα πᾶν κ. τ. λ. 17: 3. 1 John 3: 11, 23. 4: 21. 2 John 6. (Test. XII Patr. p. 606.) So ἐν τούτῳ ἵνα, 1 John 4: 17. John 15: 8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ, ἵνα καρπὸν φέρητε, i. q. classic ἐν τῷ ὑμ. καρπὸν φέρειν. Also John 15: 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις θῇ κ. τ. λ. 3 John 4. So with οὗτος or ἐν τούτῳ implied, 1 Cor. 9: 18 τίς οὖν μοι ἐστὶν ὁ μισθός; [οὗτος v. ἐν τούτῳ] ἵνα κ. τ. λ. — Comp. Wisd. 13: 9 εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι, ἵνα κ. τ. λ. Arr. Epict. 2. 1. 1 εἰ ἀληθές ἐστι τόδε, ἵνα ᾖ κ. τ. λ.

b) instead of ὅπως, after verbs of *taking care, endeavouring*, and the like, Matth. § 531. n. 1, 2. § 623. 2. comp. § 519. E. g. βλέπειν, 1 Cor. 16: 10 βλέπετε, ἵνα ἀφόβως γένηται. Col. 4: 17. 2 John 8. ζηλόω 1 Cor. 14: 1. ζητέω 1 Cor. 14: 12. μεριμνάω 1 Cor. 7: 34. φυλάσσεσθε ἵνα μή 2 Pet. 3: 17. So with a verb of this kind implied, 2 Cor. 8: 7. —Comp. σπουδὴν ἔχω seq. ὅπως et ἵνα Dion. Hal. de Comp. Verb. p. 398. ζητεῖν ὅπως Luc. de Merc. Conduct. 41.

c) instead of ὅτι, e. g. after γράφω, Mark 9: 12 καὶ πῶς γέγραπται . . . ἵνα πολλὰ πάθῃ κ. τ. λ. —c. ὅτι Rom. 4: 23. 1 Cor. 9: 10. Xen. An. 2. 3. 1. Comp. Winer § 57. p. 386. — For Rev. 14: 13 see above in 2. a. Prob. to be so taken after ἀγαλλιάω, John 8: 56 ἠγαλλιάσατο,

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ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν. Comp. the frequent construction χαίρω ὅτι in N.T. Luke 10: 20. John 11: 15. al. Sept. Ex. 4: 31.

d) of time, but only in John, after ὥρα instead of the more usual ὅτι or ἐν ᾗ. John 12: 23 ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 13: 1. 16: 2, 32. So Engl. *the hour is come* THAT *the son of man should be glorified*, for, *when* or *in which*.—c. ὅτι John 4: 21, 23. 5: 25. c. ἐν ᾗ 5: 28. — Or we may take ἵνα here as ecbatic, *so that* he shall be glorified. Comp. Winer § 45. p. 282. — Others regard ἵνα here as an adverb of place, used trop. of time, like Engl. *wherein*. Comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Tittm. i. c. p. 49. Passow ἵνα B. c. AL.

Ἱνατί, or ἵνα τί, as an interrog. particle, elliptically for ἵνα τί γένηται, *in order that what* sc. may take place? i. q. *to what end? why? wherefore?* Buttm. § 149. 1. p. 423. Winer § 25. 1 ult. Herm. ad Vig. p. 849. Matt. 9: 4 ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρά; 27: 46. Luke 13: 7. Acts 4: 25. 7: 26. 1 Cor. 10: 29. Sept. for לָמָה Ps. 2: 1. עַל־מָה Num. 22: 32.—Aristoph. Eccles. 714 or 719. Plato Apol. Soc. 14.

Ἰόππη, ης, ἡ, *Joppa*, so in N. T. and Josephus, in classic writers Ἰώππη, Heb. יָפוֹ or יָפוֹ *Japho*, now *Jaffa*, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N. W. of Jerusalem. Acts 9: 36, 38, 42, 43. 10: 5, 8, 23, 32. 11: 5, 13. — Sept. Josh. 19: 46. Jos. B. J. 1. 20. 3. Strabo 16. 2. 28. See Reland Palaest. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

Ἰορδάνης, ου, ὁ, *Jordan*, Heb. יַרְדֵּן, now *El Sheriat*, i. e. the Ford, the largest and most celebrated river of Palestine. It takes its rise not far from the village Paneas or Banias, near Cesarea Philippi, and is joined by another stream which rises in the higher parts of the adjacent Antilibanus. After a course of about 15 miles, it passes through the lake or marsh of Merom or Samochon, and after flowing about the same distance further falls into the lake of Tiberias or sea of Galilee. Leaving this lake, it flows through a fertile valley of considerable width into the Dead Sea, receiving in its course some minor streams. The great valley of the Jordan has been ascertained by Burckhardt to be continued from the Dead Sea to the eastern branch of the Arabian Gulf or Red Sea; so that it is highly probable that the Jordan originally pursued its course to that gulf, until the convulsions which destroyed Sodom and Gomorrah, and the subsequent filling up of the bottom of the valley by the drifting sand, caused the stoppage of its waters. — Between the two large lakes, the average breadth of the Jordan is from 60 to 80 feet, and its depth about 10 or 12. It has double banks, i. e. those of its usual channel, and others at the distance of 40 or 50 rods on each side. The low ground within the higher banks is overgrown with reeds and trees, affording a covert for numerous wild beasts. The stream of the Jordan is rapid, and its waters turbid. It is subject to floods, which sometimes, though not often, rise above its usual channel and overflow the space within its higher banks. Matt. 3: 5, 6, 13. 4: 15, 25. 19: 1. Mark 1: 5, 9. 3: 8. 10: 1. Luke 3: 3. 4: 1. John 1: 28. 3: 26. 10: 40. See Reland Palaest. p. 270 sq. Rosenm. Bibl. Geogr. II. i. 196 sq. Calmet p. 232, 414, 577. Bibl. Repos. II. p. 775 sq.

Ἰός, οῦ, ὁ, (ἵημι,) pp. *something sent out, emitted*, hence *a missile weapon*, arrow, Hom. Il. 15. 451. Sept. Lam. 3: 13. In N. T.

a) *rust*, as being *emitted* on metals, James 5: 3. Sept. for הֲלָאָה Ez. 24: 6. —Ep. Jer. 12, 24. Theogn. 443 or 451. Pol. 6. 10. 3.

b) *poison, venom*, as *emitted* by serpents etc. James 3: 8. Rom. 3: 13 ἰὸς ἀσπίδων, quoted from Ps. 140: 4 where Sept. for חֲמָה.—Ael. H. A. 5. 31. Luc. Fugit. 19.

Ἰουδαία, ας, ἡ, (pp. fem. of Ἰουδαῖος, supp. γῆ,) *Judea*, Heb. יְהוּדָה *Judah*, pr. n. strictly of the territory of the tribe of Judah, but usually employed in a broader sense. Under David it

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denoted the territories of Judah and Benjamin, Josh. 11: 21 coll. v. 16. 2 Sam. 5: 5. 1 Chr. 21: 5. So after the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel, and of course included the whole southern part of Palestine. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judea (Judah) was given generally to the whole of Palestine west of the Jordan, Hag. 1: 1, 14. 2: 2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John 4: 4, 5,) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It then belonged to Archelaus (q. v.) but was afterwards made a Roman province dependent on Syria and governed by procurators, see in Ἡγεμών. For a time also portions of it belonged to Herod Agrippa the elder, comp. in Ἡρώδης no. 3. See Jos. B. J. 3. 3. 5. Relandi Palaest. p. 31, 174, 178. Jahn § 25. Rosenm. Bibl. Geogr. II. ii. p. 149. — Matt. 2: 1, 5, 22. 3: 1. 4: 25. 19: 1. Luke 1: 65. al. Meton. *people of Judea* Matt. 3: 5. Al.

Ἰουδαΐζω, f. ίσω, (Ἰουδαῖος,) *to Judaize, to live like the Jews*, to follow their manners, customs, rites, Gal. 2: 14, parall. to Ἰουδαϊκῶς ζῆν. — Ignat. ad Magnes. 10. Comp. Esth. 8: 17. — For such verbs see Buttm. §119. 3. d.

Ἰουδαϊκός, ή, όν, *Jewish*, current among the Jews, e. g. μύθοι Tit. 1: 14.—Jos. Ant. 20. 11. 1, 4.

Ἰουδαϊκῶς, adv. *Jewishly*, in the Jewish manner, Gal. 2: 14.—Jos. B. J. 6. 1. 3.

Ἰουδαῖος, αία, ον, (Ἰούδας, Sept. Ἰούδα, Judah,) pp. adj. *Jewish*; in N. T.

a) fem. pp. ἡ Ἰουδαία χώρα v. γῆ, the land of Judea, Mark 1: 5. John 3: 22. ἡ Ἰουδαία γυνή, a Jewess, Acts 16: 1. 24: 24. non. al.—Sept. 1 Chr. 4: 19. Jos. 11. 1. 1.

b) masc. ὁ Ἰουδαῖος, as adj. see below; mostly as subst. *a Jew*, pp. one of the tribe or country of Judah Sept. 2 K. 16: 6, but in later usage applied to all the inhabitants of Judea or Palestine and their descendants, Esth. 3: 6, 10. Dan. 3: 8. 2 Macc. 9: 17. So in N. T. John 4: 9. Acts 18: 2, 24. al. Usually plur. οἱ Ἰουδαῖοι *the Jews*, Matt. 2: 2. 28: 15. John 19: 21. Acts 10: 22. 20: 19. al. saep. Ἰουδαῖοι καὶ Ἕλληνες Acts 14: 1. 18: 4. 19: 10. 1 Cor. 1: 23, 24. See in Ἕλλην b. By synecd. οἱ Ἰουδαῖοι is put in John for *the chief men, leaders of the Jews*, John 1: 19. 5: 15, 16 sq. 7: 1, 11, 13. 9: 22. 18: 12, 14. Acts 23: 20, comp. v. 14 sq. Once including *Jewish proselytes* Acts 2: 5 coll. v. 10.—As adj. joined with a noun, e. g. ἀνὴρ Ἰουδαῖος Acts 10: 28. plur. 2: 14. 22: 3. ψευδοπροφήτης Acts 13: 6. ἀρχιερεύς Acts 19: 14.—Esth. 2: 3. Jos. B. J. 3. 7. 31. Al.

Ἰουδαϊσμός, οῦ, ὁ, *Judaism*, the Jewish religion and institutes, e. g. as opposed to heathenism 2 Macc. 2: 21. 14: 38. In N. T. as opp. to Christianity, Gal. 1: 13, 14.

Ἰούδας, α, ὁ, *Judas*, Heb. יְהוּדָה (renowned), Sept. Ἰούδα, *Judah*, pr. n. of eight persons in N. T.

1. *Judah*, the fourth son of Jacob and head of the tribe of Judah, Matt. 1: 2, 3. Luke 3: 33. — Meton. for *the tribe* or *posterity of Judah*, Matt. 2: 6 bis. Luke 1: 39. Heb. 7: 14. Rev. 5: 5. 7: 5. So οἶκος Ἰούδα, *the house*, i. e. kingdom of Judah, opp. to that of Israel Heb. 8: 8.

2. *Judas* or *Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke 3: 26, 30.

3. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus*, brother of James the Less and cousin of our Lord, see in Ἰάκωβος 2. He also wrote the Epistle of Jude. Matt. 13: 55. Mark 6: 3. Luke 6: 16. John 14: 22. Acts 1: 13. Jude 1. Comp. Matt. 10: 3.

4. *Judas* surnamed *Iscariot* i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he enjoyed the confidence of the other apostles, comp. John 12: 6. On the manner of his death, see in Ἀπάγχω. Matt. 10: 4. 26: 14, 25, 47. 27: 3. Mark 3: 19. 14: 10, 43. Luke

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22: 3, 47, 48. John 6: 71. 12: 4. 13: 2, 26, 29. 18: 2, 3, 5. Acts 1: 16, 25.

5. *Judas* surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts 15: 22, 27, 32.

6. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts 9: 11.

7. *Judas* surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts 5: 37. So called also by Josephus, Ant. 18. 1. 6. ib. 20. 5. 2. B. J. 2. 8. 1, but likewise ὁ Γαυλονίτης Ant. 18. 1. 1. In company with one Sadoc or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus ll. cc.

Ἰουλία, ας, ἡ, *Julia*, pr. n. of a female Christian, Rom. 16: 15.

Ἰούλιος, ου, ὁ, *Julius*, pr. n. of the centurion who conducted Paul to Rome, Acts 27: 1, 3.

Ἰουνίας, α, ὁ, *Junias*, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16: 7.

Ἰοῦστος, ου, ὁ, *Justus*, 1. pr. n. of a Christian at Corinth, with whom Paul lodged, Acts 18: 7. Some read Τίτου ὀν. Ἰούστου.

2. as surname a) of Joseph called also Barsabas, nominated as an apostle, Acts 1: 23. b) of Jesus a friend and fellow-labourer of Paul, Col. 4: 11.

Ἱππεύς, εως, ὁ, (ἵππος,) *a horseman*, Plur. ἱππεῖς *horsemen, cavalry*, Acts 23: 23, 32. Sept. for פָּרָשׁ Gen. 50: 9. Ex. 14: 9.—Xen. Mem. 3. 4. 1.

Ἱππικός, ή, όν, (ἵππος,) *equestrian*, opp. to πεζικός Xen. Cyr. 2. 4. 18. *skilled in riding*, a horseman, Xen. Mag. Eq. 1. 6, 12. In N. T. neut. τὸ ἱππικόν collect. *the horsemen, cavalry*, as in Engl. *the horse*, Rev. 9: 16.—Pol. 2. 66. 7. Xen. Ag. 1. 15, 23.

Ἵππος, ου, ὁ, *a horse*, James 3: 3. Rev. 6: 2, 4, 5, 8. 9: 7, 9, 17 bis. 14: 20. 18: 13. 19: 11, 14, 18, 19, 21. Sept. for סוּס Gen. 47: 17. al.—Xen. Cyr. 5. 2. 1.

Ἶρις, ιδος, ἡ, (Ἶρις a goddess,) acc. ἶριδα and ἶριν comp. Buttm. § 44, *a rainbow, iris*, Rev. 4: 3. 10: 1.—Ael. V. H. 4. 17. Hesych. ἶρις· ἡ ἐν οὐρανῷ ζώνη.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק (derider), pr. n. of the son of Abraham by Sarah, Matt. 1: 2. 8: 11. 22: 32. al. Comp. Gen. c. 21 sq. Al.

Ἰσάγγελος, ου, ὁ, ἡ, adj. (ἴσος, ἄγγελος,) *like to angels, angel-like*, Luke 20: 36.—Clem. Al. Strom. 7. 12. Comp. the Homeric ἰσόθεος Il. 2. 565.

Ἰσαχάρ or Ἰσασχάρ, ὁ, indec. *Issachar*, Heb. יִשָּׂשׂכָר, Keri יִשָּׂכָר (purchased), pr. n. of the ninth son of Jacob by Leah, Gen. 30: 18. Meton. for *the tribe of Issachar* Rev. 7: 7.

Ἴσημι a false root to which the forms ἴσμεν, ἴστε, ἴσασι, were formerly referred; see in οἶδα under Εἶδω II.

Ἰσκαριώτης, ου, ὁ, *Iscariot*, surname of Judas the traitor, Heb. אִישׁ קְרִיּוֹת i. e. *man of Kerioth*, a town in the territory of Judah Josh. 15: 25. —Matt. 10: 4. 26: 14. Mark 3: 19. 14: 10. Luke 6: 16. 22: 3. John 6: 71. 12: 4. 13: 2, 26. 14: 22.

Ἴσος, ἴση, ἴσον, *like, alike, equal*, spoken of measure, quantity, condition, and the like. Matt. 20: 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας. Luke 6: 34 ἵνα ἀπολάβωσι τὰ ἴσα. Acts 11: 17. Rev. 21: 16. Sept. for אֶחָד Ez. 40: 5, 6.—Diod. S. 1. 20. Xen. Cyr. 5. 2. 1.—So of nature and condition, John 5: 18 ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. Phil. 2: 6 οὐχ ἁρπαγμὸν . . . τὸ εἶναι ἴσα θεῷ, where for neut. pl. ἴσα see Matth. § 443. 1. § 446. 7. comp. Buttm. § 129. 6. § 115. 4 ult. Greg. Cor. ed. Schaefer p. 130, 1055. See in Ἁρπαγμός. Comp. ἴσα θεοῖς Hom. Od. 11. 303. Diod. Sic. 1. 89.—Hence *alike, consistent*, e. g. μαρτυρίαι Mark 14: 56, 59.

Ἰσότης, ητος, ἡ, (ἴσος,) *likeness, equality*, i. e. equal state or proportion, 2 Cor. 8: 13 ἐξ ἰσότητος. v. 14. (Luc. Zeux. 5. Pol. 6. 8. 4.) In the sense of *equity*, what is equitable, Col. 4: 1. —Plut. ed. R. VI. p. 367. 2 οὐδὲ δικαιοσύνη, οὐδ' ἰσότης. Clem. Al. Strom. 6. 6.

Ἰσότιμος, ου, ὁ, ἡ, adj. (ἴσος, τιμή,) *alike honoured, alike prized*, i. e. of

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equal honour or standing, Jos. Ant. 8. 8. 1. Xen. Hi. 8. 10. In N. T. *alike precious, of like value* or estimation, i. e. genr. *like, equal*, c. dat. 2 Pet. 1: 1 τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν. Buttm. §133. 2.—Hdian. 3. 6. 10.

Ἰσόψυχος, ου, ὁ, ἡ, adj. (ἴσος, ψυχή,) *like-minded*, Phil. 2: 20. Sept. for עָרְכִּי Ps. 54: 14.

Ἰσραήλ, ὁ, indec. *Israel*, Heb. יִשְׂרָאֵל (wrestler with God), a name given to Jacob after wrestling with the angel, Gen. 32: 24 sq. In N. T. spoken only in reference to his posterity, as ὁ οἶκος Ἰ. Matt. 10: 6. Acts 7: 42. ὁ λαὸς Ἰ. Acts 4: 10. 13: 17. υἱοὶ Ἰ. Acts 7: 23, 37. 9: 15. al.—So genr. *Israel* for *the Israelites, the children of Israel*, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος b. Matt. 2: 6, 20, 21. 8: 10. 15: 31. Rom. 10: 1, 19. Al.

Ἰσραηλίτης, ου, ὁ, *an Israelite*, in N. T. i. q. ὁ Ἰουδαῖος, see in Ἰσραήλ. John 1: 48. Acts 2: 22. 3: 12. 5: 35. 13: 16. 21: 28. Rom. 9: 4. 11: 1. 2 Cor. 11: 22.—genr. Jos. Ant. 2. 9. 1.

Ἵστημι, f. στήσω, aor. 1 ἔστησα, aor. 2 ἔστην, perf. ἕστηκα, plupf. ἱστήκειν Luke 8: 20 and εἱστήκειν Matt. 12: 46, Buttm. § 107. n. I, 7; perf. infin. ἑστηκέναι contr. ἑστάναι, perf. part. ἑστηκώς contr. ἑστώς, ῶσα, ός, Buttm. § 107. II. 3; aor. 1 pass. ἐστάθην, fut. 1 pass. σταθήσομαι. See in general, Buttm. § 107 passim. A less usual form is pres. ἱστάω Rom. 3: 31, Buttm. § 106. n. 5. § 107. n. I, 2. Pluperf. 3 pers. plur. ἱστήκεσαν Att. for ἑστήκεισαν Rev. 7: 11, see in Mattaire Dial. p. 67. ed. Reitz. — The significations of this verb are divided between the trans. *to cause to stand, to place*, and intrans. *to stand*, see Buttm. § 107. II.

I. *Transitive*, in the present, imperfect, fut. and aor. 1, of the Active, *to cause to stand, to set, to place*.

a) pp. c. acc. and with an adjunct implying place where, e. g. εἰς αὐτούς *before* them, Acts 22: 30 Παῦλον ἔστησαν εἰς αὐτούς. So ἐκ δεξιῶν Matt. 25: 33. ἐν μέσῳ, comp. in Ἐν no. 2. Matt. 18: 2. John 8: 3. Acts 4: 7. also ἐν τῷ συνεδρίῳ Acts 5: 27. (Dem. 1370. 25.) ἐνώπιόν τινος Acts 6: 6. Jude 24. (comp. Lev. 27: 11.) ἐπί c. acc. Matt. 4: 5 ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον. Luke 4: 9. (ἐπί τινι Palaeph. 9.) παρά c. dat. Luke 9: 47. Genr. *to cause to stand forth*, Acts 1: 23 καὶ ἔστησαν δύο. 6: 13. Opp. to falling Rom. 14: 4. Sept. for הֶעֱמִיד Gen. 47: 7. Lev. 14: 11. 1 K. 6: 14. הֵקִים Ex. 40: 2, 16. Josh. 4: 9. — Hdian. 1. 14. 18. Xen. Cyr. 2. 2. 6.

b) *to establish, to confirm*. Rom. 3: 31 νόμον. 10: 3. Heb. 10: 9. Sept. for הֵקִים Ex. 6: 4. 1 K. 6: 12.—So of time, *to fix, to appoint*, ἡμέραν Acts 17: 31.

c) *to place* sc. in a balance, i. q. *to weigh*, c. acc. et dat. Matt. 26: 15 ἔστησαν αὐτῷ τριάκοντα ἀργύρια *they weighed out to him* etc. Sept. for שָׁקַל Ezra 8: 25, 26, 33. Is. 46: 6. — Diod. Sic. 1. 83. Xen. Mem. 1. 1. 9. Fully ἱστᾶσι σταθμῷ πρὸς ἀργύριον τὰς τρίχας Hdot. 2. 65. — Metaph. *to impute*, e. g. τινὶ τὴν ἁμαρτίαν Acts 7: 60.

II. *Intransitive*, in the perfect, pluperf. and aor. 2 of the Active, in the Mid. and by impl. in aor. 1 and fut. 1 of the Passive, (comp. Buttm. § 136. 2. §113. n. 2, 3,) *to stand*, and so perf. Act. ἕστηκα as present, whence plupf. ἱστήκειν as imperf. Buttm. § 107. II. 2.

a) pp. and absol. e. g. as opp. to falling 1 Cor. 10: 12 ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ. So in prayer or sacrifice Matt. 6: 5. Heb. 10: 11.—With an adjunct implying place where, e. g. an adv. Matt. 12: 46 ἔξω. Mark 11: 5 ἐκεῖ. 13: 14. Luke 9: 27. 17: 12. 18: 13. al. Seq. εἰς c. acc. see in Εἰς 4, εἰς τὸ μέσον John 20: 19. ἐκ δεξιῶν Luke 1: 11. (1 Chr. 6: 39.) ἐν c. dat. of place, Matt. 20: 3 ἐν τῇ ἀγορᾷ. John 11: 56. Acts 5: 20. 7: 33. impl. Matt. 20: 6 coll. v. 3. John 7: 37 coll. v. 28. (Xen. Cyr. 6. 2. 17.) ἐν αὐτοῖς *among* i. e. *before* them Acts 24: 21. ἐνώπιόν τινος Acts 10: 30. Rev. 7: 9. ἐπί c. gen. of place Luke 6: 17 ἔστη ἐπὶ τόπου πεδινοῦ. Rev. 10: 5. (Xen. Cyr. 3. 3. 66.) and so ἐπί in the sense of *before*, Acts 25: 10 ἐπὶ τοῦ βήματος. 24: 20 ἐπὶ τοῦ συνεδρίου.

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Mark 13: 9. c. acc. of place Matt. 13: 2. Rev. 7: 1. (2 Chr. 23: 19.) also ἐπὶ τοὺς πόδας to stand upon the feet, Acts 26: 16. impl. Acts 3: 8. (Sept. 2 Chr. 3: 12.) μετά τινος John 18: 5. παρά c. acc. Luke 5: 1. 7: 38. (2 Chr. 9: 18.) πέραν τῆς θαλ. John 6: 22. πρὸ τῶν θυρῶν Acts 5: 23. πρὸς τῇ θυρᾷ John 18: 16. (Judg. 9: 35.) c. acc. πρὸς τὸ μνημεῖον 20: 11. σὺν αὐτοῖς Acts 4: 14. Also κύκλῳ τινός round about any one Rev. 7: 11. μέσος ὑμῶν ἕστηκεν John 1: 26. — Without an adjunct of place expressed, but in the sense of *to stand by, near, there*, according to the context, i. q. *to be present*, Matt. 26: 73 προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ. Luke 19: 8. 23: 35. John 1: 35. 3: 29. 18: 18. Acts 2: 14. al. Joined with an adj. or particip. Acts 9: 7 εἱστήκεισαν ἐνεοί. Eph. 6: 14. (Xen. Cyr. 1. 4. 8.) So of persons standing before a judge, either as accusers Luke 23: 10, or as accused Acts 26: 6 ἕστηκα κρινόμενος. Matt. 27: 11 ἔμπροσθεν τοῦ ἡγεμόνος, comp. also above in constr. with ἐπί. Also before Christ as Judge, where it is by impl. *to stand erect, firm*, in the consciousness of acquittal and final approval, Luke 21: 36.—Spoken of fishing-boats, *to stand, to be stationed*, in Engl. *to lie*, Luke 5: 2.

b) trop. *to stand fast*, i. e. *to continue, to endure, to persist*, e. g. of things, ἡ βασιλεία Matt. 12: 25. Luke 11: 18. θεμέλιος 2 Tim. 2: 19. Of persons, Acts 26: 22 ἄχρι τῆς ἡμέρας ταύτης ἕστηκα. 1 Cor. 7: 37 ἕστηκα ἑδραῖος. Col. 4: 12. John 8: 44 ἐν τῇ ἀληθείᾳ οὐκ ἕστηκεν. Rom. 5: 2. 1 Pet. 5: 12 εἰς ἣν ἑστήκατε, comp. Εἰς no. 4. 2 Cor. 1: 24. So Sept. and עָמַד 2 K. 23: 3. Ecc. 8: 3. Is. 66: 22. קוּם Is. 46: 10. Josh. 2: 11.—Xen. H. G. 5. 2. 23.—So *to stand fast* against an enemy, opp. to φεύγω, Eph. 6: 13. c. πρός τι v. 11. Sept. for עָמַד Ex. 9: 12. Nah. 2: 8. (Pol. 1. 19. 15. Xen. An. 1. 10. 1.) So against evils, i. q. *to endure, to sustain*, Rev. 6: 17.—In the sense of *to be established, confirmed*, Matt. 18: 16 et 2 Cor. 13: 1 ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα, in allusion to Deut. 19: 15 where Sept. for קוּם. also Num. 30: 5, 12.

c) ἕστην and ἐστάθην, *to stand still, to stop*, e. g. of persons, Matt. 20: 32 καὶ στὰς ὁ Ἰησοῦς. Mark 10: 49. Luke 7: 14. 18: 40. Of things, Matt. 2: 9. Acts 8: 38. *to cease* Luke 8: 44. Sept. for עָמַד Hab. 3: 11. Jon. 1: 15. Josh. 3: 13.—Hdian. 1. 13. 10. Xen. Cyr. 7. 1. 3. An. 1. 3. 2. Al.

Ἱστορέω, ῶ, f. ήσω, (ἵστωρ fr. εἰδέναι,) *to ascertain* sc. by inquiry and personal examination Pol. 9. 14. 3. ib. 10. 7. 1. *to know, to have seen* personally Jos. Ant. 8. 2. 5. In N. T. *to see, to visit* a person in order to make his acquaintance, Gal. 1: 18 ἱστορῆσαι Πέτρον.—Jos. B. J. 6. 1. 8. Arr. Epict. 2. 14. 28. Hesych. ἱστορεῖ· ὁρᾷ. Comp. Winer's Comm. in Gal. l. c.—More usually *to narrate* Pol. 1. 37. 3. Hdian. 3. 7. 15.

Ἰσχυρός, ά, όν, (ἰσχύω,) *strong, mighty, powerful*.

a) of persons, spoken of the powers both of body and mind, physical and moral. Matt. 3: 11 ἰσχυρότερός μου ἐστίν. Mark 1: 7. Luke 3: 16. Heb. 11: 34 ἰσχυροὶ ἐν πολέμῳ, and so Matt. 12: 29 bis εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ. Mark 3: 27 bis. Luke 11: 21, 22. 1 Cor. 10: 22. So 1 Cor. 1: 25. 1 John 2: 14 *strong*, i. e. *firm* in faith. Of angels Rev. 5: 2. 10: 1. 18: 21. of God Rev. 18: 8. So Sept. for גִּבּוֹר Judg. 5: 13. Josh. 10: 2. of God Deut. 10: 17. אֵל of God Neh. 1: 5. 9: 32. חָזָק Num. 13: 19. Josh. 17: 18. — Ael. V. H. 2. 24. Xen. Mem. 1. 6. 7.—Trop. *strong* in influence and authority, *mighty, honourable*, 1 Cor. 4: 10. Rev. 6: 15 in later edit. 19: 18. 1 Cor. 1: 27 τὰ ἰσχυρά for concr. οἱ ἰσχυροί. Sept. οἱ ἰσχ. τῆς γῆς for אֵלִים 2 K. 24: 15. also for גִּבּוֹר 1 Chr. 7: 7, 40.—Xen. Cyr. 5. 5. 9.

b) of things, *strong*, i. e. *vehement, great*, as ἄνεμος Matt. 14: 30. λιμός Luke 15: 14. κραυγή Heb. 5: 7. φωνή Rev. 18: 2 in some edit. βρονταί Rev. 19: 6. Sept. Gen. 41: 31. Ex. 19: 19. Dan. 6: 20. (Xen. Cyr. 1. 6. 34, 39 χειμών.) Also *firm, sure*, as ἰσχ. παράκλησις Heb. 6: 18. (Pol. 31. 20. 8.) *severe*, e. g. ἐπιστολαὶ ἰσχ. 2 Cor. 10: 10.—Xen. Cyr. 3. 3. 48. — Of a city, *strong, fortified*, Rev. 18: 10 Βαβ. ἡ πόλις ἡ ἰσχ.

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Sept. for חָזָק Ez. 26: 17. — Xen. Cyr. 7. 5. 7, 8.

Ἰσχύς, ύος, ἡ, (ἴς, ἴσχω,) *strength, might, power*, spoken of the powers both of body and mind, physical and moral, e. g. once physical, Rev. 18: 2 ἔκραξεν ἐν ἰσχύϊ i. e. *mightily, vehemently*. Comp. Sept. Is. 58: 1. Sept. for חַיִל Dan. 3: 4. 4: 11. — Hdian. 6. 8. 2 ἰσχ. σώματος. Xen. Ven. 13. 14. — Of mental and moral *power, might, ability, faculty*. Mark 12: 30 ἐξ ὅλης τῆς ἰσχύος σου *with all thy might*. v. 33. Luke 10: 27. 1 Pet. 4: 11. Sept. for כֹּחַ Gen. 31: 6. מְאֹד 2 K. 23: 25. Also genr. *power, potency, pre-eminence*, e. g. with δύναμις, 2 Pet. 2: 11 ἄγγελοι ἰσχύϊ καὶ δύναμει μείζονες. Eph. 1: 19 et 6: 10 κράτος τῆς ἰσχύος i. q. κράτος ἰσχυρόν, mighty power. 2 Thess. 1: 9. Comp. Buttm. §123. n. 4. —So in ascriptions to God, Rev. 5: 12. 7: 12. Sept. for כֹּחַ Jer. 10: 11. 27: 4. 32: 17. גְּבוּרָה Is. 11: 2. Others here render it *praise*, like Heb. עֹז, Sept. αἶνος, Ps. 8: 3.

Ἰσχύω, f. ύσω, (ἰσχύς,) *to be strong*, i. e. to have strength, ability, power, both physical and moral.

a) physical, *to be strong, robust*, Matt. 9: 12 et Mark 2: 17 οἱ ἰσχύοντες *the strong*, i. e. the well, not the weak and sick. Sept. for חָזַק Josh. 14: 11. comp. Is. 39: 1. Ez. 34: 16.—Ecclus. 30: 14 ὑγιὴς καὶ ἰσχύων. Xen. Mem. 3. 12. 4.

b) genr. *to be able, I can*, seq. infin. Matt. 8: 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. 26: 40. Mark 5: 4. 14: 37. Luke 6: 48. 8: 43. 14: 6, 29, 30. 16: 3. 20: 26. John 21: 6. Acts 6: 10. 15: 10. 25: 7. 27: 16. c. inf. impl. Mark 9: 18. Luke 13: 24. Phil. 4: 13 πάντα ἰσχύω i. e. *I can* do or endure *all things* etc. Better perhaps πάντα as acc. of manner etc. Buttm. §131. 6.—Sept. 2 Chr. 2: 6. Diod. Sic. 1. 83 ult.

c) i. q. *to have efficacy, to avail*, to have force and value, Gal. 5: 6 et 6: 15 οὔτε περιτομή τι ἰσχύει. Heb. 9: 17. James 5: 16. εἰς οὐδὲν ἰσχύει *it has no value*, is worthless, Matt. 5: 13. — Jos. Ant. 3. 12. 3. Ael. V. H. 2. 38. Diod. S. 2. 33.

d) i. q. *to prevail*, seq. κατά τινος, *against* or *over* any one Acts 19: 16. absol. Rev. 12: 8. So Sept. c. πρός for יָכֹל Dan. 7: 21. Ps. 13: 5.—1 Macc. 10: 49. Comp. ἰσχύειν ὑπέρ Luc. Navig. 42. —Trop. i. q. *to spread abroad*, to acquire strength and efficacy, as Acts 19: 20 ὁ λόγος τοῦ κ. ηὔξανε καὶ ἴσχυεν.

Ἴσως adv. (ἴσος,) pp. *equally, alike*, Dem. 35. 26. In N. T. *it may be, perhaps, doubtless*, Luke 20: 13. Sept. for אוּלַי Gen. 32: 21. הֵן Dan. 4: 24 [27]. —Ael. V. H. 11. 8. Xen. Cyr. 2. 1. 13.

Ἰταλία, ας, ἡ, *Italy*, Acts 18: 2. 27: 1, 6. Heb. 13: 24.

Ἰταλικός, ή, όν, *Italian*, sc. σπείρα q. v. Acts 10: 1.—Arr. Tactic. p. 73. 5. Comp. Wetstein N. T. in loc.

Ἰτουραία, ας, ἡ, *Iturea*, a region of which the exact situation is doubtful, though it made part of Coele-Syria, Plin. H. N. 5. 23.—Luke 3: 1 Φιλίππου τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, *Philip being tetrarch of Iturea and Trachonitis*. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. 15. 10. 1. comp. 17. 11. 4. B. J. 2. 6. 3. Hence Reland and others suppose Iturea to be the same with Auranitis, Rel. Palaestina p. 106 sq. Cellarii Notit. Orb. II. lib. 3. c. 13. § 251 sq. According to Münter, de Reb. Ituraeor. p. 4, Iturea lay westward of Damascus and eastward of Hamath, around Mount Hermon, whose ὀρεινά this people inhabited. The Itureans were celebrated as skilful archers and daring robbers. Cic. Phil. 2. 44. ib. 13. 8. Virg. Georg. 2. 448. Lucan. Phars. 7. 230, 514. Strabo 16. 2. 18 τὰ μὲν οὖν ὀρεινὰ ἔχουσι πάντα Ἰτουραῖοί τε καὶ Ἄραβες, κακοῦργοι πάντες. Heb. יְטוּר Gesen. Lex. s. voc. See Rosenm. Bibl. Geogr. II. ii. p. 5.

Ἰχθύδιον, ου, τό, (dimin. of ἰχθύς,) *a small fish*, Matt. 15: 34. Mark 8: 7.—Plut. ed. R. X. p. 138.

Ἰχθύς, ύος, ὁ, *a fish*, Matt. 15: 36. 17: 27. Luke 5: 6. John 21: 6, 8. al. Sept. for דָּג Gen. 9: 2.—Xen. H. G. 4. 1. 16. AL.

Ἴχνος, εος, ους, τό, (ἵκω, ἱκνέομαι,) *a footstep*, Xen. An. 7. 3. 42. In N. T.

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only trop. in the phrase *to walk* or *follow in one's footsteps*, i. e. to imitate his example, Rom. 4: 12 στοιχοῦσι τοῖς ἴχνεσι τοῦ Ἀβραάμ. 2 Cor. 12: 18. 1 Pet. 2: 21. — Ecclus. 21: 6. Pol. 4. 42. 7.

Ἰωάθαμ, ὁ, indec. *Jotham*, Heb. יוֹתָם (Jehovah is perfect), pr. n. of a king of Judah, the son and successor of Uzziah, r. 759—743 B. C. Matt. 1: 9 bis. See 2 K. 15: 7, 32 sq. 2 Chr. c. 27.

Ἰωάννα, ης, ἡ, *Joanna*, fem. of Ἰωάννης, pr. n. of the wife of Chusa, steward of Herod Antipas, Luke 8: 3. 24: 10.

Ἰωαννᾶς, ᾶ, ὁ, *Joannas*, pp. i. q. Ἰωάννης, one of the ancestors of Jesus, Luke 3: 27.

Ἰωάννης, ου, ὁ, *John*, Heb. יוֹחָנָן (Jehovah-given) *Johanan*, pr. n. of four persons in N. T.

1. *John the Baptist* Matt. 3: 1, the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke 1: 13, 60, 63. Matt. 3: 4, 13, 14. 14: 2, 3, 4, 8, 10. al. saep. Comp. Jos. Ant. 18. 5. 2.

2. *John* the apostle, the son of Zebedee and brother of the elder James, especially beloved of our Lord, Matt. 4: 21. 10: 2. 17: 1. Mark 1: 19, 29. Luke 3: 10. al. saep.

3. *John*, one of the 'kindred' of the high priest and a member of the Sanhedrim, once Acts 4: 6.

4. *John* surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel, only Acts 12: 12, 25. 13: 5, 13. 15: 37. Al.

Ἰώβ, ὁ, indec. *Job*, Heb. אִיּוֹב (ill-treated), the patriarch of the O. T. whose afflictions and patience are celebrated in the book of Job. James 5: 11.

Ἰωήλ, ὁ, *Joel*, Heb. יוֹאֵל (Jehovah his God), one of the minor Hebrew prophets, Acts 2: 16. Comp. Joel 1: 1.

Ἰωνάν, ὁ, indec. *Jonan*, pp. i. q. Ἰωνᾶς, one of the ancestors of Jesus, Luke 3: 30.

Ἰωνᾶς, ᾶ, ὁ, *Jonas*, Heb. יוֹנָה (dove) *Jonah*, pr. n. of two persons in N. T.

1. A noted prophet of the O. T. Matt. 12: 39, 40, 41 bis. 16: 4. Luke 11: 29, 30, 32 bis. Comp. Jon. 1: 1 sq.

2. The father of the apostle Peter, a fisherman, John 1: 42. 21: 15, 16, 17. Comp. in Βὰρ-ἰωνᾶς.

Ἰωράμ, ὁ, indec. *Joram*, Heb. יְהוֹרָם (Jehovah is high) *Jehoram*, pr. n. of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 B. C. Matt. 1: 8 bis. See 2 K. 8: 16 sq.

Ἰωρείμ, ὁ, indec. *Jorim*, perhaps i. q. Ἰωράμ, one of the ancestors of Jesus, Luke 3: 29.

Ἰωσαφάτ, ὁ, indec. *Josaphat*, Heb. יְהוֹשָׁפָט (Jehovah-judged) *Jehoshaphat*, a pious king of Judah, the son and successor of Asa, r. 914—889 B. C. Matt. 1: 8 bis. See 1 K. 15: 24. 22: 41 sq.

Ἰωσή or ῆ, ὁ, indec. *Jose*, pp. i. q. Ἰωσῆς, one of the ancestors of Jesus, Luke 3: 29.

Ἰωσῆς, ὁ, indec. *Joses*, pr. n. a) of a brother of James the Less, a kinsman of Jesus, Matt. 13: 55. 27: 56. Mark 6: 3. 15: 40, 47. — b) of Barnabas, the companion of Paul, Acts 4: 36.

Ἰωσήφ, ὁ, indec. *Joseph*, Heb. יוֹסֵף (he will add), pr. n. of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob and head of the half-tribes of Manasseh and Ephraim, John 4: 5. Acts 7: 9, 13 bis, 14, 18. Heb. 11: 21, 22. Rev. 7: 8 φυλὴ Ἰωσήφ, put for the half-tribe of Ephraim, comp. v. 6.

2. Three of the ancestors of Jesus, Luke 3: 24, 26, 30.

3. The husband of Mary the mother of Jesus, Matt. 1: 16, 18, 19, 20, 24. 2: 13, 19. Luke 1: 27. 2: 4, 16, 33, 43. 3: 23. 4: 22. John 1: 46. 6: 42.—Act. Thom. § 2. ܝܘܣܦ

4. *Joseph* of Arimathea, a member of the Sanhedrim, βουλευτής, a disciple of Jesus, who assisted at his burial, Matt. 27: 57, 59. Mark 15: 43, 45. Luke 23: 50. John 19: 38.

5. *Joseph* called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts 1: 23.

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Ἰωσίας, ου, ὁ, *Josias*, Heb. יֹאשִׁיָּהוּ (whom Jehovah heals) *Josiah*, pr. n. of a pious king of Judah, the son and successor of Amon, r. 642—611 B. C. Matt. 1: 10, 11. See 2 K. 22: 1 sq. 2 Chr. c. 34, 35.

Ἰῶτα, τό, indec. *iota*, Heb. *yodh* (י) the smallest Heb. letter, trop. for the minutest part, Matt. 5: 18. For the Rabbinic usage see Wetstein N. T. ad Matt. l. c.

K.

Κἀγώ crasis for καὶ ἐγώ, dat. κἀμοί, acc. κἀμέ, *and I*, etc. the καί everywhere retaining its own separate power just as if written separately, see in Καί. Matt. 2: 8. Luke 2: 48. John 1: 34. 2 Cor. 11: 22. al. Dat. Luke 1: 3. Acts 8: 19. 1 Cor. 15: 8. non. al. Acc. John 7: 28. 1 Cor. 16: 4. non al. —It is often written with iota subscript, κᾀγώ, but improperly, see Buttm. § 29. n. 2. b. Ibid. n. 7. Al.

Καθά adv. pp. for καθ' ἅ, (Buttm. § 115. n. 5,) lit. according to what, i. e. *according as*, or simply *as*, Matt. 27: 10 καθὰ συνέταξέ μοι ὁ κ. Sept. for כַּאֲשֶׁר Gen. 7: 9. for כְּ Gen. 19: 8. — Pol. 3. 107. 10. Xen. Oec. 15. 3.

Καθαίρεσις, εως, ἡ, (καθαιρέω,) *a pulling down, demolition*, e. g. of a fortress, 2 Cor. 10: 4.—Pol. 23. 7. 6. Xen. H. G. 2. 2. 15. — Trop. of religious knowledge and experience, *demolition, destruction*, opp. to οἰκοδομή, 2 Cor. 10: 8. 13: 10.—Comp. 1 Macc. 3: 43. Hdian. 2. 4. 9.

Καθαιρέω, ῶ, f. ήσω, (κατά, αἱρέω,) aor. 2 καθεῖλον, *to take down* sc. from a higher place, trans. e. g. from the cross, Mark 15: 36 εἰ ἔρχεται Ἠλίας καθελεῖν αὐτόν. v. 46. Luke 23: 53. Acts 13: 29. Sept. for הוֹרִיד Josh. 8: 29. 10: 27. — Philo in Flacc. p. 977. Pol. 1. 86. 6. — With the idea of force, violence, e. g. *to pull down, to demolish*, as buildings Luke 12: 18. (1 Macc. 5: 65. Xen. Cyr. 6. 1. 20.) a people, *to overthrow, to conquer*, Acts 13: 19 καθελὼν ἔθνη ἑπτά. (Sept. for הָרַס Jer. 24: 6. 42: 10. Hdian. 3. 4. 16.) princes, potentates, *to cast down* sc. from their thrones, *to dethrone*, Luke 1: 52. — Ael. V. H. 2. 25. Hdot. 2. 152. — Trop. *to subvert, to destroy*, as τὴν μεγαλειότητα Acts 19: 27. λογισμούς 2 Cor. 10: 4. Sept. καθ. τὴν ὕβριν for כָּרַת Zech. 9: 6. — Jos. Ant. 6. 9. 2 τὴν ἀλαζονείαν. Diod. Sic. 4. 8.

Καθαίρω, f. αρῶ, (καθαρός q. v.) *to cleanse* from filth, trans. Luc. Necym. 7. grain by winnowing Sept. 2 Sam. 4: 6. Xen. Oec. 18. 6. In N. T.

a) *to cleanse* a tree or vine from useless branches, *to prune*, John 15: 2. — Philo de Agric. p. 189. A. de Somn. p. 1116. E. Comp. Loesner Obs. p. 155.

b) trop. *to cleanse* from sin, *to purify* sc. by expiation, Heb. 10: 2. Sept. for הִטַּהֵר Jer. 13: 27.—Jos. Ant. 5. 1. 14. Xen. An. 5. 7. 35.

Καθάπερ adv. i. e. καθά strengthened by περ, *according as*, i. q. *as, even as*, Rom. 4: 6 καθάπερ καὶ Δαβὶδ λέγει. 2 Cor. 1: 14. 3: 13, 18. 1 Thess. 2: 11. 3: 6, 12. 4: 5. Heb. 4: 2. 5: 4. Seq. οὕτως or οὕτω, *so*, Rom. 12: 4. 1 Cor. 12: 12. 2 Cor. 8: 11. Sept. for כַּאֲשֶׁר Gen. 12: 4. Ex. 7: 6, 10. — Jos. c. Ap. 1. 7. Xen. Mem. 1. 2. 29.

Καθάπτω, f. άψω, (κατά, ἅπτω,) *to adapt, to fit down upon* any thing, whence *to bind* or *fasten upon*, trans. Pol. 8. 8. 3. Xen. Ven. 6. 9. In N. T. intrans. or with ἑαυτόν impl. i. q. Mid. καθάπτομαι, *to fix oneself upon, to fasten on*, seq. gen. Acts 28: 3 ἔχιδνα . . . καθῆψε τῆς χειρὸς αὐτοῦ, comp. Buttm. § 132. 6. 3. See also in Ἄγω no. 3.—This is a later Active to the earlier and more

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usual depon. Mid. καθάπτομαι, Passow sub v.

Καθαρίζω, f. ίσω, (καθαρός,) a later verb instead of the earlier καθαίρω, *to make clean, to cleanse*, trans.

a) pp. Matt. 23: 25 καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου. v. 26. Luke 11: 39. — Sept. Ps. 12: 7. — Spoken of lepers afflicted with a filthy disease and accounted as unclean, *to cleanse* i. q. *to heal*, Matt. 8: 2, 3. 10: 8. 11: 5. Mark 1: 40, 41, 42. Luke 4: 27. 5: 12, 13. 7: 22. 17: 14, 17. Praegn. Matt. 8: 3 καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα *his leprosy was cleansed and removed*, i. e. was healed, comp. Luke 5: 13 et Mark 1: 42. So Sept. and טָהַר Lev. 14: 7, 8, 11. 15: 27.

b) trop. *to cleanse*, in a moral sense, i.e. (α) from sin or pollution sc. by expiation, *to purify*, Heb. 9: 22, 23. seq. ἀπό τινος, 1 John 1: 7 τὸ αἷμα Ἰησοῦ . . . καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας, i. e. from the guilt of sin and its consequences. v. 9. So Sept. for טַהֵר מִן Ps. 51: 4. כִּפֶּר Ex. 29: 37. So Tit. 2: 14 ἵνα καθαρίσῃ ἑαυτῷ λαόν, that he might purify, sanctify, etc. — (β) genr. and without expiation, *to cleanse, to purify, to free from* moral uncleanness, c. c. ἀπό τινος, 2 Cor. 7: 1 καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός. Without ἀπό, Acts 15: 9. Eph. 5: 26. Heb. 9: 14. James 4: 8,—Ecclus. 38: 10. Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

c) in the sense of *to declare clean*, i. e. Levitically, i. q. *to make lawful*, trans. Acts 10: 15 ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. 11: 9. So Sept. and טָהַר Lev. 13: 6, 23, 28, 34. — So Mark 7: 19 πᾶν τὸ ἔξωθεν εἰσπορευόμενον . . . . εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα, i. e. *making lawful all meats*, shewing them to be clean and lawful, where the part. καθαρίζον refers to the whole preceding context by way of apposition, comp. Buttm. §131. n. 5. Winer § 48. 1. b.

Καθαρισμός, οῦ, ὁ, (καθαρίζω,) *a cleansing, purification.*

a) pp. e. g. of the Jewish washings before meals, John 2: 6, comp. Matt. 15: 2. Trop. of the ceremonial purification of lepers, Mark 1: 44. Luke 5: 14, and see Lev. c. 14. Also of a woman after child-birth, Luke 2: 22, see Lev. c. 12. Sept. for טֹהַר Lev. 14: 32. טָהֳרָה Lev. 15: 13. So of *baptism* as a rite of purification John 3: 25.—Clem. Alex. Strom. 6. 6.

b) metaph. *purification* from sin, *expiation*, Heb. 1: 3. 2 Pet. 1: 9. — Sept. Ex. 30: 10. Job 7: 20. expiatory offering Luc. Asin. 22.

Κάθαρμα, see *Περικάθαρμα.*

Καθαρός, ά, όν, clean, pure, i. e. unsoiled, unalloyed. It is a primitive word having no affinity with αἴρω, see Passow. Comp. Tittm. de Synon. N. T. p. 26.

a) pp. Matt. 23: 26. 27: 59 ἐντύλιξεν αὐτὸ σινδόνι καθαρᾷ. Heb. 10: 22 ὕδατι καθαρῷ. Rev. 15: 6. 19: 8, 14. 21: 18 bis, 21. 22: 1. trop. Luke 11: 41, see in Ἔνειμι. Sept. for טָהוֹר Ez. 36: 25. Ex. 25: 31, 36. Chald. נְקֵא Dan. 7: 9. — Jos. Ant. 3. 8. 5 οὐρανός. Ael. V. H. 13. 1 med. ὕδατα. Xen. Oec. 10. 7, 12. — Trop. in the Levitical sense, John 13: 10 ἐστὶ καθαρὸς ὅλος. By impl. *lawful*, not forbidden, Rom. 14: 20. Tit. 1: 15 bis, πάντα καθαρά, οὐδὲν καθαρόν.

b) metaph. *clean, pure*, in a moral sense, i. e. (α) *guiltless, innocent*, Acts 18: 6 καθαρὸς ἐγώ. Seq. ἀπό τινος, Acts 20: 26 καθ. ἐγὼ ἀπὸ τοῦ αἵματος. So Sept. for נָקִי Gen. 44: 10. Job 4: 7. c. ἀπό for נְקִיָּה מִן Gen. 24: 8. — Jos. Ant. 4. 8. 16. Ael. V. H. 8. 5. Dem. 122. 17. — (β) *sincere, upright*, void of evil, Matt. 5: 8 οἱ καθαροὶ τῇ καρδίᾳ. John 13: 10 ὑμεῖς καθαροί ἐστε. v. 11. 1 Tim. 1: 5. 3: 9. 2 Tim. 1: 3. 2: 22. Tit. 1: 15 τοῖς καθαροῖς. James 1: 27. 1 Pet. 1: 22. So John 15: 3, the figure being taken from the vine, *cleansed, pruned*, see in Καθαίρω. Sept. for בַּר Ps. 24: 4. טָהוֹר Ps. 51: 11. תֹּם Gen. 20: 5, 6.—Comp. Xen. Cyr. 8. 7. 20, 23.

Καθαρότης, ητος, ἡ, (καθαρός,) *cleanness, pureness*, in the Levitical sense, Heb. 9: 13.—pp. Xen. Mem. 2. 1. 22. trop. Clem. Alex. 6. 6 ἡ τοῦ βίου κ.

Καθέδρα, ας, ἡ, (καθέζομαι,) *a seat*, Matt. 21: 12 et Mark 11: 15 τὰς κ. τῶν πολούντων. Matt. 23: 2 καθέζειν ἐπὶ τῆς καθέδρας Μωσέως *to sit in Moses'*

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seat, trop. to occupy his place as an expounder of the law. Sept. for מוֹשָׁב 1 Sam. 20: 17, 24. עָבָה 1 K. 8: 13. 10: 19. — Ecclus. 12: 12. Pol. 1. 21. 2. Hdian. 2. 3. 17.

Καθέζομαι, (κατά, ἕζομαι,) imperf. ἐκαθεζόμην, for the augm. see Buttm. § 86. n. 2, pp. to seat oneself, i. e. *to sit down, to sit*, Matt. 26: 55. Luke 2: 46. John 4: 6. 20: 12. Acts 6: 15. John 11: 20 ἐν τῷ οἴκῳ ἐκαθέζετο i. e. *continued sitting*, Buttm. § 137. 4. Sept. for יָשַׁב Ez. 26: 16.—Act. Thom. § 39. Hdian. 4. 2. 5. Xen. Conv. 1. 8.

Καθεῖς i. e. καθ' εἷς, see in Εἷς b. γ.

Καθεξῆς, adv. (κατά, ἑξῆς,) lit. 'according to the order or succession,' i. e. *successively, consecutively*, in connected order. Luke 1: 3 καθεξῆς σοι γράψαι i. e. to write a connected narrative. Acts 11: 4. 18: 23.—Ael. V. H. 8. 7. Test. XII Patr. p. 618.—With the art. ὁ καθεξῆς, *successive*, i. e. *subsequent, following*, spoken of order Acts 3: 24 καὶ τῶν καθεξῆς sc. προφητῶν. of time Luke 8: 1. — Among classic writers ἐφεξῆς is more usual, see Passow.

Καθεύδω, (κατά, εὕδω,) imperf. ἐκάθευδον, for the augm. see Buttm. § 86. n. 2, pp. *to lie down to sleep*, Hom. Il. 1. 611. Od. 4. 304. Sept. for שָׁכַב 1 Sam. 3: 2, 3, 5 sq. In N. T. genr. *to sleep, to go to sleep*, and impf. *to be asleep*, intrans. Matt. 8: 24. 13: 25. 25: 5. 26: 40, 43, 45. Mark 4: 27, 38. 13: 36. 14: 37 bis, 40, 41. Luke 22: 46. 1 Thess. 5: 7 bis. So Sept. for יָשֵׁן Cant. 5: 3. שָׁכַב Gen. 28: 13. 2 Sam. 12: 3. — Hdian. 7. 1. 22. Xen. Cyr. 8. 3. 42. — By impl. *to be in a deep sleep*, in a state of unconsciousness like one dead, Matt. 9: 24 οὐ γὰρ ἀπέθανε . . . ἀλλὰ καθεύδει. Mark 5: 39. Luke 8: 52. Hence spoken of those really dead, 1 Thess. 5: 10 εἴτε γρηγορῶμεν εἴτε καθεύδωμεν. So Sept. for יָשֵׁן Dan. 12: 2. Heb. שָׁכַב Sept. ἀποθνήσκω 2 Chr. 12: 16. al. — Trop. for *to be slothful, secure*, not vigilant, Eph. 5: 14 ἔγειρε ὁ καθεύδων. 1 Thess. 5: 6.—Xen. An. 1. 3. 11.

Καθηγητής, οῦ, ὁ, (καθηγέομαι,) *a leader, guide*, in N. T. in the sense of *teacher, master*, i. q. ῥαββί, Matt. 23: 8, 10 bis.—Plut. Alex. M. 5. ib. T. VIII. p. 511. 1. ed. Reiske.

Καθήκω, (κατά, ἥκω,) *to come* or *reach down to*, as mountains to the sea, Hdian. 8. 1. 12. Xen. H. G. 5. 4. 17. In N. T. impers. καθήκει, *it is becoming, it is fit, right*, absol. Acts 22: 22 οὐ καθῆκεν (text. rec. καθῆκον) αὐτὸν ζῆν. Part. neut. τὸ καθῆκον *what is right*, Rom. 1: 28 τὰ μὴ καθήκοντα i. e. by impl. *things abominable*.—Ecclus. 10: 23. Xen. Cyr. 8. 1. 4. part. 2 Macc. 6: 4. Xen. Cyr. 1. 2. 5.

Κάθημαι, (κατά, ἧμαι,) 2 pers. κάθῃ Acts 23: 3 and imperat. κάθου Heb. 1: 13, later forms instead of κάθησαι and κάθησο, Buttm. § 108. II. 3. Lob. ad Phryn. p. 359.—pp. *to sit down*, but in common usage i. q. ἧμαι, *to sit*, intrans. and more frequent than ἧμαι itself, Buttm. l. c.

a) pp. (α) *to sit down* Matt. 15: 29. 27: 36. John 6: 3. al. Sept. for יָשַׁב Gen. 21: 16.—Hom. Il. 1. 569.—(β) genr. *to sit*, absol. i. e. to sit there, to sit by, Matt. 13: 2. Luke 5: 17. 1 Cor. 14: 30. With an adjunct of place, e. g. ἐκεῖ Mark 2: 6. οὗ Acts 2: 2. ὧδε James 2: 3. and so with a prep. e. g. ἀπέναντί τινος Matt. 27: 61. (Sept. Gen. 21: 16.) εἰς c. acc. of place Mark 13: 3, comp. in Εἰς no. 4. ἐκ δεξιῶν Matt. 22: 44. Acts 2: 34. comp. in Ἐκ no. 1. b. ἐν c. dat. of place Matt. 11: 16. Mark 4: 1. Luke 10: 13. (Sept. 2 K. 6: 32. Xen. H. G. 4. 4. 3.) ἐν δεξιᾷ v. ἐν τοῖς δεξιοῖς Col. 3: 1. Mark 16: 5. ἐπάνω τινος Matt. 28: 2. Rev. 6: 8. ἐπί c. gen. Matt. 24: 3. Acts 8: 28. Rev. 4: 2. 9: 17. (Sept. 1 Sam. 1: 9. Esth. 5: 1. Diod. S. 1. 53.) c. dat. of place Acts 3: 10. (Sept. Is. 36: 12. Xen. An. 4. 2. 6.) c. acc. Matt. 9: 9. Mark 2: 14. John 12: 15. Rev. 6: 2. (Sept. Jer. 25: 30.) μετά c. gen. of pers. Matt. 26: 58. παρά c. acc. of place Matt. 13: 1. Mark 10: 46. περί c. acc. of pers. *around* whom, in whose circle one sits Mark 3: 32, 34. (Xen. An. 4. 2. 5 ἄμφὶ πῦρ.) πρὸς τὸ φῶς Luke 22: 56. ὑπὸ τὸ ὑποπόδιον James 2: 3.—Sept. Judg. 4: 5. 1 K. 13: 14.—(γ) Spoken of any digni-

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tary who *sits* in public, e. g. as a judge Matt. 27: 19. Acts 23: 3. a queen, *βασίλισσα*, Rev. 18: 7. — Sept. Ex. 18: 14. Philostr. Vit. Apol. 8. 2.

b) in the sense of *to abide, to dwell, to be*, seq. *ἐν* c. dat. of place Matt. 4: 16 bis, *τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου*, quoted from Is. 9: 1 where Sept. *κατοικέω* for יָשַׁב. Luke 1: 79. Acts 14: 8. (So Sept. for יָשַׁב Neh. 11: 6, 25. Ecclus. 50: 26. *sedeo* Cic. ad Div. 16. 7.) Seq. *ἐπί* c. gen. of place Rev. 14: 6 *καθ. ἐπὶ τῆς γῆς*, where text. rec. *κατοικοῦντας*. c. acc. Luke 21: 35 *καθ. ἐπὶ πρόσωπον τῆς γῆς*. — Alciphr. I. Ep. 25 *ἐπί τινι*. Al.

Καθ' ἡμέραν, *day by day*, see in *Κατά* II. 2.

Καθημερινός, ή, όν, (*κατά, ἡμέρα*,) *daily*, Acts 6: 1 *ἐν τῇ διακονίᾳ τῇ καθ. in the daily ministration* sc. of alms. — Judith 12: 14. Jos. Ant. 12. 5. 4. Plut. Pyrrh. 14. A word of the later Greek, Lob. ad Phr. p. 53.

Καθίζω, (*κατά, ἕζω*,) f. *καθίσω* Matt. 25: 31 instead of fut. *καθιζήσω* or Att. *καθιῶ*, see Buttm. §114 *ἕζω*. Matth. §181. n. 3. Passow sub v. Aor. 1 *ἐκάθισα*, augm. see in Buttm. § 86. n. 2.— Trans. *to cause to sit down, to seat*, and intrans. *to sit down, to sit*.

1. Trans. *to cause to sit down, to seat*, e. g. c. *ἐν* of place, Eph. 1: 20 *καὶ ἐκάθισεν* [*αὐτὸν*] *ἐν δεξιᾷ αὐτοῦ*. Sept. for הוֹשִׁיב 1 K. 2: 8. 2 Chr. 23: 20.—Diod. Sic. 2. 8. Xen. An. 2. 1. 4. H. G. 5. 4. 6. —So *to cause to sit, to set*, sc. as judges, 1 Cor. 6: 4 *τούτους καθίζετε* sc. *κριτάς* v. *δικαστάς*.—Fully Luc. Tox. 62 *οὐ γὰρ ἐκαθίσαμέν τινα δικαστὴν τοῦ λόγου*. Jos. Ant. 20. 9. 1, 6. Dion. Hal. Ant. 3. 30 ult. ib. 11. 19.

2. Intrans. or with *ἑαυτόν* impl. and also Mid. *to seat oneself*, i. e. *to sit down, to sit*, see in *Ἄγω* no. 3, and Buttm. §113. n. 2.

a) pp. and genr. Matt. 5: 1 *ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ κ. τ. λ.* 13: 48. Mark 9: 35. Luke 4: 20. 5: 3. 14: 28, 31. 16: 6. John 8: 2. Acts 13: 14. 16: 13. 1 Cor. 10: 7. Sept. for יָשַׁב Gen. 37: 24. Neh. 1: 4.—Xen. Cyr. 8. 4. 2.—With an adjunct of place, e. g. *αὐτοῦ* here Matt. 26: 36. *ὧδε* Mark 14: 32. So with prepositions, *εἰς τὸν ναὸν τοῦ θ.* 2 Thess. 2: 4, comp. in *Εἰς* no. 4. (Xen. Mem. 4. 2. 1.) *ἐκ δεξιῶν* Matt. 20: 21, 23. Mark 10: 37, 40. 16: 19. *ἐν* c. dat. *ἐν τῷ θρόνῳ* Rev. 3: 21 bis. *ἐν δεξιᾷ* Heb. 1: 3. 8: 1. 10: 12. 12: 2. (Sept. Jer. 39: 3.) *ἐπί* c. gen. *ἐπὶ θρόνου* Matt. 19: 28 bis. 25: 31. Luke 22: 30. Acts 2: 30. (Sept. 1 K. 2: 12. 8: 20. Xen. Eq. 7. 5.) *ἐπὶ τοῦ βήματος* of a judge etc. John 19: 13. Acts 12: 21. 25: 6, 17. (Diod. Sic. 1. 92.) *ἐπὶ τῆς Μωϋσέως καθέδρας* Matt. 23: 2, see in *Καθέδρα*. c. dat. *ἐπὶ αὐτῷ* sc. *τῷ πώλῳ* Mark 11: 7. c. acc. *ἐφ' ὅν* Mark 11: 2. Luke 19: 30. John 12: 14. Rev. 20: 4. trop. Acts 2: 3. (Sept. Gen. 48: 2. Thuc. 1. 136.) *κατέναντί τινος* Mark 12: 41. *μετά τινος* Rev. 3: 21 bis. *σύν τινι* Acts 8: 31.

b) by impl. *to abide, to continue*, e. g. *ἐν τῇ πόλει* Luke 24: 49. absol. Acts 18: 11. Sept. for גּוּר Jer. 49: 32. יָשַׁב Ex. 16: 29. Judg. 9: 41.—1 Macc. 2: 7, 29. Test. XII Patr. p. 644. comp. *sedeo* Cic. de Div. 16. 7.

Καθίημι, f. *καθήσω*, (*κατά, ἵημι*,) aor. 1 *καθῆκα*, Buttm. § 108. I. pp. *to send* or *throw down*, i. e. in N. T. *to let down*, trans. seq. *εἰς* Luke 5: 19 *καθῆκαν αὐτόν . . . εἰς τὸ μέσον*. Acts 9: 25 *καθ. διὰ τοῦ τείχους*. (Palaeph. 13. 3.) Pass. or Mid. part. *καθιέμενος*, seq. *ἐπὶ τῆς γῆς* Acts 10: 11. *ἐκ τοῦ οὐρανοῦ* 11: 5. — Sept. 1 Sam. 2: 16. Jos. Ant. 2. 3. 4 c. *εἰς*. Xen. An. 6. 5. 25, 27. Mag. Eq. 8. 3.

Καθίστημι, also *καθιστάω* Acts 17: 15 comp. in *Ἵστημι* init. fut. *καταστήσω*, aor. 1 *κατέστησα*, *to set down*, i. q. genr. *to set, to place*, in N. T. found only in the trans. forms. Pass. or Mid. *to be set, to be*, etc. Comp. Buttm. §107. 2.

a) *to set, to cause to stand*, pp. Sept. 1 K. 5: 2. Xen. An. 7. 7. 22. Mid. or Pass. *to stand*, Xen. Cyr. 8. 3. 1. In N. T. trop. *καθίσταμαι to stand, to be set*, i. q. *to be*, James 3: 6 *οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν*. 4: 4. — Thuc. 4. 92 *καθίσταται*. — Hence also Act. *καθίστημι, to cause to be, to render, to make*, 2 Pet. 1: 8 *ταῦτα οὐκ ἀργοὺς* [*ὑμᾶς*] *καθίστησιν κ. τ. λ.* Pass. *to be*

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made, to become, Rom. 5: 19 bis, ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ κ. τ. λ. — Jos. Ant. 6. 5. 6 τὸν θεὸν αὐτοῖς εὐμενῆ καταστῆσαι. Xen. An. 6. 3. 18.

b) of persons, *to set, to constitute,* e. g. seq. acc. et ἐπί c. gen. *to set one over* any thing, Matt. 24: 45 ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ. 25: 21, 23. Luke 12: 42. Acts 6: 3. ἐπί c. dat. Matt. 24: 47. Luke 12: 44. ἐπί c. acc. Heb. 2: 7.—ἐπί c. gen. Sept. for נָתַן Gen. 41: 41, 43. c. acc. Jer. 1: 10. Xen. Cyr. 8. 1. 9. H. G. 7. 1. 45. — Seq. dupl. acc. of pers. and station, *to constitute, to make,* Luke 12: 14 τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Acts 7: 10, 27, 35. Heb. 7: 28. So with acc. of pers. omitted Tit. 1: 5. (Xen. An. 3. 4. 40.) Pass. seq. acc. of manner Heb. 5: 1, see Buttm. §131. 7. seq. εἴς τι 8: 3. Sept. for שִׂים Ex. 2: 14. Gen. 47: 6. al. — 1 Macc. 11: 59. Palaeph. 23. 4. Diod. Sic. 19. 15. Xen. Ag. 3. 5. εἴς τι Xen. Cyr. 8. 1. 7.

c) as in Engl. *to set one down* on a journey, i. e. *to accompany, to conduct,* out of respect or for security, Acts 17: 15 οἱ καθιστῶντες τὸν Παῦλον. Sept. for הֵבִיא 2 Chr. 28: 15. חִנֵּיחָ Josh. 6: 23. — Hdian. 2. 8. 10. Xen. An. 4. 8. 8.

Καθό adv. for καθ' ὅ, lit. 'according to what,' i. q. καθά, *as, according as,* Rom. 8: 26 καθὸ δεῖ. 2 Cor. 8: 12 bis, καθὸ ἐὰν ἔχῃ τις κ. τ. λ. in proportion as. 1 Pet. 4: 13. Sept. for אֵת אֲשֶׁר Lev. 9: 5. Comp. Phryn. et Lob. p. 425.

Καθολικός, ή, όν, (κατά, ὅλος,) *catholic,* i. e. *general, universal,* found in many editions in the inscriptions to the Epistles of James, Peter, John and Jude, i. e. the *catholic* epistles, so called as being addressed not to any particular church, but to Christians at large.— Arr. Epict. 2. 20. 2. Pol. 8. 4. 11.

Καθόλου adv. i. q. καθ' ὅλου pp. *throughout the whole,* i. e. *wholly, entirely,* and καθόλου μή, *not at all,* Acts 4: 18. So Sept. c. neg. for לְבִלְתִּי Ez. 13: 3, 22. 17: 14.—Diod. Sic. 4. 5. Xen. Eq. 8. 1.

Καθοπλίζω, f. ίσω, (κατά intens. ὁπλίζω,) *to arm fully,* trans. Pass. *to be fully armed,* Luke 11: 21.—Sept. Jer. 46: 9. Jos. Ant. 2. 16. 3. Xen. Cyr. 2. 1. 11.

Καθοράω, ῶ, (κατά, ὁράω q. v.) *to look down upon,* from a higher place, *to behold,* Sept. for רָאָה Num. 24: 2. Xen. Cyr. 3. 2. 10. In N. T. genr. and trop. *to perceive, to see clearly,* Pass. Rom. 1: 20. — 3 Macc. 3: 11. Luc. Pseudom. 25. pp. Hdian. 4. 15. 7. Xen. An. 1. 8. 26.

Καθότι adv. for καθ' ὅτι, lit. 'according to what,' i. e.

a) *according as, as,* Acts 2: 45 et 4: 35 καθότι ἄν τις χρείαν εἶχε. Sept. for כַּאֲשֶׁר Ex. 1: 12, 17. כְּ Lev. 27: 12. — Diod. Sic. 4. 5. Thuc. 4. 34, 118.

b) *for that, because that, inasmuch as,* Luke 1: 7 καθότι ἡ Ἐλ. ἦν στεῖρα. 19: 9. Acts 2: 24.—Sept. for Chald. דִּי Dan. 2: 8. Pol. 18. 21. 6.

Καθώς adv. (κατά, ὥς,) a later form instead of καθά, Phryn. et Lob. p. 425 sq. Sturz de Dial. Alex. p. 74 sq. — pp. *according as,* i. q. simple ὡς, *as.*

a) pp. implying manner, (α) genr. Matt. 21: 6 καθὼς προσέταξεν αὐτοῖς ὁ Ἰ. Mark 11: 6. Luke 11: 1. John 1: 23. Acts 10: 47. 1 Cor. 4: 17. Gal. 2: 7. al. saepiss. Praegn. Mark 15: 8 ἤρξατο αἰτεῖσθαι, καθὼς ἀεὶ ἐποίει αὐτοῖς, began to demand [that he should do] *according as he had ever done to them.* John 6: 58. With εἰμί, i. q. *such as,* 1 Thess. 2: 13. 1 John 3: 2. comp. in Εἰμι II. g. So with οὕτως responding, John 3: 14. 2 Cor. 1: 5. 1 Thess. 2: 4. al. ὁμοίως Luke 6: 31. Sept. for כֵּן Ex. 10: 29, comp. 1 Chr. 24: 31. 26: 12.—Palaeph. 52. 7. Himer. Or. I. 362. Plut. de Pyth. Orac. 21. Vol. III. p. 124. ed. Tauchn. comp. Greg. Cor. p. 319. ed. Schaef.— (β) after verbs of speaking etc. *how,* Acts 15: 14 Συμεὼν ἐξηγήσατο, καθὼς πρῶτον κ. τ. λ. 3 John 3. — (γ) in the sense of proportion, comparison, Mark 4: 33 καθὼς ἠδύναντο ἀκούειν. John 5: 30. Acts 11: 29. 1 Pet. 4: 10. — Sept. Num. 26: 54. Pol. 7. 9. 15.

b) in a causal sense, *as,* i. e. *even as, inasmuch as,* John 17: 2 καθὼς ἔδωκας αὐτῷ κ. τ. λ. Rom. 1: 28. 1 Cor. 1: 6. 5: 7. Eph. 1: 4. Phil. 1: 7.

c) of time, *as, when,* Acts 7: 17 καθὼς δὲ ἤγγιζεν ὁ χρόνος.—2 Macc. 1: 31. Al.

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Καί copulative conjunction, *and, also*; a particle which occurs perhaps more frequently than any other word in the Greek language. Its significations have been unnecessarily multiplied, and may properly be reduced to the two above given. See Passow in *Καί*. Winer § 57. 2 sq. Buttm. § 149. p. 424. Matth. § 620.

1. *And*, copulative. a) as simply joining single words and clauses, e. g. nouns, Matt. 2: 11 *χρυσὸν καὶ λίβανον καὶ σμύρναν*. 13: 55. 23: 6, 7. Luke 6: 38; and so when the latter noun is in place of a genitive, by Hendiadys, Acts 23: 6 *περὶ ἐλπίδος καὶ ἀναστάσεως*. Rom. 2: 20. (Sept. Gen. 1: 14. 3: 16.) Pronouns, Matt. 8: 29 *τί ἐμοὶ καὶ σοί*, see in *Ἐγώ* c. Adj. Rom. 7: 12 *ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή*. Verbs, Mark 4: 27 *καθεύδῃ καὶ ἐγείρηται .... βλαστάνῃ καὶ μηκύνηται*. Acts 1: 21. 7: 17. 9: 28; and so where one verb is taken adverbially, Luke 6: 48 *ἔσκαψε καὶ ἐβάθυνε*, see in *Βαθύνω*. Rom. 10: 20. al. Adv. Heb. 1: 1 *πολυμερῶς καὶ πολυτρόπως*. So clauses, Matt. 7: 25 *καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, κ. τ. λ.* Matt. 1: 17. John 1: 1. Rom. 14: 7. al.—Hence *καί* is mostly a simple *continuative*, marking the progress of a continued discourse, e. g. Matt. 1: 23 *ἐν γαστρὶ ἕξει, καὶ τέξεται υἱόν, καὶ καλέσουσι κ. τ. λ.* 2: 11. Mark 4: 32. Luke 2: 34. 11: 44. 1 Cor. 12: 5, 6. al. —Hdian. 3. 12. 5. Xen. An. 4. 1. 15 sq. — So as connecting *negative* clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of *καί*, e. g. James 3: 14 *μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κ. τ. λ.* 2 Cor. 12: 21. comp. Matt. 13: 15. Mark 4: 12. John 12: 40. Acts 28: 27. See Winer § 59. 6. p. 413. Passow in *καί* no. 13. (Jos. Ant. 2. 15. 5 init.) But in two examples after *οὔτε*, the *καί* does not thus carry forward the negative, as John 4: 11 *οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ*. 3 John 10.—Luc. Dial. D. Mar. 14. 1 *οὔτε τὴν παῖδα ἠδίκησεν, καὶ αὐτὸ ἤδη τέθνηκε*. See Winer l. c. p. 412.—The use of *καί* in this continuative sense takes a strong colouring in N. T. from the Heb. use of ו, espec. ו conversive both of fut. and praet. which is also continuative, see Gesen. Lex. arts. ו and וַ. Lehrg. § 88. Ewald Heb. Gr. p. 547. Hence the simple *καί* is put very frequently in N. T. particularly in the narrative style, where classic writers either put nothing, or use some other particle, as *δέ, ἀλλά, τότε*, and the like. So espec. in Matt. Mark, Luke, and Rev. e. g. Matt. 14: 9 sq. 27: 28 sq. Mark 1: 31 sq. 3: 13 sq. Luke 2: 25 sq. 4: 14 sq. Rev. 11: 7 sq. al. saep. Comp. ו and Sept. *καί* 1 Sam. 15: 3 sq. Is. 11: 12 sq. Ez. 5: 1 sq. comp. 1 Macc. 1: 1 sq.

b) as continuative in respect to *time*, i. e. connecting clauses and sentences in the order of time, viz. (*α*) At the beginning of a sentence where any thing is narrated as done immediately or soon after that which the preceding context narrates. Here *καί* is equivalent to the more usual *τότε, then, after that*, Matt. 3: 16. 4: 3, 21 *καὶ προβὰς ἐκεῖθεν*. 10: 1. 14: 12, 14. Mark 1: 29. 4: 21, 24, 26. al. comp. *τότε* Matt. 15: 12.—Xen. Hi. 1. 8. Cyr. 1. 3. 11. An. 4. 1. 11. Hom. Il. 1. 92. — Here belongs the form *καὶ ἐγένετο then it came to pass*, corresponding to the Heb. וַיְהִי, see Gesen. Lex. art. וַ. Ewald Heb. Gr. p. 525 sq. Usually with a notation of time, e. g. by *ὅτε* Matt. 7: 28. 10: 1. 19: 1. *ὡς* Luke 2: 15. *ἐν* c. dat. Mark 1: 9. 4: 4. Luke 1: 59. 9: 18. 14: 1. al. *μετά* Luke 2: 46. seq. genit. absol. Matt. 9: 10. seq. acc. et inf. Mark 2: 23. Elsewhere *ἐγένετο δέ* id. Luke 3: 21. 5: 1. 6: 1. — (*β*) In the apodosis, e. g. where any thing is said to follow at once, immediately upon that which is contained in the protasis, i. q. *and immediately*, Mark 1: 27 *τοῖς πνεύμ. ἀκαθ. ἐπιτάσσει καὶ ὑπακούουσιν αὐτῷ*. Luke 8: 25. Matt. 8: 15. Mark 2: 14. Luke 4: 36. Matt. 26: 53. Also where the time is less definite, i. q. *and then, and afterwards*, without any notation of time, Mark 12: 1 *καὶ ἐξέδοτο αὐτὸν γεωργοῖς*. Luke 1: 56 *ἔμεινε δὲ . . . μῆνας τρεῖς, καὶ ὑπέστρεψεν κ. τ. λ.* John 4: 40 6: 58. Acts 5: 7. 7: 7.—Theocr. Id. 7. 10—12. Comp. Passow in *καί* no. 5.—So with a notation of time, Matt. 28: 9 *ὡς δὲ ἐπορεύοντο .... καὶ ἰδοὺ ὁ Ἰησοῦς κ. τ. λ.* (Xen. An. 1. 10. 15 *ὅτε*.) So after *καὶ ἐγένετο* or *ἐγένετο δέ* with a note

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of time, see above in *a*. Matt. 9: 10 καὶ ἰδού. Mark 2: 15. Luke 5: 1. 2: 15, 21. 9: 28, 51. Spec. in the construction ἤγγιζεν ἡ ὥρα καὶ κ. τ. λ. Matt. 26: 45, and ἦν δὲ ὥρα τρίτη καὶ κ. τ. λ. Mark 15: 25. Luke 23: 44, where others needlessly take καὶ as in the place of a relative.—Soph. Oed. R. 710 or 718. Thuc. 1. 50 ἤδη δὲ ἦν ὀψέ, καὶ οἱ Κυρίνθιοι κ. τ. λ. Xen. An. 6. 4. 26 ἤδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν, καὶ οἱ Ἕλληνες κ. τ. λ. See Matth. § 620. p. 1257.

c) as continuative in respect to *sense*, i. e. before the apodosis and connecting it as a consequent with the protasis as its antecedent, viz. (*α*) where the apodosis affirms what will take place *provided* that is done which is contained in the protasis, i. q. *and so, and thus, and then*, usually seq. fut. or pres. in a future sense. So c. imperat. in the protasis, Matt. 4: 19 δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. 5: 15. 7: 7. 9: 18 ἐπίθες τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ζήσεται. 11: 29. Mark 6: 22. 11: 29. Luke 6: 35. John 2: 19. 4: 35. 7: 33. Acts 9: 6. 2 Cor. 13: 11. James 1: 5. al. saep. (Sept. and] 1 Sam. 15: 16. Epict.Ench. c. 21, 23. Xen. Mem. 2. 3. 16 μὴ ὄκνει . . . . καὶ κ. τ. λ.) Also genr. Matt. 27: 64 καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. Luke 12: 19. Heb. 3: 19 καὶ βλέπομεν. 12: 9. (Sept. and] Gen. 24: 40.) So after εἰ or ἐάν in the protasis, *then*, James 4: 15 ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν κ. τ. λ. *if God will and we live*, THEN *we shall do this or that*. Rev. 3: 20 ἐὰν . . . καὶ. So Sept. ἐάν . . . καὶ for] . . . אם Lev. 26: 3, 4. Deut. 11: 13, 14. εἰ . . . καὶ Judith 5: 20. Xen. Cyr. 8. 7. 22.—Once seq. imper. John 7: 52 ἐρεύνησον καὶ ἴδε, where the second imperat. is equiv. to a fut. *and so thou shalt see*. See Winer § 44. 2. Gesen. Lehrg. p. 776. Stuart § 505. a. — Baruch 2: 21. comp. Luc. D. Deor. 2. 2 βαῖνε καὶ ὄψει. Comp. Lat. *divide et impera*. — (*β*) Where the apodosis affirms what is or will be done *in consequence of, because of* that which is contained in the protasis, i. q. *and so, and therefore*, i. q. so that, wherefore. E. g. seq. fut. Acts 7: 43 καὶ μετοικιεῖ ὑμᾶς κ. τ. λ. quoted from Amos 5: 27 where Sept. and]. Rom. 11: 35. Seq. pres. Matt. 11: 18, 19, καὶ λέγουσιν. John 7: 22. Seq. praet. Rom. 4: 3. Gal. 2: 16. 3: 6. James 2: 23. Acts 10: 28? Sept. and] 1 Sam. 15: 23.—Xen. Oec. 7. 22.

d) as an *explicative* copula, i. q. *namely, to wit, even*, between words and clauses, see Viger. et Herm. p. 525, 838. (*α*) Between nouns which are strictly in apposition, e. g. Matt. 21: 5 ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου. So in ὁ θεὸς καὶ πατήρ when alone, 1 Cor. 15: 24. James 1: 27. 3: 9. But in the phrase ὁ θ. κ. πατὴρ τοῦ κυρίου Ι. Χ. it is merely copulative, 2 Cor. 1: 3. 11: 31. Eph. 1: 13. al. Also Matt. 13: 41 πάντα τὰ σκάνδαλα καὶ τοὺς κ. τ. λ. Rom. 1: 5. Comp.] 1 Sam. 28: 3. 17: 40.— Luc. Tox. § 26. Xen. An. 4. 5. 9 γυναῖκας καὶ κόρας. — (*β*) Before a clause added by way of explanation, (καί epexegetic,) e. g. Matt. 1: 25 ἐποίησεν ὡς προσέταξεν αὐτῷ . . . καὶ παρέλαβε τὴν γυναῖκα. Luke 5: 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ κ. τ. λ. John 2: 16 καὶ χάριν ἀντὶ χάριτος. 1 Cor. 3: 5. — Xen. An. 2. 5. 38 ἔχει τὴν δίκην καὶ τέθνηκεν. Comp. Winer § 57. note, c. Fritzsche Comm. in Matt. p. 56.

e) as having an *intensive* force, viz. (*α*) Where two or more words are connected by καί, and καί is then also inserted emphatically before the first word, καὶ—καί, Lat. *et—et*, Engl. *both —and*. Matt. 10: 28 φοβήθητε τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι. Mark 9: 22. Acts 26: 29. Rom. 14: 9 bis. Phil. 4: 12, 16. — Hdian. 3. 6. 15. Xen. Cyr. 1. 3. 15. ib. 2. 3. 1.—(*β*) Before comparatives, *and even*, Matt. 11: 9 ναί, καὶ περισσότερον προφήτου. Luke 7: 26. John 10: 10. Comp. Passow καί no. 6. Matth. § 620. p. 1258. d. — Hom. Il. 10. 556. Xen. An. 6. 6. 35.—(*γ*) Before interrogations, where in strictness it is simply copulative, *and*, but serves to add strength and vivacity to the question, *and, and then, then*, comp. Viger. p. 524. Matth. § 620. p. 1258. c. So before a pron. or adv. Mark 10: 26 λέγοντες· καὶ τίς δύναται σωθῆναι; *and who, who then* (in that case) *can be saved?* Luke 3: 14. 10: 29. 2 Cor. 2: 2. καὶ πόθεν Mark 12: 37. καὶ πῶς Luke 20: 44. John 14: 9. genr. Acts 23: 3.

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1 Cor. 5: 2. — Luc. D. Deor. 1. 2 καὶ τί πλέον ἔξω; Xen. Mem. 1. 3. 10, 11. καὶ πῶς Hi. 7. 11. — (δ) Before an imperative καί is often intensive in the classic writers, see Viger. et Matth. l. c. Some apply this also to several passages in N. T. as Matt. 23: 32. Mark 9: 5. 11: 29. Luke 12: 29. 20: 3. Eph. 4: 26. But in all these καί is simply copulative, without any intensive force, and may be referred to some of the significations above given. See Winer § 57. 2. note, a — (ε) Where a part is subjoined to a whole by way of emphasis, καί may be rendered *and especially, inprimis*. Mark 1: 5. 16: 7 εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ. 1 Cor. 9: 5. Matt. 8: 33. Comp. Passow καί no. 6 ult. — Aeschyl. Pers. 747. — Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, i. q. *and in a word, yea*. Matt. 26: 59 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον *the chief priests and the elders and* [in a word, yea,] *the whole Sanhedrim*. Mark 15: 1. See Winer § 57. 2. note, d. Fritzsche Comm. in Matt. p. 786. — Dem. 36 ult. Comp. Plato Phaedo. 13 καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδην ἀληθὴς ἀρετή.

f) apparently *adversative*, but only where the opposition or antithesis of the thought is sufficiently strong in itself without the aid of an adversative particle. E. g. (α) *and yet, and nevertheless*, Matt. 6: 26 ὅτι οὐ σπείρουσιν . . . καὶ ὁ πατὴρ ὑμῶν τρέφει αὐτά. 10: 29. 12: 5 οἱ ἱερεῖς τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι. John 1: 10. 6: 70. 7: 19. 9: 30. 17: 25 καὶ ὁ κόσμος σε οὐκ ἔγνω *and yet the world hath not known thee*, i. e. notwithstanding all thy love, comp. v. 23, 24. Winer § 57. p. 372. Gal. 4: 14. 1 John 2: 4. Rev. 3: 1. So Sept. and ו 2 Sam. 3: 8. Mal. 2: 14. — Xen. Cyr. 7. 5. 45. Mem. 1. 2. 32. — So Heb. 3: 9 ἐδοκίμασαν με, καὶ εἶδον τὰ ἔργα μου, *they proved me, and yet* i. e. although *they saw my works*, quoted from Ps. 95: 9 where Sept. καί for גם, comp. Gesen. Lex. גם no. 4. — (β) Where it connects a negative antithetic clause with a preceding positive one, where we often though not necessarily use *but*, e. g. Matt. 12: 39 σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ. 13: 14, 17. 17: 16. 26: 60 καὶ οὐχ εὗρον. Mark 9: 18. 14: 55, 56. John 10: 25. al. saep. In all these passages the rendering *but* is admissible but not necessary; in others it would destroy the true sense, e. g. ἔλεον θέλω καὶ οὐ θυσίαν i. e. *I will* have *mercy and not* [merely] *sacrifice*, Matt. 9: 13 et 12: 7, quoted from Hos. 6: 6 where Heb. ו and Sept. ad sensum, ἔλεος θέλω [μᾶλλον] ἢ θυσίαν. See Passow in καί no. 13. Winer § 57. note, b. — (γ) Rarely in a strong antithesis without a negative καί may be given by *but*, though not necessarily, e. g. Acts 10: 28 καὶ ἐμοὶ ὁ θεὸς ἔδειξε, but see above in c. β. Mark 12: 12 ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, where we may also render *and yet, and nevertheless*, as in α. 1 Cor. 12: 5, coll. v. 6. Comp. Winer l. c.

2. *Also, too*, not merely copulative but likewise emphatic, implying increase, addition, something more, e. g. always so in the connexion δὲ καί or καὶ δέ, *and also*, i. e. *and in addition, and likewise*, see in Δέ d. Buttm. §149. p. 425. Comp. Passow καί no. 3.

a) genr. Matt. 5: 39 στρέψον αὐτῷ καὶ τὴν ἄλλην. 6: 12. Mark 2: 16, 28. Luke 1: 35. 6: 16 ὅς καί. John 8: 19 εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἤδειτε ἄν. Rom. 1: 15. 1 Cor. 14: 12. al. saep. — Hdian. 1. 1. 4. Xen. Cyr. 5. 1. 2 ᾧ καὶ τὴν στολὴν ἐκδὺς ἔδωκε. Mem. 2. 3. 1. — For πολλὰ καὶ ἄλλα v. ἕτερα, see Ἄλλος a.

b) in comparisons, e. g. οὕτω καί, *so also*, after ὡς, ὥσπερ, καθώς, etc. 1 Cor. 11: 12 ὥσπερ γὰρ ἡ γυνὴ . . . . οὕτω καὶ ὁ ἀνήρ. 15: 22. So with οὕτω impl. Matt. 6: 10 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Luke 6: 31. John 13: 15. Acts 7: 51. Gal. 1: 9. — Xen. Mem. 1. 6. 3. Luc. 8. 4. with οὕτω impl. Hdot. 7. 128 ὡς δὲ ἐπεθύμησε, καὶ ἐποίεε ταῦτα. Plut. Apotheg. Gelon. in Mor. II. p. 9 ed. Tauchn. or VI. p. 668. 7 ed. Reisk. Thuc. 8. 1 ult. — Also καθὼς καί, *as also, even as also*, 1 Cor. 13: 12. 14: 34. ὡς καί, *as also*, 1 Cor. 7: 7. Acts 11: 17, where καί is pleonastic, see Winer § 67. p. 487. c. Comp. Matth. § 620. b. — Xen. Cyr. 4. 2. 1.

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c) in interrogations, e. g. τί καί; why also? why too? 1 Cor. 15: 29, 30. ἵνατι καί, why moreover? Luke 13: 7.—Jos. Ant. 18. 6. 6 τί καὶ ἔχοι λίγειν. Eurip. Phoen. 1373 πῶς καί. Comp. Herm. ad Vig. p. 837.

d) before a participle καί implies an emphatic antithesis with what precedes, and may be rendered even, although, Matt. 26: 60. Luke 18: 7 καὶ μακροθυμῶν ἐπ' αὐτοῖς. 1 Cor. 16: 9. Comp. Passow καί no. 4. Herm. ad Vig. p. 837. — Ael. V. H. 1. 21 καὶ μὴ προσκυνήσαντι. Theogn. 1114 σὺν σοὶ, καὶ κακὸς ὤν, γίγνομαι ἐσθλὸς ἀνήρ. Xen. Cyr. 4. 1. 17 φεύγουσι καὶ πολλαὶ οὖσαι.

e) as intensive, even, even also, yea. Matt. 10: 30 ὑμῶν δὲ καὶ αἱ τρίχες i. e. the very hairs etc. Mark 1: 27. 4: 25 et Luke 8: 18 καὶ ὃ ἔχει ἀφθήσεται. Rom. 8: 23 καὶ ἡμεῖς αὐτοί. 1 Cor. 2: 10 καὶ τὰ βάθη. 11: 6 καὶ κειράσθω let her be even also shorn. 2 Cor. 8: 3 ὅτι κατὰ δύναμιν, καὶ ὑπὲρ δύναμιν, yea above their ability. Mark 9: 13 ὅτι καὶ Ἠλίας ἐλήλυθε that Elias is even already come. —Esth. 7: 8. Luc. D. Deor. 5. 4. Xen. Oec. 18. 9 ἐπιστάμενος καὶ πάλαι. Cyr. 5. 2. 33 εὖ ἴσθι, εἶναι καὶ τοῦτο ἤδη. Mem. 4. 2. 12. Comp. Winer § 57. note, e. Passow καί no. 6.

3. With other particles, chiefly καὶ δέ and also, but also, likewise δὲ καὶ but also Matt. 3: 10. John 15: 24, see in Δέ II. d. Buttm. § 149. p. 425. τε καί, see in Τέ. Buttm. l. c. p. 424.—Others are: ἀλλὰ καί but also, see in Ἀλλά 1. a. γὰρ καί see in Γάρ II. ἐὰν δὲ καί, see in Ἐάν II. α. εἰ καί, εἰ γὰρ καί, εἴ γε καί, εἰ δὲ καί, see in Εἰ III. γ. δ. Γέ II. γ. ἢ καί see in Ἤ 4. β. καὶ γάρ see in Γάρ II. καί γε see in Γέ II. ε. καὶ δέ see above. καὶ εἰ, καὶ γὰρ εἰ, καὶ γὰρ εἴπερ, see in Εἰ III. δ. Al.

Καϊάφας, α, ὁ, Caiaphas, Aram. קַיָּפָא (depression, Buxt. Lex. Ch. 1076,) pr. n. of a high priest, Ἰώσηπος ὁ καὶ Καϊάφας Jos. Ant. 18. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A. D. 26, and deposed by Vitellius in A. D. 35, Jos. Ant. 18. 4. 3. See in Ἄννας. — Matt. 26: 3, 57. Luke 3: 2. John 11: 49. 18: 13, 14, 24, 28. Acts 4: 6.

Καίγε, see in Γέ II. ε.

Κάϊν, ὁ, indec. *Cain*, Heb. קַיִן (possession), the first-born of Adam and the first homicide, Heb. 11: 4. 1 John 3: 12. Jude 11. Comp. Gen. c. 4.

Καϊνάν, ὁ, indec. *Cainan*, Heb. קֵינָן (possession), pr. n. a) of a son of Enos Luke 3: 37, comp. Gen. 5: 9 sq. —b) of a son of Arphaxad according to the Sept. Gen. 10: 24. 11: 12, but not found in the Hebrew. Luke follows the Sept. c. 3: 36, where several Mss. omit Καϊνάν.

Καινός, ή, όν, new, i. e. νέος.

a) pp. newly made, not impaired by time or use, as ἄσκοι Matt. 9: 17. Mark 2: 22. Luke 5: 38. (So Sept. and חָדָשׁ Josh. 9: 13.) μνημεῖον Matt. 27: 60. John 19: 41. ἱμάτιον Luke 5: 36. (Sept. 1 K. 11: 29 sq.) So Matt. 13: 52 καινὰ τὰ παλαιά pp. garments new and old. Also τὸ καινόν Mark 2: 21. Luke 5: 36 bis. — 2 Macc. 2: 30. Xen. H. G. 3. 4. 28.

b) *new*, i. e. not before known or current, newly introduced, e. g. διδαχή Mark 1: 27. Acts 17: 19. ἐντολή John 13: 34. 1 John 2: 7, 8. 2 John 5. ὄνομα Rev. 2: 17. 3: 12. Sept. for חָדָשׁ Is. 62: 2. — Hdian. 3. 13. 15. Luc. Rhet. Praec. 17. Xen. Mem. 2. 3. 10.—Comparat. Acts 17: 21 λέγειν τι καὶ ἀκούειν καινότερον to tell or hear something newer, comp. Winer § 36. 3.—Dem. 43. 7. ib. 160. 2. comp. Hdot. 1. 27 εἴ τι εἴη νεώτερον περὶ τὴν Ἑλλάδα. Eurip. Orest. 1327.—Also in the sense of other, foreign, Mark 16: 17 γλώσσαις λαλήσουσι καιναῖς with new i. e. other tongues, new to them.—Xen. Mem. 1. 1. 3.

c) new as opp. to old or former τὸ παλαιόν, τὸ πρῶτον, and hence implying also better, e. g. καινὴ διαθήκη, a new and better covenant, see in Διαθήκη b. γ. Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 11: 25. 2 Cor. 3: 6. Heb. 8: 8, 13. 9: 15. (Sept. for חָדָשׁ Jer. 31: 31.) So οἶνον πίνειν καινόν, to drink wine new, in its best state according to the Hebrew taste, Matt. 26: 29. Mark

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14: 25. ᾠδὴ καινή a new song, i. e. nobler, loftier strain, Rev. 5: 9. 14: 3. Sept. and חָדָשׁ Ps. 33: 3. 40: 4. Is. 42: 10. Also for *renewed*, made new, and therefore superior, more splendid, e. g. καινοὶ οὐρανοὶ καὶ καινὴ γῆ 2 Pet. 3: 13 bis. Rev. 21: 1. (Sept. Is. 65: 17. 66: 22.) ἡ καινὴ Ἱερουσαλήμ Rev. 3: 12. 21: 2. So Rev. 21: 5 καινὰ πάντα ποιῶ.—Metaph. of Christians as *renewed* and changed from evil to good by the Spirit of God. 2 Cor. 5: 17 bis καινὴ κτίσις. Gal. 6: 15 κ. ἄνθρωπος. Eph. 2: 15. 4: 24. Sept. καρδία καινή for לֵב חָדָשׁ Ez. 18: 31. 36: 26.

Καινότης, ητος, ἡ, (καινός,) *newness*, e. g. in a moral sense, Rom. 6: 4 ἐν καινότητι ζωῆς i. q. ἐν ζωῇ καινῇ, comp. Ζωή b. Buttm. § 123. n. 4. So also Rom. 7: 6.—pp. Thuc. 3. 38.

Καίπερ conjunct. (καί, περ,) *although*, comp. Buttm. § 149. p. 432. Matth. § 566. 3. Seq. particip. Phil. 3: 4. Heb. 5: 8. 7: 5. 12: 17. 2 Pet. 1: 12. Seq. fin. verb Rev. 17: 8 καίπερ παρέσται, where later edit. read καί. — c. part. Xen. Ag. 1. 11. Conv. 2. 12.

Καιρός, οῦ, ὁ, pp. *right proportion, just measure*, Theogn. 401. Xen. Mem. 1. 3. 6, 7. Conv. 2. 19. In N. T. only of *time, season*, i. e.

a) *fit time, proper season*, viz. (α) genr. i. q. *opportunity, occasion*, Acts 24: 25 καιρὸν δὲ μεταλαβών. Rom. 12: 11 καιρῷ δουλεύοντες see in Δουλεύω b. 2 Cor. 6: 2 bis. Gal. 6: 10. Eph. 5: 16 et Col. 4: 5 see in Ἐξαγοράζω. Heb. 11: 15. καιρὸς ὑμέτερος John 7: 6. — 1 Macc. 15: 34. Jos. Ant. 18. 6. 6. Pol. 1. 36. 4. Xen. Cyr. 1. 3. 8. — (β) *appointed time, set time, certain season*, i. e. a fixed and definite time or season. E. g. seq. gen. Matt. 13: 30 ἐν καιρῷ τοῦ θερισμοῦ *in the time of harvest*, i. e. the usual season. 21: 34, 41. Mark 11: 13 καιρὸς σύκων. Luke 1: 20. 8: 13. Acts 3: 20 καιροὶ ἀναψύξεως *times of refreshing* sc. appointed of God. Luke 19: 44. 2 Tim. 4: 6. Heb. 9: 10. 11: 11. (Sept. for עֵת Ecc. 3: 1 sq. Xen. Apol. Socr. 7.) Seq. gen. of pers. or a pron. as ὁ καιρός μου v. ὁ ἐμός, *my time*, as appointed of God, e. g. in which I am to suffer Matt. 26: 18, or accomplish any duty John 7: 6, 8. Luke 21: 24 καιροὶ ἐθνῶν. 2 Thess. 2: 6. Rev. 11: 18. So ἴδιος καιρός one's *own due time*, Gal. 6: 9. 1 Tim. 2: 6. 6: 15. Tit. 1: 3. With a demonstrative art. or pron. as ὁ νῦν, οὗτος, ἐκεῖνος, *this present time, that time*, definitely marked out and expressed, Matt. 11: 25. 12: 1. 14: 1. Mark 10: 30. Luke 13: 1. 18: 30. Acts 12: 1. Rom. 3: 26. 8: 18. 11: 5. 2 Cor. 8: 14. Eph. 2: 12. Also καιρὸς ἔσχατος 1 Pet. 1: 5. κ. ὕστεροι 1 Tim. 4: 1. κ. ἐνεστηκώς Heb. 9: 9. — Genr. Acts 17: 26 προτεταγμένους καιρούς. Gal. 4: 10. 2 Tim. 4: 3 ἔσται γὰρ καιρός sc. appointed of God. Rev. 12: 12. dat. τῷ καιρῷ *at the proper season*, Mark 12: 2. With prepositions, e. g. ἀχρὶ καιροῦ *for* or *during a certain season* Luke 4: 13. Acts 13: 11. (μεχρί Diod. Sic. 1. 3.) ἐν καιρῷ *in due time* Matt. 24: 45. Luke 20: 10. 1 Pet. 5: 6. ἐν ᾧ καιρῷ Acts 7: 20. (Xen. H. G. 7. 2. 8.) κατὰ καιρόν *at the set time* John 5: 4. Rom. 5: 6. κατὰ τὸν κ. τοῦτον Acts 19: 23. Rom. 9: 9. (Xen. H. G. 1. 1. 32.) πρὸ καιροῦ *before the proper time* 1 Cor. 4: 5. πρὸς καιρόν *for a season* Luke 8: 13. 1 Cor. 7: 5. πρὸς κ. ὥρας i. e. for a short time 1 Thess. 2: 17.—So in allusion to the set time for the coming of the Messiah in his kingdom or for judgment, Matt. 8: 29. 16: 3. Mark 1: 15. 13: 33. Luke 12: 56. 21: 8. Acts 1: 7. Rom. 13: 11. 1 Cor. 7: 29. Eph. 1: 10. 1 Thess. 5: 1. 1 Pet. 1: 11. 4: 17. Rev. 1: 3. 22: 10. — Plur. καιροί absol. *times*, circumstances, appointed of God, 2 Tim. 3: 1.

b) genr. *time, season*, i. q. χρόνος. (α) pp. Luke 21: 36 ἐν παντὶ καιρῷ δεόμενοι. Eph. 6: 18. — (β) *a season* of the year, as καιροὶ καρποφόροι *fruitful seasons* Acts 14: 17. — (γ) in the prophetic style put for *a year*, Rev. 12: 14 ter καιρὸς καὶ καιροὶ καὶ ἡμίσυ καιροῦ, i. e. three years and a half, (comp. v. 6,) in allusion to Dan. 7: 25 where Sept. for Chald. עִדָּן, and where καιροί stands as here for the dual, *two* years, comp. Winer § 27. 2. p. 150.—So χρόνος in later writers for *a year*, see Passow in χρόνος no. 4.

Καῖσαρ, αρος, ὁ, Caesar, pp. surname of the Julian family at Rome,

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but applied, after Julius Caesar, to his successors of the same family as the usual title of dignity. At a later period, it became the title of the heir apparent. In N. T. the title *Caesar* is applied to Augustus Luke 2: 1. Tiberius Luke 3: 1. 20: 22, 24, 25. al. Claudius Acts 11: 28. Nero Acts 25: 8 sq. Phil. 4: 22. Caligula who succeeded Tiberius is not mentioned. AL.

Καισάρεια, ας, ἡ, Caesarea, pr. n. of two cities in Palestine.

1. *Caesarea Philippi*, a city of Upper Galilee near the sources of the Jordan at the foot of Mount Hermon, called also *Paneas*. Matt. 16: 13. Mark 8: 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. 18. 2. 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. 20. 9. 4. It is generally supposed to have occupied the site of the ancient city called *Laish* or *Leshem* Judg. 18: 28. Josh. 19: 47, and *Dan* Judg. 18: 2. At present the village Banias occupies the site of its ruins. See Rosenm. Bibl. Geogr. II. i. p. 197. ii. p. 13. Burckhardt Travels in Syria etc. p. 38 sq. Reland Palaest. p. 918 sq.

2. *Caesarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was *Στράτωνος πύργος* Jos. Ant. 15. 9. 6. Strabo 16. 2. 27. *Stratonis turris* Plin. H. N. 5. 13. Herod the Great rebuilt it with great splendour and strength, created an artificial harbour, and named it *Caesarea*, in honour of Augustus, Jos. l. c. and 16. 5. 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks, B. J. 3. 9. 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326 sq. Reland Palaest. 670 sq. — Acts 8: 40. 9: 30. 10: 1, 24. 11: 11. 12: 19. 18: 22. 21: 8, 16. 23: 23, 33. 25: 1, 4, 6, 13.

Καίτοι or *καί τοι, and yet, nevertheless, although.* Heb. 4: 3 *εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων, they shall not enter into my rest, the works nevertheless having been finished at the foundation of the world*, i. e. the rest here spoken of, MY *rest*, could not have been God's resting from his works, Gen. 2: 2, for this rest, the sabbath, had already existed from the creation of the world.—Luc. D. Deor. 12. 2. Xen. Ag. 8. 8. Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 840.

Καίτοιγε, see in *Γέ* II. ζ.

Καίω, f. *καύσω*, aor. 1 pass. *ἐκαύθην*, comp. Buttm. § 114, *to burn*, i. e.

a) causat. *to make burn, to kindle, to light*, e. g. a fire, lamp, etc. Pass. part. *καιόμενος burning, flaming.* Matt. 5: 15 *οὐδὲ καίουσι λύχνον.* [Mark 4: 21.] Luke 12: 35. Heb. 12: 18 *κεκαυμένῳ πυρί flaming fire.* Rev. 4: 5. 8: 8, 10. 19: 20. 21: 8. Sept. Lev. 24: 3, 4 where Heb. עָרַךְ. Pass. for בָּעַר Deut. 4: 11. 5: 23. comp. Dan. 3: 6 sq. — Thuc. 7. 80. Xen. An. 7. 4. 18. — Trop. *λύχνος καιόμενος καὶ φαίνων, a burning and shining light*, spoken of John the Baptist as a distinguished teacher, John 5: 35. comp. Ecclus. 48: 1. — Metaph. *καίομαι to burn*, i. e. *to be greatly moved*, of the heart, Luke 24: 32. — Test. XII Patr. p. 671 *ἐκαιόμην τοῖς σπλάγχνοις.*

b) trans. *to burn*, i. e. to consume with fire. John 15: 6 *καὶ καίεται* sc. *τὰ κλήματα.* [Matt. 13: 40.] 1 Cor. 13: 3, see in *Ἵνα* 1. C. a. Sept. for שָׂרַף Lev. 4: 12. 1 K. 13: 2. אָכַל Is. 5: 24. —Jos. Ant. 4. 8. 23. Luc. Tim. 9. Xen. Cyr. 4. 2. 33.

Κἀκεῖ, crasis for *καὶ ἐκεῖ*, each retaining its own signification just as if written separately, see *Καί* and *Ἐκεῖ*. Buttm. § 29. n. 7. and n. 2. *b*. Matt. 5: 23. 10: 11. 28: 10. Mark 1: 35, 38. John 11: 54. Acts 14: 7. 17: 13. 22: 10. 25: 20. 27: 6. Sept. for וָשָׁם Ruth 1: 17.—Xen. H. G. 1. 2. 9.

Κἀκεῖθεν, crasis for *καὶ ἐκεῖθεν*, comp. in *Κἀκεῖ* above. Mark 10: 1. Acts 7: 4. 13: 21. 14: 26. 20: 15. 21: 1. 27: 4, 12. 28: 15. Sept. for וּמִשָּׁם 2 K. 2: 25.—Luc. D. Deor. 7. 4. Xen. H. G. 1. 6. 8.

Κἀκεῖνος, η, ο, by crasis for *καὶ ἐκεῖνος, η, ο*, where each retains its

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own power just as if written separately, see *Καὶ* and *Ἐκεῖνος*. Buttm. § 29. n. 7. and n. 2. *b*. Matt. 15: 18. 20: 4. 23: 23. Luke 20: 11. 22: 12. John 7: 29. 14: 12. al.—Luc. D. Deor. 2. 3. Xen. Cyr. 5. 5. 29. Al.

Κακία, ας, ἡ, (*κακός*,) *badness*, e. g. external, as of water Jos. Ant. 3. 1. 1, 2. of a soldier *cowardice*, Xen. Cyr. 2. 2. 27. In N. T. *evil*, in a moral sense, viz.

a) of heart, life, character, *wickedness*, Acts 8: 22 *μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης*. James 1: 21. 1 Pet. 2: 16. 1 Cor. 14: 20 *τῇ κακίᾳ νηπιάζετε*, opp. *ταῖς φρεσί*, comp. Matt. 18: 3. Sept. for רָעָה Ex. 32: 11, 13. אָוֶן Is. 29: 20.—Xen. Mem. 1. 2. 28.

b) in an active sense, *malice*, *malignity*, the desire of evil to others, espec. where joined with *πονηρία*, Rom 1: 29. 1 Cor. 5: 8 *ἐν ζύμῃ κακίας καὶ πονηρίας*. Eph. 4: 31. Col. 3: 8. Tit. 3: 3. 1 Pet. 2: 1. Sept. for רָע Prov. 1: 16. רָעָה Nah. 3: 19. — Jos. Ant. 1. 1. 4. Diod. Sic. 1. 1 ult.

c) *evil*, i. e. *trouble*, *affliction*, Matt. 6: 34. So Sept. and רָעָה Ecc. 7: 14. — 1 Macc. 10: 46. Thuc. 3. 58.

Κακοηθεία, ας, ἡ, (*κακοήθης* evil-disposed, mischievous, from *κακός*, *ἦθος*,) *mischief*, *malevolence*, *malignity*, the desire of evil to others, Rom. 1: 29. — 3 Macc. 3: 22. Arr. Epict. 4. 8. 1. Plut. VI. p. 250. 1 et 15. ed. R. In the sense of *bad habits*, *corrupt morals*, Xen. Ven. 13. 16.

Κακολογέω, ῶ, f. *ήσω*, (*κακολόγος* fr. *κακός*, *λέγω*,) *to speak evil of*, *to revile*, seq. acc. Mark 9: 39. Acts 19: 9. — 2 Macc. 4: 1. Plut. ed. Reisk. VI. p. 671. 13. Isocr. p. 136. C. — As opp. to *τιμάω*, by impl. *to dishonour*, *to contemn*. Matt. 15: 4 et Mark 7: 10 *ὁ κακολογῶν πατέρα ἢ μητέρα*, quoted from Ex. 21: 17 where Sept. for קִלֵּל *to curse*, as also Prov. 22: 20. Ez. 22: 7. The earlier form was *κακῶς λέγω*, see Lob. ad Phr. p. 200.

Κακοπάθεια, ας, ἡ, (*κακοπαθέω*,) *a suffering of evil*, i. e. genr. *suffering*, *affliction*, James 5: 10. Sept. for תְּלָאָה Mal. 1: 13. — 2 Macc. 2: 27, 28. Dem. 1412. 25.

Κακοπαθέω, ῶ, f. *ήσω*, (*κακοπαθής* fr. *κακός* and *πάθος*, *πάσχω*,) *to suffer evil*, *to be afflicted*, intrans. 2 Tim. 2: 9. James 5: 13. — Jos. Ant. 1. 10. 3. Xen. Mem. 1. 4. 11.—Especially of soldiers and others, *to endure hardships*, trop. 2 Tim. 2: 3 *κακοπάθησον ὡς καλὸς στρατιώτης*. 4: 5.—Jos. Ant. 10. 11. 1. Hdian. 8. 7. 14. Comp. Sept. for כָּעַס Jon. 4: 10. Xen. Mem. 2. 1. 17.

Κακοποιέω, ῶ, f. *ήσω*, (*κακοποιός*,) *to do evil*, i. e.

a) to others, i. q. *to injure*, *to harm*, absol. Mark 3: 4. Luke 6: 9. Sept. for הָרַע Gen. 31: 7. 1 Sam. 25: 4. for Chald. הֲנִזַק Ezra 4: 13, 15. — c. acc. Diod. Sic. 15. 45. absol. Xen. Cyr. 8. 8. 14.

b) genr. and absol. i. q. *to commit sin*, 1 Pet. 3: 17. 3 John 11. Sept. for הָעֲוָה 2 Sam. 24: 17.—Xen. Oec. 3. 11.

Κακοποιός, οῦ, ὁ, ἡ, (*κακός*, *ποιέω*,) *an evil doer*, 1 Pet. 2: 12, 14. 3: 16. 4: 15. *malefactor*, John 18: 30. — Pol. 15. 25. 1.

Κακός, ή, όν, *bad*, *worthless*, sc. externally, as a breastplate, Xen. Mem. 3. 10. 12. soil Oec. 16. 7. of a soldier, *coward*, *craven*, Xen. Cyr. 2. 2. 27. In N. T. *evil*, viz.

a) in a moral sense, *wicked*, *vicious*, *bad*, in heart, conduct, character. Matt. 21: 41 *κακοὺς κακῶς ἀπόλεσει αὐτούς*. 24: 48 *ὁ κακὸς δοῦλος*. Phil. 3: 2. Rev. 2: 2 *κακούς* i. e. impostors. Of things, Mark 7: 21 *διαλογισμοὶ οἱ κακοί*. Rom. 13: 3 *κακῶν* sc. *ἔργων*. 1 Cor. 15: 33 *ὁμιλίαι κακαί*. Col. 3: 5. Sept. for רַע Prov. 15: 3. 28: 5. אָוֶן Prov. 6: 18.—Luc. Parasit. 1. Xen. Mem. 1. 2. 20 bis. — Neut. *τὸ κακόν*, plur. *τὰ κακά*, *evil*, *evil things*, i. e. *wickedness*, *fault*, *crime*, Matt. 27: 23 *τί γὰρ κακὸν ἐποίησεν*. Mark 15: 14. Luke 23: 22. John 18: 23. Acts 23: 9. Rom. 1: 30. 2: 9. 3: 8. 7: 19, 21. 9: 11. 13: 4 bis. 16: 19. 1 Cor. 10: 6. 2 Cor. 5: 10. 13: 7. 1 Tim. 6: 10. Heb. 5: 14. James 1: 13. 1 Pet. 3: 12. 3 John 11. Sept. for רַע 1 K. 3: 9. Prov. 3: 7. al.—Xen. Mem. 2. 6. 4.

b) act. causing evil, i. e. *hurtful*, *baneful*. Rom. 14: 20 *ἀλλὰ κακὸν τῷ ἀνθρώπῳ κ. τ. λ.* Rev. 16: 2 *ἕλκος κακόν*. Tit.

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1: 12 *κακὰ θηρία ravenous beasts.* Sept. for רָע Am. 6: 3. Prov. 16: 5. — Xen. Mem. 4. 1. 4. — Neut. *τὸ κακόν, evil,* i. e. cause or source of evil James 3: 8; evil done to any one, *harm, injury,* Acts 16: 28. 28: 5. Rom. 12: 17 bis, 21 bis. 13: 10. 1 Cor. 13: 5. 1 Thess. 5: 15 bis. 1 Pet. 3: 9, 11. in words, *evil-speaking,* 1 Pet. 3: 10. Sept. for רָע Mic. 7: 3. — Plur. *τὰ κακά, evils,* i. e. *troubles, afflictions,* Luke 16: 25 *Λάζαρος ὁμοίως τὰ κακά* sc. *ἀπέλαβε.* Acts 9: 13. 2 Tim. 4: 14. Sept. for רָע Gen. 44: 34. 48: 16. צָרָה Is. 46: 7. Jer. 14: 8.

Κακοῦργος, ου, ὁ, ἡ, (for *κακόεργος* fr. *κακός,* obsol. *ἔργω,*) *an evil-worker, malefactor,* genr. 2 Tim. 2: 9. Sept. for מֵעֹל אָוֶן Prov. 21: 15.—Xen. An. 1. 9. 13.—Of robbers, *λῃσταί,* Luke 23: 32, 33, 39, comp. Matt. 27: 38.—Ael. V. H. 3. 44. Diod. Sic. 20. 81.

Κακουχέω, ῶ, f. *ήσω,* (*κακός, ἔχω,*) *to hold or treat ill, to maltreat,* in N. T. only Pass. part. *κακουχούμενος, maltreated, afflicted,* Heb. 11: 37. 13: 3. Sept. for עִנָּה 1 K. 2: 26. 11: 39. — Diod. Sic. 3. 23 ult. Plut. VI. p. 436. 2. ed. Reiske.

Κακόω, ῶ, f. *ώσω,* (*κακός,*) *to affect with evil,* i. e.

a) physically, *to do evil to* any one, *to maltreat, to harm, to afflict,* c. acc. of pers. Acts 7: 6, 19 *ἐκάκωσε τοὺς πατέρας ἡμῶν.* 12: 1. 18: 10. 1 Pet. 3: 12. Sept. for דִּחֵק Judg. 2: 18. הָרַע Ex. 5: 22. עִנָּה Gen. 15: 13. Num. 24: 24. — Hom. Od. 4. 754. Hdian. 6. 6. 10. Xen. Cyr. 3. 1. 23.

b) in N. T. and Josephus in a moral sense, *to make evil-affected, to exasperate,* e. g. *τὰς ψυχάς* Acts 14: 2. — Jos. Ant. 16. 1. 2. ib. 16. 7. 3 *Ἡρώδης ἐκακοῦτο ὑποψίαις.* ib. 16. 8. 6. See Krebs Obs. e Jos. p. 224.

Κακῶς, adv. (*κακός,*) *badly, ill, evil.*

a) physically, e. g. in phrases: (*α*) *κακῶς ἔχειν, to be sick,* see in *Ἔχω* f. Matt. 4: 24. 8: 16. 9: 12. 14: 35. Mark 1: 32, 34. 2: 17. 6: 55. Luke 5: 31. 7: 2. — Ael. H. An. 11. 34. Xen. Oec. 3. 11. — (*β*) *κακῶς πάσχειν, to suffer badly* i. e. grievously, Matt. 17: 15. — Hom. Od. 16. 275. Pol. 3. 90. 13.—(*γ*) *κακοὺς κακῶς ἀπολέσαι malos male perdere,* i. e. *to destroy miserably,* utterly, Matt. 21: 41. For the paronomasia see Winer § 62. 1. — Jos. Ant. 12. 5. 4 ult. *κακοὶ κακῶς ἀπώλοντο.* Ceb. Tab. 32 *ἀπόλλυται κακὸς κακῶς.* Xen. Oec. 5. 18. — (*δ*) genr. in the sense of *grievously,* Matt. 15: 22 *κακῶς δαιμονίζεται.*—Hesych. *κακῶς. δεινῶς.*

b) morally, e. g. (*α*) *κακῶς ἐρεῖν, to speak evil of* any one, *to revile,* seq. accus. Buttm. § 131. 4. Acts 23: 5 *ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς,* quoted from Ex. 22: 28 where Sept. for אֱלֹהִים, as also Is. 8: 21.—Luc. Pisc. 6. Xen. Ath. 2. 18. Comp. in *Εἶπον* a. ζ. — (*β*) genr. *κακῶς λάλειν* absol. *to speak evil,* i. e. *amiss,* John 18: 23. So James 4: 3 *κακῶς αἰτεῖσθε, ye ask amiss.* — Luc. Merc. cond. 5 *κακῶς βεβουλεῦσθαι.*

Κάκωσις, εως, ἡ, (*κακόω,*) *evil condition, affliction,* Acts 7: 34 *εἶδον τὴν κ. τοῦ λαοῦ μου,* quoted from Ex. 3: 7 where Sept. for עֳנִי, as also v. 17.— Hdian. 6. 6. 11. Thuc. 7. 82. 4. § 2, 4 3.

Καλάμη, ης, ἡ, *the stalk* of grain, Xen. An. 5. 4. 27. In N. T. *stubble, straw,* after the ears are removed, 1 Cor. 3: 12. Sept. for קַשׁ Ex. 15: 7. Joel 2: 5.—Theocr. Id. 5. 7 et ibi Schol. Xen. Ven. 5. 18.

Κάλαμος, ου, ὁ, *a reed,* i. e. a plant with a jointed hollow stalk growing in wet grounds.

a) pp. the plant itself Matt. 11: 7. Luke 7: 24. Matt. 12: 20 *κάλαμον συντετριμμένον,* quoted from Is. 42: 3 where Sept. for קָנֶה, as also 1 K. 14: 15. Job 40: 16.—Luc. Hermotim. 68. Xen. An. 1. 5. 1.

b) of the stalk as cut for use, *a reed,* i. e. (*α*) as a mock sceptre, Matt. 27: 29, 30. Mark 15: 36.—(*β*) *a rod* or staff Matt. 27: 48. Mark 15: 19.—(*γ*) a measuring reed, *measure,* Rev. 11: 1. 21: 15, 16. Sept. and קָנֶה Ez. 40: 3, 5, 6. — (*δ*) a *reed* for writing, *calamus,* 3 John 13. Sept. for עֵט Ps. 45: 2. Lat. *calamus,* see Adam's Rom. Ant. 508.—Themist. II. 31. C. Liban. Ep. 849. Plato Phaedr. p. 1241. D. Comp. Wetstein in loc.

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Καλέω, ῶ, f. ἑσω, Buttm. § 95. n. 3, aor. 1 ἐκάλεσα, perf. κέκληκα, aor. 1 pass. ἐκλήθην, Buttm. §114. §110. 11.—*To call,* trans.

1. *to call to* any one in order that he may come or go any where.

a) pp. with the voice, as a shepherd his flock, John 10: 3 τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα. Luke 19: 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ i. e. calling them together. Matt. 20: 8. Matt. 4: 21 et Mark 1: 20 ἐκάλεσεν αὐτούς sc. to follow him and become his disciples.—1 Macc. 1: 6. Hdian. 3. 11. 20. Xen. Conv. 2. 12.

b) genr. *to call* sc. in any way, to send for, to direct to come. Matt. 2: 7 λάθρα καλέσας τοὺς Μάγους. Seq. ἐκ c. gen. of place Matt. 2: 15 ἐξ Αἰγύπτου. c. ἐκ impl. Heb. 11: 8. Comp. קָרָא Hos. 11: 1, Sept. μετακαλέω.—Xen. An. 1. 3. 4. Mem. 2. 10. 5.

c) *to call* with the idea of authority, *to call forth, to summon,* e. g. before a judge etc. Acts 4: 18. 24: 2. (Hdian. 7. 3. 5. Xen. Apol. Soc. 1 εἰς τὴν δίκην.) Trop. of God, Rom. 4: 17 καλοῦντος τὰ μὴ ὄντα ὡς ὄντα calling forth and disposing of things that are not, even as though they were, i. e. calling them into existence etc. So Sept. and קָרָא Is. 41: 4. 48: 13. — Philo de Creat. p. 728 τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι.

d) in the sense of *to invite,* pp. to a banquet, as εἰς τοὺς γάμους Matt. 22: 3, 9. εἰς τὸν γάμον John 2: 2. absol. Matt. 22: 8. Luke 7: 39. 14: 8 bis, 17. 1 Cor. 10: 27. — Dem. 402. 15. Luc. Jov. Trag. 15. ἐπὶ δεῖπνον Xen. Mem. 2. 3. 11.—Metaph. *to call, to invite,* sc. *to* any thing, e. g. of Jesus, κ. εἰς μετάνοιαν *to call to repentance,* to exhort, Matt. 9: 13. impl. Mark 2: 17. Of God, Rev. 19: 9 εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι, see in Γάμος a. 1 Tim. 6: 12 εἰς τὴν ζωὴν αἰώνιον. 1 Cor. 1: 9. 2 Thess. 2: 14. 1 Pet. 2: 9. 5: 10. So καλεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, to the duties, privileges, and final bliss of the christian life here and hereafter, 1 Thess. 2: 12, and so by impl. Rom. 9: 24. 1 Cor. 7: 15, 17 sq. Gal. 5: 8, 13. 2 Tim. 1: 9. Heb. 9: 15. 1 Pet. 2: 21. al. saep.

e) in the sense of *to call to* any station, i. q. *to appoint, to choose.* Heb. 5: 4 ἀρχιερεὺς . . . . καλούμενος ὑπὸ τοῦ θεοῦ. Gal. 1: 15. Comp. Sept. and קָרָא Is. 49: 1. 51: 2.

2. *to call,* i. e. *to name, to give name to* any person or thing.

a) pp. and spoken (α) of a proper name or surname, e. g. of persons, seq. τὸ ὄνομα and the name in apposit. Matt. 1: 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, *thou shalt call his name Jesus.* v. 23, 25. Luke 1: 13. 2: 21. Rev. 19: 13. Pass. with τί sc. ὄνομα Luke 1: 62. Comp. Matth. § 420. b. p. 769. So Sept. and קָרָא Gen. 27: 36. 29: 34.—comp. Plato Cratyl. init.—Seq. acc. of pers. and the name in apposit. Matt. 10: 25 εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν in text. rec. others ἐπεκάλ. In the passive construction Luke 1: 60 ἀλλὰ κληθήσεται Ἰωάννης. Acts 1: 23. Rev. 12: 9. So of places, Matt. 27: 8. Luke 2: 4 ἥτις καλεῖται Βηθλεέμ. Acts 3: 11. 28: 1. Rev. 1: 9. So Sept. for קָרָא Gen. 31: 47. 2 K. 18: 4. — Jos. B. J. 1. 1. 1. Hdian. 4. 12. 2. Xen. Mem. 2. 1. 26.—With ἐπὶ τῷ ὀνόματι added, i. e. *after the name* of any one Luke 1: 59, see in Ἐπί II. 3. c. η. Pass. with dat. τῷ ὀνόματι, *by name,* Luke 1: 61. 19: 2. So c. ἐν, Rom. 9: 7 et Heb. 11: 18 ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα, i. e. *in* and through Isaac, in his line, shall thy seed bear name, quoted from Gen. 21: 12 where Sept. for קָרָא בְּ. Comp. in Ἐν 3. d. α. — (β) Of an epithet or appellation, e. g. of persons, Matt. 2: 23 Ναζωραῖος κληθήσεται. 22: 43 πῶς οὖν Δαβὶδ κύριον αὐτὸν καλεῖ; 23: 7, 8 μὴ κληθῆτε ῥαββί. v. 10. Luke 6: 15. 15: 19, 21. Acts 14: 12. Rom. 9: 26. James 2: 23. 1 John 3: 1. Of things, Acts 10: 1. — Palaeph. 1. 8. Xen. Oec. 7. 2, 3. Cyr. 1. 2. 13.—Hence

b) Pass. in the sense of *to be regarded, accounted,* i. q. *to be,* Matt. 5: 9, 19 bis ἐλάχιστος κληθήσεται ἐν τῇ βασ. τῶν οὐρ. κ. τ. λ. Luke 1: 32, 35, 36, 76. 2: 23. 15: 19. 1 Cor. 15: 9. Heb. 5: 13. Matt. 21: 13 et Mark 11: 17 οἶκος προσευχῆς κληθήσεται, quoted from Is. 56: 7 where Sept. for נִקְרָא, as also Is. 35: 8. 47: 1, 5. 48: 8. See Gesen. Lex. קָרָא Niph. no. 2 ult. Passow in καλέω no 2 ult.—Hom. Il. 4. 61. Od. 7. 313. Pind. Pyth. 3. 119. Al.

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Καλλιέλαιος, ου, ὁ, ἡ, adj. (*καλός, ἔλαιον,*) pp. 'yielding fine oil,' and hence ἡ *καλλιέλαιος* sc. *ἐλαία, a good olive-tree,* i. e. cultivated and yielding fine oil, opp. to *ἀγριέλαιος,* Rom. 11: 24. — Aristot. de Plant. 1. 6. Clem. Alex. Strom. 6. 15.

Καλλίων, ονος, ὁ, ἡ, (compar. of *καλός,*) *better,* once neut. as compar. of *καλῶς,* Buttm. § 115. 4, 5. Acts 25: 10 *ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις, as thou also better knowest,* i. e. better than I can explain. Comp. in *Βελτίων.*

Καλοδιδάσκαλος, ου, ὁ, ἡ, adj. (*καλός, διδάσκαλος,*) *teaching that which is good,* and as subst. *teacher of good,* Tit. 2: 3. Comp. Buttm. §123. 3. Not found in the classics.

Καλοὶ λιμένες, (*καλός, λιμήν,*) as pr. n. plur. *Fair Havens,* comp. Engl. *Fairhaven,* a port in the island of Crete, Acts 27: 8.

Καλοποιέω, ῶ, f. *ήσω,* a later form for the earlier *τὸ καλόν* v. *καλῶς ποιέω,* Lob. ad Phr. p. 199, 200; *to do well,* to live virtuously, 2 Thess. 3: 13. Others, *to do good* sc. to others. Sept. in cod. Alex. for הֵיטִיב Lev. 5: 4.

Καλός, ή, όν, handsome, beautiful, pp. as to external form and appearance, Sept. for יָפֶה Gen. 12: 14. Xen. Mem. 2. 6. 12. In N. T. of quality etc. *good, handsome, excellent,* viz.

a) *good,* as to quality and character, (*α*) genr. *γῆ* Matt. 13: 8, 23. Mark 4: 8, 20. Luke 8: 15. *δένδρον* Matt. 12: 33. Luke 6: 43. *σπέρμα* Matt. 13: 24, 27, 37, 38. *μέτρον* i. q. Engl. *handsome* measure Luke 6: 38. *οὐ καλόν not good,* i. e. bad, worthless, 1 Cor. 5: 6. Sept. for טוֹב Gen. 1: 4. Ez. 17: 8. — Xen. Cyr. 1. 6. 6. — (*β*) by impl. *choice, excellent,* e. g. *καρπός* Matt. 3: 10. 7: 17, 18, 19. Luke 3: 9. 6: 43. *οἶνος* John 2: 10 bis. (Hdian. 5. 5. 16.) *μαργαρῖται* Matt. 13: 45. *λίθοι* Luke 21: 5. also Matt. 13: 48. Rom. 7: 16. 1 Tim. 3: 1, 13. 4: 6 *διδασκαλία.* 6: 12, 13 *ὁμολογία.* v. 19. 2 Tim. 1: 14. Heb. 6: 5. So *τὸ καλόν the good* 1 Thess. 5: 21. Sept. for טוֹב Gen. 27: 9. 30: 20. Zech. 1: 13. — Hdian. 1. 16. 7. Xen. Mem. 3. 1. 9.— (*γ*) in the sense of *honourable, distinguished,* 1 Tim. 1: 18. 3: 7. James 2: 7 *τὸ καλὸν ὄνομα.*—Xen. Cyr. 7. 3. 11.

b) *good,* as to effect, influence, etc. *useful, profitable,* e. g. *ἅλας* Mark 9: 50. Luke 14: 34. so 1 Tim. 1: 8. 4: 4. Sept. for טוֹב Gen. 2: 9.—Ecclus. 14: 3. Xen. Mem. 3. 8. 4 sq. — Hence *καλόν ἐστι it is good, profitable, juvat,* seq. acc. et infin. Matt. 17: 4 et Mark 9: 5 et Luke 9: 33 *καλόν ἐστι ἡμᾶς ὧδε εἶναι.* seq. dat. of pers. et inf. as subj. Matt. 18: 8, 9. Mark 9: 43, 45, 47. 1 Cor. 7: 1, 26 bis. 9: 15. seq. *εἰ,* Matt. 26: 24 et Mark 14: 21. 9: 42 *καλόν ἐστιν αὐτῷ μᾶλλον εἰ κ. τ. λ. it were better for him if* etc. seq. *ἐάν* 1 Cor. 7: 8.

c) *good* in a moral sense, *virtuous,* spoken (*α*) of thoughts, feelings, actions, e. g. *κ. συνείδησις a good conscience* Heb. 13: 18. *κ. ἀναστροφή* James 3: 13 et 1 Pet. 2: 12. 1 Tim. 6: 12 *κ. ἀγών.* 2 Tim. 4: 7. 1 Tim. 2: 3 et 5: 4 *τοῦτο γὰρ καλὸν ἐνώπιον τοῦ θεοῦ,* comp. in *Ἐνώπιον* c. Once *καλὸς καὶ ἀγαθός* spoken of *ἡ καρδία,* where *ἀγαθός* refers to the disposition of the heart itself, and *καλός* to the external manifestation, Luke 8: 15.—Ael. V. H. 3. 10. Luc. Alex. 30. Xen. Mem. 2. 6. 16. Comp. Sturz Lex. Xenoph. *καλός* no. 20. — So *ἔργον καλόν, ἔργα καλά, τὰ καλὰ ἔργα, a good deed, good works,* i. e. (1) genr. *well-doing,* virtue, pp. as in Engl. *a handsome act, noble deeds.* Comp. in *Ἔργον* b. *γ.* 2. Matt. 5: 16. 1 Tim. 5: 25. Tit. 2: 7, 14. Heb. 10: 24. 1 Pet. 2: 12. (Xen. Mem. 2. 1. 32. Conv. 8. 10, 32.) So with *ἔργα* impl. Rom. 12: 17. 2 Cor. 8: 21. Tit. 3: 8 *τὰ καλά.*—Xen. Mem. 2. 1. 27. al. — (2) or in the sense of *useful work,* i. e. *benefit,* etc. Matt. 26: 10. Mark 14: 6. John 10: 32, 33. 1 Tim. 5: 10. 6: 18. Tit. 3: 8, 14.—(*β*) Neut. *τὸ καλόν,* pp. *that which is handsome, good, right,* Rom. 7: 18. Heb. 5: 14. So *τὸ καλὸν ποιεῖν to do good,* i. e. to do well, to act virtuously, Rom. 7: 21. 2 Cor. 13: 7. Gal. 6: 9. James 4: 17. — Xen. Cyr. 5. 3. 2. — Hence *καλόν ἐστι it is good, it is right,* seq. inf. Matt. 15: 26. Mark 7: 27. Rom. 14: 21. Gal. 4: 18. Heb. 13: 9.—(*γ*) Of persons in reference to the performance of duty, e. g. *ὁ ποιμὴν ὁ καλός* John 10: 11 bis, 14. *διά-*

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νοι 1 Tim. 4: 6. στρατιώτης 2 Tim. 2: 3. οἰκονόμοι 1 Pet. 4: 10. — Xen. Mem. 1. 6. 13.

Κάλυμμα, ατος, τό, (καλύπτω,) *a covering, veil,* 2 Cor. 3: 13. Comp. Ex. 34: 33 sq. where Sept. for מַסְוֶה. — Trop. for *impediment,* 2 Cor. 3: 14, 15, 16, see in Ἀνακαλύπτω. — Act. Thom. § 34 οὗ καὶ τὸ κάλυμμα προηγεῖται σκότος.

Καλύπτω, f. ψω, (kindr. with κελύφη, κρύπτω, κλέπτω,) *to cover over* or *around, to envelope,* trans.

a) pp. Matt. 8: 24. Luke 8: 16 καλύπτει αὐτὸν σκεύει. 23: 30. Sept. for כָּסָה Gen. 7: 19. Ex. 8: 6. al. — Lycurg. p. 159. 7. Xen. Eq. 12. 5. Cyr. 5. 1. 4.

b) by impl. *to hide,* Matt. 10: 26 οὐδὲν κεκαλυμμένον. 2 Cor. 4: 3 bis. So James 5: 20 et 1 Pet. 4: 8 καλύψει πλῆθος ἁμαρτιῶν, *shall cover, hide, a multitude of sins,* i. e. cause them to be overlooked, not punished. Comp. Sept. and כָּסָה Ps. 32: 1.

Καλῶς, adv. (καλός,) pp. *handsomely,* in N. T. *well, good, bene,* in various connexions and shades.

a) as to manner and external character, *well,* i. e. *right, suitably, properly.* John 18: 23 εἰ δὲ καλῶς sc. ἐλάλησα. Acts 10: 33. 1 Cor. 7: 37, 38. 14: 17. Phil. 4: 14. Heb. 13: 18. James 2: 8, 19. 2 Pet. 1: 19. 3 John 6. So οὐ καλῶς *not well* Gal. 4: 17. Sept. for הֵיטִיב 1 K. 8: 18. — Ael. V. H. 14. 25. Xen. Mem. 3. 8. 6. Cyr. 1. 3. 1. — Spoken in regard to office or duty, *well, faithfully,* 1 Tim. 3: 4, 12, 13. 5: 17. —1 Macc. 8: 23. Xen. Cyr. 4. 5. 45.— With emph. *very well, excellently,* Mark 7: 37. Gal. 5: 7 ἐτρέχετε καλῶς. Ironically, Mark 7: 9 καλῶς ἀθετεῖτε τὴν ἐντολὴν τ. θεοῦ. 2 Cor. 11: 4.—Ael. V. H. 1. 16. — In the sense of *honourably,* James 2: 3 σὺ κάθου ὧδε καλῶς.

b) as to effect, tendency, etc. *well,* i. e. *justly, aptly,* as of declarations etc. Matt. 15: 7 καλῶς προεφήτευσε περὶ ὑμῶν. Mark 7: 6. 12: 28 ὅτι καλῶς ἀπεκρίθη. v. 32. Luke 20: 39. John 4: 17. 8: 48. 13: 13. Acts 28: 25. Rom. 11: 20. — Xen. Mem. 2. 7. 11.

c) in phrases, e. g. (α) καλῶς εἰπεῖν *to speak well of, to praise,* seq. acc. Luke 6: 26. Comp. Buttm. § 131. 4. Εἶπον a. ζ. — (β) καλῶς ἔχειν, *to be well, to recover* sc. from sickness, Mark 16: 18. See in Ἔχω f. — comp. Xen. Cyr. 7. 5. 47.—(δ) καλῶς ποιεῖν seq. accus. or dat. *to do well to* any one, *to benefit,* Matt. 5: 44. Luke 6: 27. absol. Matt. 12: 12. Comp. Buttm. § 131. 4.

Κάμέ, see in Κἀγώ.

Κάμηλος, ου, ὁ, ἡ, a camel, Matt. 3: 4. Mark 1: 6. Sept. for גָּמָל Gen. 12: 16. 24: 10 sq.—Diod. S. 3. 43. Xen. Cyr. 6. 1. 30.—In proverbs, e. g. Matt. 19: 24 et Mark 10: 25 et Luke 18: 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, applied to that which is extremely difficult or impossible; comp. Buxtorf. Lex. Rab. Talm. 1722. So too Matt. 23: 24 οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, spoken of those who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones; comp. Buxtorf. l. c. 1516.

Κάμινος, ου, ἡ, a furnace, for smelting metals, burning pottery, etc. genr. Matt. 13: 42, 50 εἰς τὴν κάμινον τοῦ πυρός i. e. a burning furnace. Rev. 1: 15. 9: 2. Sept. for כִּבְשָׁן Gen. 19: 28. כּוּר Jer. 11: 3. אַתּוּן Dan. 3: 6 sq. — Diod. Sic. 5. 27. Xen. Vect. 4. 49.

Καμμύω, f. ύσω, (contr. for κατεμύω,) *to shut down, to close,* sc. the eyes so as not to see, trans. Matt. 13: 15 et Acts 28: 27 τοὺς ὀφθ. αὐτῶν ἐκάμμυσαν, quoted from Is. 6: 10 where Sept. for שָׁעָע Hiph. — trop. Philo de Somn. p. 589.—This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq. Some suppose it to have been used by Xenophon, Cyr. 8. 3. 28; see Schaefer ad Bos. Ellips. p. 368 sq.

Κάμνω, f. καμῶ, aor. 2 ἔκαμον, perf. κέκμηκα, Buttm. § 110. 11, *to be weary, faint,* sc. from labour, intrans. Rev. 2: 3 κεκοπίακας καὶ οὐ κέκμηκας. Heb. 12: 3.—Sept. Job 10: 1. Xen. An. 3. 4. 47.—Hence *to be sick,* James 5: 15 ἡ εὐχὴ τῆς πίστεως σώσει κάμνοντα.— Diod. Sic. 1. 25. Xen. Mem. 1. 2. 51.

Κάμοί, see in Κἀγώ.

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Κάμπτω, f. ψω, *to bend*, e. g. ἴτυν Hom. Il. 4. 486. In N. T. spoken only of the knees.

a) trans. seq. τὸ γόνυ, *to bend the knee* sc. in homage, worship, seq. dat. Rom. 11: 4, and so Sept. for כָּרַע לְ 1 K. 19: 18. Seq. πρὸς c. acc. Eph. 3: 14.—genr. Hom. Il. 7. 118. comp. Xen. Eq. 1. 6.

b) intrans. πᾶν γόνυ κάμψει, *every knee shall bow*, i. e. bend itself, in homage, worship, seq. dat. Rom. 14: 11 quoted from Is. 45: 23 where Sept. for כָּרַע לְפָנַי. Seq. ἐν Phil. 2: 10.

Κἂν crasis for καὶ ἐάν, *and if*, *also if*, sometimes written κᾶν but improperly, Buttm. § 29. n. 2. *b*, and n. 7.

a) *and if*, c. Subj. aor. or perf. and in the apodosis the fut. or οὐ μή c. Subj. James 5: 15. Mark 16: 18 κἂν θανάσιμόν τι πίωσιν κ. τ. λ. Luke 13: 9 κἂν μὲν ποιήσῃ καρπόν, sc. καλῶς.—Xen. An. 3. 1. 36.

b) *also if*, *even if*, *although*, c. Subjunct. (α) genr. c. Subj. aor. and the apodosis with fut. Matt. 21: 21 κἂν τῷ ὄρει τούτῳ κ. τ. λ. John 11: 25 κἂν ἀποθάνῃ, ζήσεται. Heb. 12: 20. Also c. Subj. pres. and the apodosis with pres. or fut. or Subj. aor. Matt. 26: 35. John 8: 14. 10: 38.— Luc. D. Deor. 20. 12. — (β) *if even*, *if but*, *at least*, where καί is intens. by way of diminution, Passow in καί no. 8. Herm. ad Vig. p. 839. Seq. Subj. aor. and in the apodosis the fut. Mark 5: 28 κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι. Ellipt. without apodosis, Mark 6: 56. Acts 5: 15. 2 Cor. 11: 16.—Hdian. 4. 4. 15. Luc. D. Deor. 5. 2.

Κανᾶ, ἡ, indec. *Cana*, Heb. קָנָה, a village of Galilee a few miles N. E. of Nazareth. John 2: 1, 11. 4: 46. 21: 2. —Jos. B. J. 1. 17. 5.

Κανναῖος, ου, ὁ, in some Mss. for *Κανανίτης* q. v.—Act. Thom. § 1.

Κανανίτης, ου, ὁ, *Cananite*, an epithet derived from Heb. קַנָּא, Aram. קַנְאָן, zeal, and signifying i. q. ζηλωτής q. v. Hence Σίμων ὁ κανανίτης is the same as Σίμων ὁ ζηλωτής, Matt. 10: 4. Mark 3: 18. comp. Luke 6: 15 et Acts 1: 13. Perhaps the same with Simon the brother of James and Jude, Matt. 13: 55. Mark 6: 3.

Κανδάκη, ης, ἡ, *Candace*, a name common to the queens of Ethiopia or Meroë in the age of Christ, Acts 8: 27. This country was then governed by females, Strabo lib. XVII. p. 1134. B. p. 1175. D. Dio Cass. lib. 54. p. 335. Plin. H. N. VI. 29.

Κανών, όνος, ὁ, (κάνη, κάννα, reed,) *a reed*, *rod*, *staff*, employed to keep any thing stiff, erect, asunder, Hom. Il. 8. 103. ib. 13. 407. *a measuring rod* or *line*, Test. XII Patr. p. 662. Aeschin. p. 82. 5. Dion. Hal. Ant. 3. 67. In N. T. trop. *canon*, i. e. *a standard*, *rule*, e. g. of life and doctrine, Gal. 6: 16 ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν. Phil. 3: 16 in text. rec.—Eurip. Hec. 602 κανὼν τοῦ καλοῦ. Dem. 327. 25. Xen. Ag. 10. 2.— In the sense of *limit*, *sphere* of action or duty, assigned to any one, 2 Cor. 10: 13 κατὰ τὸ μέτρον τοῦ κανόνος κ. τ. λ. v. 15, 16.—Jos. c. Ap. 2. 17.

Καπερναούμ, ἡ, indec. *Capernaum*, written also *Καφαρναούμ*, Heb. prob. כְּפַר נַחוּם (village of Nahum), a town or city of Galilee in the confines of Zebulon and Naphtali and on the N. W. shore of the sea of Tiberias not very distant from the confluence of the Jordan, comp. Matt. 4: 13 εἰς Καπ. τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ. It was for a time the residence of Jesus (Matt. l. c.) and was much frequented by him; hence called ἡ ἰδία πόλις, Matt. 9: 1 coll. Mark 2: 1. Capernaum is not mentioned in the O. T. and only once by Josephus, de Vit. sua § 72; it was probably therefore built after the exile. The exact site is at present uncertain, but is supposed to have been at a place called *Tel Hûm* between Tabagha and the Jordan. Comp. Reland Palaest. p. 682. Rosenm. Bibl. Geogr. II. ii. p. 68. — Matt. 4: 13. 8: 5. 11: 23. 17: 24. Mark 1: 21. 2: 1. 9: 33. Luke 4: 23, 31. 7: 1. 10: 15. John 2: 12. 4: 46. 6: 17, 24, 59.

Καπηλεύω, f. εύσω, from ὁ κάπηλος a retailer, huckster, Xen. Cyr. 4. 5. 42. a vintner, inn-keeper, Ael. V. H. 10. 9. For the difference between

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κάπηλος and *ἔμπορος*, see in *Ἔμπορος*. The *κάπηλοι* were notorious for adulterating their commodities, Sept. Is. 1: 22. Luc. Hermot. 59 *ὥσπερ οἱ κάπηλοι, κερασάμενοι καὶ δολώσαντες καὶ κακομετροῦντες*.—Hence *καπηλεύω* is pp. *to be a retailer, vintner*, Hesych. *καπηλεύει· μεταπωλεῖ, οἰνοπωλεῖ καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις*. In N. T. trop. *to adulterate, to corrupt*, trans. 2 Cor. 2: 17 *καπηλεύοντες τὸν λόγον τοῦ θεοῦ*.—Philostr. Vit. Apollon. 1. 13. ib. 5. 36. Anthol. Gr. III. p. 130 *τύχη καπηλεύουσα πάντα τὸν βίον*. comp. Philo de Carit. p. 707. C. Leg. ad Cai. p. 1021. D.

Καπνός, οῦ, ὁ, *smoke*, Acts 2: 19. Rev. 8: 4. 9: 2 ter, 3, 17, 18. 14: 11. 15: 8. 18: 9, 18. 19: 3. Sept. for עָשָׁן Ex. 19: 18. Josh. 8: 20.—Ael. V. H. 12. 37. Xen. Cyr. 6. 3. 5.

Καππαδοκία, ας, ἡ, *Cappadocia*, a province of the interior of Asia Minor, bounded N. by Pontus, W. by Lycaonia, S. by Cilicia, and E. by Syria and Armenia Minor. Acts 2: 9. 1 Pet. 1: 1. The country was celebrated for the production of wheat, for the excellence of its horses, and for the dulness and vice of the inhabitants. Hence the virulent epigram:

Vipera Cappadocem nocitura momordet; at illa
Gustato periit sanguine Cappadocis.

Καρδία, ας, ἡ, (kindr. with *κέαρ, κῆρ*,) *the heart*, as the seat and centre of circulation and therefore of life in the human system, Hom. Il. 10. 94. ib. 13. 282. In N. T. only trop.

a) as the seat of the desires, feelings, affections, passions, impulses, etc. *the heart, the mind*. (*α*) genr. Matt. 5: 8 *οἱ καθαροὶ τῇ καρδίᾳ*. v. 28. 6: 21. Mark 4: 15. Luke 1: 17. John 14: 1. Acts 11: 23. Rom. 2: 5. 1 Cor. 4: 5 *τὰς βουλὰς τῶν καρδιῶν*. 2 Tim. 2: 22. Heb. 3: 8, 12. 10: 22. al. saep. So Sept. for לֵב Ps. 51: 12. Prov. 31: 11.—Plut. ed. R. VI. p. 314. 4. Xen. Conv. 4. 28. — (*β*) In phrases: *ἐκ* v. *ἀπὸ καρδίας, from the heart*, i. e. willingly, Matt. 18: 35. Rom. 6: 17. (Luc. Jov. Trag. 19.) *ἐξ ὅλης τῆς κ.* and *ἐν ὅλῃ τῇ καρδίᾳ, with the whole heart*, Matt. 22: 37. Mark 12: 30. Sept. for בְּכָל־לֵב Deut. 6: 5. Ps. 119: 34. (Luc. Philopatr. 18. Theocr. Id. 29. 4. M. Antonin. 2. 3.) *ἡ καρδία καὶ ἡ ψυχὴ μία one heart and one soul*, i. e. entire unanimity Acts 4: 32. *ἐνθυμεῖσθαι* v. *διαλογίζεσθαι ἐν τῇ καρδίᾳ αὐτοῦ, to consider with oneself*, to reflect, Matt. 9: 4. Luke 3: 15. *συμβάλλειν ἐν τῇ κ. to ponder in mind* Luke 2: 19. *ἀναβαίνειν ἐν τῇ κ.* v. *ἐπὶ τὴν κ. to come up* in or into *one's heart*, Luke 24: 38. Acts 7: 23. (Sept. Is. 65: 17. Jer. 3: 16.) *βάλλειν εἰς τὴν κ. to put into one's heart*, to suggest, John 13: 2. *διδόναι ἐπὶ καρδίας to place upon the hearts*, i. e. put into them Heb. 10: 16 coll. 8: 10. Rev. 17: 17. (Sept. Neh. 7: 5.) *ἔχειν ἐν καρδίᾳ, to have in one's heart*, i. e. to love, to cherish, Phil. 1: 7. *εἶναι ἐν τῇ κ. τινος to be in one's heart*, to be the object of his love, 2 Cor. 7: 3. *ἀνὴρ κατὰ τὴν καρδίαν τινός a man after one's own heart*, i. e. like-minded and therefore approved and beloved, Acts 13: 22. *ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος* i. q. *ὁ ἔσω ἄνθρωπος* 1 Pet. 3: 4. — (*γ*) By synecd. put for the person himself, in cases where various affections, passions, etc. are attributed to *the heart* or mind, comp. Gesen. Lehrg. p. 752, 753. Stuart § 475. 2. John 16: 22 *χαρήσεται ὑμῶν ἡ καρδία*. Acts 2: 26 *εὐφράνθη ἡ κ. μου*. 14: 17. Col. 2: 2. 2 Thess. 2: 17. James 1: 26. 5: 5. So in *εἰπεῖν* v. *λέγειν ἐν τῇ καρδίᾳ to say in one's heart*, i. e. to think, see in *Εἶπον* a. ζ. Matt. 24: 48. Rom. 10: 6. Rev. 18: 7. See Gesen. Lex. אָמַר no. 2.

b) as the seat of the intellect according to the Heb. views, *the heart, mind, understanding*. Matt. 13: 15 bis, *καὶ τῇ καρδίᾳ συνιῶσι*. Mark 6: 52. Luke 24: 25. John 12: 40. Rom. 1: 21. 2 Pet. 1: 19. Eph. 1: 18 in lat. edit. where text. rec. *διανοία*. So Sept. and לֵב Is. 6: 10. Job 12: 3. 34: 10. comp. Gesen. Lex. לֵבָב no. 1. e.—Hom. Il. 21. 441.—So *θέσθαι* v. *διατηρεῖν ἐν τῇ καρδίᾳ to lay up* or *keep in one's mind* Luke 1: 66. 2: 51.—In the sense of *conscience*, Rom. 2: 15. 1 John 3: 20 bis, 21.

c) trop. *the heart* of any thing for *the middle, midst*, the central part, e. g. *κ. τῆς γῆς* Matt. 12: 40. So Sept. and לֵב Ez. 27: 4. Jonah 2: 4. Al.

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Καρδιογνώστης, ου, ὁ, (καρδία, γινώσκω,) *heart-knower, searcher of hearts,* Acts 1: 24. 15: 8. Found only in N. T.

Καρπός, οῦ, ὁ, fruit, produce, both of trees and plants and of the earth.

a) pp. Matt. 3: 10 *δένδρον μὴ ποιοῦν καρπὸν καλόν.* 13: 8. Luke 12: 17 *οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου.* 13: 6, 7, 9. John 12: 24. 2 Tim. 2: 6. al. Allegor. John 15: 2 ter, 5, 8. Also *ἀποδιδόναι καρπούς to pay over the fruits* sc. a share of them as rent, Matt. 21: 41. Luke 20: 10. Sept. for פְּרִי Ps. 1: 3. Jer. 12: 2.—Diod. S. 2. 36, 49 init. Xen. Oec. 4. 8. Vect. 4. 6, 9.—By Hebraism of children, offspring, as *καρπὸς τῆς κοιλίας fruit of the womb* Luke 1: 42. *κ. τῆς ὀσφύος fruit of the loins* Acts 2: 30. So Sept. and פְּרִי Gen. 30: 2. Mic. 6: 7. al.

b) metaph. *fruit,* i. e. (α) for *deeds, works, conduct,* Matt. 3: 8 *ποιήσατε καρπὸν ἄξιον τῆς μετανοίας.* 7: 16, 20. 21: 43. Luke 3: 8. al. Sept. for תְּבוּאָה Prov. 10: 16.—(β) for *effect, result,* Rom. 15: 28. Gal. 5: 22 *ὁ καρπὸς τοῦ πνεύματος.* Eph. 5: 9. Heb. 12: 11. James 3: 17. Sept. and פְּרִי Jer. 17: 10. Mic. 7: 13. — (γ) by impl. for *profit, advantage, good.* John 4: 36 *καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον.* Rom. 1: 13. 6: 21, 22. James 3: 18. al. So Sept. and פְּרִי Ps. 58: 12.—Hdian. 8. 3. 15. Xen. Cyr. 7. 2. 11.—(δ) *καρπὸς τῶν χειλέων fruit of the lips* i. e. praise Heb. 13: 15, in allusion to Sept. Hos. 14: 3 *καρπὸς χειλέων* for פְּרִי, where the Heb. now reads פָּרִים calves, bullocks. Comp. Sept. and Heb. Prov. 12: 14. Is. 57: 19. Al.

Κάρπος, ου, ὁ, Carpus, pr. n. of a man 2 Tim. 4: 13.

Καρποφορέω, ῶ, f. ήσω, (καρποφόρος,) *to bear fruit,* intrans.

a) pp. Mark 4: 28 *αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ.* Sept. for פָּרָה Hab. 3: 16. —Diod. Sic. 2. 49. Xen. Vect. 1. 5.

b) metaph. of life and conduct, gent. Col. 1: 10 *καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ.* Matt. 13: 23. Mark 4: 20. Luke 8: 15. Seq. dat. commodi et incom. e. g. *τῷ θεῷ* Rom. 7: 4, *τῷ θανάτῳ* v. 5, i. e. to live worthy of God or of death.

c) Mid. *to bear fruit to oneself,* i. e. *to propagate oneself, to increase.* Col. 1: 6 *εὐαγγέλιόν ἐστι καρποφορούμενον καὶ αὐξανόμενον.*

Καρποφόρος, ου, ὁ, ἡ, adj. (καρπός, φέρω,) *fruit-bearing, fruitful.* Acts 14: 17 *καιροὶ καρπ.* Sept. *ξύλον κ.* for עֵץ פְּרִי Ps. 148: 9. *γῆ* Ps. 107: 34. — Diod. Sic. 1. 74 *χώρα.* Xen. Cyr. 6. 2. 22 *φοίνικες.*

Καρτερέω, ῶ, f. ήσω, (καρτερός fr. κάρτος i. q. κράτος,) *to be strong, firm, to endure, to persevere,* intrans. Heb. 11: 27 *τὸν ἀόρατον ὡς ὁρῶν ἐκαρτέρησε.*— Ecclus. 2: 2. Diod. Sic. 3. 5 ult. Xen. H. G. 3. 1. 17.

Κάρφος, εος, ους, τό, (κάρφω to become dry,) pp. *something dry,* i. e. any small dry particle, as of chaff, wood, etc. *a twig, mote, bit,* put as the emblem of lesser faults, opp. *δόκος,* Matt. 7: 3, 4, 5. Luke 6: 41, 42 bis. For the Heb. proverb see Buxtorf. Lex. Rab. 2080.—Sept. Gen. 8: 1. Anthol. Gr. IV. p. 23. Luc. Astrol. 29. Hesych. *κάρφος· ἄχυρον, χόρτος, κεραία ξύλου λεπτή.*

Καρχηδών, όνος, ἡ, (pp. pr. n. Carthage,) in N. T. *a carbuncle* Rev. 21: 19 in Mss. for *χαλκηδών* chalcedony.

Κατά, prep. governing the genitive and accusative, with the primary signif. *down,* i. e. *down from, down upon, down in,* etc. Buttm. §147. n. 4. Matth. § 581. Winer § 51. p. 327. § 53. p. 340. Passow in *κατά.*

I. With the genitive. E. g.

1. Of place, i. e. a) of motion *down from* a higher to a lower place, e. g. *κατὰ τοῦ κρημνοῦ εἰς θάλασσαν down from* i. e. *down a precipice into the sea,* Matt. 8: 32. Mark 5: 13. Luke 8: 33. So *κατὰ κεφαλῆς ἔχειν* to have depending from the head, 1 Cor. 11: 4, see in Ἔχω c. γ. — Jos. B. J. 1. 7. 5 *κατὰ τῶν κρημνῶν ἐρρίπτουν ἑαυτούς.* ib. 2. 3. 3. Xen. An. 4. 2. 17.

b) of motion *down upon* a lower place, *upon,* Mark 14: 3 *κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς.*—Jos. B. J. 2. 3. 2 *κατὰ κεφαλῆς αὐτῶν ἠφίεσαν τὰ βίλη* sc. from the porticos. Ael. V. H. 8. 14. Xen. Cyr. 5. 1. 5. — Trop. *ἡ κατὰ βάθους πτωχεία* lit. poverty down to the very

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depths, i. e. *deepest poverty*, 2 Cor. 8: 2. —comp. Xen. Cyr. 4. 6. 5.

c) genr. of motion or direction *upon, towards, through*, any place or object. (α) pp. e. g. in the sense of *upon, against*, Acts 27: 14 ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός. — Hdian. 6. 7. 18. Dem. 408. 3. Comp. Matth. et Passow l. c.—(β) In the sense of *through, throughout*, where κατά c. acc. is more usual. Luke 4: 14 φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου. 23: 5 διδάσκων καθ' ὅλης τῆς Ἰουδαίας. Acts 9: 31, 42. 10: 37. For adv. καθ' ὅλου, see Καθόλου. — Hom. Od. 6. 102. Ael. V. H. 1. 14. Pol. 1. 17. 10. Comp. Passow κατά no. 3. — (γ) after verbs of swearing, i. e. to swear *upon* or *by* any thing, at the same time stretching out the hand *over, upon, towards* it. Matt. 26: 63 ἐξορκίζω σε κατὰ τοῦ θεοῦ. Heb. 6: 13 bis, ὤμοσε καθ' ἑαυτοῦ. v. 16. Sept. for הִשְׁבִּיעַ בְּ 2 Chr. 36: 13. Is. 45: 23. — Dem. 553. 17. ib. 1268. 24. Comp. Passow l. c.

2. Metaph. of the object *towards* or *upon* which any thing tends, aims, etc. *upon, in respect to*. 1 Cor. 15: 15. Jude 15 ποιῆσαι κρίσιν κατὰ πάντων. — Plut. de puer. educ. 4 init. (I. p. 3. Tauchn.) ὃ κατὰ τῶν τεχνῶν καὶ τῶν ἐπιστημῶν λέγειν εἰώθαμεν. Xen. Cyr. 1. 2. 16. Apol. Soc. 13. Comp. Buttm. Matth. l. c. Lob. ad Phr. p. 272. — More usually in a hostile sense, *against*, after words of speaking, accusing, warring, and the like. Matt. 5: 11 πᾶν πον. ῥῆμα καθ' ὑμῶν. v. 23 ἔχει τι κατὰ σοῦ. 10: 35. 12: 14 συμβούλιον ἔλαβον κατ' αὐτοῦ. v. 30 ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι. 26: 59. Mark 11: 25. 14: 55 sq. Luke 23: 14 ὧν κατηγορεῖτε κατ' αὐτοῦ. John 18: 29. Acts 4: 26. 16: 22. 21: 28. 2 Cor. 13: 8. Gal. 5: 17. al. saep.—Palaeph. 6. 3. Jos. Ant. 4. 2. 3. Luc. D. Deor. 12. 1. Xen. Mem. 1. 1. 1. Comp. Passow no. 5.

II. With the accusative, where the primary and general idea is *down upon, out over*, etc. See the grammarians as above cited, and Winer § 53. d. p. 340.

1. Of place, i. e. a) of motion expr. or impl. or of extension *out over, through, throughout* a place. Luke 8: 39 καθ' ὅλην τὴν πόλιν κηρύσσων. 15: 14 ἐγένετο λιμὸς κατὰ τὴν χώραν ἐκείνην. Acts 5: 15. 8: 1. 11: 1 ὄντες κατὰ τὴν Ἰουδαίαν *who were throughout Judea*. 15: 23. 24: 12. So πορεύεσθαι κατὰ τὴν ὁδόν to travel *through* i. e. *along* the way Acts 8: 36, and genr. κατὰ τὴν ὁδὸν *along* or BY *the way*, while travelling upon it, Luke 10: 4. Acts 25: 3. 26: 13. — Jos. Ant. 1. 7. 6. Diod. Sic. 1. 72 οἱ κατὰ τὴν Αἴγυπτον. Xen. Cyr. 6. 2. 22. Mem. 3. 5. 11 ἀριστεύοντες καὶ κατὰ γῆν καὶ κ. θάλ. Thuc. 5. 3 καθ' ὁδόν. — Hence from the idea of motion *throughout every part* of a whole, arises the *distributive* sense of κατά, e. g. Matt. 24: 7 κατὰ τόπους *throughout all places*, in various parts. Luke 8: 1 διώδευε κατὰ πόλιν καὶ κώμην, *throughout city and village* i. e. every one, generally. v. 4. 9: 6. 13: 22. Acts 2: 46 κλῶντές τε κατ' οἶκον ἄρτον i. e. from house to house. 8: 3. 14: 23. 15: 21, 36. 22: 19. al. — Diod. S. 2. 28 κατὰ κώμας. Hdian. 2. 15. 11. Thuc. 1. 122. Hdot. 1. 196 κατὰ κώμας ἑκάστας. Comp. Passow κατά II. 2. See below in no. 3.

b) of motion or situation *upon, at, near to*, adjacent to, etc. Luke 10: 32 γενόμενος κατὰ τὸν τόπον. v. 33 ἦλθε κατ' αὐτόν. Acts 2: 10 τῆς Λιβύης τῆς κατὰ Κυρήνην. 16: 7. 27: 2 τοὺς κατὰ τὴν Ἀσίαν τόπους i. e. places on and near the coast of Asia Minor. v. 7. — Diod. S. 1. 22. Xen. An. 5. 2. 16, 23.

c) of motion or direction *upon*, i. e. *towards* any place. Acts 8: 26 πορεύου κατὰ μεσημβρίαν. 27: 12 λιμένα βλέποντα κατὰ Λίβα. Phil. 3: 14 κατὰ σκοπὸν διώκω. — Thuc. 7. 6 ὅπερ καθ' αὐτοὺς ἦν i. q. over against. Xen. An. 7. 2. 1. — Trop. κατὰ πρόσωπον ἀντιστῆναι, *to withstand one to his face*, Gal. 2: 11. — Soph. Trach. 102 κατ' ὄμμα. Xen. Hi. 1. 14 κατ' ὀφθαλμούς.

d) of place where, i. e. of being *at, in, within* a place, where sometimes ἐν might be employed though not strictly synonymous, just as in Engl. 'at a house' and 'in a house' may be used interchangeably, comp. Winer l. c. p. 340 marg. (α) seq. acc. of place, as Rom. 16: 5 τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν the church *at* or *in* their house i. e. accustomed to meet there. 1 Cor. 16: 19. Philem. 2. Acts 13: 1 ἦσαν κατὰ τὴν ἐκκλησίαν προφῆται

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κ. τ. λ.—Luc. D. Deor. 20. 13 κατ' ἄστυ ζῆν. Diod. Sic. 2. 28 τοῖς κατὰ τὴν πόλιν. Palaeph. 5. 3 κρύψαι κατὰ γῆν.—(β) seq. acc. of pers. implying place, *in, with, among*. Acts 21: 21 τοὺς κατὰ τὰ ἔθνη Ἰουδαίους *the Jews dispersed among* (pp. throughout) *the Gentiles*. 26: 3 τῶν κατὰ Ἰουδαίους ἐθῶν. 17: 28 τινὲς τῶν καθ' ὑμᾶς ποιητῶν i. e. your own poets. 18: 15. Eph. 1: 15 τὴν καθ' ὑμᾶς πίστιν. — Diod. Sic. 4. 8 ἐκ τοῦ καθ' αὑτοὺς βίου. Xen. Cyr. 5. 1. 11. — So καθ' ἑαυτόν *in* or *with oneself*, pp. in one's own house, *chez soi*, and hence genr. *by* or *for oneself, alone*, Acts 28: 16 μένειν καθ' ἑαυτόν. Rom. 14: 22. James 2: 17. Comp. Matth. l. c. p. 1155. — Xen. An. 6. 2. 11. Cyr. 7. 4. 15.—(γ) seq. acc. of thing implying place, e. g. κατὰ πρόσωπόν τινος *in the presence of, before* any one Luke 2: 31. Acts 3: 13. c. gen. impl. e. g. αὐτοῦ Acts 25: 16. ὑμῶν 2 Cor. 10: 1. So κατ' ὀφθαλμούς sc. ὑμῶν Gal. 3: 1. — Metaph. of a state or condition *in* which any thing is or is done, thus implying also *manner*; e. g. κατ' ὄναρ *in* or *by a dream*, Matt. 1: 20. 2: 12, 13. (Jos. Ant. 1. 19. 1 κατὰ τοὺς ὕπνους.) 1 Cor. 2: 1 ἦλθον οὐ καθ' ὑπεροχὴν λόγου *I came not in excellency of speech*. Adverbially, κατ' ἐξουσίαν Mark 1: 27, see in Ἐξουσία a. κατὰ κράτος *strongly, vehemently*, Acts 19: 20. (Thuc. 1. 64.) κατ' ἰδίαν *in private*, see in Ἴδιος a. β. κατὰ μόνας see in Καταμόνας. So καθ' ὑπερβολήν i. e. *exceedingly*, Rom. 7: 13. Gal. 1: 13. 2 Cor. 4: 17, see in Ὑπερβολή; or *excellently, par excellence*, 1 Cor. 12: 31. Also οἱ κατ' ἐξοχήν *those in distinction* i. q. the distinguished Acts 25: 23. Comp. Buttm. §125. 6.

2. Of time i. e. of a period or point of time *down upon* which, i. e. *in, at, during* which, any thing takes place, e. g. κατὰ τὸ αὐτό *at the same time*, together, Acts 14: 1 see in Αὐτός III. a. γ. Rom. 5: 6 κατὰ καιρόν *in due time*. Acts 12: 1 κατ' ἐκεῖνον τὸν καιρόν *during* that time. 19: 23. Rom. 9: 9. Acts 13: 27. 16: 25 κατὰ τὸ μεσονύκτιον *about* midnight. 27: 27. Heb. 1: 10 σὺ κατ' ἀρχας *in the beginning*, of old. 3: 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ *during the time* of temptation. 9: 9. Sept. for בְּ Gen. 18: 10. Comp. Gesen. Lex. בְּ B. 3. Passow κατά II. 7. Winer § 53. d. p. 340. —2 Macc. 11: 12. Diod. Sic. 4. 9. Hdot. 1. 67. Thuc. 3. 99. — So *distributively*, comp. above in no. 1. a, also no. 3 below. E. g. καθ' ἡμέραν *daily*, every day, Matt. 26: 55. Mark 14: 49. al. also τὸ καθ' ἡμέραν Luke 11: 3. 19: 47. κατ' ἔτος, κατ' ἐνιαυτόν, *yearly*, every year, Luke 2: 41. Heb. 9: 25. 10: 1, 3. κατὰ ἑορτήν at each passover Matt. 27: 15. Luke 23: 17. κατὰ καιρόν at certain times, from time to time, John 5: 4. κατὰ μίαν σαββάτων *every* first day of the week 1 Cor. 16: 2. Also Acts 17: 17 κατὰ πάσαν ἡμέραν. 18: 4. Heb. 3: 13 καθ' ἑκάστην ἡμ. Rev. 22: 2 κ. μῆνα ἕνα ἕκαστον.—Luc. D. Deor. 24. 2. Thuc. 3. 37, 58. Xen. An. 3. 2. 12.

3. In a *distributive* sense, derived strictly from the idea of pervading *all the parts* of a whole; so of place see above in no. 1. a, and of time see in no. 2. Also genr. of any parts, number, etc. e. g. κατὰ μέρος i. e. part for part, *particularly*, Heb. 9: 5. (2 Macc. 2: 30. Pol. 1. 4. 3, 6.) Of number, καθ' ἕνα *one by one* 1 Cor. 14: 31, see in Εἷς b. γ, as also for οἱ καθ' ἕνα, καθ' ἕν, εἷς καθ' εἷς, etc. Also κατὰ δύο *two and two* 1 Cor. 14: 27. Comp. Passow κατά II. 2. Matth. l. c. Winer l. c.—Ael. V. H. 2. 1. Xen. An. 4. 7. 8.

4. Tropically as expressing the *relation* in which one thing stands *towards* another, thus also every where implying *manner*. Spoken

a) Of accordance, conformity, etc. E. g. (α) of a norm, rule, standard of comparison, etc. *according to, conformably to, after, secundum*, see Passow II. 4. Matth. l. c. p. 1153. Winer l. c. p. 340. Matt. 9: 29 κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 23: 3 κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. Mark 7: 5. Luke 2: 22 κατὰ τὸν νόμον Μ. v. 39. 23: 56. John 8: 15 κατὰ τὴν σάρκα κρίνετε i. e. from external circumstances. 19: 7. Acts 22: 12. 23: 31. 26: 5. Rom. 2: 2 ἐστὶ κατὰ ἀλήθειαν i. q. ἐστὶ ἀληθής. v. 6, 7. 8: 4, 5, κατὰ σάρκα, κατὰ πνεῦμα, i. e. conformably to the will of the flesh or of the Spirit. 10: 2. 14: 15. Eph. 4: 22. Col. 2: 8. al. saep. Sept. for בְּ Ps. 7: 9. al.—Palaeph. 32. 11. Diod. Sic. 1. 73.

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Xen. Cyr. 1. 6. 3. ib. 2. 3. 15, 16.—So c. acc. of person, i. e. *according to the will of* any one, Rom. 8: 27 κατὰ θεόν. 2 Cor. 7: 9, 10, 11. 1 Pet. 4: 6. Rom. 15: 5. 1 Cor. 12: 8. *by command of* any one 2 Cor. 11: 17. *according to the narrative* or *writing of* any one, only in the inscriptions of the gospels. (2 Macc. 2: 13. Plat. Phaedr. 1 κατὰ Πίνδαρον as Pindar says. Cratyl. 18.) Gal. 1: 11 οὐκ ἔστι κατὰ ἄνθρωπον, is not human i. e. of human origin.—With the idea of *proportion*, Matt. 2: 16. 25: 15 ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Rom. 12: 6. 1 Cor. 3: 8. 2 Cor. 10: 13.—Xen. Mem. 2. 7. 1.—Adverbially, as Luke 10: 31 κατὰ συγκυρίαν by chance, accidentally. (Hdot. 8. 87 κατὰ τύχην.) John 10: 3 κατ' ὄνομα. Acts 18: 14 κατὰ λόγον reasonably. (Luc. Icarom. 18.) 1 Cor. 14: 40. Eph. 6: 6. Phil. 3: 6 κατὰ ζῆλον zealously. 1 Pet. 3: 7 κατὰ γνῶσιν discreetly. So κατὰ τί, how? Luke 1: 18.

(β) of an occasion, *by virtue of, because of, for, by, through*, where the idea of accordance, adaptedness, still lies at the bottom, comp. Winer l. c. p. 341. Matth. l. c. Matt. 19: 3 ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν *for any cause*. Acts 3: 17 κατὰ ἄγνοιαν *because of ignorance*, ignorantly. Rom. 2: 5. 2 Cor. 8: 8. Gal. 1: 4. 2: 2. Eph. 1: 5 sq. 3: 3. Phil. 2: 3. 4: 11. 2 Thess. 2: 9. 1 Tim. 1: 1. Philem. 14 κατ' ἀνάγκην. Heb. 2: 4. al. saep. — 2 Macc. 6: 11. Jos. Ant. 4. 8. 23 κατ' ἄλλην αἰτίαν. Diod. Sic. κατ' ἀνάγκην. Xen. An. 7. 3. 39.

(γ) of any general reference, allusion, etc. *in respect to, as to*, Winer and Matth. l. c. Rom. 1: 3 ἐκ σπέρμ. Δαβὶδ κατὰ σάρκα. 9: 5. 11: 28. Phil. 3: 6 κατὰ τὴν δικαιοσύνην. Tit. 1: 4. Heb. 9: 9 κατὰ συνείδησιν. 1 Pet. 4: 14. — Jos. B. J. 4. 4. 3 κατ' ἐμαυτόν. Palaeph. 32. 5 κατὰ γένος Αἰθίοπες. Hdot. 1. 49. ib. 2. 3. — Hence seq. acc. with a preced. article it forms a periphrase for the cognate adjective, e. g. Rom. 11: 21 οἱ κατὰ φύσιν *natural* sc. branches. Col. 3: 22 τοῖς κατὰ σάρκα κυρίοις. So τὰ κατὰ τὸν Παῦλον *Paul's affairs*, his cause, Acts 25: 14. τὰ κατ' ἐμέ *my affairs* Eph. 6: 21. Col. 4: 7. — 2 Macc. 3: 16. Diod. Sic. 1. 10 ἡ κατὰ φύσιν βοῦλος. Ael. V. H. 2. 42. Thuc. 1. 138. Xen. Cyr. 7. 1. 16 τὰ καθ' ἡμᾶς. — Also in phrases, e. g. κατὰ πάντα *in all respects*, in all things, Acts 3: 22. Heb. 2: 17. (Thuc. 4. 81.) κατὰ πάντα τρόπον *in every respect*, every way, Rom. 3: 2. c. neg. 2 Thess. 2: 3. Buttm. § 147. p. 412. (2 Macc. 11: 31. Pol. 1. 88. 11.) καθ' ὅσον *by how much*, i. e. *inasmuch, quatenus*, Heb. 3: 3. 7: 20. κατὰ τοσοῦτον *insomuch* 7: 22. τὸ κατ' ἐμέ, lit. 'as to what concerns me,' so far as in me lies, Rom. 1: 15. 1 Cor. 15: 32 see in Θηριομαχέω.—Xen. H. G. 1. 6. 5 τὰ κατ' ἐμέ. Comp. Matth. § 283. Buttm. § 125. n. 5.

b) Of likeness, similitude, etc. *like, after the manner of*. 2 Cor. 1: 17 et 10: 2 κατὰ σάρκα i. e. like a frail and feeble man. Heb. 5: 6, 10 κατὰ τὴν τάξιν Μελχισεδέκ i. e. of an order like that of Melchisedec. Acts 13: 22 see in Καρδία a. β. Sept. for כ Deut. 4: 32. Lam. 1: 12. (Luc. Musc. Enc. 1. Hdot. 2. 92 μέγαθος κατὰ μῆλον.) So c. acc. of pers. Gal. 4: 28 κατὰ Ἰσαάκ *like Isaac*, as Isaac. Rom. 3: 5 et Gal. 3: 15 κατὰ ἄνθρωπον λέγω *I speak as a man*, and also with the idea of a *common* man 1 Cor. 3: 3.—Luc. Pisc. 12. Arr. Exp. Alex. 3. 27. 10. Xen. H. G. 2. 3. 30.—Adverbially, καθ' ὃν τρόπον *as, even as*, Acts 15: 11. κατὰ ταὐτά, *thus, so*, Luke 17: 30. [6: 23, 26.] καθ' ὁμοιότητα, *like, similarly*, Heb. 4: 15.

c) Of the end, aim, purpose, *towards* which any thing is directed, *for, by way of*, etc. 2 Cor. 11: 21 κατὰ ἀτιμίαν [ἐμὴν v. ὑμῶν v. αὐτῶν] λέγω *I say it by way of disparagement, reproach*. 1 Tim. 6: 3 ἡ κατ' εὐσέβειαν διδαχή. 2 Tim. 1: 1. Tit. 1: 1. — Jos. Ant. 3. 11. 4 κατὰ τὴν τιμὴν τοῦ θεοῦ τοῦτο ποιῶν. Palaeph. 43. 4. Thuc. 6. 31 κατὰ θέαν ἥκειν. Hdot. 2. 152.

Note. In composition κατά implies: 1. motion *downwards*, as καταβαίνω, καθαιρέω, καταπίπτω, etc. 2. *against*, in a hostile sense, as καταγινώσκω, κατηγορέω, καταλαλέω. 3. distribution, as κατακληροδοτέω. 4. in a general sense, *down, down upon*, and also *throughout*, where it often cannot be expressed in English, and is then to us simply in-

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tensive. 5. Sometimes it gives to an intrans. verb a transitive sense, as κατεργάω. Comp. Buttm. § 147. n. 9. Passow κατά IV., Viger. p. 638. Al.

Καταβαίνω, f. βήσομαι, (βαίνω,) aor. 2 κατέβην, imper. καταβηθι and κατάβα Mark 15: 30. Buttm. §107. n. 1, 14. §114 βαίνω.—*To go* or *come down, to descend*, sc. from a higher to a lower place, intrans.

a) spoken of persons etc. seq. ἀπό c. gen. of place whence. Matt. 8: 1 καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. 17: 9. Mark 9: 9. Matt. 14: 29 ἀπὸ τοῦ πλοίου. Mark 15: 30 κατάβα ἀπὸ τοῦ σταυροῦ. Sept. for יָרַד מִן Ex. 34: 29. Judg. 4: 14. (Xen. Cyr. 5. 5. 6.) Seq. εἰς c. acc. of place whither, Mark 13: 15 μὴ καταβάτω εἰς τὴν οἰκίαν. Acts 8: 38. Eph. 4: 9. Sept. for יָרַד Job 7: 9. Jonah 2: 7. (Hdian. 8. 2. 1. Xen. Cyr. 3. 1. 5.) ἐπὶ τὴν θάλασσαν *down upon the sea-shore* sc. from the mountain John 6: 16. (Xen. Ag. 1. 18.) πρός τινα Acts 10: 21. 14: 11. Sept. for יָרַד Ex. 19: 14. Absol. Matt. 24: 17. Luke 6: 17. John 5: 7. — Xen. Cyr. 1. 4. 8. — Spoken of those who go from a higher to a lower region of country, e. g. ἀπὸ Ἱερουσαλήμ Mark 3: 22. Luke 10: 30. seq. εἰς, John 2: 12 εἰς Καπερναούμ. Acts 7: 15 εἰς Αἴγυπτον. 14: 25. 16: 8. al. Absol. Luke 2: 51. John 4: 47. Acts 8: 15. 24: 1. Sept. for יָרַד Gen. 12: 10. 42: 3. al. saep.—Hdot. 5. 206. Xen. H. G. 3. 4. 11. — Spoken of those who *descend, come down from heaven*, e. g. God as affording aid to the oppressed, Acts 7: 34 quoted from Ex. 3: 8 where Sept. for יָרַד. Of the Son of man, seq. ἐκ John 6: 38, 42. seq. ἀπό 1 Thess. 4: 16. Of the Holy Spirit, seq. ἐκ John 1: 32. ἐπί τινα Luke 3: 22. John 1: 33. Of angels, seq. ἐξ οὐρανοῦ Matt. 28: 2. ἐν c. dat. of place whither John 5: 4, see in Εἰς no. 4. ἐπί τινα John 1: 52 see in Ἀναβαίνω. Sept. for יָרַד Gen. 28: 12. Of Satan as *cast down* from heaven, Rev. 12: 12, comp. v. 9, 10.

b) spoken of things, e. g. a way leading down from a higher to a lower tract of country, Acts 8: 26 ὁδὸν τὴν καταβ. ἀπὸ Ἱερους. εἰς Γάζαν. So יָרַד Sept. κατάγω Prov. 7: 27. Of things *descending from heaven*, i. e. let down or sent down from God, e. g. a vessel Acts 10: 11. 11: 5. spiritual gifts seq. ἀπό James 1: 17. the new Jerusalem ἡ καταβ. ἐκ τοῦ οὐρ. ἀπὸ τ. θεοῦ Rev. 3: 12 in an anacoluthon. So genr. from the heavens, the clouds, *to fall*, e. g. ἡ βροχή Matt. 7: 25, 27. (Jos. Ant. 2. 16. 3.) λαίλαψ Luke 8: 23. πῦρ ἀπὸ τοῦ οὐρ. Luke 9: 54. πῦρ ἐκ τοῦ οὐρ. Rev. 13: 13. So Sept. and יָרַד 2 K. 1: 10, 12. — Also in the general sense of *to fall, to drop*, e. g. of sweat, ὡσεὶ θρόμβοι αἵματος καταβ. ἐπὶ τὴν γῆν Luke 22: 44. — Ecclus. 32 or 35: 15 δάκρυα ἐπὶ σιαγόνα καταβαίνει. Al.

Καταβάλλω, f. βαλῶ, (βάλλω,) *to cast down*, trans. e. g. from heaven, Rev. 12: 10 καταβλήθη ὁ κατήγορος. (Pol. 1. 24. 12. Xen. H. G. 5. 2. 41.) In the sense *to prostrate*, 2 Cor. 4: 9. Sept. for הִפִּיל Ps. 73: 18. — Luc. D. Deor. 14. 2. Xen. Cyr. 1. 3. 14. ib. 1. 4. 8.—Mid. *to lay down* sc. a foundation, Heb. 6: 1. — Jos. Ant. 15. 11. 3. Pol. 10. 27. 9.

Καταβαρέω, ῶ, f. ήσω, (βαρέω q. v. ult.) *to bear down, to weigh down* sc. as a burden; in N. T. trop. *to burden* in a pecuniary sense, c. acc. 2 Cor. 12: 16. Comp. 2 Sam. 13: 25. — genr. Diod. Sic. 19. 24. Pol. 18. 4. 4.

Καταβαρύνω, i. q. καταβαρέω, *to weigh down, to oppress*. Pass. of the eyes, Mark 14: 40 οἱ ὀφθ. καταβαρυνόμενοι in later edit. for βεβαρημένοι in text. rec.—pp. Sept. Joel 2: 8. 2 Sam. 14: 26. trop. Ecclus. 8: 15.

Κατάβασις, εως, ἡ, (καταβαίνω,) *a going down*, e. g. towards the coast Xen. An. 7. 8. 26. In N. T. *descent*, i. e. place of descending, *declivity*, Luke 19: 37 καταβ. τοῦ ὄρους τῶν ἐλαιῶν. Sept. for מוֹרָד Josh. 10: 11. Mic. 1: 4. —Pol. 11. 15. 8. Xen. An. 3. 4. 37.

Καταβιβάζω, f. άσω, (βιβάζω,) *to cause to descend, to bring down*, e. g. ἕως ᾅδου Matt. 11: 23. Luke 10: 15. Sept. for הוֹרִיד Ez. 31: 16, 18. 28: 8. —Hdot. 8. 119. Xen. Cyr. 7. 5. 18. H. G. 4. 6. 5.

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Καταβολή, ῆς, ἡ, (καταβάλλω,) *a casting down,* i. e.

a) *a laying down, founding, foundation,* in N. T. only in the phrase καταβ. τοῦ κόσμου *foundation of the world* i. e. the creation, beginning of the world, Matt. 13: 35. 25: 34. Luke 11: 50. John 17: 24. Eph. 1: 4. Heb. 4: 3 see in Καίτοι. 9: 26. 1 Pet. 1: 20. Rev. 13: 8. 17: 8. — Plut. Aq. et Ignis Comp. 2. Mor. V. p. 422. Tauchn. ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων. Diod. Sic. 12. 32. Pol. 13. 6. 2.

b) of seed, *a casting in,* trop. Heb. 11: 11 δύναμιν ἔλαβεν εἰς καταβολὴν σπέρματος, lit. *strength for the casting in* (implanting) *of seed,* i. e. strength for conception, procreation.—Hippocr. Aphorism. IV. τὰ κυούμενα ἐν μὲν τῷ πρώτῳ χρόνῳ τῆς καταβολῆς τοῦ σπέρματος. Arr. Epict. 1. 13. 3 υἱὸς ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἄνωθεν καταβολῆς. So καταβάλλειν σπέρματα, e. g. M. Antonin. 4. 36 σπέρματα εἰς γῆν ἢ μήτραν καταβαλλόμενα. Galen. de Potent. I. This seems to have been a technical mode of expression, see the passages collected by Wetstein in loc.

Καταβραβεύω, f. εύσω, (βραβεύω q. v.) *to give the prize against* any one, *to deprive of the palm,* Zonar. in Can. 35 Conc. Laod. τὸ μὴ τὸν νικήσαντα ἀξιοῦν τοῦ βραβείου, ἀλλ' ἑτέρῳ διδόναι αὐτὸ ἀδικουμένου τοῦ νικήσαντος. In N. T. trop. *to deprive of a due reward, to defraud,* trans. Col. 2: 18. — Dem. 544 ult.

Καταγγελεύς, έως, ὁ, (καταγγέλλω,) *an announcer, proclaimer,* Acts 17: 18.

Καταγγέλλω, f. γελῶ, (κατά intens.) aor. 2 pass. κατηγγέλην Acts 17: 13, see Buttm. § 101. n. 4; pp. *to bring word down upon* any one, i. q. to bring it home to him, trans. Hence

a) *to announce, to proclaim, to publish.* Acts 13: 38 ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται. — Jos. Ant. 3. 8. 6. Pol. 4. 53. 2. Xen. An. 2. 5. 38.—In the sense of *to laud, to celebrate,* Rom. 1: 8. 1 Cor. 11: 26.

b) by impl. *to preach, to set forth, to inculcate.* Acts 4: 2 καταγγέλειν τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. 13: 5. 15: 36. 16: 17, 21. 17: 3, 13, 23. 26: 23. 1 Cor. 2: 1. 9: 14. Phil. 1: 16 Χριστὸν καταγ. v. 18. Col. 1: 28.

Καταγελάω, ῶ, f. άσω, (γελάω,) *to laugh at* sc. in scorn, *to deride,* seq. gen. Matt. 9: 24 καὶ κατεγέλων αὐτοῦ. Mark 5: 40. Luke 8: 53. Comp. Buttm. § 132. 5. 3. Sept. for לָעַג Job 21: 3. Prov. 17: 5. שָׂחַק Job 30: 1. — Ael. V. H. 9. 37. Xen. An. 2. 6. 23.

Καταγινώσκω, f. γνώσομαι, (γινώσκω,) *to know* or *note against* any one, to his disadvantage, Sept. for חָקַר Prov. 28: 11. Xen. Mem. 1. 3. 10. Hence in N. T. *to think ill of, to condemn, to blame,* seq. gen. Buttm. § 132. 5. 3. 1 John 3: 20 ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία. v. 21. Pass. Gal. 2: 11 ὅτι κατεγνωσμένος ἦν *because he had incurred blame;* others, 'he deserved blame.' See Winer Comm. in loc.—Ecclus. 14: 2. Jos. Ant. 4. 1. 1. Dem. 1402. 24. Hdian. 5. 2. 12.

Κατάγνυμι, f. κατάξω, aor. 1 κατέαξα, aor. 2 pass. κατεάγην, for the augm. see Winer § 12. 2. Buttm. § 114 ἄγνυμι. § 84. n. 5. Anom. fut. Att. κατεάξω Matt. 12: 20, prob. to distinguish it from fut. of κατάγω, Passow sub ἄγνυμι. Buttm. §114 ἄγνυμι. Matth. § 222. p. 429. —*To break down, to break in two.* Matt. 12: 20 κάλαμον συντ. οὐ κατεάξει. John 19: 31 ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη. v. 32, 33. Sept. for גָּדַע Jer. 48: 25. — Pol. 1. 37. 2. Xen. An. 4. 2. 20.

Κατάγω, f. άξω, (ἄγω,) *to lead down,* trans.

a) of persons, *to bring* or *conduct down,* sc. from a higher to a lower place, region, seq. εἰς Acts 9: 30 κατήγαγον αὐτὸν εἰς Καισάρειαν. 23: 20, 28. seq. πρός τινα 23: 15. absol. 22: 30. Rom. 10: 6. Sept. for הוֹרִיד c. εἰς 1 K. 1: 33. πρός Gen. 44: 21.—Hdian. 8. 1. 3 εἰς. Luc. D. Deor. 7. 4. Xen. Ag. 1. 18.

b) as a nautical term, *to bring down to land* sc. a ship, Luke 5: 11 καταγάγοντες τὰ πλοῖα ἐπὶ τὴν γῆν.—Sext. Empir. A. Phys. 2. 68 νῆες εἰς ἑτέρους κατάγονται λιμένας. Xen. An. 6. 6. 3.—Hence aor. 1 pass. κατήχθην, *to come to land, to land, to touch,* Acts 21: 3. 27: 3. 28: 12.

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— Jos. Ant. 14. 14. 3 εἰς Βρεντήσιον κατάγεται he (Herod) landed at Brundusium.

Καταγωνίζομαι, f. ίσομαι, depon. Mid. (ἀγωνίζομαι,) *to contend against*, and by impl. *to conquer, to subdue*, e. g. βασιλείας Heb. 11: 33.—Jos. Ant. 7. 2. 2. Ael. V. H. 4. 8.

Καταδέω, f. δήσω, (δέω,) *to bind down*, ἐν δεσμῷ καταδῆσαι Hom. Od. 15. 443. Luc. Asin. 16. In N. T. *to bind together, to bind up*, sc. wounds, τραύματα Luke 10: 34. Sept. for חָבַשׁ Ez. 34: 4, 16.—Ecclus. 27: 21.

Κατάδηλος, ου, ὁ, ἡ, adj. (κατά intens. δῆλος,) *most evident*, Heb. 7: 15. — Jos. Ant. 10. 10. 2. Xen. Mem. 1. 4. 14.

Καταδικάζω, f. άσω, (δικάζω,) *to give sentence against* any one, *to condemn*, in N. T. seq. acc. of pers. Matt. 12: 7, 37. absol. Luke 6: 37 bis. James 5: 6. So Sept. for הִרְשִׁיעַ Ps. 37: 33. — Jos. Ant. 7. 11. 3. Diod. Sic. 14. 4. More usually in classic writers seq. gen. of pers. Xen. H. G. 7. 4. 33. Comp. Passow sub v.

Καταδίκη, ης, ἡ, (δίκη,) *sentence against, condemnation*, Acts 25: 15 in some Mss. for δίκη.—Jos. B. J. 4. 5. 2. Hdian. 7. 4. 15.

Καταδιώκω, f. ξω, (κατά intens.) *to pursue closely* sc. an enemy Xen. An. 4. 2. 5. Sept. for רָדַף Judg. 7: 25. — In N. T. *to follow closely*, sc. in order to find, seq. acc. Mark 1: 36. So Sept. and רָדַף Ps. 23: 6.

Καταδουλόω, ῶ, f. ώσω, (δουλόω,) pp. *to slave down*, i. e. *to bring under bondage, to enslave*, trans. 2 Cor. 11: 20. Mid. *to make a slave for oneself*, Gal. 2: 4 ἵνα ἡμᾶς καταδουλόσωνται *that they might make us their slaves*. Sept. for הִתְגַּבֵּר Ex. 1: 14. 6: 5. — 1 Macc. 8: 10. Thuc. 3. 70. Xen. Mem. 2. 1. 13.

Καταδυναστεύω, f. εύσω, (δυναστεύω fr. δυνάστης,) *to exercise power against* any one, i. e. *to overpower, to oppress*, seq. gen. James 2: 6 οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν; Pass. as if c. accus. Acts 10: 38. Sept. c. gen. for כִּבֵּשׁ 2 Sam. 8: 11. c. acc. for הוֹנָה Jer. 22: 3. — c. gen. Diod. Sic. 13. 73. c. acc. Xen. Conv. 5. 8.

Κατάθεμα, ατος, τό, strictly from κατατίθημι and hence pp. 'a laying down;' but in N. T. prob. corrupted for κατανάθεμα i. q. ἀνάθεμα but stronger, *a curse*, Rev. 22: 3 in later edit. for κατανάθεμα in text. rec. Not found in profane writers.

Καταθεματίζω, f. ίσω, (κατάθεμα q. v.) *to curse*, absol. Matt. 26: 74 in later edit. instead of καταναθεματίζω in text. rec. from which it is prob. corrupted.—Chrysost. in Ps. 77. Iren. c. Haer. 1. 13. 4. ib. 1. 16. 3. Not found in profane writers.

Καταισχύνω, f. υνῶ, (αἰσχύνω,) *to bring down shame upon*, i. e.

a) *to dishonour, to disgrace*, trans. e. g. τὴν κεφαλήν 1 Cor. 11: 4, 5, i. e. to offend against decorum.—Ecclus. 22: 5. Jos. Ant. 20. 4. 2. Hdian. 5. 1. 17.

b) i. q. αἰσχύνω but stronger, *to shame, to put to shame*, trans. (α) pp. Luke 13: 17. 1 Cor. 1: 27 bis, ἵνα τοὺς σοφοὺς καταισχύνῃ. 11: 22. 2 Cor. 7: 14. 9: 4. 1 Pet. 3: 16. Sept. for הֵבִישׁ 2 Sam. 19: 5. — Luc. D. Deor. 22. 3. Xen. An. 3. 1. 30.—(β) From the Heb. by meton. of cause for effect, *to frustrate one's hope, to disappoint*. Rom. 5: 5 ἡ δὲ ἐλπὶς οὐ καταισχύνει. 9: 33 et 10: 11 et 1 Pet. 2: 6 πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται, quoted from Is. 28: 16 where Sept. for הֵחִישׁ. Sept. for הֵבִישׁ Ps. 22: 6. 44: 8. 119: 31, 116.—Ecclus. 2: 10.

Κατακαίω, f. καύσω, (καίω,) aor. 2 pass. κατεκάην, fut. 1 pass. κατακαυθήσομαι Rev. 18: 8, and also in the later usage fut. 2 pass. κατακαήσομαι 1 Cor. 3: 15. 2 Pet. 3: 10. comp. Winer §15. p. 79. Buttm. Ausf. Sprachl. II. p. 161. —*To burn down, to consume utterly*, i. q. in Engl. *to burn up*, trans. Matt. 3: 12 τὸ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. 13: 30, 40. Luke 3: 17. Acts 19: 19. 1 Cor. 3: 15. Heb. 13: 11. 2 Pet. 3: 10. Rev. 8: 7 bis. 17: 16. 18: 8. Sept. for שָׂרַף Ex. 32: 19. Lev. 6: 30. — 1 Macc. 5: 68. Diod. Sic. 1. 59. Xen. Cyr. 4. 6. 1.

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Κατακαλύπτω, f. ψω, (καλύπτω,) *to cover* sc. with a veil etc. which *hangs down*, comp. in *Κατά* I. 1. a. hence *to veil*; in N. T. only Pass. or Mid. *to be veiled, to wear a veil*, absol. 1 Cor. 11: 6 bis. seq. τὴν κεφαλήν v. 7, comp. Buttm. § 134. 6, or § 135. 4. Sept. for כָּסָה Gen. 38: 15. Is. 6: 2. — Jos. Ant. 7. 10. 5. act. Xen. Cyr. 6. 4. 11.

Κατακαυχάομαι, ῶμαι, f. ήσομαι, depon. Mid. (καυχάομαι,) *to boast oneself against* any person or thing, *to glory over*, seq. gen. Rom. 11: 18 bis, μὴ κατακαυχῶ τῶν κλάδων κ. τ. λ. seq. κατά James 3: 14. Hence James 2: 13 κατακαυχᾶται ἔλεος [for concr. ὁ ἐλεῶν] κρίσεως i. e. the merciful man *glories over* judgment, fears not condemnation. Comp. Buttm. § 132. 5. 3. — Sept. Jer. 50: 10, 38. Aeschyl. Pers. 350 or 352.

Κατάκειμαι, f. εἰσομαι, (κεῖμαι,) *to lie down*, i. e. *to lie*, to be recumbent, intrans. Comp. Buttm. § 109. II.

a) spoken of the sick, seq. part. Mark 1: 30 κατέκειτο πυρέσσουσα *she lay sick of a fever*. Acts 28: 8. seq. ἐπί c. dat. Mark 2: 4. Luke 5: 25. Acts 9: 33. seq. ἐν John 5: 3. absol. v. 6. — Luc. Icarom. 31 κατάκειται νοσῶν. Demosth. in Conon. ἡνίκα ἀσθενῶν ἐγὼ κατεκείμην.

b) *to recline* sc. at table in the oriental manner, see in Ἀνάκειμαι no. 2. Mark 14: 3. Luke 5: 29. c. ἐν Mark 2: 15. 1 Cor. 8: 10.—Athen. 1. 19. p. 23. C. Xen. Conv. 1. 14. c. ἐν Luc. Tox. 44. Xen. An. 6. 1. 4.

Κατακλάω, ῶ, f. άσω, (κλάω,) *to break down, to break in pieces*, e. g. τοὺς ἄρτους Mark 6: 41. Luke 9: 16. — Jos. Ant. 2. 14. 4. Dem. 1251. 23.

Κατακλείω, f. είσω, (κλείω,) *to shut to* sc. a door, *to close*, Xen. Cyr. 6. 4. 10. In N. T. of a person, pp. *to shut down* sc. in a subterranean prison, and genr. like Engl. *to shut up, to confine*, e. g. τινὰ ἐν φυλακῇ Luke 3: 20. Acts 26: 10 where text. rec. c. dat. φυλακαῖς. Sept. c. ἐν for כָּלָא Jer. 32: 3. — Wisd. 17: 2 c. dat. Hdian. 5. 8. 12 c. ἐν. Xen. An. 5. 2. 18 c. εἰς.

Κατακληροδοτέω, ῶ, f. ήσω, (κατά distrib. κληροδοσία, κληροδότης, fr. κλῆρος and δίδωμι,) *to give by lot to each, to distribute by lot*, trans. Acts 13: 19 in text. rec. Others κατακληρονομέω. Sept. for הִנְחִיל Deut. 21: 16 et Josh. 19: 51 in ed. Ald. et Compl. — 1 Macc. 3: 36.

Κατακληρονομέω, ῶ, f. ήσω, (κατά distrib.) *to distribute by lot*, trans. Acts 13: 19 in later edit. for κατακληροδοτέω. So Sept. for חָלַק Josh. 18: 2. הִנְחִיל Num. 33: 54. Josh. 14: 1. — Used by Greek writers only in the sense *to inherit down* sc. from an ancestor, and construed with a genitive; in later writers with an accus. Lob. ad Phr. p. 129. Sturz de Dial. Alex. p. 160.

Κατακλίνω, f. νῶ, (κλίνω,) pp. *to make incline*, i. e. *to make lie down*, genr. 1 Macc. 1: 3. Xen. Cyr. 6. 4. 11. In N. T. only of the oriental posture at meals, *to make recline*, trans. Mid. *to recline* sc. at a meal, see in Ἀνάκειμαι. Luke 9: 14 κατακλίνατε αὐτοὺς κλισίας. Mid. Luke 14: 8. 24: 30. — Act. Ael. V. H. 8. 7. Xen. Conv. 1. 8.

Κατακλύζω, f. ύσω, (κλύζω to dash,) *to dash down upon*, i. e. *to overflow, to flood*, Pass. 2 Pet. 3: 6 ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. Sept. for שִׁטֵּף Job 14: 19. Jer. 47: 2. —Diod. Sic. 1. 19. Xen. Ven. 5. 4.

Κατακλυσμός, οῦ, ὁ, (κατακλύζω,) *a flood, deluge*, spoken of Noah's flood, Matt. 24: 38, 39. Luke 17: 27. 2 Pet. 2: 5. Sept. for מַבּוּל Gen. 6: 17. 7: 6 sq. — Jos. Ant. 1. 3. 6. Diod. Sic. 1. 10.

Κατακολουθέω, ῶ, f. ήσω, (κατά intens. ἀκολουθέω,) *to follow closely*, c. dat. Acts 16: 17. absol. Luke 23: 55. —Pol. 6. 42. 2. trop. Jos. Ant. 6. 7. 4. Pol. 2. 56. 2.

Κατακόπτω, f. ψω, (κόπτω,) *to hew* or *cut down, to cut in pieces*, Pol. 5. 25. 3. Xen. H. G. 1. 5. 3. In N. T. genr. and intens. *to beat, to cut, to wound*, trans. Mark 5: 5 κατακόπτων ἑαυτὸν λίθοις.—Plut. Agesil. 36. Xen. Mag. Eq. 4. 5.

Κατακρημνίζω, f. ίσω, (κρημνίζω fr. κρημνός,) *to cast down from a preci-*

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pice, to cast down headlong, trans. Luke 4: 29 ἕως ὀφρύος τοῦ ὄρους . . . . ὥστε κατακρημνίσαι αὐτόν. Sept. for הִשְׁלִיךְ 2 Chr. 25: 12.—Jos. Ant. 9. 9. 1. Diod. Sic. 4. 31. Xen. Cyr. 1. 4. 7.

Κατάκριμα, ατος, τό, (κατακρίνω,) *judgment against, condemnation,* Rom. 5: 16, 18. 8: 1. — Hesych. κατάκριμα· κατάκρισις, καταδίκη.

Κατακρίνω, f. νῶ, (κρίνω,) *to give judgment against, to condemn,* construed in Greek writers with a gen. of pers. and acc. of punishment, Matth. § 378. p. 694 pen.

a) pp. and in N. T. seq. acc. of pers. et dat. of punishment, Matt. 20: 18 κατακρινοῦσιν αὐτὸν θανάτῳ, *they shall condemn him to death.* Mark 10: 33. 2 Pet. 2: 6. seq. acc. of pers. et infin. Mark 14: 64 κατέκρινον αὐτὸν εἶναι ἔνοχον θανάτου.—Hist. of Sus. 41. Xen. Hi. 7. 10. — Seq. acc. of pers. the crime or punishment being implied, John 8: 10 οὐδείς σε κατέκρινεν; v. 11. Rom. 2: 1. absol. Rom. 8: 34. Pass. Matt. 27: 3. [James 5: 9.] of the last judgment Mark 16: 16. 1 Cor. 11: 32. Trop. Rom. 8: 3 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί i. e. hath condemned, passed sentence upon, all carnal lusts and passions, in antith. to v. 1; comp. 6: 1 sq. —Hist. of Sus. 48. Hdian. 7. 6. 7.

b) by impl. *to condemn* sc. by contrast, i. e. to shew by one's good conduct that others are guilty of misconduct and deserve condemnation, seq. acc. Matt. 12: 41, 42. Luke 11: 31, 32. Heb. 11: 7. Pass. Rom. 14: 23.

Κατάκρισις, εως, ἡ, (κατακρίνω,) *condemnation,* 2 Cor. 3: 9. In the sense of *censure, blame,* 7: 3.

Κατακυριεύω, f. εύσω, (κύριεύω,) *to lord it against* i. e. *over* any one, i. e.

a) genr. *to exercise authority over,* seq. gen. Matt. 20: 25 οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν. Mark 10: 42. 1 Pet. 5: 3. Sept. for בָּעַל Jer. 3: 14. מָשַׁל Ps. 19: 14. — Ecclus. 17: 4. Not found in classic writers in this sense.

b) by impl. *to get the mastery of, to overpower, to subdue,* seq. gen. Acts 19: 16. Sept. for כָּבַשׁ Gen. 1: 28. Num. 32: 29.—Diod. Sic. 14. 64.

Καταλαλέω, ῶ, f. ήσω, (λαλέω,) *to speak against,* i. e. *to speak evil of, to slander,* seq. gen. Buttm. § 132. 5. 3. James 4: 11 ter, μὴ καταλαλεῖτε ἀλλήλων κ. τ. λ. 1 Pet. 2: 12. 3: 16. Sept. for גָּדַף Ps. 44: 17. דִּבֵּר Ps. 78: 19. — Luc. Asin. 12. c. acc. Pol. 3. 90. 6.

Καταλαλία, ας, ἡ, (καταλαλέω,) *a speaking against, evil speaking, slander,* 2 Cor. 12: 20. 1 Pet. 2: 1.—Wisd. 1: 11. Test. XII Patr. p. 678. A word of the later Greek, Thom. Mag. p. 565.

Κατάλαλος, ου, ὁ, ἡ, adj. (καταλαλέω,) *speaking against,* as subst. *a slanderer, backbiter,* Rom. 1: 30.

Καταλαμβάνω, f. λήψομαι, aor. 2 κατέλαβον (κατά intens.) *to take, to receive,* sc. with the idea of eagerness etc. trans.

a) pp. *to lay hold of, to seize,* with the idea of eagerness, suddenness, e. g. a criminal, John 8: 3, 4 αὕτη ἡ γυνὴ κατειλήφθη ἐπαυτοφώρῳ μοιχευομένη. — (Ael. H. An. 11. 15 quoted in Αὐτόφωρος. Luc. Conv. 32.) So of an evil spirit which *seizes, takes possession of* a demoniac, Mark 9: 18. — Ael. V. H. 3. 9. — Trop. of darkness, evil, *to come suddenly upon,* John 12: 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. 1 Thess. 5: 4 ἡμέρα. Sept. for דָּבַק Gen. 19: 19. מָצָא 1 K. 18: 44. — Jos. Ant. 4. 4. 6. Arr. Exp. Alex. 1. 5. 17. Pol. 9. 18. 3.

b) in allusion to the public games, *to obtain* sc. the prize, with the idea of eager and strenuous exertion, *to grasp, to seize upon.* Rom. 9: 30. 1 Cor. 9: 24 οὕτω τρέχετε, ἵνα καταλάβητε sc. τὸ βραβεῖον. Phil. 3: 12 bis, διώκω δὲ, εἰ καὶ καταλάβω [τὸ βραβεῖον v. 14], ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ, i. e. for which very end I also have been won as a prize by Christ. v. 13. — comp. Hdot. 6. 39. Thuc. 3. 30.

c) trop. *to seize* with the mind, *to comprehend,* John 1: 5 ἡ δὲ σκοτία οὐ κατέλαβεν αὐτό.—Clem. Alex. Strom. 1. 16 καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας. — Hence Mid. *to comprehend for oneself, to perceive, to find,* seq. ὅτι, Acts 4: 13 καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμ-

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ματοί εἰσι. 10: 34. seq. acc. et inf. 25: 25. τί indic. Eph. 3: 18. — c. ὅτι Arr. Epict. 1. 5. 6. c. acc. Pol. 1. 61. 3.

Καταλέγω, f. ξω, (λέγω,) *to lay down*, Mid. *to lie down* sc. to sleep. Hom. Od. 14. 520. ib. 19. 44. *to lay down* or *out* sc. apart from others, i. e. *to select*, Xen. Ag. 1. 23. In N. T. *to lay down to* or *among* others, i. e. *to reckon under* or *to* a number, *to enrol*, Pass. 1 Tim. 5: 9.—Pol. 2. 24. 14. Xen. Cyr. 3. 4. 11.

Κατάλειμμα, ατος, τό, (καταλείπω,) *a remnant*, Ecclus. 44: 17. In N. T. by impl. *a small part, few*. Rom. 9: 27 κατάλειμμα σωθήσεται, quoted from Is. 10: 22 where Sept. for שְׁאָר.

Καταλείπω, f. ψω, (λείπω,) aor. 1 κατέλειψα Acts 6: 2, a later form, Lob. ad Phryn. p. 713 sq. Buttm. Ausf. Sprachl. § 114. II. p. 181.—pp. *to leave down* to one's heirs, i. e. *to leave behind* so as *to descend* to them, Hom. Od. 1. 243. Xen. Cyr. 3. 1. 10. — Hence genr. and in N. T. *to leave behind*, pp. at one's departure, trans.

a) pp. e. g. at death, Mark 12: 19 καὶ κατέλιπε γυναῖκα. Luke 20: 31.—Sept. Deut. 28: 54. Palaeph. 32. 7. Epict. Fragm. 145 ed. Schweigh. — Genr. in any place, trans. Mark 14: 52 καταλιπὼν τὴν σινδόνα. John 8: 9. Seq. ἐν c. dat. of place, Luke 15: 4 οὐ καταλείπει τὰ ἐνν. ἐν τῇ ἐρήμῳ. 1 Thess. 3: 1 ἐν Ἀθήναις. Tit. 1: 5. seq. αὐτοῦ *there* Acts 18: 19. seq. εἰς ᾅδου Acts 2: 31 see in Εἰς no. 4. So c. acc. and predicate of condition, Acts 24: 27 κατέλιπε τὸν Παῦλον δεδεμένον. 25: 14. Sept. for עָזַב Gen. 39: 12, 13. Josh. 8: 17.—Jos. Ant. 2. 4. 5. c. ἐν Ael. V. H. 13. 2. Xen. Cyr. 1. 4. 17. c. pred. Hdian. 8. 8. 16.

b) in the sense of *to leave, to quit wholly, to forsake*, i. q. λείπω but stronger. (α) of place, Matt. 4: 13 καταλιπὼν τὴν Ναζαρέθ. Heb. 11: 27. So by impl. Acts 21: 3. Sept. for עָזַב 1 Sam. 31: 7. — Hdian. 8. 2. 10. Xen. An. 4. 2. 7. — Hence of persons and things, *to leave, to forsake*, sc. so as to have nothing more to do with them. Matt. 19: 5 κ. τὸν πατέρα καὶ τὴν μητέρα. Mark 10: 7. Eph. 5: 31. Matt. 16: 4. 21: 17. c. predic. μόνος Luke 10: 40. Of things, Luke 5: 28 καταλιπὼν ἅπαντα. Acts 6: 2. 2 Pet. 2: 15. Sept. for עָזַב Gen. 2: 24. 44: 22. Deut. 31: 17.—Jos. Ant. 8. 7. 5. Hdian. 3. 3. 12. Xen. An. 3. 1. 2.

c) *to leave remaining*, i. q. *to have left, to reserve*, Rom. 11: 4 κ. ἐμαυτῷ ἐπτακισχ. ἄνδρας, quoted from 1 K. 19: 18 where Sept. for הִשְׁאַרְתִּי. Pass. Heb. 4: 1.—Xen. Ag. 5. 1.

Καταλιθάζω, f. άσω, (κατά intens.) pp. *to stone down*, i. q. λιθάζω but stronger, *to stone to death*, trans. Luke 20: 6. — Comp. Sept. Ex. 17: 4. Num. 14: 10.

Καταλλαγή, ῆς, ἡ, (καταλλάσσω,) *exchange* sc. of money Dem. 1216. 18. In N. T. *reconciliation*, i. e. restoration to the divine favour. Rom. 5: 11 δι' οὗ νῦν τὴν κατ. ἐλάβομεν. 2 Cor. 5: 18, 19. Rom. 11: 15 καταλλαγὴ κόσμου, i. e. the means, occasion of reconciling the world to God.—genr. 2 Macc. 5: 20. Dem. 10. 15.

Καταλλάσσω v. ττω, f. ξω, (ἀλλάσσω,) *to change against* any thing, *to exchange for* e. g. money Hdian. 2. 13. 12. In N. T. *to change towards*, i. e. one person towards another, *to reconcile to* any one, (thus differing from διαλλάσσω which implies *mutual* change, Tittm. de Syn. N. T. p. 101 sq.) c. c. acc. et dat. 2 Cor. 5: 18, 19 κόσμον καταλλάσσων ἑαυτῷ. Pass. aor. 2 κατηλλάγην *to be* or *become reconciled to* any one, c. dat. Rom. 5: 10 bis, κατηλλάγημεν τῷ θεῷ κ. τ. λ. 1 Cor. 7: 11. 2 Cor. 5: 20. — 2 Macc. 1: 5. Jos. Ant. 5. 2. 8. Xen. An. 1. 6. 2.

Κατάλοιπος, ου, ὁ, ἡ, (λοιπός,) *left over, remaining*, Plur. οἱ κατάλοιποι *the rest, the residue*, Acts 15: 17 quoted from Am. 9: 12 where Sept. for שְׁאֵרִית. So for שְׁאָר Ezra 3: 8. יֶתֶר Deut. 3: 13.—Pol. 2. 11. 6.

Κατάλυμα, ατος, τό, (καταλύω,) pp. a place where one puts up, *lodging-place, inn*, in the East a *menzil, khan, caravanserai*, comp. Calmet p. 10. Jahn § 110. Luke 2: 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. By synecd. Mark 14: 14 et Luke 22: 11 ποῦ ἐστι τὸ κατάλυμα;

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i. e. a room where we may sup and lodge. Sept. for מָלוֹן Ex. 4: 24. לִינָה 1 Sam. 9: 22. — Ecclus. 14: 25. Pol. 2. 36. 1. Diod. S. 14. 93.

Καταλύω, f. ύσω, (λύω,) *to loosen down*, i. e.

a) pp. *to dissolve*, to disunite the parts of any thing; hence spoken of buildings etc. *to throw down, to destroy*, c. acc. Matt. 26: 61 καταλῦσαι τὸν ναόν, and so 27: 40. Mark 14: 58. 15: 29. Acts 6: 14. So Matt. 24: 2. Mark 13: 2. Luke 21: 6. 2 Cor. 5: 1. trop. Gal. 2: 18. Sept. for Chald. סְתַר Ezra 5: 12.—Hdian. 8. 4. 4. Philostr. Vit. Sophist. 1. 9.—Metaph. *to destroy, to put an end to, to render vain*, e. g. τὸν νόμον Matt. 5: 17 bis. ἔργον Acts 5: 38, 39. Rom. 14: 20. — 2 Macc. 2: 22. Diod. Sic. 12. 80. Xen. Mem. 4. 4. 14. Cyr. 1. 1. 1.

b) *to unbind*, e. g. τοὺς ἵππους from a chariot Hom. Od. 4. 28. Hence of caravans, travellers, etc. *to halt* for rest or for the night, *to put up for the night*, when the beasts of burden are unharnessed and unloaded, Sept. for מָלוֹן Gen. 42: 27. 43: 21. Xen. An. 1. 6. 1. — In N. T. genr. *to lodge, to take lodging*, intrans. Luke 9: 12. 19: 7 εἰσῆλθε καταλῦσαι. Sept. for לוּן Gen. 24: 23, 25.—Luc. Asin. 4, 17. Thuc. 1. 136.

Καταμανθάνω, f. μαθήσομαι, (κατά intens.) *to learn thoroughly*, fully, Xen. Oec. 11. 6. In N. T. *to note accurately, to observe, to consider*, c. acc. Matt. 6: 28 κ. τὰ κρίνα τοῦ ἀγροῦ. Sept. for רָאָה Gen. 34: 1. Lev. 14: 37. — Ecclus. 9: 5. Arr. A. M. 5. 11. 2. Dem. 660. 22. [illegible]

Καταμαρτυρέω, ῶ, f. ήσω, (μαρτυρέω,) *to witness against, to testify against* any one, seq. gen. Buttm. §132. 5. 3. Matth. § 378. Matt. 26: 62. 27: 13. Mark 14: 60. 15: 4. Sept. for הֵעִיד אֶל 1 K. 21: 10, 13. עָנָה ב Job 15: 6.—Hist. of Sus. 43. Dem. 1115. 26.

Καταμένω, f. νῶ, (κατά intens.) *to remain fixedly, to abide, to dwell*, intrans. Acts 1: 13. Sept. for יָשַׁב Num. 20: 1. Josh. 2: 22.—Judith 16: 8. Xen. Cyr. 7. 1. 45.

Καταμόνας, adv. (κατά, μόνος,) *alone, by oneself*, Mark 4: 10. Luke 9: 18. Sept. for בָּדָד Jer. 15: 17. לְבַדָּד Mic. 7: 14.—1 Macc. 12: 36. Thuc. 1. 32, 37. Comp. Buttm. § 115. n. 5, and see in *Κατά* II. 1. d. γ.

Κατανάθεμα, ατος, τό, (κατά intens.) *a curse against* any one, i. q. ἀνάθεμα but stronger. Meton. accursed thing, for concr. *one accursed* Rev. 22: 3, in text. rec. See in *Κατάθεμα*.

Καταναθεματίζω, f. ίσω, (κατά intens.) *to utter curses against*, i. e. *to curse*, i. q. ἀναθεματίζω but stronger, Matt. 26: 74 in text. rec. See in *Καταθεματίζω*.

Καταναλίσκω, f. λώσω, (κατά intens.) *to consume* sc. wholly, i. q. ἀναλίσκω but stronger, e. g. of a fire, absol. Heb. 12: 29 πῦρ καταναλίσκον. Sept. for אָכַל Lev. 6: 10. Deut. 4: 24.—Diod. Sic. 17. 108. Xen. Mem. 1. 2. 22.

Καταναρκάω, ῶ, f. ήσω, (κατά, ναρκάω,) *to become torpid against* i. e. to the detriment of any one, intrans. hence in Paul's writings i. q. *to be burdensome to* any one, e. g. in a pecuniary sense, seq. gen. 2 Cor. 11: 8. 12: 13, 14 οὐ καταναρκήσω ὑμῶν, comp. Buttm. § 132. 5. 3. § 147. n. 12. Matth. § 378. —Hesych. κατενάρκησα· ἐβάρυνα. ib. οὐ κατενάρκησα· οὐ κατεβάρησα. In Greek writers found only in the passive, Passow s. voc. According to Jerome its use here is a Cilicism of Paul, Algas. Qu. 10. See Wetstein N. T. II. p. 206.

Κατανεύω, f. εύσω, (νεύω,) *to nod* or *wink towards* any one, i. e. *to make signs to* any one, with the head, eyes, etc. *to beckon*, c. dat. Luke 5: 7.—Hom. Od. 15. 462 sq. Luc. Asin. 48. Pol. 39. 1. 3.

Κατανοέω, ῶ, f. ήσω, (κατά intens. νοέω,) *to see* or *discern distinctly, to perceive clearly*, trans. [illegible]

a) pp. Matt. 7: 3 δοκὸν οὐ κατανοεῖς; Luke 6: 41. Acts 27: 39. trop. Luke 20: 23 κ. τὴν πανουργίαν. Sept. for הִבִּיט Ps. 91: 8. — 2 Macc. 9: 25. Xen. Cyr. 3. 2. 2. trop. Xen. An. 7. 7. 45.

b) i. q. *to mind accurately, to observe, to consider*. Luke 12: 24 κ. τοὺς κόρακας. v. 27 τὰ κρίνα. Acts 7: 31, 32. 11: 6.

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Heb. 3: 1. James 1: 23, 24. Sept. for רָאָה Is. 5: 12. Num. 32: 8, 9. — Jos. Ant. 3. 14. 1. Luc. Demon. 20. Xen. Hi. 1. 22. — In the sense of *to have respect to, to regard.* Rom. 4: 19 οὐ κατενόησε τὸ ἑαυτοῦ σῶμα κ. τ. λ. Heb. 10: 24. Sept. for הַבִּין Is. 57: 1. — Xen. Cyr. 3. 3. 35.

Καταντιάω, ῶ, f. *ήσω,* (*κατά, ἀντάω* fr. *ἀντί,*) lit. *to come down against,* i. e. *to come down to* or *upon, to arrive at* a place etc. Acts 20: 15 *κατηντήσαμεν ἀντικρὺ Χίου we arrived over against Chios.* Elsewhere in N. T. always with *εἰς* c. acc. Acts 16: 1 *κατήντησε εἰς Δέρβην at* Derbe. 18: 19, 24. 21: 7. 25: 13. 27: 12. 28: 13.—2 Macc. 4: 44. Paleph. 15. 2. Diod. Sic. 3. 34. — Of things, *to come* or *be brought to* any one, seq. *εἰς* 1 Cor. 14: 36. *to come upon, to happen to,* i. e. in the time of any one, seq. *εἰς* 1 Cor. 10: 11.—Pol. 6. 4. 12.—Trop. *to attain to* any thing, the possession of it, seq. *εἰς,* i. q. *to obtain.* Acts 26: 7 *εἰς ἣν* (*ἐπαγγελίαν*) . . . . *ἐλπίζει καταντῆσαι.* Eph. 4: 13. Phil. 3: 11. — c. *πρός* 2 Macc. 6: 14. *εἰς* Pol. 4. 34. 2.

Κατάνυξις, εως, ἡ, (*κατανύσσω* q. v.) pp. *a piercing through,* trop. *vehement pain, grief,* Hesych. *κατάνυξις· ἡ λύπη.* So in profane writers. But Sept. has the verb *κατανύσσω* for Heb. דָּמַם to be silent, dumb, Lev. 10: 3. Ps. 4: 5. al. for נָאַלַם id. Dan. 10: 15, and for נִרְדַּם to lie in deep sleep, stupor, Dan. 10: 9. Hence also Sept. *κατάνυξις* for Heb. תַּרְדֵּמָה *deep sleep, stupor,* Ps. 60: 3 and Is. 29: 10, which last passage Paul quotes in Rom. 11: 8 *ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως.* Others derive it in this sense from *καταυστάζω.*

Κατανύσσω v. *ττω,* f. *ξω,* (*κατά* intens.) *to prick through, to pierce,* Pass. metaph. *to be greatly pained, to be deeply moved.* Acts 2: 37 *κατενύγησαν τῇ καρδίᾳ.* Sept. for נָכְאַב Ps. 109: 16. — Ecclus. 14: 1. Hesych. *κατενύγησαν· κατελυπήθησαν.*

Καταξιόω, ῶ, f. *ώσω,* (*κατά* intens. *ἀξιόω,*) *to count worthy of* any thing, in N. T. only Pass. *to be counted worthy,* seq. gen. *τῆς βασιλείας τοῦ θεοῦ* 2 Thess. 1: 5. seq. infin. Luke 20: 35. 21: 36. Acts 5: 41. — c. gen. Jos. Ant. 15. 3. 8. Diod. Sic. 2. 60. c. inf. Dem. 1383. 11.

Καταπατέω, ῶ, f. *ήσω,* (*πατέω,*) *to tread down, to trample down,* trans. Matt. 5: 13. 7: 6 *μήποτε καταπατήσωσιν αὐτοὺς ὑπὸ τοῖς ποσὶν αὐτῶν.* Luke 8: 5. 12: 1. Sept. for רָמַס 2 Chr. 25: 18. Ez. 34: 18.—Pol. 1. 34. 5. Xen. Ag. 1. 15. — Metaph. as a mark of scorn and contempt, Heb. 10: 29 *τὸν υἱὸν τοῦ θεοῦ.* — 1 Macc. 3: 51. Hom. Il. 4. 157.

Κατάπαυσις, εως, ἡ, (*καταπαύω,*) *a resting, rest,* 2 Macc. 15: 1. In N. T. from the Heb. *rest,* i. e. place of rest, *fixed abode, dwelling,* comp. in *Καταπαύω* a. *β.* So Acts 7: 49 *τίς τόπος τῆς καταπ. μου, and what the place of my rest, abode?* i. e. of God in allusion to a temple, quoted from Is. 66: 1 where Sept. for מְנוּחָה, as also Ps. 132: 14 where God is represented as searching through the earth and selecting Zion as his dwelling-place, comp. Ecclus. 24: 6 sq. Baruch 3: 20 sq. Also of the *rest* or fixed and quiet abode of the Israelites in the promised land after their wanderings, Heb. 3: 11, 18 et 4: 3, 5 *εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου* i. e. the rest which I have promised, quoted from Ps. 95: 11 where Sept. for מְנוּחָה, as also Deut. 12: 9. See in *Καίτοι.* — Hence trop. *the rest, quiet abode* of those who shall dwell with God in heaven, in allusion to the rest of the sabbath, Heb. 4: 1, 3, 10, 11. Comp. Wisd. 4: 7. Act. Thom. § 36.

Καταπαύω, f. *σω,* (*παύω,*) *to quiet down,* i. e.

a) trans. (*α*) pp. *to cause to cease, to make desist,* and so *to restrain,* Acts 14: 18 *μόλις κατέπαυσαν τοὺς ὄχλους.* So Sept. Job 26: 12 where Heb. רגע. Sept. for אָסַף Ps. 85: 4.—Pol. 1. 9. 8. Dem. 808. 14. — (*β*) *to cause to rest, to give rest to,* i. e. to bring into the state of rest and happiness of those who dwell with God, Heb. 4: 8, coll. v. 1, 9. The allusion is to Joshua's *giving rest,* i. e. quiet possession and dwelling, to the Israelites in the promised land, Sept. for הֵנִיחַ Josh. 1: 13, 15. 22: 4.—genr. Xen. Ven. 7. 2.

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b) intrans. from the Heb. *to cease from, to rest from*, seq. ἀπό c. gen. Heb. 4: 4 κατέπαυσεν ὁ θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ. v. 10. So Sept. for שָׁבַת מִן Gen. 2: 2, 3. כָּלָה Gen. 49: 32. Ex. 31: 17.— Test. XII Patr. p. 541 καταπαύσει ἡ γῆ ἀπὸ ταραχῆς. — The classic form is καταπαύεσθαί τινος, comp. Passow sub v. Matth. § 355. 4, and n. 1.

Καταπέτασμα, ατος, τό, (καταπετάννυμι,) *a covering, veil*, which hangs down, Act. Thom. § 11 τὸ καταπέτασμα τοῦ νυμφῶνος. In N. T. *veil, curtain*, sc. of the tabernacle and temple, of which there were two, viz. one before the external entrance, Heb. מָסָךְ Sept. καταπέτασμα Ex. 26: 37. 40: 6. Jos. B. J. 5. 5. 4; and the other before the holy of holies separating it from the outer sanctuary, Heb. פָּרֹכֶת Sept. καταπέτασμα Ex. 26: 31. 27: 21. 40: 3. Jos. B. J. 5. 5. 5. Comp. Wetstein N. T. I. p. 539. — Hence τὸ καταπέτασμα τοῦ ναοῦ may be either the outer or inner veil, Matt. 27: 51. Mark 15: 38. Luke 23: 45. But τὸ δεύτερον κατ. *the second* or inner *veil*, Heb. 9: 3.—Trop. Heb. 6: 19 τὸ ἐσώτερον τοῦ καταπετάσματος *that within the veil*, i. e. the inner sanctuary, holy of holies in the heavenly temple, comp. v. 20 and 10: 19. So Heb. 10: 20 where it is emblematic of the body and death of Jesus.

Καταπίνω, f. πίομαι, (πίνω,) *to drink down, to swallow down* sc. as in drinking, i. q. in Engl. *to swallow up*, trans.

a) pp. of persons etc. Matt. 23: 24 τὴν δὲ κάμηλον καταπίνοντες. 1 Pet. 5: 8. Sept. for בָּלַע Jon. 2: 1.—Tob. 6: 2. Ael. V. H. 1. 3. Luc. D. Marin. 14. 3. — Of things, e. g. the earth, *to absorb*, Rev. 12: 16. (Diod. Sic. 1. 32.) of the sea, *to overwhelm, to drown*, Heb. 11: 29. (Pol. 2. 41. 7.) metaph. 2 Cor. 5: 4

b) trop. *to overwhelm, to destroy*, 1 Cor. 15: 54. 2 Cor. 2: 7 λύπῃ καταποθῇ ὁ τοιοῦτος. — Aeschin. 13. 29 κ. τὴν πατρῴαν οὐσίαν.

Καταπίπτω, f. πεσοῦμαι, (πίπτω,) *to fall down*, e. g. prostrate, εἰς τὴν γῆν Acts 26: 14. νεκρόν 28: 6. Sept. for נָפַל Ps. 145: 14. — Ecclus. 7: 3. Xen. Mem. 3. 3. 5.

Καταπλέω, f. εύσω, (πλέω,) *to sail down* sc. from the high sea to land, comp. Κατάγω b; *to sail to* any place, *to come by ship to*, seq. εἰς Luke 8: 26.— Pol. 1. 53. 2. Xen. H. G. 1. 4. 11.

Καταπονέω, ῶ, f. ήσω, (πονέω,) *to work down, to wear down by labour*, Plut. Alex. M. § 40. In N. T. Pass. trop. *to be weary, oppressed, afflicted*, Acts 7: 24. 2 Pet. 2: 7.—2 Macc. 8: 2. Ael. V. H. 3. 27. Diod. Sic. 13. 51.

Καταποντίζω, f. ίσω, (ποντίζω fr. πόντος sea,) *to sink in the sea*, trans. Mid. *to sink*, intrans. Matt. 14: 30. Pass. genr. Matt. 18: 6 *to be sunk, drowned*, sc. ἐν τῷ πελάγει τῆς θαλάσσης, where the allusion is to the punishment of drowning, practised by the Egyptians, Greeks, and Romans, though apparently not by the Jews. See Casaubon ad Sueton. Octav. c. 67. Wetstein N. T. I. p. 441. Adam's Rom. Ant. p. 274. Cic. Or. pro Sex. Rosc. Am. 25, 26. — Jos. Ant. 14. 15. 10. Diod. Sic. 16. 35 τοὺς δ' ἄλλους ὡς ἱεροσύλους κατεπόντισε. Plut. Timol. 13. Pol. 2. 60. 8. The Atticists seem to prefer the form καταποντάω, Lob. ad Phryn. p. 361.

Κατάρα, ας, ἡ, (κατά intens. ἀρά,) pp. *imprecation against*, i. e.

a) pp. and genr. *imprecation, cursing*. James 3: 10 ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Sept. for קְלָלָה Gen. 27: 12, 13. — Jos. Ant. 4. 6. 5. Pol. 16. 31. 7. Plut. Timol. 5.

b) from the Heb. *curse*, i. e. a devoting or dooming to utter destruction, see in Ἀνάθεμα, and hence *condemnation, doom, punishment*. Gal. 3: 10 ὑπὸ κατάραν εἰσί *are subject to the curse*, i. q. ἐπικατάρατοι. v. 13 bis, ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα, i. e. from the *curse, doom*, which the law threatens, being himself made *a curse* for us, i. e. meton. accursed, i. q. ἐπικατάρατος. 2 Pet. 2: 14 κατάρας τέκνα i. e. on whom the curse abides. So Sept. for אָלָה Dan. 9: 11. קְלָלָה Judg. 9: 57. Deut. 28: 15, 45. מְאֵרָה Prov. 3: 33. Mal. 2: 2. — Also of the earth, Heb. 6: 8 γῆ . . . κατάρας ἐγγύς *near to the curse*, almost accursed, i. e. doomed to sterility. So Gen. 3: 17

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אָרוּרָה הָאֲדָמָה, Sept. ἐπικατάρατος, comp. 5: 29. 8: 21.

Καταράομαι, ῶμαι, f. *άσομαι,* depon. Mid. (ἀράομαι,) pp. *to wish or pray against* any one, i. e. *to wish evil to, to curse,* c. acc. e. g. opp. to εὐλογεῖν, Matt. 5: 44 τοὺς καταρωμένους ὑμᾶς. Luke 6: 28. Rom. 12: 14. James 3: 9. So Sept. for אָרַר Gen. 12: 3. Num. 24: 9. — c. acc. Xen. An. 5. 6. 4. oftener c. dat. Jos. Ant. 4. 6. 2. Diod. Sic. 1. 45. Xen. An. 7. 7. 48. — From the Heb. *to curse* i. e. to devote to destruction, comp. in *Κατάρα* b. So of a fig-tree Mark 11: 21, comp. in *Κατάρα* b ult. Pass. part. *καταραμένος accursed,* i. q. ἐπικατάρατος, Matt. 25: 41. comp. Buttm. §113. n. 6. — Sept. for קְלֻלָה Deut. 21: 23. Ecclus. 3: 16. Sept. for תְּקֻלָּל Job 24: 18. Wisd. 12: 11.

Καταργέω, ῶ, f. *ήσω,* (κατά c. vi trans. ἀργέω,) *to render inactive, idle, useless,* trans.

a) pp. e. g. of land, *to spoil,* Luke 13: 7 ἵνατι καὶ τὴν γῆν καταργεῖ.—Comp. καταργεῖν χεῖρας to let remain idle Eurip. Phoen. 760 or 765. Comp. ἀργός of land Aristot. Oec. 2. Diod. Sic. 19. 42. — Trop. *to make without effect, to make vain, void, fruitless,* e. g. τὴν πίστιν τοῦ θεοῦ Rom. 3: 3. νόμον v. 31. Eph. 2: 15. ἐπαγγελίαν Rom. 4: 14. Gal. 3: 17. Hence by impl. *to debase,* 1 Cor. 1: 28.

b) by impl. *to cause to cease, to do away, to put an end to,* 1 Cor. 6: 13. 13: 11 κατήργηκα τὰ τοῦ νηπίου *I put away childish things.* Sept. for בָּטַל to make desist, Ezra 4: 21, 23.—Hence *to abolish, to destroy,* Rom. 6: 6 τὸ σῶμα τῆς ἁμαρτίας. 1 Cor. 15: 24 ὅταν καταργήσῃ πᾶσαν ἀρχὴν κ. τ. λ. v. 26. 2 Thess. 2: 8. 2 Tim. 1: 10. Heb. 2: 14. — Test. XII Patr. p. 731 καταργήσει Βελίαρ καὶ τοὺς ὑπεριοῦντας αὐτῷ. Just. Mart. de Resurr. p. 242. — Pass. καταργέομαι, οῦμαι, *to cease, to be done away,* 1 Cor. 2: 6. 13: 8 bis, εἴτε προφητεῖαι, καταργηθήσονται κ. τ. λ. v. 10. 2 Cor. 3: 7, 11, 13, 14. Gal. 5: 11. So καταργέομαι ἀπό τινος, *to cease from,* i. e. *to cease being under* or *connected with* any person or thing. E. g. ἀπὸ τοῦ νόμου *to be freed from a law* Rom. 7: 2, 6, i. q. ἐλεύθερα ἐστιν ἀπὸ τοῦ νόμου in v. 3. Also Gal. 5: 4 κατηργήθητε ἀπὸ τοῦ Χριστοῦ *ye have withdrawn, apostatised, from Christ.* Theophyl. well, οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χ.

Καταριθμέω, ῶ, f. *ήσω,* (ἀριθμέω,) *to number under* or *among,* Pass. Acts 1: 17 κατηριθμημένος ἦν ἐν ἡμῖν. Sept. for הִתְיַחֵשׂ 2 Chr. 31: 19.—Diod. Sic. 4. 85. Plut. Solon. p. 84. D.

Καταρτίζω, f. *ίσω,* (κατά intens. ἀρτίζω, ἄρτιος,) *to make fully ready, to put in full order, to make complete,* trans.

a) pp. (α) espec. of what is broken, injured, etc. which is also the more usual classic sense, *to refit, to repair, to mend,* e. g. τὰ δίκτυα Matt. 4: 21. Mark 1: 19. Sept. for Chald. שְׁכְלַל Ezra 4: 12, 13, 16.—Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdot. 5. 106. — Trop. of a person in error, *to restore, to set right,* Gal. 6: 1.—Plut. Marcell. 10. — (β) By impl. and in the proper force of κατά, *to make perfect,* i. e. such as one should be, deficient in no part. Of persons, Luke 6: 40. 2 Cor. 13: 11 καταρτίζεσθε *be ye perfect.* 1 Pet. 5: 10. seq. ἔν τινι *in* any thing, Heb. 13: 21 καταρτίσαι ὑμᾶς ἐν π. ἔργῳ ἀγαθῷ. 1 Cor. 1: 10. — Pol. 5. 2. 11 Μακεδόνες ταῖς ἰρωσίαις κατηρτισμένοι.—Of things, e. g. τὰ ὑστερήματα, *to fill out, to supply,* 1 Thess. 3: 10.

b) genr. *to prepare, to set in order, to constitute,* in N. T. only in Pass. and Mid. Rom. 9: 22 σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν. Matt. 21: 6 κ. αἶνον, from Ps. 8: 3 where Sept. for יָסַד. Heb. 10: 5 σῶμα δὲ κατηρτίσω μοι, a body hast thou prepared for me sc. as a sacrifice to thee, quoted from Ps. 40: 7 Sept. where the Heb. is different. Heb. 11: 3 κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ i. e. were created and set in order, comp. Sept. Ps. 74: 16 σὺ κατηρτίσω ἥλιον καὶ σελήνην for Heb. הֵכִין. Ps. 89: 38.—Diod. Sic. 11. 75. Pol. 1. 21. 4.

Κατάρτισις, εως, ἡ, (καταρτίζω,) *perfection,* i. e. the being made or becoming perfect, 2 Cor. 13: 9. Comp. in *Καταρτίζω* a. β.—Plut. Alex. M. 7.

Καταρτισμός, οῦ, ὁ, (καταρτίζω,) *a perfecting,* i. e. the act of making perfect, Eph. 4: 12.

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Κατασείω, f. σείσω, (κατά intens.) *to shake violently* to and fro, e. g. buildings Ael. V. H. 3. 16. Thuc. 2. 76. In N. T. *to move to and fro, to wave* the hand, *to beckon*, sc. as a signal for silence and attention, c. acc. Acts 19: 33 κατασείσας τὴν χεῖρα *waving the hand*. c. dat. Acts 13: 16 κατασείσας τῇ χειρί *waving with the hand*. also c. dat. of pers. 21: 40 κ. τῇ χ. τῷ λαῷ. 12: 17. — τὴν χ. Philo Leg. ad Cai. 1018. B. τῇ χ. Jos. Ant. 8. 11. 2. Heliodor. 4. 16.

Κατασκάπτω, f. ψω, (σκάπτω,) pp. *to dig down under* a building etc. *to undermine*, and hence *to overthrow, to destroy, to raze*, sc. cities, buildings, etc. Jos. Ant. 4. 8. 46. Hdian. 8. 4. 24. Xen. H. G. 2. 2. 23. — So in N. T. as quoted from Sept. e. g. Rom. 11: 3 τὰ θυσιαστήριά σου κατέσκαψαν, from 1 K. 19: 10 where Sept. for הָרַס. Part. pass. Acts 15: 16 τὰ κατεσκαμμένα, *ruins*, from Am. 9: 11 where Sept. for הֲרִיסוֹת.

Κατασκευάζω, f. άσω, (κατά intens.) *to prepare fully, to put in readiness*, trans. e. g. a way before an oriental monarch, τὴν ὁδόν Matt. 11: 10. Mark 1: 2. Luke 7: 27, quoted from Mal. 3: 1 where Heb. פָּנָה, Sept. ἐπιβλέπομαι. See in Ἑτοιμάζω a. Luke 1: 17 λαὸν κατεσκευασμένον *a people fully prepared* sc. to receive the Messiah. — Diod. Sic. 1. 1. Xen. Mem. 3. 11. 4. H. G. 2. 4. 9.—Spoken of buildings etc. for *to build, to construct*, e. g. οἶκον Heb. 3: 3, 4. σκηνήν 9: 2, 6. κιβωτόν the ark of Noah 11: 7. 1 Pet. 3: 20. — Jos. Ant. 8. 8. 4. Hdian. 5. 6. 14. Xen. Cyr. 6. 1. 27.—Of God, *to create*, sc. τὰ πάντα Heb. 3: 4. Sept. for בָּרָא Is. 40: 28. 43: 7.—Wisd. 9: 2.

Κατασκηνόω, ῶ, f. ώσω, (σκηνόω,) *to plant down a tent*, i. e. *to pitch a tent*, Diod. Sic. 14. 62. Xen. Cyr. 6. 2. 2. In N. T. genr. *to sojourn, to dwell*, and spoken of birds, *to haunt*, seq. ἐν τοῖς κλάδοις Matt. 13: 32. Luke 13: 19. ὑπὸ τὴν σκιάν Mark 4: 32. So Sept. for שָׁכַן Ps. 104: 12. Dan. 4: 18. coll. Dan. 4: 9. — Jos. Ant. 3. 8. 5. Diod. Sic. 19. 94 ult. πλὴν τοῦ κατασκηνοῦν ἐν οἰκίαις. Pol. 35. 2. 4. — Trop. *to rest, to remain*. Acts 2: 26 ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι, quoted from Ps. 16: 9 where Sept. for שָׁכַן.

Κατασκήνωσις, εως, ἡ, (κατασκηνόω,) *the act of pitching a tent, building*, Sept. for מָגוֹת 1 Chr. 28: 2. *a tent pitched* Diod. Sic. 17. 95. In N. T. *a dwelling-place, abode*, and spoken of birds, *a haunt*, Matt. 8: 20. Luke 9: 58. Sept. for נָוֶה 2 Chr. 6: 21. Symm. for מִשְׁכָּן Ps. 46: 5.—Tob. 1: 4. 2 Macc. 14: 35.

Κατασκιάζω, f. άσω, (σκιάζω,) *to shadow down upon*, i. e. *to overshadow*, trans. Heb. 9: 5.—Anthol. Gr. I. p. 116. Plut. Artax. 18 fin.

Κατασκοπέω, ῶ, f. ήσω, (κατά intens. σκοπέω,) *to view accurately, to contemplate*, Xen. Mem. 2. 1. 22. *to inspect* Pol. 10. 20. 2. In N. T. with sinister intent, *to spy out, to explore*, trans. Gal. 2: 4 κατασκοπῆσαι τὴν ἐλευθερίαν ὑμῶν. So Sept. for רָגַל 2 Sam. 10: 3. 1 Chr. 19: 3.

Κατασκοπός, οῦ, ὁ, (κατασκοπέω,) *a scout, spy*, Heb. 11: 31. Sept. for מְרַגֵּל Gen. 42: 9, 11. — Pol. 14. 3. 7. Xen. Cyr. 3. 3. 25.

Κατασοφίζομαι, f. ίσομαι, depon. Mid. (σοφίζομαι, σοφίζω,) pp. *to be wise against* any one, i. e. *to deal subtilely with*, insidiously, deceitfully, c. acc. Acts 7: 19 κατασοφισάμενος τὸ γένος ἡμῶν, in allusion to Ex. 1: 10 where Sept. for הִתְחַכְּמָה. — Judith 5: 11. Jos. Ant. 6. 11. 4. Luc. D. Deor. 1. 2. Diod. S. 15. 74.

Καταστέλλω, f. ελῶ, (στέλλω,) *to put* or *let down, to lower*, e. g. τὰς ῥάβδους the fasces Dion. Hal. Ant. Rom. 8. 44. In N. T. trop. *to put down*, i. e. *to quell, to assuage, to pacify*, e. g. τὸν ὄχλον Acts 19: 35, 36. — 2 Macc. 4: 31. Jos. Ant. 14. 9. 1. Plut. ed. R. VIII. p. 162. 11.

Κατάστημα, ατος, τό, (καθίστημι,) *position*, i. e. *state, condition*, spoken of external circumstances and deportment, Tit. 2: 3 ἐν καταστήματι ἱεροπρεπεῖς.—3 Macc. 5: 45. Jos. B. J. 1. 1. 4. Plut. Marcell. 23 pen.

Καταστολή, ῆς, ἡ, (καταστέλλω,) *a letting down*, i. e. *the letting fall* e. g.

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of a garment, the adjustment of it, on and around one's person, κ. περιβολῆς Plut. Pericl. 5. In N. T. collect. for *raiment, apparel*, 1 Tim. 2: 9 ἐν καταστολῇ κοσμίῳ. Sept. for מַעֲטֶה Is. 61: 3.—Jos. B. J. 2. 8. 4.

Καταστρέφω, f. ψω, (στρέφω,) *to turn down, to turn under*, e. g. with a plough Xen. Oec. 17. 10. In N. T. *to overturn, to overthrow*, trans. Matt. 21: 12 τὰς τραπέζας τῶν κολλυβιστῶν. Mark 11: 15. So Sept. for הָפַךְ Job 28: 9. Hag. 2: 22.—Anthol. Gr. III. p. 38. Also κ. τὰς πολεῖς to destroy Jos. Ant. 2. 10. 2. Diod. Sic. 16. 71.

Καταστρηνιάω, ῶ, f. άσω, (στρηνιάω q. v.) *to revel against, to run riot against* any one, seq. gen. 1 Tim. 5: 11 ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, *against Christ*, i. e. they lead a life of luxury and gaiety in neglect of Christ, to the detriment of his cause. Comp. Matth. § 378. Buttm. § 132. 5. 3.—Basil. Ep. ad Amphil. III. p. 28. C. Nicet. Annal. XIX. 4. 368. D. Comp. Lob. ad Phr. p. 381. See more in Στρηνιάω.

Καταστροφή, ῆς, ἡ, (καταστρέφω,) *catastrophe*, i. e. *overthrow, destruction*, of cities, 2 Pet. 2: 6 ἃς πολεῖς . . . καταστροφῇ κατέκρινε. Sept. for הֲפֵכָה Gen. 19: 29. עֹרֶד Job 15: 21. — Hdot. 1. 6. Thuc. 1. 15.—Metaph. *subversion*, opp. to τὸ χρήσιμον, 2 Tim. 2: 14.

Καταστρώννυμι, f. στρώσω, (στρώννυμι,) *to spread down, to strew down*, trans. e. g. persons, 1 Cor. 10: 5 κατεστρώθησαν ἐν ἐρήμῳ, i. e. they were strewed as corpses in the desert, were destroyed. Sept. for שָׁחַם Num. 14: 16. — Judith 14: 4. Ael. H. An. 7. 2. Xen. Cyr. 3. 3. 64 οἱ Πέρσαι . . . . πολλοὺς κατεστρώννυσαν. Comp. Diod. Sic. 15. 80 τὸν τόπον νεκρῶν κατέστρωσε.

Κατασύρω, f. ρῶ, (σύρω,) *to drag down, to force along*, e. g. as a torrent τοὺς λίθους, ξύλα, τὴν ἄμμον Test. XII Patr. p. 643. τὸ δίκτυον Alciphr. Ep. 1. 1. — In N. T. of a person, *to drag* or *haul along* sc. πρὸς κριτήν Luke 12: 58. — Philo Leg. ad Cai. p. 1010 διὰ μέσης κατέσυρον ἀγορᾶς. So *detrahere in judicium*, Cic. pro Milon. 14.

Κατασφάζω or κατασφάττω, f. άξω, (σφάζω or σφάττω,) *to slaughter down* i. e. genr. *to butcher, to kill*, trans. τοὺς ἐχθρούς Luke 19: 27. Sept. for הָרַג Zech. 11: 5.—2 Macc. 5: 12. Ael. V. H. 13. 2. Xen. An. 4. 1. 23.

Κατασφραγίζω, f. ίσω, (κατά intens.) *to seal down* i. e. *to*, in Engl. *to seal up*, e. g. τὸ βιβλίον a book or roll, Rev. 5: 1. Sept. for חָתַם Job 9: 7. — Wisd. 2: 5. Plut. ed. R. VIII. p. 82. 3.

Κατάσχεσις, εως, ἡ, (κατέχω q. v.) *a possession* i. e. thing possessed, in N. T. a dwelling, land. Acts 7: 5 δοῦναι εἰς κατάσχεσιν αὐτήν sc. τὴν γῆν. v. 45 ἐν τῇ κατασχέσει, see in Ἐν no. 4. So Sept. for אֲחֻזָּה Gen. 17: 8. Neh. 11: 3. Ps. 2: 8.—Judith 9: 13. Jos. Ant. 9. 1. 2.

Κατατίθημι, f. θήσω, (τίθημι,) *to put* or *lay down, to deposit*, trans.

a) pp. e. g. in a tomb, Mark 15: 46 κατέθηκεν αὐτὸν ἐν μνημείῳ.—Ael. V. H. 13. 2. genr. Jos. Ant. 4. 4. 2. Xen. Eq. 6. 7.

b) Mid. *to deposit for oneself*, i. q. in Engl. *to lay up for future use*, genr. Xen. Cyr. 7. 5. 34. An. 7. 6. 34. In N. T. trop. κατατίθεσθαι χάριν v. χάριτας c. dat. *to lay up favour with* any one, *to win his favour*, comp. Engl. 'to curry favour with.' Acts 24: 27 θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδ. ὁ Φῆλιξ. 25: 9. — 1 Macc. 10: 23. Diod. Sic. 15. 91. Dem. 416. 5. Xen. Cyr. 8. 3. 26.

Κατατομή, ῆς, ἡ, (κατατέμνω to cut through or off,) *concision*, i. e. *a cutting off, mutilation*. So Phil. 3: 2, contemptuously for the Jewish circumcision in contrast with the true spiritual circumcision, v. 3. Comp. in Ἀποκόπτω.

Κατοξεύω, f. εύσω, (τοξεύω,) *to shoot down* sc. with an arrow or dart, Pass. c. dat. βολίδι Heb. 12: 20, in allusion to Ex. 19: 13 where Sept. for יָרָה.—Luc. D. Deor. 19. 2. Hdot. 3. 36.

Καταιρέχω, aor. 2 κατέδραμον, (τρέχω,) *to run down* sc. from a higher to a lower place, Acts 21: 32 κατέδραμεν ἐπ' αὐτούς *he ran down to them* sc. from the tower Antonia. Sept. for רוּץ 1 K.

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19: 20. — Hdot. 7. 192. Xen. An. 7. 1. 20. In a hostile sense Sept. Lev. 26: 37. Xen. Cyr. 7. 2. 5.

Καταφάγω, see in *Κατεσθίω*.

Καταφέρω, f. *κατοίσω*, aor. 1 pass. *κατηνέχθην*.

1. *to bear* or *carry down* from a higher to a lower place, Palaeph. 10. 2. Plut. M. Anton. 69. *to bring down* sc. with violence, as a blow Luc. Tim. 53. *to throw down* Jos. Ant. 2. 9. 7. Hdian. 4. 15. 9. — Hence in N. T. only Pass. *καταφέρεσθαι*, *to be borne* or *thrown down*, *to fall*. Acts 20: 9 *κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσε*, i. e. he sunk down from sleep, lost his balance and fell. — Ael. V. H. 3. 5. Hdian. 1. 11. 3.—Trop. *to be borne down*, *oppressed*, sc. with sleep, *ὕπνῳ* Acts 20: 9. — Symm. for רְדָמָה Ps. 76: 7. *ἐφ' ὕπνῳ* Dion. Hal. Ant. 4. 1 ult. *εἰς ὕπνον* Jos. Ant. 2. 5. 5. Diod. Sic. 3. 57. Plut. ed. R. VI. p. 409. 5.

2. *καταφέρω ψῆφον*, with *κατά* intens. *to give a vote*, *to vote*, i. q. *φέρω ψῆφον* but stronger, implying alacrity, zeal. Acts 26: 10 *κατήνεγκα ψῆφον I gave my vote*, assented, comp. 22: 20.—So *φέρω ψῆφον* Dem. p. 271 ult. Plut. Coriol. p. 220. C, *τῆς ἡμέρας ἐν ᾗ τὴν ψῆφον ἔδει φέρειν ἐνστάσης*. — Others, *to give one's vote against* any one, i. q. *φέρειν ψῆφον κατά τινος*, e. g. Jos. Ant. 10. 6. 2 *πάντες ἤνεγκαν ψήφους κατ' αὐτοῦ*.

Καταφεύγω, f. *ξομαι*, (*φεύγω*,) *to flee down* to any place etc. i. e. *to flee for refuge*, e. g. *εἰς τὰς πόλεις* Acts 14: 6. trop. seq. inf. Heb. 6: 18. Sept. for נוּס Num. 35: 26. Deut. 4: 42.—Hdian. 7. 11. 12. Xen. H. G. 4. 8. 28.

Καταφθείρω, f. *ερῶ*, (*κατά* intens.) *to spoil utterly*, *to corrupt*, trans. Luc. Tim. 36. *καταφθ. τὴν χώραν to lay waste*, Diod. Sic. 1. 56. Pol. 2. 64. 3. Hence in N. T.

a) trop. *to corrupt*, *to deprave*, e. g. *τὸν νοῦν*, Pass. 2 Tim. 3: 8. Comp. Buttm. § 134. 6. Sept. *καταφθ. τὴν ὁδόν* for הִשְׁחִית Gen. 6: 12.

b) by impl. *to destroy*, Pass. *to perish*, 2 Pet. 2: 12. So Sept. for נָבַל Ex. 18: 18. הִשְׁחִית Gen. 6: 17. 2 Chr. 24: 23. —2 Macc. 5: 14. Diod. Sic. 1. 16.

Καταφιλέω, *ῶ*, f. *ήσω*, (*κατά* intens.) *to kiss tenderly*, *deosculor*, stronger than *φιλέω*, trans. Matt. 26: 49 coll. v. 48. Mark 14: 45. Luke 7: 38, 45. 15: 20. Acts 20: 37. Sept. for נָשַׁק Gen. 31: 28, 55. Ruth 1: 9, 14. — Luc. Asin. 51. espec. Xen. Mem. 2. 6. 33.

Καταφρονέω, *ῶ*, f. *ήσω*, (*φρονέω*,) *to think against* any one, i. e. *to think lightly of*, *to despise*, seq. gen. Buttm. §132. 5. 3. Matt. 18: 10 *μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων*. Rom. 2: 4. 1 Cor. 11: 22. 1 Tim. 4: 12. Heb. 12: 2. 2 Pet. 2: 10.—Wisd. 14: 30. Diod. Sic. 1. 67. Xen. Mem. 3. 4. 12.—In the sense of *to neglect*, *not to care for*, Matt. 6: 24 et Luke 16: 13 opp. to *ἀνθέχεσθαι*. 1 Tim. 6: 2. — Hdian. 5. 4. 3. Xen. Mem. 3. 12. 3.

Καταφρονητής, *οῦ*, *ὁ*, (*καταφρονέω*,) *a despiser*, *contemner*, Acts 13: 41, quoted from Sept. Hab. 1: 5 where Heb. בַּגּוֹיִם. Sept. for בּוֹגֵד Hab. 2: 5. —Jos. Ant. 6. 14. 4. Plut. Brut. 12.

Καταχέω, f. *εύσω*, (*χέω*,) *to pour down upon*, and so genr. *to pour upon*, e. g. *ἐπὶ τὴν κεφ.* Matt. 26: 7. *κατὰ τῆς κεφ.* Mark 14: 3. — Sept. Job 41: 15. Hdian. 8. 4. 26. Dem. 1123 ult.

Καταχθόνιος, *ίου*, *ὁ*, *ἡ*, adj. (*χθών*) *under-ground*, *subterranean*, put for *ᾅδης* and its inhabitants Phil. 2: 10. — Anthol. Gr. IV. p. 257. Dion. Hal. Ant. 2. 10.

Καταχράομαι, *ῶμαι*, f. *ήσομαι*, depon. Mid. (*κατά* intens.) *to use overmuch*, *to over-use*, and so *to misuse*, seq. dat. 1 Cor. 7: 31 *οἱ χρώμενοι τῷ κόσμῳ ὡς μὴ καταχρώμενοι*. 9: 18.—Ael. V. H. 3. 13. Hdian. 8. 4. 22.

Καταψύχω, f. *ξω*, (*ψύχω*,) *to cool down*, *to cool*, i. e. to refresh by cooling, c. acc. *τὴν γλῶσσαν* Luke 16: 24.—Sept. Ez. 26: 19. Diod. Sic. 3. 8 pen.

Κατείδωλος, *ου*, *ὁ*, *ἡ*, (*κατά* intens. *εἴδωλον*,) *full of idols*, given to idolatry, Acts 17: 16 *κατείδωλον οὖσαν τὴν πόλιν*. Comp. the forms *τόπος κατάδενδρος* Diod. Sic. 16. 31. *τοπ. κατάφυτος* Pol. 18. 3. 1.

Κατέναντι, adv. (*κατά*, *ἔναντι*,) pp. *down over against*, i. e. *at* the point

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over against, and hence genr. i. q. over against, opposite to, seq. gen. Mark 11: 2 κώμην τὴν κατέναντι ὑμῶν. 12: 41. 13: 3. Also c. art. ὁ, ἡ, κατέναντι, as adj. opposite, Luke 19: 30 εἰς τὴν κατέναντι κώμην. Buttm. § 125. 6. Sept. for נֶגֶד Ex. 19: 2. לִנְגֹד 1 Chr. 5: 11. עַל־פְּנֵי Zech. 14: 4.—Ecclus. 22: 18. — In the sense of before, in the sight of, Rom. 4: 17 κατέναντι οὗ ἐπίστευσε θεοῦ, by attract. for κατέναντι θεοῦ ᾧ ἐπίστευσε, comp. Buttm. § 143. 4. So Sept. for אֶת־פְּנֵי Ex. 32: 10. לִפְנֵי 2 Chr. 2: 6. Ex. 32: 5.

Κατενώπιον, adv. (κατά, ἐνώπιον,) pp. down in the presence of, in the very presence of, and hence genr. before, in the sight of, seq. gen. 2 Cor. 2: 17 κατενώπιον τοῦ θεοῦ. 12: 19. Eph. 1: 4. Col. 1: 22. Jude 24 κατ. τῆς δόξης αὐτοῦ, before, in the presence of. Sept. for אֶת־פְּנֵי Lev. 4: 17. בִּפְנֵי Josh. 21: 46. לִפְנֵי Josh. 1: 5.

Κατεξουσιάζω, f. άσω, (ἐξουσιάζω,) to exercise authority against i. e. over any one, c. gen. Matt. 20: 25. Mark 10: 42.

Κατεργάζομαι, f. άσομαι, depon. Mid. (κατά intens. ἐργάζομαι,) aor. 1 pass. κατειργάσθην with pass. signif. 2 Cor. 12: 12, comp. Buttm. §113. n. 6; to work out, trans. i. e. to bring about, to accomplish, Xen. Mem. 3.5.11. In N.T.

a) to work out, i. e. to effect, to produce, to be the cause or author of, Rom. 4: 15 ὁ νόμος ὀργὴν κατεργάζεται. 5: 3. 7: 8, 13. 15: 18. 2 Cor. 4: 17. 7: 10 bis, 11. 9: 11. Phil. 2: 12. James 1: 3, 20. — Xen. Mem. 2. 3. 11. Lac. 9. 1.

b) to work up, i. e. to make an end of, to vanquish, e. g. ἅπαντα Eph. 6: 13.— Jos. Ant. 2. 4. 2. Hdian. 1. 9. 3. Xen. Cyr. 4. 6. 4 τὸν λέοντα.

c) genr. to work, to do, to practise, the force of κατά being not indeed lost, but still not easily expressed in English. E. g. of actions, Rom. 1: 27 τὴν ἀσχημοσύνην κατεργαζόμενοι. 2: 9 κ. τὸ κακόν. 7: 15, 17, 18, 20. 1 Cor. 5: 3. 1 Pet. 4: 3. (Xen. Hiero 1. 32.) Of miracles, σημεῖα, pass. 2 Cor. 12: 12. (Hdot. 9. 108.) In the sense of to make, to form, c. acc. et dat. 2 Cor. 5: 5. Sept. for פָּעַל Ex. 15: 17. comp. 35: 30.

Κατέρχομαι, aor. 2 κατῆλθον, (ἔρχομαι q. v.) to go or come down, to descend, e. g. of persons going from a higher to a lower region of country, to the sea-coast, etc. seq. εἰς c. acc. of place Luke 4: 31. Acts 8: 5. 13: 4. seq. ἀπό c. gen. of place Luke 9: 37. Acts 15: 1. 18: 5. 21: 10. seq. εἰς et ἀπό Acts 11: 27. 12: 19. seq. πρός c. acc. of pers. Acts 9: 32. — c. εἰς Ael. V. H. 4. 25. Hdian. 1. 16. 3. — Of persons coming from the high sea down to land, seq. εἰς Acts 18: 22. 27: 5. — Hdian. 4. 8. 1. — Trop. of divine gifts, James 3: 15 σοφία ἄνωθεν κατερχομένη, see in Ἄνωθεν no. 1.

Κατεσθίω, aor. 2 κατέφαγον, (κατά, ἐσθίω q. v.) to eat down, to swallow down, to devour, trans.

a) pp. of animals, κατέφ. Matt. 13: 4 ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό. Mark 4: 4. Luke 8: 5. Rev. 12: 4. Sept. for אָכַל Gen. 37: 19. Ex. 10: 15.—Palaeph. 4. 1 κατεσθ. — Of persons, e. g. βιβλαρίδιον καταφαγεῖν, to devour a book, as emblematic of a perfect knowledge of its contents, Rev. 10: 9, 10. Comp. Ez. 3: 1, 3, where Sept. for אָכַל. — Xen. Lac. 15. 4 καταφ. Diod. Sic. 1. 90 κατεσθ.—Trop. καταφαγεῖν τὸν βίον, to squander one's substance, Luke 15: 30. — Hom. Od. 15. 12. Aeschin. 13. 38 καταφαγεῖν τὴν πατρῴαν οὐσίαν.

b) trop. (α) of things, e. g. of fire, to consume, Rev. 11: 5 κατεσθ. 20: 9 κατέφ. Sept. for אָכַל, κατεσθ. Is. 29: 6. Joel 2: 5. κατεφ. Lev. 10: 2. So of zeal, John 2: 17 ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, quoted from Ps. 69: 10 where Sept. for אָכַל.—Test. XII Patr. p. 538 ὁ ζῆλος αὐτὸν κατεσθίει. Jos. Ant. 7. 8. 1. — (β) Of persons, e. g. Gal. 5: 15 ἀλλήλους κατεσθίειν, i. q. to consume or destroy one another. (trop. Sept. for אָכַל Is. 9: 12. Xen. An. 4. 8. 14.) In the sense of to pillage, to plunder, by extortion etc. κατεσθ. τινά 2 Cor. 11: 20. τὰς οἰκίας τῶν χηρῶν Matt. 23: 13. Mark 12: 40. Luke 20: 47.—comp. Hom. Od. 2. 237.

Κατευθύνω, f. υνῶ, (κατά, εὐθύνω,) to guide straight towards or upon any thing, i. e. genr. to guide, to direct, c. acc. e. g. one's way or journey to a

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place, 1 Thess. 3: 11 ὁ κύριος κατευθύναι (optat.) τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.—Plut. Alex. M. 33 init.—Trop. τοὺς πόδας εἰς τὴν ὁδὸν τῆς εἰρήνης Luke 1: 79. τὰς καρδίας εἴς τι 2 Thess. 3: 5. So Sept. κ. τὴν ὁδόν for יִשַּׁר Hiph. Ps. 5: 9. κ. τὴν καρδίαν for הֵכִין 2 Chr. 12: 14. 19: 3.—Plut. ed. R. VI. p. 71 ult.

Κατεφίστημι, f. στήσω, (ἐφίστημι q. v.) in N. T. only in aor. 2 κατεπέστην, intrans. *to stand forth against*, and by impl. in a hostile sense i. q. *to rush upon, to assault*, seq. dat. τῷ Παύλῳ Acts 18: 12. See Matth. § 401. Comp. Ἐφίστημι b.

Κατέχω, f. καθέξω, aor. 2 κατέσχον, (κατά intens.) *to have and hold fast, to hold firmly*, trans.

a) genr. in various senses. (α) *to retain, to detain* a person; Luke 4: 42 καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι. Philem. 13. Sept. for אָחַז Gen. 24: 56. אָסַר Gen. 42: 19. — Jos. Ant. 7. 4. 1. Xen. Mem. 2. 6. 9, 11. — In the sense of *to hinder, to repress*, 2 Thess. 2: 6, 7. Some also Rom. 1: 18, see below. — Xen. Cyr. 4. 6. 4 bis. — (β) *to possess* i. e. to hold in firm and secure possession, 1 Cor. 7: 30 καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 2 Cor. 6: 10. Rom. 1: 18 τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, i. e. possessing a knowledge of the truth but living in unrighteousness. Sept. for Chald. Aph. אֲחַסֵּן Dan. 7: 18, 22.—Ael. V. H. 7. 1. Pol. 1. 2. 3. Xen. Mem. 3. 5. 26. — (γ) trop. *to hold fast* in one's mind and heart, *to keep* in mind etc. e. g. τὸν λόγον Luke 8: 15. τὰς παραδόσεις 1 Cor. 11: 2. τὸ καλόν 1 Thess. 5: 21. also Heb. 3: 6, 14. 10: 23. in memory 1 Cor. 15: 2. — Dion. Hal. Ant. 4. 29. Theophr. Char. 26, or 8 ed. Tauchn.—(δ) Pass. *to be held fast*, i. e. trop. *to be bound* by a law, ἐν ᾧ κατειχόμεθα Rom. 7: 6. (comp. Sept. for אָסַר Gen. 39: 20.) also of disease, John 5: 4 ᾧ δήποτε κατείχετο νοσήματι *by whatever disease he was held bound*. So Sept. and אָחַז Jer. 13: 21.—Hdian. 1. 12. 1. ib. 1. 4. 19. Aristid. II. p. 508 sq. comp. Xen. Conv. 1. 10. — (ε) As a nautical term, κατέχειν [τὴν ναῦν] εἰς τὸν αἰγιαλόν, *to hold a ship firm towards the land*, i. e. *to steer* towards the land, Acts 27: 40. — Hdot. 7. 188 κατέσχε . . . ἐς τὸν αἰγιαλόν. Pol. 1. 25. 7. Plut. Thes. 21. Thuc. 8. 23. fully Hom. Od. 11. 455 ἐς πατρίδα γαῖαν νῆα κατισχέμεναι. With ἐπί Xen. H. G. 2. 1. 29.

b) by impl. *to lay fast hold of, to seize*, Matt. 21: 38 κατάσχωμεν τὴν κλῆρον. So *to take eagerly*, τὸν ἔσχατον τόπον Luke 14: 9. Sept. for אָחַז 2 Sam. 4: 10. 20: 9. — Diod. Sic. 12. 82. Xen. H. G. 2. 1. 2.

Κατηγορέω, ῶ, f. ήσω, (κατά, ἀγορεύω,) *to speak against* sc. in public, before a court, etc. i. e, *to accuse*, e. g.

α) pp. in a judicial sense, seq. gen. of person expr. or impl. Buttm. § 132. 5. 3. Matth. § 369. Matt. 12: 10 ἵνα κατηγορήσωσιν αὐτοῦ. Mark 3: 2. Luke 11: 54. 23: 2, 10. John 8: 6. Acts 24: 2, 19. 25: 5. 28: 19. Rev. 12: 10. — 1 Macc. 7: 6. Xen. An. 5. 8. 1. — Seq. gen. of pers. et acc. of thing, Matth. § 370. n. 2. Mark 15: 3 κατηγόρουν αὐτοῦ πολλά. (1 Macc. 7: 25. Xen. H. G. 1. 7. 14.) or c. gen. of thing by attract. Acts 24: 8. 25: 11. seq. περί c. gen. of thing Acts 24: 13. — Isocr. ad Nicoc. p. 51. ed. Lange. Xen. H. G. 1. 7. 2. — Seq. κατά c. gen. of pers. also seq. gen. of thing by attract. Luke 23: 14. — Pass. where the subject is a person, Acts 25: 16 ὁ κατηγορούμενος. seq. ὑπό τινος Matt. 27: 12. (Hdot. 7. 205.) Where the subject is a thing, seq. παρά τινος, Acts 22: 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδ. — Thuc. 1. 95.

b) genr. i. q. *to complain of*, seq. gen. of pers. John 5: 45 bis, μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν κ. τ. λ. Rom. 2: 13. — Hdian. 6. 9. 1. Xen. Hi. 1. 14.

Κατηγορία, ας, ἡ, (κατηγορέω,) *accusation*, e. g. judicial, Luke 6: 7. John 18: 29. 1 Tim. 5: 19. — Jos. Ant. 2. 4. 3. Ael. V. H. 11. 10. — Genr. i. q. *complaint*. Tit. 1: 6 ἐν κατηγορίᾳ ἀσωτίας. —comp. Dem. 319. 4.

Κατήγορος, ου, ὁ, (κατηγορέω,) *an accuser*, John 8: 10. Acts 23: 30, 35. 24: 8. 25: 16, 18. Of Satan Rev. 12: 10 in text. rec. Comp. in Διάβολος b. —2 Macc. 4: 5. Xen. Mem. 1. 2. 9.

Κατήγωρ, ορος, ὁ, (κατηγορέω,) *an accuser* i. e. Satan, Rev. 12: 10 in

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later editions for κατήγορος. Comp. in Διάβολος b. — Not found in profane Greek writers, but lit. i. q. Rabb. קַטֵּיגוֹר accuser, Buxtorf. Lex. Rab. Ch. 2009.

Κατήφεια, ας, ἡ, (κατηφής with cast-down eyes, dejected, Luc. Sacrif. 1, fr. κατά, φάος,) *dejection, sorrow,* James 4: 9.—Jos. Ant. 2. 6. 4. Thuc. 7. 75.

Κατηχέω, ῶ, f. ήσω, (ἠχέω,) *to sound forth towards, against, around* any one, Luc. Jup. Trag. 39. Hence trop. and in N. T. *to teach, to instruct,* sc. orally, by the sound of the living voice.

a) pp. and spoken of the oral instruction, preaching, of the apostles and early christian teachers, seq. acc. of pers. 1 Cor. 14: 19 ἵνα καὶ ἄλλους κατηχήσω. impl. Gal. 6: 6. (Act. Thom. §16.) Pass. c. acc. of thing, Buttm. § 134. 6. Acts 18: 25 κατηχημένος τὴν ὁδὸν τοῦ κυρίου. Gal: 6: 6. seq. περί c. gen. Luke 1: 4. seq. ἐκ c. gen. Rom. 2: 18. —Jos. de Vita sua 65 ult. Luc. Asin. 48.

b) genr. *to inform, to apprize of,* and Pass. *to be informed of, to hear by report,* seq. περί c. gen. Acts 21: 21. τὶ περί τινος v. 24. — So κατηχηθεὶς περὶ τῶν συμβεβηκότων Plut. de Fluv. X. p. 736. 1. p. 741. 2. ed. Reiske.

Κατ' ἰδίαν, see in Ἴδιος a. β.

Κατιόω, f. ώσω, (κατά intens. ἰόω fr. ἰός q. v.) *to cause to rust, to corrode with rust;* Pass. *to rust out, to be corroded,* hyperbol. James 5: 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται. Comp. Ep. of Jer. 24. Lam. 4: 1. — Arrian. Diss. Epict. 4. 6 ὡς ὁπλάρια ἐπικείμενα κατίωται.

Κατισχύω, f. ύσω, (ἰσχύω,) *to be strong against* any one, i. e. *to prevail against* or *over,* e. g. in a hostile sense, *to overcome, to vanquish,* seq. gen. Matt. 16: 18 οὐ κατισχύσουσιν αὐτῆς. — Ecclus. 7: 36. Ael. H. An. 5. 19. id. V. H. 12. 9. Diod. Sic. 1. 24. — Genr. *to prevail, to get the upper hand,* absol. Luke 23: 23. —Jos. Ant. 16. 3. 1. Pol. 6. 51. 6.

Κατοικέω, ῶ, f. ήσω, (οἰκέω,) *to settle down in a fixed dwelling, to dwell permanently,* viz.

a.) trans. *to dwell fixedly in* a place, *to inhabit.* (α) pp. c. acc. of place, Acts 1: 19 τοῖς κατοικοῦσιν Ἰερουσαλήμ. 2: 9, 14. 4: 16. 9: 32, 35 τοὺς κατοικοῦντας Λύδδαν. 19: 10, 17. Rev. [12: 12.] 17: 2. So Sept. for יָשַׁב Gen. 13: 7. 34: 29.—Luc. D. Deor. 18. 1. Diod. Sic. 5. 16. Xen. H. G. 2. 4. 38. — (β) trop. of God as manifesting his constant presence in the temple, Matt. 23: 21.

b) intrans. *to dwell fixedly, to reside,* e. g. seq. εἰς c. acc. see in Εἰς no. 4. Matt. 2: 23 ἐλθὼν κατῴκησεν εἰς πόλιν λεγ. Ναζαρέτ. 4: 13. Acts 7: 4. seq. ἐν c. dat. Luke 13: 4 κατοικοῦντας ἐν Ἰερουσ. Acts 1: 20. 2: 5. 7: 2, 4. 9: 22. 11: 29. 13: 27. Heb. 11: 9. Rev. 13: 12. seq. ἐπί c. gen. ἐπὶ τῆς γῆς Rev. 3: 10. 6: 10. 8: 13. 11: 10 bis. 18: 8, 14 bis. [14: 6.] 17: 8. c. acc. ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς Acts 17: 26. seq. ποῦ, ὅπου, Rev. 2: 13 bis. ἐκεῖ Matt. 12: 45. Luke 11: 26. impl. Acts 22: 12. Sept. for יָשַׁב c. ἐν Gen. 13: 12. 19: 29. c. ἐπί Lev. 20: 22. 25: 18, 19. ἐκεῖ Gen. 11: 2. — c. ἐν Diod. Sic. 4. 58. Xen. An. 5. 3. 7. αὐτοῦ Paleph. 31. 11.—(β) trop. of God, see above in a. β. c. ἐν Acts 7: 48. 17: 24. (Sept. and יָשַׁב Ps. 2: 4. 9: 12. Test. XII Patr. p. 652.) Of Christ as being ever present by his Spirit in the heart of Christians, ἐν ταῖς καρδίαις ὑμῶν Eph. 3: 17. Of τὸ πλήρωμα τῆς θεότητος which was in Jesus, c. ἐν Col. 2: 9. 1: 19. Of the spirit or disposition of mind, James 4: 5. So in prosopop. ἡ δικαιοσύνη 2 Pet. 3: 13. comp. Sept. Jer. 32: 16.

Κατοίκησις, εως, ἡ, (κατοικία,) *dwelling, habitation,* Mark 5: 3. Sept. for מוֹשָׁב Gen. 10: 30. — Plut. Lysand. 28 med.

Κατοικητήριον, ου, τό, (κατοικία,) *dwelling-place, dwelling,* e. g. τοῦ θεοῦ, as being ever present by his Spirit in the hearts of Christians, Eph. 2: 22. κ. δαιμόνων Rev. 18: 2. Sept. for מָעוֹן 2 Chr. 30: 27. Nah. 2: 11. מוֹשָׁב Ex. 12: 20. שְׁבָרִים 2 Chr. 6: 30.

Κατοικία, ας, ἡ, (κατοικία,) *dwelling, habitation,* Acts 17: 26. Sept. for מוֹשָׁב Ex. 35: 3. Lev. 3: 17.—Pol. 2. 32. 4.

Κατοπτρίζω, f. ίσω, (κάτοπτρον mirror, comp. Ἔσοπτρον,) *to let look in*

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a mirror, Mid. *to look in a mirror, to behold in a mirror*, Diog. Laert. de Plat. 3. 39 τοῖς μεθύουσι συναβούλευε κατοπτριζέσθαι. Artemid. 2. 7. — In N. T. Mid. *to behold as in a glass*, c. acc. 2 Cor. 3: 18 τὴν δόξαν κυρίου κατοπτριζόμενοι, i. e. beholding the glory of the Lord as reflected and radiant in the gospel, in antith. to v. 15.—Philo 2 Alleg. p. 79. E, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν ἢ ἐν σοὶ τῷ θεῷ. Comp. Loesner Obs. p. 304.

Κατόρθωμα, ατος, τό, from κατορθόω to set upright, to establish, Sept. 2 Chr. 33: 16. 1 Chr. 28: 7. to direct successfully, to achieve prosperously, Ael. V. H. 11. 9. Xen. Mem. 3. 1. 3.—Hence in N. T. κατόρθωμα, *any thing happily achieved, noble deed*, Acts 24: 3 κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ κ. τ. λ. *many things having been happily achieved for this nation*, sc. in reference to the government and institutions, spoken in flattery to Felix. — Of military achievements Jos. Ant. 6. 11. 3. Diod. Sic. 17. 51. Plut. ed. R. VI. p. 676. Not used by earlier writers, Lob. ad Phryn. p. 250 sq.

Κατώ, adv. (κατά,) *downwards, down*. Comparat. κατωτέρω Matt. 2: 16, comp. Buttm. Ausf. Sprachl. II. p. 270. n. 4.

1. Of place i. e. (α) of place whither, implying motion *down*, Matt. 4: 6 βάλε σεαυτὸν κατώ. Luke 4: 9. John 8: 6, 8. Acts 20: 9. Sept. for לְמַטָּה Eec. 3: 21. Is. 37: 31.—Hdian. 3. 11. 5. Xen. An. 4. 8. 20.

b) of place where, *below, underneath*, Mark 14: 66 ἐν τῇ αὐλῇ κατώ. Acts 2: 19. Matt. 27: 51. Mark 15: 38. Sept. for לְמַטָּה Ez. 1: 27. תַּחְתִּי Ez. 31: 16.—Hdian. 8. 3. 11. Xen. Mem. 3. 1. 7. — So c. art. ὁ, ἡ, τὸ κατώ, as adj. *that which is below, the low*, i. e. earthly John 8: 23. Buttm. §125. 6. —Jos. B. J. 5. 4. 1 ἡ κατὼ πόλις. Diod. Sic. 1. 49. Thuc. 1. 120.

2. Of time, comparat. Matt. 2: 16 ἀπὸ διέτους καὶ κατωτέρω *of two years old and under*, i. q. lower down. So Sept. κατώ for לְמַטָּה 1 Chr. 27: 23. — Diod. Sic. 1. 3 κατωτέρω. Ael. V. H. 3. 17 κατώ.

Κατώτερος, α, ον, (comparat. fr. κατώ,) *lower down*, i. e. *lower*. Eph. 4: 9 κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς *he descended into the lower parts of the earth*, i. q. ᾅδης, שְׁאוֹל, implying that Christ became subject to death, comp. 1: 20. So Sept. εἰς τὰ κατώτατα τῆς γῆς for תַּחְתִּיּוֹת הָאָרֶץ i. e. Sheol, Ps. 63: 10. comp. Is. 44: 23. Ez. 26: 20.

Κατωτέρω, see in Κατώ.

Καῦμα, ατος, τό, (καίω,) *burning, heat*, Rev. 7: 16. 16: 9. Sept. for חֹם Gen. 8: 22.—Ecclus. 14: 27. Xen. Mem. 4. 3. 9.

Καυματίζω, f. ίσω, (καῦμα,) *to burn, to scorch*, trans. Matt. 13: 6. Mark 4: 6. Rev. 16: 8, 9. — Arr. Epict. 1. 6. 26. Plut. VI. p. 378. 4. ed. Reiske.

Καῦσις, εως, ἡ, (καίω,) *a burning, burning up*. Heb. 6: 8 ἧς τὸ τέλος εἰς καῦσιν, i. e. the end of which is to be burned. Sept. for בְּעֵר Pi. inf. Is. 40: 16. 44: 15.—Plut. ed. R. VI. p. 481. 10.

Καυσόομαι, οῦμαι, (καῦσις,) only Pass. *to be set on fire, to burn*, 2 Pet. 3: 10, 12.—trop. of a fever, Gal. et Dioscor.

Καύσων, ωνος, ὁ, (καίω, καύσω,) *burning, heat*, sc. of the sun, Matt. 20: 12. Luke 12: 55. James 1: 11.—Ecclus. 18: 6. 43: 27. Artemid. III. p. 73. B.—Others in James l. c. *a scorching wind*, i. e. the east wind from the Arabian desert, as Sept. for רוּחַ קָדִים Jer. 18: 17. Ez. 17: 10; and for simp. קָדִים Job 27: 21.

Καυτηριάζω, f. άσω, (καυτήριον cautery, brand-iron, fr. καίω,) *to cauterize, to brand with a hot iron*, Pass. 1 Tim. 4: 2 κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν *branded in their own consciences*, having the marks, stigma, of their guilt burnt in upon their own consciences. — Hesych. κεκαυτηριασμένοι· μὴ ἔχοντες τὴν συνείδησιν ὑγιῆ. Comp. Diod. Sic. 20. 54 ταῖς ψυχαῖς τῶν ἔνδον ὥσπερ καυτήριά τινα προσῆγε. Cic. de Off. 3. 21 qui conscientiae labes et vulnera in animo habent.—Others, by impl. 'being seared, hardened, in their consciences,' see Reitz ad Luc. I. p. 645.

Καυχάομαι, ῶμαι, f. ήσομαι,

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2 pers. pres. καυχᾶσαι Rom. 2: 17, 23. see Buttm. § 103. III. 1, marg. p. 199. Winer §13. 2. b. Lob. ad Phr. p. 360.— *To boast oneself, to glory, to exult*, both in a good and bad sense. E. g. absol. 1 Cor. 1: 29, 31 ὁ καυχώμενος. 4: 7. 2 Cor. 10: 13, 17. 11: 18, 30. 12: 1, 6, 11. Gal. 6: 14. Eph. 2: 9. Seq. accus. of thing *as to* which, *of* which one boasts, comp. Buttm. § 131. 6, 7. 2 Cor. 9: 2 ἣν . . . καυχῶμαι Μακεδόσιν. 11: 30. c. acc. of degree 11: 16. Seq. ἐν c. dat. of that *in* which one glories, e. g. of things Rom. 2: 23 ὃς ἐν νόμῳ καυχᾶσαι. 5: 3. 2 Cor. 5: 12. 10: 15, 16. 11: 12. 12: 9. Gal. 6: 13. James 1: 9. 4: 16. of persons, Rom. 2: 17 ἐν θεῷ. 5: 11. 1 Cor. 1: 31. 3: 21. 2 Cor. 10: 17. Phil. 3: 3. 2 Thess. 1: 4. Seq. ἐπί c. dat. Rom. 5: 2 ἐπ' ἐλπίδι. κατά c. acc. *as to* any thing, 2 Cor. 11: 18. περί c. gen. 2 Cor. 10: 8. ὑπέρ c. gen. 2 Cor. 7: 14 ὑπὲρ ὑμῶν κ. 9: 2. 12: 5 bis. Sept. absol. for חָרְבָּה 1 Sam. 2: 3. for הִתְהַלֵּל c. acc. Prov. 27: 1. c. ἐν Jer. 9: 22, 23. c. ἐπί Prov. 25: 14. — Pind. Ol. 9. 58. c. ἐπί Ecclus. 30: 2. Diod. 8. 16. 70. c. acc. Lucian. Ocyp. v. 120. c. dat. Hdot. 7. 39.

Καύχημα, ατος, τό, (καυχάομαι,) *a boasting, glorying, exulting*, i. e.

a) pp. the act of glorying or exulting *in* any thing, c. gen. Heb. 3: 6 τὸ καύχημα τῆς ἐλπίδος, i. e. the hope in which we glory. So ὑπέρ τινος 2 Cor. 5: 12. 9: 3. absol. 1 Cor. 5: 6. — Pind. Isth. 5. 65.

b) meton. *object of boasting, ground of glorying, exultation.* Rom. 4: 2 ἔχει καύχημα. 1 Cor. 9: 15, 16. 2 Cor. 1: 14. Gal. 6: 4. Phil. 1: 26. 2: 16. Sept. for תִּהֻלָּה Deut. 10: 21. Jer. 17: 14. תִּפְאָרֶת Prov. 17: 6.—Ecclus. 10: 22.

Καύχησις, εως, ἡ, (καυχάομαι,) *a boasting, glorying, exulting*, i. q. καύχημα, but found only in later writers, H. Planck in Bibl. Repos. I. p. 670.

a) pp. the act of glorying or exulting *in* any thing, 2 Cor. 7: 14 ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου, see in Ἐπί I. 1. a. β. 2 Cor. 9: 4. 11: 17. 1 Thess. 2: 19 στέφανος καυχήσεως, i. e. the crown in which we glory, exult. James 4: 16. So ὑπέρ τινος 2 Cor. 8: 24. So Sept. στέφ. καυχήσεως for תִּפְאָרֶת Prov. 16: 31. Ez. 16: 12. 23: 42.

b) meton. *object of boasting, ground of glorying, exultation*, Rom. 3: 27 ποῦ οὖν ἡ καύχησις; 2 Cor. 1: 12. 11: 10. ἐν Χριστῷ Rom. 15: 17. ὑπὲρ ὑμῶν 2 Cor. 7: 4. So 1 Cor. 15: 31 νὴ τὴν ὑμετέραν καύχησιν ἣν ἔχω, i. q. τὴν καύχησιν ὑπὲρ ὑμῶν v. ἐν ὑμῖν.—Sept. Jer. 12: 13. Etymol. Mag. 400. 38.

Καφαρνασούμ, see Καπερναούμ.

Κεγχρεαί, ῶν, αἱ, Cenchreæ, the eastern port of Corinth, about 70 stadia from the city, Acts 18: 18. Rom. 16: 1. comp. Strabo VIII. p. 262.

Κέδρος, ου, ἡ, cedar, Heb. אֶרֶז, a tree celebrated in O. T. and growing chiefly on Mount Lebanon, where at the present day only a few remain, see Calmet art. *Cedar*. — Hom. Od. 5. 60. Ael. V. H. 5. 6. — Not found in N. T. except in the false reading τοῦ χειμάῤῥου τῶν κέδρων John 18: 1 in text. rec. See in Κεδρών.

Κεδρών, ὁ, indec. *Cedron*, Heb. קִדְרוֹן (turbid) *Kidron*, Josephus Κεδρῶν, ῶνος, Ant. 8. 1. 5. al. pr. n. of a torrent which rises a little to the northward of Jerusalem, and flows through the valley between the city and the mount of Olives, φάραγξ τοῦ Κεδρῶνος Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. It then passes along the valley of Jehoshaphat and so eastwardly by the convent of St. Saba, into the Dead Sea. It is mostly dry except in the rainy season. See Rosenm. Bibl. Geogr. II. i. p. 206. — In N. T. John 18: 1 ὁ χείμαῤῥος τοῦ Κεδρών, *the brook, torrent of Cedron*. So Sept. ὁ χειμ. Κεδρών for Heb. קִדְרוֹן 2 K. 15: 13. 23: 6, 12. 2 Chr. 29: 10. al. Jos. Ant. ὁ χειμ. Κεδρῶνος Ant. 8. 1. 5. — Out of this, later transcribers unacquainted with the Hebrew have made ὁ χειμαῤῥος τῶν κέδρων, *brook of cedars*, John l. c. in text. rec. and also in Sept. 2 Sam. 15: 23. 1 K. 15: 13.

Κεῖμαι, f. κείσομαι, *to lie*, and also *to be laid*, i. q. Perf. Pass. of τίθημι, see Buttm. § 109. II.

a) pp. *to lie, to recline*, of persons, e. g. an infant ἐν τῇ φάτνῃ Luke 2: 12, 16.

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a dead body Matt. 28: 6. Luke 23: 53. John 11: 41. 20: 12.—Hdian. 2. 1. 19. Xen. An. 1. 8. 27.—Of things, Luke 24: 12 τὰ ὀθόνια κείμενα μόνα. John 20: 5, 6, 7. 21: 9. seq. ἐπί c. acc. 2 Cor. 3: 15. — c. ἐν Palaeph. 46. 3. Luc. Pisc. 41.

b) i. q. perf. pass. of τίθημι, i. e. *to be laid, set, placed*, e. g. as a foundation 1 Cor. 3: 11. a throne Rev. 4: 2. vessels John 2: 6. 19: 29. (Xen. An. 7. 3. 22.) πρός τι *to be laid at*, as a blow, Matt. 3: 10. Luke 3: 9. So *to be laid up*, reposited, Luke 12: 19.—Xen. Oec. 7: 36.—Of a place, *to lie, to be situated*, Rev. 21: 16 πόλις τετράγωνος κεῖται. Matt. 5: 14.—2 Macc. 4: 33. Diod. Sic. 1. 30. Xen. An. 5. 4. 15.—Trop. of persons, *to be set, appointed*, c. εἰς final, *for* any thing Luke 2: 34. Phil. 1: 16. 1 Thess. 3: 3. Of laws, *to be given, made*, c. dat. 1 Tim. 1: 9. — Xen. Mem. 4. 4. 16.

c) i. q. *to be* sc. in any state or condition durably, c. ἐν, 1 John 5: 19 ὁ κόσμος κεῖται ἐν τῷ πονηρῷ, is wholly given to wickedness. — 2 Macc. 3: 11. 4: 31. comp. Hom. θεῶν ἐν γούνασι κεῖται Od. 1. 267, 400. Pind. Pyth. 8. 107.

Κειρία, ας, ἡ, band, bandage, for swathing infants or dead bodies, Moscoph. κειρία ὁ τῶν νηπίων δεσμός, ἤγουν ἡ κοινῶς φασκία, καὶ ᾗ δεσμοῦσι τοὺς νεκρούς. In N. T. only in the latter sense, John 11: 44, where it is nearly i.q. ὀθόνιον John 20: 5.—Origen ad Joh. l. c. κειρίαι νεκρῶν εἰσι δεσμοί.

Κεῖρω, f. κερῶ, pp. *to wear away, to eat away*, sc. by rubbing, gnawing, cutting, etc. Hom. Il. 11. 560. ib. 21. 204. Od. 11. 578; see Passow sub v. Hence genr. and in N. T. *to shear*, trans. e. g. a sheep Acts 8: 32, from Is. 53: 7 where Sept. for גָּזַז. Especc. the head, *to cut off the hair*, Acts 18: 18 κειράμενος τὴν κεφαλὴν *having shorn his head*, i. e. having had it shorn. 1 Cor. 11: 6 bis. So Sept. for גֹּזֵז Job 1: 20. Jer. 7: 28. גֵּבַח 2 Sam. 14: 26.—Ael. V. H. 11. 10. Xen. H. G. 1. 7. 8.

Κέλευσμα, ατος, τό, (κελεύω,) *cry* of incitement, of urging on, *outcry, clamour, shout*. 1 Thess. 4: 16 ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ. — Of the *shout* of sailors at the oar Luc. Catapl. 19. of soldiers rushing to battle Thuc. 3. 14. of a multitude Diod. Sic. 3. 15. of a huntsman to his dogs Xen. Ven. 6. 20.

Κελεύω, f. εύσω, pp. *to set in motion, to urge on*, Hom. Il. 23. 642. comp. Passow s. voc. In N. T. and genr. *to command, to order*, sc. something to be done. Seq. acc. et infin. aor. Matt. 14: 19 κελεύσας τοὺς ὄχλους ἀνακλιθῆναι. v. 28. 18: 25. 27: 58, 64. Luke 18: 40. Acts 4: 15. 8: 38. 22: 30. 23: 10. 25: 6, 17. c. acc. impl. Matt. 8: 18. 14: 9. Acts 5: 34. 12: 19. 21: 33.—Judith 12: 1. Xen. Cyr. 2. 2. 9. c. acc. impl. Diod. Sic. 4. 61.—Seq. acc. et inf. pres. Acts 21: 34 ἐκέλευσε ἄγεσθαι αὐτόν. 22: 24. 23: 3, 35. 24: 8. 25: 21. 27: 43. c. acc. impl. Acts 16: 22.—Xen. Cyr. 1. 4. 17. c. acc. impl. Hdian. 2. 3. 8. Xen. Cyr. 2. 2. 2.—Seq. dat. et inf. aor. Matt. 15: 35 καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν. Absol. Acts 25: 23. —Xen. Cyr. 1. 3. 9. absol. 1. 4. 18.

Κενοδοξία, ας, ἡ, (κενόδοξος,) *vain-glory*, empty pride, Phil. 2: 3. — Wisd. 14: 14. Luc. D. Mort. 10. 8. Plut. VIII. p. 164. 10. ed. R.

Κενόδοξος, ου, ὁ, ἡ, (κενός, δόξα,) *vain-glorious*, full of empty pride and ambition, Gal. 5: 26. — Pol. 27. 6. 12. ib. 39. 1. 1.

Κενός, ή, όν, empty, opp. to πλήρης full, e. g. πόλις ἀνθρώπων κενή Hdian. 8. 1. 9. Xen. An. 1. 8. 20. In N. T.

a) pp. as αὐτὸν . . . ἀπέστειλαν κενόν, i. e. with empty hands, having nothing, Mark 12: 3. Luke 20: 10, 11. 1: 53. So Sept. for רֵיקָם Gen. 31: 42. Deut. 15: 13.—Judith 1: 11. Hom. Od. 10. 42.

b) metaph. *empty, vain*, i. e. (α) *fruitless*, without utility or success, Acts 4: 25 καὶ λαοὶ ἐμελέτησαν κενά. 1 Cor. 15: 10 ἡ χάρις οὐ κενὴ ἐγενήθη. 15: 14 bis, 58. 1 Thess. 2: 1. εἰς κενόν *in vain* 2 Cor. 6: 1. Gal. 2: 2. Phil. 2: 16 bis. 1 Thess. 3: 5. So Sept. for רִיקָם Is. 55: 11. סֹפָה Job 7: 6. εἰς κ. for לַשָּׁוְא Jer. 6: 29. 18: 15. — Xen. An. 2. 2. 21. εἰς κ. Diod. Sic. 19. 9. — (β) of that in which there is nothing of truth or reality, *false, fallacious*, e. g. κενοὶ λόγοι

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Eph. 5: 6. κ. ἀπάτῃ Col. 2: 8. So Sept. for בֵּקֶר Ex. 5: 9. כָּזָב Hos. 12: 1. (Dem. 19. 11.) Of persons, *empty, foolish*, James 2: 20. — Arr. Epict. 2. 19. 8.

Κενοφωνία, ας, ἡ, (κενός, φωνή,) lit. *empty voice*, i. e. *vain words*, fruitless disputation, 1 Tim. 6: 20. 2 Tim. 2: 16.—Hesych. κενοφωνίας· ματαιολογίας.

Κενόω, ῶ, f. ώσω, (κενός,) *to empty, to make empty*, trans. Sept. Jer. 14: 2. Luc. Alex. 36 αἱ οἰκίαι ἐκενώθησαν. Thuc. 8. 57. In N. T. only trop.

a) κενοῦν ἑαυτόν, *to empty oneself*, i. e. to divest oneself of rightful dignity by descending to an inferior condition, *to abase oneself*, Phil. 2: 7 ἐκένωσε ἑαυτόν, i. q. ἐταπείνωσεν ἑαυτόν in v. 8. So Sept. κενός for רֵק Neh. 5: 13. Orig. Homil. in Jer. 1: 7.

b) *to make empty, vain, fruitless*. Rom. 4: 14 κεκένωται ἡ πίστις. 1 Cor. 1: 17. Hence *to falsify* i. e. to shew to be without ground, fallacious, e. g. καύχημα 1 Cor. 9: 15. 2 Cor. 9: 3. — Hesych. κενωθῇ· μάταιος ἀποφανθῇ.

Κέντρον, ου, τό, (κεντέω to prick,) *a prick, point*, genr. Hence in N. T.

a) *a sting*, e. g. of locusts, scorpions, Rev. 9: 10.—Ael. H. An. 1. 60 of bees. Luc. Contempl. 15. — Trop. as a thing of venom, venomous weapon, ascribed to death personified, 1 Cor. 15: 55, 56 ποῦ σου, θάνατε, τὸ κέντρον; . . . τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, i. e. *sting*, i. q. that with which death destroys, that through which death is so destructive, viz. *sin*; quoted laxly from Sept. Hos. 13: 14 where Heb. קֶטֶב plague, pestilence. Comp. Hos. 5: 12 Sept. for רָקָב rottenness.

b) *a goad, stimulus*, i. e. a rod or staff with an iron point for urging on horses, oxen, etc. pp. Hom. Il. 23. 387, 430. Hdot. 3. 130. Xen. Cyr. 7. 1. 29. In N. T. only in the proverbial expression πρὸς κέντρα λακτίζειν, *to kick against the goads*, i. e. to offer vain and rash resistance, Acts 9: 5. 26: 14. So in Greek and Rom. writers, Aeschyl. Agam. 1624 or 1633. Eurip. Bacch. 795. Pind. Pyth. 2. 174. Lat. *adversum stimulum calcare* Terent. Phorm. 1. 2. 28. *contra acumina calcitrare* Amm. Marc. 18. 5.

Κεντυρίων, ωνος, ὁ, (Lat. centurio,) *a centurion*, originally the commander of a hundred foot-soldiers, i. q. ἑκατόνταρχος, Mark 15: 39, 44, 45. See Adam's Rom. Ant. p. 370.

Κενῶς, adv. (κενός,) *vainly, in vain*, to no purpose, James 4: 5. Sept. for לָרִיק Is. 49: 4.—Arr. Epict. 2. 17. 6.

Κεραία, ας, ἡ, (κέρας,) pp. *little horn*, i. e. *a point, extremity*, e. g. of a sail-yard Luc. Navig. 4. Pol. 14. 10. 11. of an island Philostr. Vit. Sophist. 1. 21. 2. In N. T. *apex, point* of a letter, e. g. of ב, ד, י, כ, ר, put for *the least particle*, Matt. 5: 18. Luke 16: 17. — Philo in Flacc. p. 984. B. Plut. ed. R. X. p. 524 pen. ζυγομαχεῖν περὶ συλλαβῶν καὶ κεραιῶν.

Κεραμεύς, έως, ὁ, (κέραμος,) *a potter*, Matt. 27: 7, 10. Rom. 9: 21. Sept. for יוֹצֵר Is. 29: 16. — Pol. 15. 35. 2.

Κεραμικός, ή, όν, (κεραμεύς,) *of* or *made by a potter*, Rev. 2: 27 συντρίβεται κεραμικά *a potter's vessels*, quoted from Ps. 2: 9 where Sept. σκεῦος κεραμέως for כְּלִי יוֹצֵר.—Plut. ed. R. VIII. p. 327. 1 κεραμικοὶ τροχοί. Comp. Lob. ad Phr. p. 147.

Κεράμιον, ου, τό, (pp. neut. of adj. κεράμιος earthen Xen. An. 3. 4. 7,) pp. *an earthen vessel* i. e. *a pot, pitcher, amphora*, e. g. κεράμιον ὕδατος *a water-pitcher*, Mark 14: 13. Luke 22: 10. Sept. for גֶּבֶר Jer. 35: 5.—Jos. Ant. 8. 13. 2 Xen. An. 6. 1. 15.

Κέραμος, ου, ὁ, (perhaps from κεράννυμι,) pp. *potter's clay*, Hdian. 3. 9. 10. any *earthen vessel* i. q. κεράμιον Hdot. 3. 6. In N. T. *a tile* sc. of burnt clay for covering roofs, Luke 5: 19. — Hdian. 7. 12. 11. Xen. Mem. 3. 1. 7.

Κεράννυμι, f. κεράσω, perf. pass. κεκέρασμαι Buttm. § 114. Lob. ad Phr. p. 582; *to mix, to mingle*, e. g. wine with water or spices Sept. for מָסָךְ Is. 5: 22. Xen. An. 1. 2. 23. genr. Diod. Sic. 2. 26. In N. T. by impl. *to prepare a draught, to pour out* sc. for drinking, *to*

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fill one's cup. Rev. 14: 10 κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ. 18: 6 bis. So Sept. for מָסֶךְ Prov. 9: 2, 5. Is. 19: 5. — Thuc. 6. 32 κεράσαντες κρατῆρας.

Κέρας, ατος, τό, plur. τὰ κέρατα uncontracted, Buttm. § 54. n. 1, *a horn,* i. e.

a) pp. of a beast, Rev. 5: 6. 12: 3. 13: 1 bis, 11. 17: 3, 7, 12, 16. Sept. for קֶרֶן Gen. 22: 13. Dan. 7: 7, 8. — Ael. H. An. 12. 19, 20. Xen. An. 7. 2. 23.— From the Heb. as the symbol of *strength, power,* Sept. and קֶרֶן Jer. 48: 25. Ps. 75: 11. Ecclus. 47: 5, 7, 12; and hence meton. Luke 1: 69 κέρας σωτηρίας *horn of deliverance,* i. q. *strong deliverer.* So Sept. and Heb. קֶרֶן יִשְׁעִי Ps. 18: 3. 2 Sam. 22: 3. Comp. Gesen. Lex. קֶרֶן no. 1.

b) trop. of any *extremity, projecting point,* resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. 9: 13. Comp. Ex. 27: 2 sq. where Sept. and קֶרֶן. See Calmet p. 46.—Of the *wing* of an army 2 Macc. 15: 20. Xen. Cyr. 2. 4. 29.

Κεράτιον, ου, τό, (dimin. fr. κέρας,) pp. *little horn;* in N. T. *pod, carob-pod,* Luke 15: 16, i. e. the fruit of the carob tree, Rabb. חַרוּב, in Greek κερατεία (horn-tree), the *ceratonia siliqua* of Linnaeus, Germ. *Johannisbrod-baum.* This tree is common in Syria and in the southern parts of Europe; it produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several brown shining seeds like beans. These pods are sometimes used as food by the poorer classes in the East, and swine are commonly fed with them. See Buxtorf. Lex. Chald. 821. Rees' Cyclop. art. *Ceratonia.* — Galen. de fac. Aliment. II.

Κερδαίνω, f. ανῶ, (κέρδος,) later fut. and aor. 1, κερδήσομαι, ἐκέρδησα, Buttm. § 114. Lob. ad Phr. p. 740; fut. 1 pass. κερδηθήσομαι, 3 plur. κερδηθήσωνται 1 Pet. 3: 1 see in Ἰνα 1. C. a. — *To gain, to acquire* as gain, *to win,* trans.

a) pp. of things, e. g. τὸν κόσμον ὅλον, the wealth of the whole world, Matt. 16: 26. Mark 8: 36. Luke 9: 25. In trade c. acc. Matt. 25: 17, 20, 22. absol. James 4: 13. — Ael. V. H. 2. 19. Xen. Mem. 2. 9. 4.—Spoken of any loss or evil, *to gain,* i. e. *to save, to be spared from, to avoid.* Acts 27: 21 κερδῆσαι (ἔδει) τὴν ὕβριν ταύτην κ. τ. λ. *and so to have saved, avoided, this loss.* — Jos. Ant. 2. 3. 2. Heliodor. 8. p. 380. Luc. Tyrann. 8.

b) trop. of persons, *to gain, to win* any one, i. e. (α) as a friend or patron, e. g. Χριστόν Phil. 3: 8. τὸν ἀδελφόν Matt. 18: 15. — (β) *to gain over* to one's side, in N. T. *to win over* to Christ and thus bring to salvation, 1 Cor. 9: 19, 20 bis, 21, 22, where it is i. q. σώζω in v. 22. 1 Pet. 3: 1, coll. 1 Cor. 7: 16 where it is σώζω.

Κέρδος, εος, ους, τό, gain, profit, Phil. 1: 21. 3: 7. Tit. 1: 11. — Luc. de Merc. cond. 40. Plato Apol. Socr. 32.

Κέρμα, ατος, τό, (κείρω q. v.) pp. *a small piece, bit,* hence collect. *small coin, change,* John 2: 15.—Jos. B. J. 2. 14, 6. Dem. 549. 27.

Κερματιστής, οῦ, ὁ, (κερματίζω fr. κέρμα,) *a money-changer, broker,* John 2: 14, i. q. κολλυβιστής in Matt. 21: 12. The annual tribute of each Jew to the temple was a Jewish half-shekel, Ex. 30: 13 sq. and this the money-changers, sitting in the outer court, furnished to the people as they came up, in exchange for Greek and Roman coins. Comp. Buxtorf. Lex. Rab. 2032.

Κεφάλαιον, ου, τό, (pp. neut. of adj. κεφαλαῖος fr. κεφαλή,) *head,* e. g. of a bird Diod. Sic. 3. 28. In N. T. and genr. trop. *the head,* i. e.

a) *the chief thing, main point.* Heb. 8: 1 κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, i. e. the great and essential point in what has been said. So Suidas in reference to this passage, κεφάλαιον ἐκεῖ τὸ μέγιστον λέγεται.—Luc. Vit. Auct. 23. Dem. 520. 3. Thuc. 6. 6.

b) *sum, amount,* in computing, summing up, Theophr. Char. 25 or 14. Thuc. 1. 36. Xen. Cyr. 6. 3. 18.—Hence of money, *a sum, capital,* Acts 22: 28 πολλοῦ κεφαλαίου. So Sept. and רֹאשׁ Lev. 6: 4. — Jos. Ant. 12. 2. 3 med. Aeschin. 68. 26.

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Κεφαλαιόω, ῶ, f. *ώσω,* (*κεφάλαιον,*) *to sum up,* Thuc. 3. 67. — In N. T. i. q. *κεφαλίζω, to wound on the head,* trans. Mark 12: 4 *κἀκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν,* comp. Luke 20: 12 where it is *τραυματίσαντες.* Comp. Lob. ad Phr. p. 95.

Κεφαλή, ῆς, ἡ, the head, i. e.

a) pp. of man Matt. 6: 17. 8: 20. 27: 30. Luke 7: 38. al. saep. as cut off Matt. 14: 11. Mark 6: 27. of animals Rev. 9: 17, 19. 12: 3. al. Sept. for רֹאשׁ Gen. 3: 15. 40: 19. — Hdian. 4. 8. 4. Xen. An. 2. 6. 1. — By synecd. as the principal part, put emphatically for the whole person, Acts 18: 6 *τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, your blood* be *on your own heads,* the guilt of your destruction rest upon yourselves. So Sept. and רֹאשׁ 2 Sam. 1: 16. 1 K. 2: 33, 38. So Rom. 12: 20, quoted from Prov. 25: 22 where Sept. and רֹאשׁ. — Aristoph. Plut. 526 *εἰς κεφαλήν σοι* for *εἰς σέ.* comp. Hom. Il. 11. 55. Od. 1. 343. Ael. V. H. 12. 8.—Trop. of things, *the head, top, summit,* e. g. *κεφαλὴ γωνίας, the head of the corner,* i. e. the top-stone of the corner, the cope-stone, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7, all quoted from Ps. 118: 22 where Sept. for רֹאשׁ פִּנָּה. — Comp. in *Ἀκρογωνιαῖος.* — Sept. Gen. 8: 5. 11: 4. Xen. Oec. 19. 13.

b) metaph. of persons, i. e. *the head, the chief,* one to whom others are subordinate, e. g. a husband in relation to a wife, 1 Cor. 11: 3 *κεφαλὴ γυναικὸς ὁ ἀνήρ.* Eph. 5: 23. Of Christ in relation to his church, which is his body, *σῶμα,* and its members his members, *μέλη,* (comp. 1 Cor. 12: 27,) 1 Cor. 11: 3. Eph. 1: 22. 4: 15. 5: 23. Col. 1: 18. 2: 10, 19. Of God in relation to Christ 1 Cor. 11: 3. So Sept. and רֹאשׁ Judg. 11: 8, 11. 2 Sam. 22: 24. Al.

Κεφαλίς, ίδος, ἡ, (*κεφαλή,*) pp. *a little head,* e. g. *bulb* of garlic Luc. Dial. Meretr. 14. 3. *head, knob,* of a column etc. Philo de Vit. Mos. II. p. 146. 50. Jos. Ant. 12. 2. 8. In N. T. prob. *the head, knob* of the wooden rod on which Hebrew manuscripts are rolled, and hence meton. for *a roll, volume.* Heb. 10: 7 *κεφαλὶς βιβλίου,* quoted from Ps. 40: 8 where Sept. for מְגִלַּת־סֵפֶר.

Κημόω, ῶ, f. *ώσω,* (*κημός* muzzle,) *to muzzle,* i. q. *φιμόω* for which it stands in some Mss. 1 Cor. 9: 9. — Xen. Eq. 5. 3.

Κῆνσος, ου, ὁ, Lat. *census,* i. e. pp. an enumeration of the people and valuation of property, see Adam's Rom. Ant. p. 79, 128 sq. in Greek *ἀπογραφή* q. v. In N. T. *tribute, poll-tax,* paid by each person whose name was taken in the census, i. q. *ἐπικεφάλαιον.* Matt. 17: 25. 22: 17 et Mark 12: 14 *δοῦναι κῆνσον Καίσαρι.* Matt. 22: 19 *νόμισμα τοῦ κήνσου the tribute-coin,* i. q. *δηνάριον* in Mark 12: 15. — Hesych. *κῆνσος· εἶδος νομίσματος, ἐπικεφάλαιον.*

Κῆπος, ου, ὁ, a garden, any place planted with herbs and trees, Luke 13: 19. John 18: 1, 26. 19: 41. Sept. for גַּן Deut. 11: 10. Am. 4: 9. — Jos. Ant. 9. 10. 4. Xen. Oec. 4. 13.

Κηπουρός, οῦ, ὁ, (*κῆπος, οὖρος,*) *garden-keeper, gardener,* John 20: 15.— Diod. Sic. 1. 59. Pol. 17. 6. 4.

Κηρίον, ου, τό, (*κηρός* wax,) *a honey-comb,* sc. full of honey, Luke 24: 42. Sept. for נֹפֶת Prov. 24: 13. 19: 11. — Jos. Ant. 6. 6. 3. Diod. Sic. 5. 26. Xen. An. 4. 8. 20.

Κήρυγμα, ατος, τό, (*κηρύσσω,*) *proclamation* by a herald, Hdot. 8. 41. Dem. 917. 24. *edict* thus proclaimed Xen. Cyr. 4. 5. 57. In N. T. *announciation, preaching,* spoken

a) of prophets, e. g. the *denunciation* of Jonah against Nineveh, *τὸ κήρυγμα Ἰωνᾶ* Matt. 12: 41. Luke 11: 32. So Sept. for קְרִיאָה Jon. 3: 2.

b) of Christ and his apostles, *preaching* sc. of the gospel, public instruction, 1 Cor. 1: 21. 2: 4. 15: 14. Tit. 1: 3. Meton. for the gospel preached, Rom. 16 [14]: 25. 2 Tim. 4: 17.—Clem. Alex. Strom. 6. 5, 6.

Κήρυξ, υκος, ὁ, a herald, public crier, Xen. Cyr. 2. 1. 31. An. 5. 7. 3, 4. In N. T. *a preacher,* public instructor, e. g. of the divine will and precepts, as Noah 2 Pet. 2: 5. of the gospel, as Paul 1 Tim. 2: 7. 2 Tim. 1: 11.

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προ- *Κηρύσσω* v. ττω, f. ξω, (κήρυξ,) *to be a herald* etc. Hom. Il. 17. 325. Luc. D. Deor. 24. 1. *to make proclamation* sc. through a herald etc. Diod. Sic. 17. 109. Xen. H. G. 7. 2. 23. — In N. T. *to proclaim, to announce publicly, to publish*, trans.

a) genr. Matt. 10: 27 κηρύξατε ἐπὶ τῶν δωμάτων. Luke 12: 3. Acts 10: 42. Rev. 5: 2. Sept. for קָרָא Ex. 32: 5. Esth. 6: 9, 11. הֵרִיעַ Joel 2: 1. — Jos. Ant. 14. 15. 2. Hdian. 1. 7. 2. Aeschin. 75. 30. — In the sense of *to noise* or *blazen abroad, to laud publicly*. Mark 1: 45 ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν. 5: 20. 7: 36. Luke 8: 39.—Pol. 30. 20. 6. Xen. Cyr. 8. 4. 4.

b) espec. *to preach, to publish, to announce*, sc. religious truth, the gospel with its attendant privileges and obligations, the gospel dispensation. (α) genr. e. g. of John the Baptist, Matt. 3: 1 κηρύσσων ἐν τῇ ἐρήμῳ καὶ λέγων. Mark 1: 4, 7. Luke 3: 3. Acts 10: 37. Of Jesus Matt. 4: 17, 23. 9: 35. 11: 1. Mark 1: 14, 38, 39. Luke 4: 44. 8: 1. 1 Pet. 3: 19. Of apostles and teachers, Matt. 10: 7. 24: 14. 26: 13. Mark 3: 14. 6: 12. 13: 10. 14: 9. 16: 15: 20. Luke 9: 2. 24: 47. Acts 20: 25. 28: 31. Rom. 10: 8, 14, 15. 1 Cor. 9: 27. 15: 11. Gal. 2: 2. Col. 1: 23. 1 Thess. 2: 9. 2 Tim. 4: 2 κ. τὸν λόγον.—Act. Thom. § 1, κ. τὸν λόγον. — — So τὸν Χριστὸν κηρύσσειν, *to preach Christ*, i. e. to announce him as the Messiah, and exhort to the reception of his gospel, Acts 8: 5. 9: 20. 19: 13. 1 Cor. 1: 23. 15: 12. 2 Cor. 1: 19. 4: 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστόν. 11: 4 bis. Phil. 1: 15. 1 Tim. 3: 16. — (β) In allusion to the Mosaic and prophetic institutions, *to preach, to teach*. Acts 15: 21 Μωϋσῆς . . . . τοὺς κηρύσσοντας αὐτὸν ἔχει. Rom. 2: 21 ὁ κηρύσσων μὴ κλέπτειν. Gal. 5: 11 εἰ περιτομὴν ἔτι κηρύσσω. Luke 4: 18, 19, quoted from Is. 61: 1 where Sept. for קָרָא, as also Prov. 8: 1.

Κῆτος, εος, ους, τό, any large fish, sea-monster, Matt. 12: 40. Sept. for דָּג גָּדוֹל Jon. 2: 1.—Palaeph. 38. 1. Diod. Sic. 4. 42.

Κηφᾶς, ᾶ, ὁ, Cephas, later Heb. כֵּיפָא (rock, Buxt. Lex. Ch. 1032,) a surname of Simon Peter, i. q. Πέτρος John 1: 43. 1 Cor. 1: 12. 3: 22. 9: 5. 15: 5. Gal. 2: 9.

Κιβωτός, οῦ, ἡ, an ark, i. e. a wooden chest, coffer, Ael. V. H. 9. 13. Lysias 121. 5.—In N. T. spoken of the ark of the covenant, Heb. 9: 4. Rev. 11: 19. Sept. for אָרוֹן Ex. 25: 10. Lev. 16: 2. al. saep. — Jos. Ant. 4. 8. 44. — Of Noah's ark, Matt. 24: 38. Luke 17: 27. Heb. 11: 7. 1 Pet. 3: 20. So Sept. for תֵּבָה Gen. 6: 14 sq. 7: 1 sq. Josephus calls it also λάρναξ Ant. 1. 3. 2 sq.

Κιθάρα, ας, ἡ, (κίθαρις,) whence Lat. *cithara*, Engl. *guitar*, though the modern instrument is different, the ancient cithara or lyre being without a neck, and with the strings open like the modern harp; hence genr. *lyre, harp*. See Rees' Cyclop. art. *Cithara* and *Lyre*, also the plates of *Musical Instruments*. — 1 Cor. 14: 7. Rev. 5: 8. 14: 2. 15: 2. Sept. for כִּנּוֹר Gen. 31: 27. 1 Chr. 9: 11. Josephus describes the Heb. כִּנּוֹר, κινύρα, as having ten strings and as struck with a key, Ant. 7. 12. 3. Comp. Gesen. Lex. art. כִּנּוֹר. — Ael. V. H. 14. 23. Luc. Imag. 14.

Κιθαρίζω, f. ίσω, (κίθαρις,) *to play upon the cithara*, i. e. genr. *to harp, to play the lyre*, 1 Cor. 14: 7. Rev. 14: 2. Sept. for נָגַן Is. 23: 16.—Ael. V. H. 3. 32. Xen. Mem. 3. 1. 4.

Κιθαρῳδός, ου, (κιθάρα, ἀοιδός, ᾠδός,) *a harper, lyrist*, one who plays on the harp or lyre and accompanies it with song, Rev. 14: 2. 18: 22. — Ael. V. H. 3. 43. Luc. Vit. Auct. 3.

Κιλικία, ας, ἡ, Cilicia, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called τραχεῖα, *aspera*, and the eastern πεδινή, *campestris*. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birthplace of Paul. Acts 6: 9. 15: 23, 41. 21: 39. 22: 3. 23: 34. 27: 5. Gal. 1: 21.

Κινάμωμον, ου, τό, cinnamon, the aromatic bark of the *Laurus cinna-*

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momum, which grows in Arabia, India, and especially in the island of Ceylon. The ancients employed it in their incense and perfumes. Rev. 18: 13. Sept. for קִנָּמוֹן Ex. 30: 23. קָנֶה הַשּׂוֹב Jer. 6: 20. — Diod. Sic. 2. 49. Comp. Plin. H. N. 12. 19.

Κινδυνεύω, f. εύσω, (*κίνδυνος*,) *to be in danger, in peril*, intrans. Luke 8: 23. 1 Cor. 15: 30. seq. inf. Acts 19: 27, 40.—Ecclus. 31 [34]: 12. Jos. Ant. 4. 8. 2. Xen. H. G. 1. 4. 15.

Κίνδυνος, ου, ὁ, (prob. fr. *κινέω*,) *danger, peril*, Rom. 8: 35. 2 Cor. 11: 26 octies. Sept. for מֵצַר Ps. 116: 3.—Hdian. 3. 3. 6. Xen. Cyr. 1. 4. 8.

Κινέω, ῶ, f. ήσω, (*κίω*,) *to move, to put in motion*, trans. Matt. 23: 4 οὐ θέλουσι κινῆσαι αὐτά sc. τὰ φορτία. Sept. Pass. for מוֹט Is. 41: 7. נָדַף Job 13: 25.—Xen. Conv. 2. 22. — So κινεῖν τὴν κεφαλήν *to move* i. e. *shake the head*, in derision Matt. 27: 39. Mark 15: 29. Sept. for הֵנִיעַ רֹאשׁ 2 K. 19: 21. Job 16: 4. Ps. 22: 8.—Ecclus. 12: 18. 13: 7.—Mid. *to move oneself*, i. e. *to move* intrans. Acts 17: 28 ζῶμεν καὶ κινούμεθα.—Sept. Gen. 7: 21. Ael. V. H. 1. 6. Xen. Cyr. 1. 4. 19.—Metaph. *to move, to stir up, to excite*, e. g. στάσιν Acts 24: 5. 21: 30 ἐκινήθη ἡ πόλις ὅλη.—Jos. B. J. 2. 10. 4. Xen. Ag. 1. 37.—Seq. ἐκ τοῦ τόπου, i. q. *to move away, to remove*, trans. Rev. 2: 5. 6: 14.—Jos. Ant. 4. 8. 18. Hdian. 6. 1. 6.

Κίνησις, εως, ἡ, (*κινέω*,) *motion*, John 5: 3 τὴν τοῦ ὕδατος κίνησιν.—Diod. Sic. 1. 7. Xen. Ven. 10. 12.

Κίς, ὁ, indec. *Kis*, Heb. קִישׁ *Kish*, pr. n. of the father of king Saul, Acts 13: 21. Comp. 1 Sam. 9: 1.

Κίχρημι, f. χρήσω, (i. q. *χράω*, see Buttm. §114. p. 307, 308,) *to lend*, trans. Luke 11: 5 χρῆσόν μοι τρεῖς ἄρτους.—Sept. Ex. 12: 36. Ael. V. H. 14. 10. Xen. Mem. 3. 11. 18.

Κλάδος, ου, ὁ, (*κλάω*,) *a shoot, sprout, branch*, pp. young and easily *broken* off. Matt. 24: 32 ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ. 13: 32. 21: 8. Mark 4: 32. 13: 28. Luke 13: 19. Sept. for דָּלִיּוֹת Jer. 11: 16. Ez. 31: 7.—Ael. V. H. 2. 14.—Trop. and allegor. οἱ κλάδοι *branches* for *offspring, posterity*, Rom. 11: 16, 17, 18, 19, 21.—Theophr. Char. 5 or 21 κλάδος Μελιταῖος. Comp. Sept. ῥάβδος Is. 11: 1.

Κλαίω, f. κλαύσομαι Buttm. §114, in N. T. fut. κλαύσω Luke 6: 25, comp. Winer § 15; *to weep, to wail, to lament*, implying not only the shedding of tears, but also every external expression of grief.

a) intrans. and absol. Matt. 26. 75 ἔκλαυσε πικρῶς. Mark 14: 72. Luke 6: 21. 7: 13. 8: 52. John 11: 31, 33. 1 Cor. 7: 30. al. Seq. ἐπί c. dat. *to weep for* or *over* any one, Luke 19: 41. ἐπί c. acc. Luke 23: 28 μὴ κλαίετε ἐπ' ἐμί κ. τ. λ. Joined c. ἀλαλάζειν Mark 5: 38. c. θορυβεῖν Mark 5: 39. c. θρηνεῖν John 16: 20. c. κόπτεσθαι Rev. 18: 9. c. ὀλολύζειν James 5: 1. c. πενθεῖν Mark 16: 10. Luke 6: 25. Rev. 18: 15, 19. seq. ἐπ' αὐτῇ v. 11. Sept. for בָּכָה Gen. 33: 4. Num. 14: 1. c. ἐπί τινα Judg. 14: 17. 2 Sam. 19: 1. — Ecclus. 22: 9, 10. Ael. V. H. 12. 1 init. Xen. Cyr. 2. 2. 13.

b) seq. acc. *to beweep, to bewail, to lament for*, e. g. the dead, Matt. 2: 18 Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς. So Sept. for בָּכָה Gen. 37: 34. Deut. 34: 8. —1 Macc. 9: 20. Ael. V. H. 6. 1. Xen. Cyr. 5. 2. 32. AL.

Κλάσις, εως, ἡ, (*κλάω*,) *a breaking*, i. e. act of breaking, e. g. ἐν τῇ κλάσει τοῦ ἄρτου Luke 24: 35. Acts 2: 42.—Theophr. de Caus. Pl. 3. 19 κλάσις ἀμπέλων.

Κλάσμα, ατος, τό, (*κλάω*,) *fragment, bit*, e. g. of food, Matt. 14: 20. 15: 37. Mark 6: 43. 8: 8, 19, 20. Luke 9: 17. John 6: 12, 13. Sept. for פַּת Lev. 2: 6. Judg. 19: 5. פְּלַח 1 Sam. 30: 12.—Diod. Sic. 17. 13. Xen. Ven. 10. 5.

Κλαύδη, ης, ἡ, *Clauda* or *Claude*, now Gozzo, a small island off the S. W. coast of Crete, Acts 27: 16. — It is also called *Κλαύδος* Ptol. 3. 7. *Gaudos*, Mela 2. 7. Plin. H. N. 4. 22.

Κλαυδία, ας, ἡ, *Claudia*, pr. n. of a christian female, 2 Tim. 4: 21.

Κλαύδιος, ου, ὁ, *Claudius*, pr. n. 1. *Tiberius Claudius Nero Germanicus*,

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the fifth Roman emperor, successor of Caligula, r. A. D. 41—54. Acts 11: 28. 18: 2. In the fourth year of his reign occurred the famine foretold by Agabus Acts 11: 28; see Jos. Ant. 20. 2. 6. ib. 20. 5. 2. ib. 3. 15. 3. Tac. Ann. 12. 43. Sueton. in Claud. 28. Krebs Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. 20. 1. 2; but in his ninth year he banished all the Jews from Rome, Acts 18: 2. Comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, χιλίαρχος, commanding in Jerusalem, Acts 23: 26.

Κλαυθμός, οῦ, ὁ, (κλαίω,) *weeping, wailing*, Matt. 2: 18. 8: 12. 13: 42, 50. 22: 13. 24: 51. 25: 30. Luke 13: 28. Acts 20: 37. Sept. for בְּכִי Gen. 45: 2. Ezra 3: 13. Comp. Lob. ad Phr. p. 325.

Κλάω, f. κλάσω, *to break*, i. e. to break off or in two, Hom. Il. 11. 584. Diod. Sic. 4. 35. Plut. Romul. 28 med. In N. T. only in the phrase κλάσαι τὸν ἄρτον, *to break bread*, sc. for distribution as preparatory to a meal, the Jewish bread being in the form of thin cakes. Also genr. Matt. 14: 19. 15: 36. Mark 8: 6, 19. Luke 24: 30. Acts 27: 35. So Sept. and Heb. פְּרַס לֶחֶם Jer. 16: 7. comp. Is. 58: 7. — So in the Lord's supper and *agapae*, Matt. 26: 26. Mark 14: 22. Luke 22: 19. Acts 2: 46. 20: 7, 11. 1 Cor. 10: 16. 11: 24.—Act. Thom. § 27, 29.—Metaph. of the body, σῶμα, of Christ, as typically *broken* in the eucharist. 1 Cor. 11: 24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον, where the allusion is to the death on the cross. — pp. Jos. B. J. 2. 8. 10.

Κλείς, δός, ἡ, acc. κλεῖν and κλεῖδα, acc. plur. κλεῖδας and contr. κλεῖς, Buttm. § 44. § 58. Winer § 9. p. 61; *a key*, for locking and unlocking, in N. T. as the symbol of power and authority. Matt. 16: 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τοῦ θεοῦ, i. e. the power of opening or shutting, of admitting to or excluding from, the kingdom of God. Rev. 3: 7 ὁ ἔχων τὴν κλεῖν τοῦ Δαβίδ, in the same sense, in allusion to Is. 22: 22 where Sept. τὴν κλεῖδα οἴκου Δαβίδ for מַפְתַּח בֵּית דָּוִיד. Rev. 1: 18 τὰς κλεῖς τοῦ ᾅδου. 9: 1. 20: 1. Metaph. Luke 11: 52 τὴν κλεῖδα τῆς γνώσεως, *key of knowledge*, i. e. the means of attaining to true knowledge in respect to the kingdom of God, comp. Matt. 23: 13. —pp. Sept. for מַפְתֵּחַ Judg. 3: 25. Artemid. 3. 54. Luc. Tim. 13.

Κλείω, f. σω, perf. pass. κέκλεισμαι, aor. 1 pass. ἐκλείσθην, for the σ see Buttm. § 98. n. 6; *to shut, to close*, trans.

a) pp. Matt. 6: 6 κλείσας τὴν θύραν σου. 25: 10. Luke 11: 7. John 20: 19, 26. Acts 5: 23. 21: 30. Rev. 20: 3. 21: 5. Sept. for סָגַר Gen. 7: 16. Josh. 2: 7.—Hdian. 2. 1. 13. Xen. Cyr. 7. 5. 27.—So of the heavens, ὁ οὐρανός, i. e. the windows of heaven so that no rain can fall, Luke 4: 25. Rev. 11: 6. Comp. Gen. 7: 11. 8: 2. Job 38: 37.

b) metaph. (α) Matt. 23: 13 κλείετε τὴν βασ. τῶν οὐρ. *to shut up the kingdom of heaven*, i. e. wilfully to prevent men from entering, comp. in Κλεῖς. So of authority to exclude or admit, Rev. 3: 7 bis, 8. — (β) 1 John 3: 17 κλεῖσαι τὰ σπλάγχνα ἀπό τινος, *to shut up one's bowels from* any one, i. e. not to let one's compassion flow out, to be hard-hearted. Comp. in Σπλάγχνον.

Κλέμμα, ατος, τό, (κλέπτω,) *theft*, Rev. 9: 21. — Dem. 736. 5. Xen. Oec. 14. 5. thing stolen Sept. Ex. 22: 2, 3. Luc. Asin. 19.

Κλέοπας, α, ὁ, *Cleopas*, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke 24: 18. Different from Κλωπᾶς q. v.

Κλέος, έους, τό, (κλέω fr. καλέω,) pp. *report, rumour*, Hom. Il. 2. 486. Od. 13. 415. In N. T. and genr. *fame, renown, glory*, 1 Pet. 2: 20. Sept. for שֵׁמַע Job 28: 22. — Ael. V. H. 2. 32. Thuc. 2. 45. Xen. Ven. 1. 6.

Κλέπτης, ου, ὁ, (κλέπτω,) *a thief*, Matt. 6: 19, 20. 24: 43. Luke 12: 33, 39. John 10: 1. 12: 6. 1 Cor. 6: 10. 1 Thess. 5: 2, 4. 1 Pet. 4: 15. 2 Pet. 3: 10. Rev. 3: 3. 16: 15. Sept. for גַּנָּב Ex. 22: 2. Joel 2: 9. — Ecclus. 5: 14. Luc. Asin. 46. Xen. Mem. 3. 1. 6.—Trop. of false teachers, deceivers, who *steal* men away from the truth, John 10: 8, 10. So Sept. and גַּנָּב Hos. 7: 1.

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Κλέπτω, f. κλέψω Matt. 19: 18. Rom. 13: 9, instead of the more usual f. κλέψομαι Buttm. § 113. 4, and n. 7. Winer §15. p. 80.—*To steal*, absol. Matt. 6: 19, 20 διορύσσουσι καὶ κλέπτουσι. Mark 10: 19. Luke 18: 20. John 10: 10. Rom. 2: 21 bis. Eph. 4: 28 bis. Fut. οὐ κλέψεις as imperat. Matt. 19: 18. Rom. 13: 9, see Winer § 44. 3. Matth. § 498. c. Sept. for גָּנַב Ex. 20: 15. Deut. 5: 19.—Luc. Asin. 41. Xen. Mem. 4. 2. 15. — In the sense of *to steal away, to take by stealth*, seq. acc. as a dead body Matt. 27: 64. 28: 13. So Sept. and גָּנַב 2 Sam. 21: 12.—Hdian. 2. 1. 5.

Κλῆμα, ατος, τό, (κλάω,) *shoot, sprout, branch*, i. q. κλάδος, pp. such as are easily *broken off*; in N. T. only of the vine, *shoot, tendril*, John 15: 2, 4, 5, 6. Sept. for דָּלִיּוֹת Ez. 12: 6, 7. זְמֹרָה Ez. 15: 2.—Jos. Ant. 2. 5. 2. Xen. Oec. 19. 8.

Κλήμης, εντος, ὁ, Clement, pr. n. of a Christian Phil. 4: 3, not improbably Clemens Romanus.

Κληρονομέω, ῶ, f. ήσω, (κληρονόμος,) *to receive by lot* sc. a portion thus distributed, Sept. for נָחַל Num. 26: 55. Josh. 16: 4. Hence, as an inheritance might also be distributed by lot (Ecclus. 14: 15), *to inherit, to be heir to* any person or thing, in classic writers seq. gen. e. g. of pers. Luc. D. Mort. 9. 4. ib. 11. 3. of thing Dem. 171. 25. Comp. Lob. ad Phryn. p. 129. — In N. T. genr.

a) *to inherit, to be heir*, absol. Gal. 4: 30 οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετά κ. τ. λ. quoted from Gen. 21: 10 where Sept. for יָרַשׁ, as also Gen. 15: 4. Num. 27: 11.

b) in later usage simply *to obtain, to acquire, to possess*, seq. acc. in N. T. spoken only of the friends of God as receiving admission to the kingdom of heaven and its attendant privileges. Matt. 5: 5 κληρονομήσουσι τὴν γῆν *they shall quietly possess the land* i. e. primarily the land of Canaan, but understood in a spiritual sense of the Messiah's kingdom; comp. Sept. and Heb. יָרַשׁ אֶרֶץ Ps. 37: 9, 11, 22, 29. 25: 13. Tholuck Bergpred. p. 83 sq. Bibl. Repos. III. p. 704 sq. So κλ. τὴν βασιλείαν τοῦ θεοῦ Matt. 25: 34. 1 Cor. 6: 9, 10. 15: 50. Gal. 5: 21. κλ. ζωὴν αἰώνιον Matt. 19: 29. Mark 10: 17. Luke 10: 25. 18: 18. ἀφθαρσίαν 1 Cor. 15: 50. also Heb. 1: 4, 14. 6: 12. 12: 17. 1 Pet. 3: 9. Rev. 21: 7. Sept. for יָרַשׁ Gen. 15: 7. Deut. 1: 21.—genr. seq. acc. Ecclus. 4: 13. Jos. Ant. 8. 13. 8 κλ. τοῦ Ναβούθου ἀμπελῶνα προῖκα. Diod. Sic. 1. 24. Pol. 2. 27. 5. See Lob. ad Phr. p. 129. Sturz de Dial. Alex. p. 140.

Κληρονομία, ας, ἡ, (κληρονομέω q. v.) *inheritance*, i. e.

a) pp. from one's ancestors, *patrimony*, Matt. 21: 38. Mark 12: 7. Luke 12: 13. 20: 14. Sept. for נַחֲלָה Num. 27: 7, 8, 9, 10, 11.—Isocr. 393. A. Hdian. 5. 1. 13.

b) genr. *portion, possession*, espec. the land of Canaan as the possession of the Israelites, Acts 7: 5. Heb. 11: 8. So Sept. and נַחֲלָה Deut. 4: 38. Josh. 11: 23. — Hence trop. of admission to the kingdom of God and its attendant privileges, Acts 20: 32. Gal. 3: 18. Eph. 1: 14, 18. 5: 5. Col. 3: 24. Heb. 9: 15. 1 Pet. 1: 4.

Κληρονόμος, ου, ὁ, (κλῆρος, νέμομαι,) pp. 'receiving by lot' sc. a portion thus distributed; hence in N. T. and genr. *an heir*, see above in Κληρονομέω.

a) pp. Matt. 21: 38. Mark 12: 7. Luke 20: 14. Gal. 4: 1. Sept. for יוֹרֵשׁ Jer. 8: 10. 2 Sam. 14: 7.—Ael. V. H. 13. 11. Lysias 907. 5.—Trop. κληρονόμος θεοῦ, *heir of God*, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. 8: 17 bis. Gal. 4: 7. So Gal. 3: 29 κληρονόμοι sc. τοῦ Ἀβραάμ, heirs of the blessings promised to Abraham.

b) genr. i. q. *possessor* sc. of any thing received as a portion, possession, e. g. the kingdom of heaven etc. Rom. 4: 13, 14. Tit. 3: 7. Heb. 1: 2. 6: 17. 11: 7. James 2: 5.

Κλῆρος, ου, ὁ, (prob. fr. κλάω,) *lot*, i. e.

a) pp. *a lot, die*, any thing used in determining chances, comp. Potter's Gr. Antiq. I. p. 333. E. g. κλῆρον βάλλειν, Engl. *to cast lots*, Matt. 27: 35 bis.

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Mark 15: 24. Luke 23: 34. John 19: 24. Acts 1: 26 bis ἔδωκαν κλήρους . . . καὶ ἔπεσεν ὁ κλῆρος. Sept. for גּוֹרָל Ps. 22: 19. Neh. 10: 34. Jon. 1: 7.—Luc. Hermot. 40. Hom. Il. 7. 175. ἐν κλήρῳ by lot Xen. Ath. 1. 2.

b) meton. *lot*, i. e. *part, portion* sc. as assigned by lot, Acts 8: 21 οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ. So Sept. and גּוֹרָל Deut. 10: 9. 12: 12. (Jos. Ant. 4. 7. 5.) So of *an office* to which one is appointed by lot or otherwise, Acts 1: 17, 25 λαβεῖν τὸν κλῆρον τῆς διακονίας, comp. v. 26.—Hence genr. *portion, possession, heritage*, trop. Acts 26: 18 κλῆρον ἐν τοῖς ἡγιασμένοις. Col. 1: 12. Plur. id. 1 Pet. 5: 3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων, *not as lording it over the possessions, heritage*, sc. of God or Christ, the church.—Wisd. 5: 5. So pp. κλῆροι estates, lands, Hdot. 1. 76. ib. 9. 94. sing. Ael. V. H. 12. 61.

Κληρόω, ῶ, f. ώσω, (κλῆρος,) *to cast lots* Hdot. 1. 94. Mid. *to acquire by lot* Xen. Cyr. 1. 6. 46. — In N. T. only Mid. κληρόομαι, οῦμαι, genr. *to obtain, to receive*, absol. Eph. 1: 11 ἐν ᾧ καὶ ἐκληρώθημεν . . . εἰς τὸ εἶναι ἡμᾶς κ. τ. λ. i. q. through whom we have attained to be etc. through whom it has been granted us.—Act. Thom. § 24 ἵνα κληρωθῶ ἄξιος γενέσθαι κ. τ. λ. Ael. H. An. 1. 13. Alciphr. 3. ep. 49.

Κλῆσις, εως, ἡ, (καλέω,) *a call*, i. e. summons Xen. Cyr. 3. 2. 14. *invitation* to a banquet 3 Macc. 5: 14. Xen. Conv. 1. 7. Hence in N. T. trop. *a call, invitation* sc. to the kingdom of God and its privileges, i. e. that divine call by which Christians are introduced into the privileges of the gospel. Rom. 11: 29 ἡ κλῆσις τοῦ θεοῦ. Eph. 4: 1. Phil. 3: 14. 2 Thess. 1: 11. 2 Tim. 1: 9. Heb. 3: 1. 2 Pet. 1: 10. Eph. 1: 18 et 4: 4 ἡ ἐλπὶς τῆς κλήσεως, i. e. the hope which the Christian's call permits him to cherish. — Clem. Alex. Strom. 6. 17. — So 1 Cor. 1: 26 βλέπετε τὴν κλῆσιν ὑμῶν, i. e. the manner of your call, *how* ye were called. So too 1 Cor. 7: 20 ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω, i. e. as he was called, so let him remain. Others here compare Dion. Hal. Ant. 4. 18 κλήσεις i. q. *classes*, subdivisions of the Roman people; but this was neither a Greek nor Hellenistic use of the word.

Κλητός, ή, όν, (καλέω,) *called, invited*, e. g. to a banquet, Sept. for קְרוּא 1 K. 1: 41, 49. Aeschin. 50. 1. Hence in N. T. trop. *called, invited*, sc. to the kingdom of heaven and its privileges, genr. Matt. 20: 16 et 22: 14 πολλοὶ γάρ εἰσι κλητοὶ, ὀλιγοὶ δὲ ἐκλεκτοί. Also emphat. of those who have obeyed this call, i. q. saints, Christians, Rom. 1: 6, 7 κλητοὶ Ἰησοῦ κ. . . . κλητοὶ ἅγιοι. 8: 28. 1 Cor. 1: 2, 24. Jude 1. Rev. 17: 14. Comp. Heb. מְקֻרָא Is. 48: 12.—In the sense of *appointed, chosen*, sc. to any office, see in Καλέω no. 1. e. Rom. 1: 1 et 1 Cor. 1: 1 κλητὸς ἀπόστολος, comp. Gal. 1: 15.

Κλίβανος, ου, ὁ, an oven, sc. for baking bread, Matt. 6. 30. Luke 12: 28. Sept. for Heb. תַּנּוּר Ex. 8: 3. Lev. 26: 26.—Hdot. 2. 92. Artemid. 2. 10. The Attic form was κρίβανος, Lob. ad Phr. p. 179. Sturz de Dial. Alex. p. 176.—The Heb. תַּנּוּר, Gr. κλίβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Calmet art. *Bread* p. 208. Jahn §140. Harmar's Obs. I. p. 401 sq.

Κλίμα, ατος, τό, (κλίνω,) *inclination, declivity*, Jos. Ant. 14. 15. 2. Pol. 2. 16. 3 κλίμα τῶν ὀρῶν. So of the supposed *inclination* of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into seven κλίματα, *climates*, by lines parallel to the equator, Vitruv. 1. 1. Comp. Rees' Cyclop. art. *Climate*.—Hence in N. T. and genr. *climate*, i. e. *clime, region*, Gal. 1: 21 εἰς τὰ κλίματα τῆς Συρίας. Rom. 15: 23. 2 Cor. 11: 10. — Pol. 5. 44. 6. Jos. B. J. 5. 12. 2. Hdian. 2. 11. 8.

Κλίνη, ης, ἡ, (κλίνω,) *a bed, couch*, any thing on which one lies, reclines, etc. For the Hebrew beds, see Jahn § 40. Calmet art. *Bed*. In N. T.

a) genr. and only of the sick, Mark 7:

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30 et Rev. 2: 22 see in Βάλλω b. So Sept. and מִטָּה Gen. 48: 2. 49: 3. genr. 2 Sam. 4: 7. 1 K. 17: 19.—Luc. Asin. 3. Diod. Sic. 4. 59. Xen. Cyr. 5. 2. 15. —Of a bed in which the sick are borne, Matt. 9: 2, 6. Luke 5: 18. Acts 5: 15. Comp. Sept. and מִטָּה Cant. 3: 7.—So of a *bed* or *bier* for the dead Jos. Ant. 7. 1. 6. Hdian. 4. 2. 3 sq.

b) spec. *a couch, sofa, divan*, for sitting or reclining. Luke 17: 34 ἔσονται δύο ἐπὶ κλίνας μιᾶς, i. e. two persons shall be sitting or reclining together; comp. the expression in Matt. 24: 40, and see below. Mark 4: 21. 7: 4. Luke 8: 16. So Sept. and מִטָּה Am. 6: 4, comp. 3: 12. — Or, in all these passages κλίνη may be taken in the sense of *triclinium*, i. e. the *couch* or *sofa* on which the ancients reclined at meals, see in Ἀνάκειμαι no. 2. So Sept. and מִטָּה Esth. 7: 8. Ez. 23: 41.—Ael. V. H. 12. 51. Xen. Cyr. 8. 8. 16. ὑπὸ τῇ κλίνῃ Luc. de Merc. Cond. 17. Tox. 28.

Κλινίδιον, ου, τό, (dimin. fr. κλίνη,) *a little bed*, Luke 5: 19, 24, comp. v. 18 where it is κλίνη.—Dion. Hal. Ant. 7. 68. Plut. Coriolan. 24. Comp. Lob. ad Phryn., p. 180.

Κλίνω, f. νῶ, perf. κέκλικα, *to incline*, trans. i. e. *to bend* any thing from a straight position, whether downwards or horizontally.

a) genr. *to bow*, e. g. τὸ πρόσωπον εἰς τὴν γῆν in reverence Luke 24: 5. τὴν κεφαλήν as one dying John 19: 30, or genr. *to recline* or *lay the head* sc. for rest Matt. 8: 20. Luke 9: 58. Comp. Sept. and נָטָה Ps. 144: 5. 2 K. 19: 16. —Diod. Sic. 15. 32. Xen. Eq. 5. 5.—Intrans. *to incline oneself*, (comp. in Ἄγω no. 3,) spoken of the day as *declining*, Luke 9: 12. 24: 29 κέκλικεν ἡ ἡμέρα. So Sept. for יָרַד Judg. 19: 11 נָטָה Judg. 19: 8. פָּנָה Jer. 6: 4.—Arr. Alex. M. 3. 4. 4 ἐγκλίνοντος δὲ τοῦ ἡλίου ἐς ἑσπέρᾳν. Hdot. 4. 181 ἀποκλίνω.

b) i. q. Lat. *inclinare aciem*, i. e. in military language, *to make give way, to rout*. Heb. 11: 34 παρεμβολὰς ἀλλοτρίων ἔκλιναν. — Jos. Ant. 14. 15. 4. Hom. Il. 5. 37. Pol. 1. 27. 8.

Κλισία, ας, ἡ, (κλίνω,) pp. 'place where one may recline or rest,' hence *hut, tent*, Hom. Od. 16. 1. Il. 1. 322. *triclinium*, i. e. *couches*, for reclining at a meal Pind. Pyth. 4. 237. *a table-party*, company reclining around a table, Jos. Ant. 12. 2. 11. Hence in N. T. accus. κλισίας adverbially, *by table-parties, in companies*. Luke 9: 14 κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. Comp. Buttm. § 115. 4. Herm. ad Vig. p. 882.

Κλοπή, ῆς, ἡ, (κλέπτω,) *theft*, Matt. 15: 19. Mark 7: 22. Sept. for inf. of גָּנַב Gen. 40: 15. — Ecclus. 41: 19. Xen. Cyr. 1. 2. 6.

Κλύδων, ωνος, ὁ, (κλύζω to dash,) pp. *a dashing* of the sea, *surge, billows*, Luke 8: 24. James 1: 6. Sept. for סַעַר Jon. 1: 4, 11, 12.—Jos. Ant. 9. 10. 2. Pol. 1. 27. 4. Diod. Sic. 3. 21.

Κλυδωνίζομαι, f. ίσομαι, depon. (κλύδων,) *to surge, to be tossed in billows*, trop. *to fluctuate*. Eph. 4: 14 κλυδωνιζόμενοι παντὶ ἀνέμῳ διδασκαλίας. Sept. for נִגְרַשׁ Is. 57: 20. — Jos. Ant. 9. 11. 3 ὁ δῆμος ταρασσόμενος καὶ κλυδωνιζόμενος. Aristaen. 1. ep. 27.

Κλωπᾶς, ᾶ, ὁ, Clopas, John 19: 25, elsewhere called *Alpheus*, see in Ἀλφαῖος no. 1.

Κνήθω, Att. κνάω, f. κνήσω, *to rub, to scratch*, Mid. κνήσασθαι τὸ οὖς to scratch one's own ear Luc. bis Acc. 1. τὴν κεφαλήν Plut. Pomp. 48 ult. Hence *to tickle*, Anthol. Gr. III. p. 86. 8, εἰς γὰρ ἀμοιβήν, ὡς λέγεται, κνήθειν οἶδεν ὄνος τὸν ὄνον. — In N. T. only Pass. *to be tickled, to feel an itching*, trop. 2 Tim. 4: 3 κνηθόμενοι τὴν ἀκοήν, lit. *being tickled, itching, as to the ears*, i. e. having an itching to hear something pleasing. So Hesych. κνηθόμενοι τὴν ἀκοήν· ζητοῦντες τὶ ἀκοῦσαι καθ' ἡδονήν. For the accus. see Buttm. § 134. 6. Winer § 32. 5. On the form κνήθω see Buttm. § 112. 11. Lob. ad Phr. p. 254. — So κνῆσις ὤτων Plut. VI. p. 638. 4. ed. Reiske.

Κνίδος, ου, ἡ, Cnidus or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the S. W. part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts 27: 7.—Strabo XIV. p. 965.

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C. Plin. H. N. 36. 15. Hom. Od. 1. 30. 1.

Κοδράντης, ου, ὁ, i. q. Lat. *quadrans,* the fourth part of an *as,* ἀσσάριον, q. v. It was a small brass coin, equal to two λέπτα, i. e. nearly to two-fifths of one cent. Matt. 5: 26. Mark 12: 42. See in Ἀσσάριον. Jahn § 117. Adam's Rom. Ant. p. 492.

Κοιλία, ας, ἡ, (κοῖλος hollow,) *the belly,* e. g. the exterior, Sept. for בֶּטֶן Judg. 3: 21. Pol. 39. 2. 7. In N. T. only of the interior, viz.

a) genr. *the belly, the bowels,* as the receptacle of food, put as often in Engl. for *the stomach,* either in men or animals, Matt. 12: 40 ἐν τῇ κοιλίᾳ τοῦ κήτους. 15: 17. Mark 7: 19. Luke 15: 16 γεμίσαι τὴν κοιλίαν αὐτοῦ. Rom. 16: 18. 1 Cor. 6: 13 bis, βρώματα τῇ κοιλίᾳ κ. τ. λ. Phil. 3: 19. Rev. 10: 9, 10. Sept. for מְעִים Jon. 2: 2. Num. 5: 22. Ps. 22: 15. — Luc. Cynic. 6. Hdian. 1. 17. 23. Thuc. 2. 49.

b) from the Heb. by synecd. for *the womb.* Matt. 19: 12 ἐκ κοιλίας μητρός. Luke 1: 15, 41, 42, 44. 2: 21. John 3: 4. Acts 3: 2. 14: 8. Gal. 1: 15. As personified, put for the woman herself, Luke 11: 27. 23: 29. So Sept. and בֶּטֶן Gen. 25: 24. Is. 44: 2. מְעִים Gen. 25: 23. Ruth 1: 11. for רֶחֶם Job 3: 11. 10: 18.

c) trop. from the Heb. for *the inward part,* the inner man, as in Engl. the breast, the heart. John 7: 38 ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ κ. τ. λ. So Sept. and בֶּטֶן Job 15: 35. Prov. 20: 27. מְעִים Ps. 40: 9.

Κοιμάω, ῶ, f. ήσω, (kindr. with κεῖμαι,) *to make sleep, to put to sleep,* Hom. Il. 14. 236. trop. ib. 12. 281. — Hence in N. T. and genr. Pass. κοιμάομαι, ῶμαι, with fut. Mid. ήσομαι, *to fall asleep, to sleep,* intrans.

a) pp. Matt. 28: 13. Luke 22: 45 κοιμωμένους ἀπὸ τῆς λύπης. John 11: 12. Acts 12: 6. Sept. for יָשֵׁן Is. 5: 27. נ. שׁ Ruth 3: 8. 1 Sam. 3: 15.—Ael. V. H. 9. 24. Xen. Mem. 4. 5. 9.

b) spoken of the sleep of death, for *to die, to be dead.* Matt. 27: 52. John 11: 11. Acts 7: 60 τοῦτο εἰπὼν ἐκοιμήθη. 13: 36. 1 Cor. 7: 39. 11: 30. 15: 6, 18, 20, 51. 1 Thess. 4: 13, 14, 15. 2 Pet. 3: 4. Sept. often for שָׁכַב 1 K. 2: 10. 11: 43. Is. 43: 17. — 2 Macc. 12: 45. Hom. Il. 11. 241. Soph. Electr. 509.

Κοίμησις, εως, ἡ, (κοιμάω,) *a sleeping, sleep,* meton. *rest, repose,* John 11: 13.—Ecclus. 46: 19. 48: 14.

Κοινός, ή, όν, common, i. e.

a) pp. pertaining equally to all. Acts 2: 44 εἶχον ἅπαντα κοινά. 4: 32. Tit. 1: 4. Jude 3.—Wisd. 7: 3. Diod. Sic. 1. 1. Xen. An. 3. 1. 43.

b) in the Levitical sense, 'not permitted by the Mosaic precepts,' and therefore *common,* not sacred; hence i. q. ceremonially *unlawful, unholy, profane.* Mark 7: 2 κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις. Acts 10: 14 οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. v. 28. 11: 8. Rom. 14: 14 ter.—1 Macc. 1: 47, 62. Jos. Ant. 13. 1. 1 κοινὸν βίον.—Trop. under the gospel dispensation, *unholy, unconsecrated.* Heb. 10: 29 τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, i. e. unconsecrated and therefore having no atoning efficacy. Rev. 21: 27 in later edit. Others, *polluted.*

Κοινόω, ῶ, f. ώσω, (κοινός,) *to make common, to communicate* with others, Pol. 8. 18. 1. Thuc. 1. 39.—In N. T. in the Levitical sense, *to make common,* i. e. *to render unlawful, unholy, unclean, to defile,* ceremonially, c. acc. Matt. 15: 11 bis, 18, 20 bis, τὰ κοινοῦντα τὸν ἄνθρ. κ. τ. λ. Mark 7: 15 bis, 18, 20, 23. Heb. 9: 13. So *to regard as common, to call unclean,* Acts 10: 15. 11: 9. — Hesych. μὴ κοίνου· μὴ ἀκάθαρτον λέγε.—Hence genr. *to profane, to desecrate, to pollute,* Acts 21: 28 τὸν ἅγιον τόπον. absol. Rev. 21: 27 in text. rec.

Κοινωνέω, ῶ, f. ήσω, (κοινωνός,) *to be partaker of* or *in* any thing, *with* any person, i. e. to share in common.

a) of things, seq. gen. *to partake of* any thing. Heb. 2: 14 κεκοινώνηκε σαρκὸς καὶ αἵματος. Comp. Buttm. § 132. 4. 2. c. Winer § 30. 5. a. — 2 Macc. 5: 20. Hdian. 3. 10. 15. Xen. Mem. 2. 6. 22. — Seq. dat. *to partake in* any thing. Rom. 15: 27 εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη. 1 Tim. 5: 22. 1 Pet. 4: 13. 2 John 11. Rom. 12: 13

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ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, *sharing in the necessities of the saints*, i. e. aiding them. — c. dat. Wisd. 6: 25. Plut. Arat. 8. Dem. 1436. 11.

b) of persons, *to partake with* any one, seq. dat. et ἐν, Gal. 6: 6 κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς, *let him that is taught share with his teacher in all good things*, i. e. let him communicate to his teacher of his good things. c. εἰς Phil. 4: 15.— c. dat. of pers. et gen. Pol. 2. 42. 5. Ael. V. H. 3. 17. c. dat. et εἰς Act. Thom. § 26.

Κοινωνία, ας, ἡ, (κοινωνέω,) act of *partaking, sharing*, i. e.

a) *participation, communion, fellowship*, Acts 2: 42. 1 Cor. 1: 9. 10: 16 bis, οὐχὶ κοινωνία τοῦ αἵματος . . . κ. τοῦ σώματος τοῦ Χρ. 2 Cor. 6: 14. 8: 4 κ. τῆς διακονίας, part, share in transmitting this alms. 13: 13 κ. τοῦ ἁγίου πνεύματος. Gal. 2: 9 δεξία κοινωνίας *right hand of fellowship*, the pledge of communion etc. Eph. 3: 9 in text. rec. Phil. 1: 5 κ. ὑμῶν εἰς τὸ εὐαγγέλιον, i. e. your participation in the gospel, accession to it. 2: 1. 3: 10. Philem. 6. 1 John 1: 3 bis, 6, 7. — Jos. Ant. 2. 5. 1 κ. τῆς ὁμοίας συμφορᾶς. Hdian. 8. 2. 11. Ael. V. H. 14. 14.

b) *communication, distribution*, genr. Hdian. 1. 10. 3. In N. T. meton. for *contribution*, collection of money in behalf of poorer churches, Rom. 15: 26. 2 Cor. 9: 13. Heb. 13: 16. — Phavor. κοινωνία· ἡ ἐλεημοσύνη.

Κοινωνικός, ή, όν, (κοινωνός,) *communicative*, i. e. social Pol. 2. 41. 1. In N. T. *communicating*, i. e. ready to give, *liberal*, 1 Tim. 6: 18.—Luc. Timon. 56 πρὸς ἄνδρα, οἷόν σε, ἁπλοϊκὸν καὶ τῶν ὄντων κοινωνικόν. M. Antonin. 7. 52.

Κοινωνός, οῦ, ὁ, ἡ, (κοινός,) *a partaker, partner, companion*, absol. 2 Cor. 8: 23 ὑπὲρ Τίτου, κοινωνὸς ἐμός. Philem. 17.—Ecclus. 41: 18. Hdian. 2. 8. 5. — Seq. gen. of pers. *of* whom one is the companion, *with* whom he partakes in any thing, Matt. 23: 30. 1 Cor. 10: 20. Heb. 10: 33. (Sept. for חָבֵר Ia. 1: 23. Hdian. 4. 14. 4.) Seq. dat. of pers. *to* or *with* whom one is partner, Luke 5: 10 κοινωνοὶ τῷ Σίμωνι. Comp. in Εἰμί II. e. — Seq. gen. of thing, 1 Cor. 10: 18 κοινωνοὶ τοῦ θυσιαστηρίου i. e. of the victims sacrificed. 2 Cor. 1: 7. 1 Pet. 5: 1. 2 Pet. 1: 4.—Ecclus. 6: 10. Hdian. 1. 8. 6. Xen. Mem. 2. 6. 24, 26.

Κοίτη, ῆς, ἡ, (κεῖμαι,) *a lying down*, sc. for rest or sleep, Hdot. 1. 10 ὥρῃ τῆς κοίτης bed-time. Hence genr. and in N. T.

a) *place of repose, bed*, Luke 11: 7 τὰ παιδία μετ' ἐμοῦ εἰς τὴν κοίτην.—Jos. Ant. 6. 4. 2. Pol. 4. 57. 9. Xen. Mag. Eq. 11. 7. — Spoken of the marriage-bed, meton. for marriage itself, Heb. 13: 4.—Jos. Ant. 2. 4. 5. Plut. de Fluv. p. 18 μὴ θέλων μιαίνειν τὴν κοίτην τοῦ γεννήσαντος.

b) *a lying with* a woman, *cohabitation*, whether lawful or unlawful. Rom. 13: 13 περιπατήσωμεν . . . μὴ κοίταις, i. e. not in lewdness. Sept. for מִשְׁכָּב i. e. Lev. 18: 22. Num. 31: 17, 18, 35. — Wisd. 3: 13, 16. Pind. Pyth. 11. 39. Eurip. Hippol. 154.—Hence from the Heb. meton. for *seed, semen*, as necessary for conception. Rom. 9: 10 ἐξ ἑνὸς κοίτην ἔχουσα, i. e. having conceived by one etc. So Sept. εἰ ἔδωκά τις τὴν κοίτην αὐτοῦ ἐν σοί for Heb. נָתַן שְׁכָבָה Num. 5: 20. Lev. 18: 23. more fully Sept. διδόναι κοίτην σπέρματος for Heb. נָתַן שְׁכָבָה לְזָרַע Lev. 18: 20. Also Sept. κοίτη σπέρματος for שְׁכַבַת זָרַע Lev. 15: 16 sq. 31. 22: 4.

Κοιτών, ῶνος, ὁ, (κοίτη,) *a bed-chamber*, Acts 12: 20 ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως i. e. the king's chamber attendant, valet-de-chambre; see in Βλάστος. Sept. for מִשְׁכָּב Ex. 8: 3. חֶדֶר מִשְׁכָּב 2 Sam. 4: 7. — Luc. Asin. 2. Diod. S. 11. 69. Not used by the best writers, Lob. ad Phryn. p. 252 sq.

Κόκκινος, η, ον, adj. from κόκκος pp. grain, kernel, and also the *coccus ilicis* of Linn. or *kermes*, a small insect found adhering to the shoots of a species of oak, quercus coccifera, in Spain and western Asia, in the form of smooth reddish-brown or blackish grains, about the size of a pea. These grains or berries, as they were thought to be, were used by the ancients for dying a crim-

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son or deep scarlet colour; but have been superseded in modern times by the cochineal insect, *coccus cacti*, which gives a more brilliant but less durable colour; see Rees' Cyclop. art. *Coccus ilicis*, and *Kermes*. Plin. H. N. 9. 41. ib. 16. 8. ib. 22. 2.—Hence *κόκκινος*, *coccus-dyed, crimson*, Matt. 27: 28 *χλαμύδα κοκκίνην*, for which in Mark 15: 17 *πορφύραν*. Heb. 9: 19. Rev. 17: 3, 4. 18: 12, 16. Sept. for תּוֹלַעַת Ex. 25: 4. 28: 5. שָׁנִי Josh. 2: 18, 21. — Plut. ed. R. VI. p. 546. 8.

Κόκκος, ου, ὁ, a kernel, grain, seed. Matt. 13: 31 *κ. σινάπεως.* 17: 20. Mark 4: 31. Luke 13: 19. 17: 6. John 12: 24 *κ. τοῦ σίτου.* 1 Cor. 15: 37.—Hdot. 4. 143. See also in *Κόκκινος.*

Κολάζω, f. *άσομαι*, (*κόλος, κολοβός*, i. q. poet. *κολούω*,) pp. *to mutilate, to prune* sc. trees, *κολάζειν τὰ δένδρα* Theophr. de caus. Plant. 5. 9. 11. trop. *to correct, to moderate*, Ael. V. H. 11. 3. Plut. ed. R. VIII. p. 312. 8. Xen. Oec. 20. 12. — Hence in N. T. and genr. *to discipline, to punish*, c. acc. Acts 4: 21 *πῶς κολάσωνται αὐτούς.* 2 Pet. 2: 9 *κολαζομένους τηρεῖν* i. e. to reserve as subject to punishment, see Winer § 46. 5. p. 290. Buttm. § 144. 3. Matth. § 566. 6. — 2 Macc. 6: 14. Hdian. 3. 5. 13. Xen. Mem. 3. 13. 4.

Κολακεία, ας, ἡ, (*κόλαξ* flatterer,) *flattery, adulation*, 1 Thess. 2: 5. — Jos. B. J. 4. 4. 1. Hdian. 1. 1. 3. Dem. 1099. 9.

Κόλασις, εως, ἡ, (*κολάζω*,) pp. *mutilation, pruning*, e. g. *κόλασις τῶν δένδρων* Theophr. de caus. Plant. 2. 4. 4. In N. T. *punishment*, Matt. 25: 46 *εἰς κόλασιν αἰώνιον.* 1 John 4: 18 see in *Ἔχω* c. *α.*—Wisd. 16: 2, 24. Ael. V. H. 7. 15. Diod. Sic. 1. 77 pen.

Κολασσαί, see *Κολοσσαί.*

Κολαφίζω, f. *ίσω*, (*κόλαφος, κολάπτω*,) *to strike with the fist, to buffet*, c. acc. Matt. 26: 67 et Mark 14: 65 *ἐκολάφισαν αὐτόν.* Hence genr. *to buffet, to maltreat*, 1 Cor. 4: 11. 2 Cor. 12: 7. 1 Pet. 2: 20. — Test. XII Patr. 708 *κολαφίζει τὰ τέκνα.* Unknown to the Attics, who used *κονδυλίζω*, Lob. ad Phryn. p. 175.

Κολλάω, ῶ, f. *ήσω*, (*κόλλα* glue,) *to glue together, to make cohere*, Luc. quom. Hist. conscr. 51. Diod. Sic. 2. 58. — In N. T. Mid. *κολλάομαι, ῶμαι*, aor. 1 pass. *ἐκολλήθην* with mid. signif. Buttm. § 136. 2, *to adhere, to cleave to*, pp. of things, seq. dat. Luke 10: 11 *τὸν κονιορτὸν τὸν κολληθέντα ὑμῖν.* Rev. 18: 5 in constr. praegn. in later edit. Sept. for דָּבַק Ps. 102: 6. Job 29: 10.—Anthol. Gr. I. p. 231.—Trop. of persons, *to join oneself unto*, c. dat. of thing, e. g. *τῷ ἅρματι, to follow, to accompany*, Acts 8: 29. *τῷ ἀγαθῷ, to cleave to*, Rom. 12: 9. Sept. and דָּבַק 2 K. 3: 3. Seq. dat. of pers. e. g. *to become a servant to* any one Luke 15: 15. *to follow, to cleave to*, e. g. *τῇ πόρνῃ* 1 Cor. 6: 16. (Ecclus. 19: 2.) *τῷ κυρίῳ* v. 17. Sept. and דָּבַק 2 K. 18: 6. *to follow* the side or party of any one, *to associate with*, Acts 5: 13. 9: 26. 10: 28. 17: 34. Sept. and דָּבַק 2 Sam. 20: 2. — 1 Macc. 3: 2. 6: 21. Plut. ed. R. VI. p. 355. 3.

Κολλούριον or *κολλύριον, ου, τό*, (dimin. of *κολλύρα* a coarse bread or cake,) pp. *a small cake, cracknel*, Sept. for נְקֻדִּים 1 K. 14: 3 in Cod. Alex. In N. T. *collyrium, eye-salve*, resembling the dough of the *κολλύρα*, Rev. 3: 18.— Arr. Epict. 3. 21. 21. Luc. Alex. 21 bis, *κολλυρίου· σκευαστὸν δὲ ταὐτό ἐστιν ἐκ πίττης Βρυτίας, καὶ ἀσφάλτου, καὶ λίθου τοῦ διαφανοῦς τετριμμένου, καὶ κηροῦ, καὶ μαστίχης, κ. τ. λ.* Other kinds are described in Cels. de Med. 6. 2 sq. ib. 7. 4. Dioscor. 1. 2.

Κολλυβιστής, οῦ, ὁ, from *κόλλυβος a small coin*, change, Aristoph. Pax 1196, 1200 *οὐδὲ κολλύβου*, where Schol. *εἶδος εὐτελοῦς νομίσματος ἀντὶ τοῦ· οὐδὲ ὀβολοῦ.* Also *agio*, premium of exchange, *ἡ ἀργυρίου ἀλλαγή* Poll. Onom. 3. 9. ib. 7. 30. Cic. Verr. III. 78. as also Rabb. קוֹלְבוֹן Buxt. Lex. Chald. 2032. — Hence *κολλυβίστης, a money-changer, broker*, i. q. *κερματιστής*, Matt. 21: 12. Mark 11: 15. John 2: 15. They had their seats in the outer court of the temple, see in *Κερματιστής.* Comp. Adam's Rom. Ant. p. 501. — Lysias Fragm. 34 ult. The grammarians condemn this word, Lob. ad Phr. p. 440.

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Κολλύριον, see *Κολλούριον*.

* qy. Or in Cal. 2, 10.

Κολοβόω, ῶ, f. *ώσω*, (*κολοβός* mutilated, fr. *κόλος*,) *to mutilate*, trans. Sept. 2 Sam. 4: 12. Diod. Sic. 1. 78 pen. — In N. T. trop. of time, *to cut off, to shorten*, Pass. Matt. 24: 22 bis, et Mark 13: 20 *κολοβωθήσονται αἱ ἡμέραι*. So Heb. קָצַר Prov. 10: 27, Sept. *ὀλιγοθήσονται*.

Κολοσσαί or *Κολασσαί, ῶν, αἱ, Colosse*, a city of Phrygia Major, situated near the junction of the Lycus with the Meander, and not far from Hierapolis and Laodicea. With these cities it was destroyed by an earthquake about A. D. 65. A modern village near the site is called *Konos*. See Rosenm. Bibl. Geogr. I. ii. p. 204, 228. —Col. 1: 2.

Κολοσσαεύς, εως, ὁ, plur. *Κολοσσαῖς, Colossians*, only in the spurious subscription to the epistle.

Κόλπος, ου, ὁ, the bosom, i. e.

a) pp. the front of the body between the arms; hence John 13: 23 *ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, reclining on Jesus' bosom*, i. e. next to him on the triclinium at supper, so that his head was opposite to Jesus' bosom; comp. in *Ἀνάκειμαι* no. 2. Adam's Rom. Ant. p. 436. Calmet art. *Eating*.—Lat. *in sinu recumbo* Plin. Ep. 4. 22. — Trop. *to be in* or *on the bosom* of any one, i. q. *to be in his embrace*, to be cherished by him as the object of intimate care and dearest affection, comp. in Engl. *bosom-friend* etc. John 1: 18 *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός*, i. q. *ὁ μονογενὴς υἱός*. So Luke 16: 22 *εἰς τὸν κόλπον τοῦ Ἀβραάμ*, and v. 23 *Λάζαρον ἐν τοῖς κόλποις* [comp. Engl. *embraces*] *αὐτοῦ*, i. e. in near and intimate communion with Abraham, as being one of his beloved children. So Josephus de Macc. § 13 [4 Macc. 13: 16] *οὕτω γὰρ θανόντας, ἡμᾶς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν*. Comp. Lightfoot Hor. Heb. in loc. Sept. *ἡ γυνὴ ἐν τῷ κόλπῳ σου* for Heb. אֶשֶׁת חֵיקֶךָ Deut. 13: 7. 28: 54, 56. comp. 2 Sam. 12: 3, 8. Is. 40: 11.—Ecclus. 9: 1. Anthol. Gr. II. p. 75. IV. p. 129. Plut. Cato Min. 33 ult. *Γαβίνιον, ἐκ τῶν Πομπηΐου κόλπων ἄνθρωπον*. Comp. Cic. ad Div. 14. 4 "tu vero sis in sinu semper et complexu meo." — Others refer Luke l. c. to a banquet in the kingdom of heaven, comp. Matt. 8: 11. Luke 13: 29, see in *Ἀνακλίνω* b. But the scene is here laid in *ᾅδης*, and not in the Messiah's kingdom.

b) *the bosom* of an oriental garment, which falls down over the girdle, and is often used for carrying things, as a sort of pocket. Luke 6: 38 *δώσουσι εἰς τὸν κόλπον ὑμῶν*. So Sept. and חֵיק Is. 65: 6. Jer. 32: 18. — Hom. Od. 15. 469. Pol. 3. 33. 2. Hdot. 6. 125. Comp. Hor. Sat. 2. 3. 171. Liv. 21. 18 "tunc Romanus, sinu ex toga facto, etc."

c) put for *a bay, gulf, inlet* of the sea, Acts 27: 39.—Jos. Ant. 3. 1. 5. Hdian. 8. 1. 12. Xen. H. G. 6. 2. 9.

Κολυμβάω, ῶ, f. *ήσω, to swim*, Acts 27: 43. — Hierocl. Facet. 1. Anthol. Gr. III. p. 41. 1. Moeris p. 267 *νεῖν καὶ νήχεσθαι, Ἀττικῶς· κολυμβᾶν, Ἑλληνικῶς*.

Κολυμβήθρα, ας, ἡ, (*κολυμβάω*,) pp. *swimming-place*, hence *pool, pond*, any reservoir of water for swimming, bathing, fish, etc. e. g. genr. *ἡ κολ. τοῦ Σιλωάμ* John 9: 7, 11. a healing bath or pool, see *Βηθεσδά*, John 5: 2, 4, 7. Sept. for בְּרֵכָה 2 K. 18: 17. Neh. 2: 14. Is. 7: 3.—Jos. Ant. 15. 3. 3. Diod. S. 11. 25.

Κολωνία, ας, ἡ, Lat. *colonia*, i. e. a Roman colony, Acts 16: 12. Philippi is here so called, because Augustus had colonized thither many of the partizans of Antony, Dio Cass. 51. 4. p. 445. Kuinoel in loc. Comp. Adam's Rom. Ant. p. 72 sq.

Κομάω, ῶ, f. *ήσω*, (*κόμη*,) *to have long hair, to wear the hair long*, 1 Cor. 11: 14, 15.—Jos. Ant. 4. 4. 4. Xen. Lac. 11. 3.

Κόμη, ης, ἡ, hair, head of hair, 1 Cor. 11: 15. Sept. for פֶּרַע Num. 6: 5. — Hdian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

Κομίζω, f. *ίσω*, Att. f. *ιῶ*, (*κομέω*,) *to take care of, to provide for*, Hom. Il. 24. 541; so of one fallen in battle, i. e. *to take up and bear away* Hom. Il. 13. 196; hence genr. *to take up, to carry off*, e. g. as booty Hom. Il. 2. 875. ib. 11. 738. In N. T. genr.

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a) *to bear, to bring*, trans. Luke 7: 37 κομίσασα ἀλάβαστρον μύρου.—Esdr. 4: 5. Arr. Alex. M. 7. 22. 8. Xen. Cyr. 3. 3. 2.

b) Mid. κομίζομαι, Att. f. κομιοῦμαι, *to take for oneself, to bear or bring to oneself*, i. e. *to acquire, to obtain, to receive*, trans. Matt. 25: 27 ἐκομισάμην ἂν τὸ ἐμόν. 2 Cor. 5: 10. Col. 3: 25 κομιεῖται ὃ ἠδίκησε. Heb. 10: 36 κ. τὴν ἐπαγγελίαν. 11: 39. 1 Pet. 1: 9. 5: 4. 2 Pet. 2: 13. seq. παρά c. gen. Eph. 6: 8. — 1 Macc. 13: 37. 2 Macc. 8: 33. Arr. Alex. M. 5. 27. 3. Xen. Cyr. 1. 5. 10.—In the sense of *to receive again, to recover*, trans. Heb. 11: 19. So Sept. for לָקַח Gen. 38: 20. — 2 Macc. 10: 1. Jos. Ant. 13. 4. 1. Diod. Sic. 12. 80.

Κομψότερον, adv. (comparat. of κόμψως elegantly, well, Xen. Cyr. 1. 3. 8,) *better*, in the phrase κομψότερον ἔχειν, *se melius habere, to be better, to mend*, John 4: 52. See in *Ἔχω f.—Arr. Epict. 3. 10. 13 κόμψως ἔχειν. Cic. ad Div. 16. 15 *belle habere*.

Κονιάω, ῶ, f. άσω, (κονία dust, slacked lime,) *to white-wash*, sc. with lime, trans. Matt. 23: 27 τάφοις κεκονιαμένοις, *white-washed sepulchres*, in accordance with an annual custom of the Jews on the 25th day of the month Adar, see Jahn § 207 and n. II. Wetstein N.T. in loc. Acts 23: 3 τοῖχε κεκονιαμένε *thou whited wall*, i. e. thou hypocrite, fair without and foul within. Sept. for שִׂיד Deut. 27: 2, 4.—Diod. Sic. 19. 9. 4. Plut. Cato Maj. 4 pen.

Κονιορτός, οῦ, ὁ, (κονία, ὄρνυμι,) *dust*, pp. as excited, flying, Matt. 10: 14. Luke 9: 5. 10: 11. Acts 13: 51. 22: 23. Sept. for אָבָק Ex. 9: 9. Nah. 1: 3. עָפָר Deut. 9: 21. — Pol. 5. 85. 1. Xen. An. 1. 8. 8.

Κοπάζω, f. άσω, (κόπος,) pp. 'to be beat out, weary,' i. q. κοπιάω, hence genr. *to relax, to remit, to cease*; in N. T. of the wind, *to lull*, intrans. Matt. 14: 32. Mark 4: 39. 6: 51. Sept. for שָׁבַךְ Gen. 8: 1. שָׁתַק Jon. 1: 11, 12. — Ecclus. 43: 23. Hdot. 7. 191.

Κοπετός, οῦ, ὁ, (κόπτομαι q. v.) *lamentation, wailing*, sc. as accompanied with beating the breast etc. Acts 8: 2. Sept. for מִסְפֵּד Gen. 50: 10. Zech. 12: 10, 11.—1 Macc. 4: 39. Dion. Hal. Ant. 11. 31.

Κοπή, ῆς, ἡ, (κόπτω,) *slaughter, carnage*, Heb. 7: 1, in allusion to Gen. 14: 17 where Sept. for inf. הַכּוֹת Sept. for מַכָּה Josh. 10: 20.—Judith 15: 7.

Κοπιάω, ῶ, f. άσω, (κοπία i. q. κόπος,) pp. i. q. Engl. *to be beat out*, i. e. *to be weary, faint*, intrans.

a) pp. Matt. 11: 28 δεῦτε πρός με πάντες οἱ κοπιῶντες. Rev. 2: 3. seq. ἐκ John 4: 6 κ. ἐκ τῆς ὁδοιπορίας. Sept. for יָגַע Is. 40: 41. — Jos. Ant. 2. 15. 3 κ. ὑπὸ τῆς ὁδοιπορίας. Aristoph. Thesm. 795. Athen. X. p. 416.

b) in N. T. *to weary oneself* sc. with labour, like Heb. יָגַע, i. e. *to labour, to toil*, absol. Luke 5: 5 δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν. Matt. 6: 28 et Luke 12: 27 τὰ κρίνα . . . οὐ κοπιᾷ οὐδὲ νήθει. Acts 20: 35. 1 Cor. 4: 12. Eph. 4: 28. 2 Tim. 2: 6. Trop. of a teacher who labours in the gospel, John 4: 38 bis. 1 Cor. 15: 10. 16: 16. Sept. for Heb. יָגַע Josh. 24: 13. עָמַל Ps. 127: 1. — Anthol. Gr. IV. p. 134. 2 μὴ τρέχε, μὴ κοπία. — Seq. ἐν, *to labour in*, e. g. trop. ἐν λόγῳ 1 Tim. 5: 17. ἐν κυρίῳ i. e. in the work of the Lord Rom. 16: 12 bis. ἐν ὑμῖν *among* you 1 Thess. 5: 12. (comp. Ecclus. 6: 19.) Seq. εἰς c. acc. of pers. *upon* or for whom, εἰς ἡμᾶς Rom. 16: 6. εἰς ὑμᾶς Gal. 4: 11. (Ecclus. 24: 34.) c. εἰς final, as εἰς τοῦτο ὅτι 1 Tim. 4: 10. εἰς ὅ Col. 1: 29. εἰς κενόν *in vain* Phil. 2: 16. Sept. κ. εἰς κενόν for יָגַע Is. 65: 23. Jer. 51: 53.

Κόπος, οῦ, ὁ, (κόπτω,) pp. a beating, hence *wailing, grief*, sc. with beating the breast etc. i. q. κοπετός q. v. Sept. for יָגוֹן Jer. 45: 3. Aeschyl. Choeph. Also *the being beat out, weariness*, Xen. An. 5. 8. 3. Hence in N. T. *toil, labour*, i. e. wearisome effort, genr. John 4: 38 ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. 1 Cor. 3: 8. 15: 58 ὁ κόπος ὑμῶν ἐν Χριστῷ. 2 Cor. 6: 5. 10: 15. 11: 23, 27. 1 Thess. 1: 3 ὁ κόπος τῆς ἀγάπης *labour of love* i. e. work of beneficence. 2: 9. 3: 5. 2 Thess. 3: 8. Heb. 6: 10. Rev. 2: 2. 14: 13. Sept. for יְגִיעַ Gen. 31: 42. — Ecclus. 14: 15. Bion. Id. 15. 16. Anthol. Gr. IV. p. 99

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antep.—In the sense of *trouble, vexation*, in the phrase κόπους παρέχειν τινί, i. q. *to trouble, to vex* any one, Matt. 26: 10. Mark 14: 6. Luke 11:7. 18: 5. Gal. 6. 17. Sept. κόπος for עָמָל Job 5: 6. Jer. 20: 18. — κόπους παρέχειν Aristot. Probl. sect. qu. 38. The earlier Greeks said πόνον παρέχειν Ecclus. 29: 4. Hdot. 1. 177. πράγματα παρέχειν Hdot. 1. 155, 175.

Κοπρία, ας, ἡ, (κόπρος,) pp. *dung-hill* Sept. for אַשְׁפּוֹת 1 Sam. 2: 8. Arr. Epict. 2. 4. 4 sq. In N. T. *dung, manure*, Luke 14: 35. 13: 8 in text. rec. Sept. for דֹּמֶן 2 K. 9: 37. Jer. 25: 33. —Arr. Epict. l. c. Artemid. 2. 9.

Κόπριον, ου, τό, (neut. of adj. κόπριος,) *dung, manure*, plur. κόπρια Luke 13: 8 in later edit. — 1 Macc. 2: 62. Anthol. Gr. III. p. 85. Arr. Epict. 2. 4. 5.

Κόπτω, f. ψω, *to beat, to cut* sc. by a blow, trans.

a) pp. e. g. branches of trees, *to cut off* or *down*, Matt. 21: 8. Mark 11: 8. Sept. for כָּרַת Num. 13: 24. Judg. 9: 48.—Xen. An. 4. 8. 2.

b) Mid. κόπτομαι *to beat* or *cut oneself*, i. e. the breast etc. in the loud expression of grief; hence put for *to lament, to wail, to bewail*, absol. Matt. 11: 17. 24: 30. Luke 23: 27. seq. acc. Luke 8: 52. seq. ἐπί τινα Rev. 1: 7. ἐπί τινι 18: 9. Sept. for סָפַד absol. 2 Sam. 1: 12. c. acc. Gen. 23: 2. 50: 10. seq. ἐπί τινα for סָפַד עַל 2 Sam. 11: 26. ἐπί τινι Zech. 12: 10. — absol. Jos. Ant. 7. 1. 6. Diod. Sic. 1. 14. Hdot. 6. 58. Active, κόπτειν τὴν θύραν Luc. Nigr. 2. κ. πρὸς τ. θύραν Luc. Asin. 2.

Κόραξ, ακος, ὁ, a raven, Luke 12: 24. Sept. for עֹרֵב Gen. 8: 7. Lev. 11: 15. — Ael. H. An. 1. 35, 47. Hdot. 4. 15.

Κοράσιον, ίου, τό, (dimin. fr. κόρη,) *girl, maiden, damsel*, Matt. 9: 24, 25. 14: 11. Mark 5: 41, 42. 6: 22, 28 bis. Sept. for נַעֲרָה Ruth 2: 8, 22. 1 Sam. 25: 42.—Arr. Epict. 3. 2. 8. Luc. Asin. 6, 36. The word belongs rather to the style of familiar discourse, like the Germ. *Mädel*, Lob. ad Phryn. p. 73 sq.

Κορβᾶν, ὁ, indec. also κορβανᾶς, ᾶ, ὁ, Heb. קָרְבָּן, *corban*, i. e. *a gift, offering, oblation*, sc. to God, Lev. 2: 1, 4, 12, 13. In N. T.

a) pp. κορβᾶν, something devoted to God, Mark 7: 11 κορβᾶν, ὅ ἐστι δῶρον, κ. τ. λ.—Jos. Ant. 4. 4. 4 οἱ κορβᾶν αὐτοὺς ὀνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει κ. τ. λ.

b) κορβανᾶς, spoken of money offered in the temple, *the sacred treasure*, and by meton. *the treasury*, i. q. γαζοφυλάκιον q. v. Matt. 27: 6.—Jos. B. J. 2. 9. 4 τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς.

Κορέ, ὁ, indec. *Core*, Heb. קֹרַח (ice) *Korah*, pr. n. of a Levite who rebelled against Moses, Jude 11. See Num. c. 16.

Κορέννυμι, f. κορέσω, perf. pass. κεκόρεσμαι, aor. 1 pass. ἐκορέσθην, *to sate, to satisfy*, sc. with food and drink, Pass. or Mid. *to be sated, to be full*, i. e. to have eaten and drunk enough, seq. gen. of thing, Pass. Acts 27: 38 κορεσθέντες δὲ τροφῆς. Trop. absol. 1 Cor. 4: 8.—c. gen. Ael. V. H. 4. 9. Xen. Mem. 3. 11. 13. trop. Hdian. 1. 13. 10.

Κορίνθιος, α, ον, Corinthian, a Corinthian, Acts 18: 8. 2 Cor. 6: 11.

Κόρινθος, ου, ἡ, Corinth, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called *bimaris*, Hor. Od. 1. 7. 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechaeum on the former and Cenchrea on the latter. The city was famous for the worship of Venus and for every species of expensive debauchery; whence the Horatian proverb: *Non cuivis homini contingit adire Corinthum*, Hor. Ep. 1. 17. 36. Corinth was destroyed by L. Mummius during the Achaian war, about 146 B. C. It was restored by Julius Caesar, and became the capital of the Roman province Achaia and the seat of the proconsul, Acts 18: 12. Here Paul resided for more than 18 months (Acts 18: 11, 18) and gathered a large church, which was afterwards not wholly exempt from Corinthian vices. Acts 18: 1.

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19: 1. 1 Cor. 1: 2. 2 Cor. 1: 2, 23. 2 Tim. 4: 20.

Κορνήλιος, ου, ὁ, Cornelius, pr. n. of a Roman centurion at Cesarea, Acts 10: 1, 3, 7, 17, 21, 22, 24, 25, 30, 31.

Κόρος, ου, ὁ, corus, Heb. כֹּר *cor*, the largest Hebrew dry measure, equal to the חֹמֶר, i. e. to ten baths or ephahs Ez. 45: 14, and also to ten Attic *μέδιμνοι* Jos. Ant. 15. 9. 2. The Attic *medimnus* was equal to six Roman *modii*, and according to Ideler and Boeckh contained 2602 Paris cubic inches, Boeckh Staatshaush. der Athener I. p. 101. The English bushel is usually estimated at 1801 Paris cubic inches; hence the Attic *medimnus* and Hebrew *bath* were nearly equal to 1.445 bush. English, or about 11½ gallons; and so the Hebrew *cor*, *κόρος*, to 14.45 bushels English. Comp. in *Βάτος* II. Adam's Rom. Ant. p. 505. — Luke 16: 7 *ἑκατὸν κόρους σίτου*. Sept. *κόρος* for כֹּר 2 Chr. 2: 10. 27: 5. for חֹמֶר Ez. 45: 13.

Κοσμέω, ῶ, f. *ήσω*, (*κόσμος*,) *to order*, i. e. *to put in order*, e. g. an army, *to draw up* Hom. Il. 14. 388. In N. T.

a) *to adjust*, e. g. lamps, *to trim*, Matt. 25: 7 *ἐκόσμησαν τὰς λαμπάδας*. So Sept. *κοσμεῖν τὴν τράπεζαν* for עָרַךְ Ez. 23: 41.—Xen. Cyr. 8. 2. 6 *τράπεζαν*.

b) *to decorate, to adorn*, e. g. *τὸν οἶκον* as if for a new dweller Matt. 12: 44. Luke 11: 25. a bride, *νύμφην*, Rev. 21: 2. genr. 1 Tim. 2: 9. Luke 21: 5. Rev. 21: 19. Sept. for עָדָה Jer. 4: 30. Ez. 16: 11.—Hdian. 5. 3. 12. Xen. Mem. 3. 11. 4. — So Matt. 23: 29 *κοσμεῖτε τὰ μνημεῖα, ye decorate the sepulchres* etc. sc. with garlands and flowers, or by adding columns or other ornaments.—Diod. Sic. 11. 33. Xen. H. G. 6. 4. 7. Mem. 2. 2. 13. Comp. Ael. V. H. 12. 7 *Ἀλέξανδρος τὸν Ἀχιλλέως τάφον ἐστεφάνωσε*. — Trop. *to honour*, i. e. *to make honourable, to dignify*, Tit. 2: 10 *τὴν διδασκαλίαν*. 1 Pet. 3: 5 *αἱ ἅγιαι γυναῖκες . . . ἐκόσμουν ἑαυτάς*. — Ecclus. 48: 11. Hdian. 6. 3. 5. Xen. Conv. 8. 38.

Κοσμικός, ή, όν, (*κόσμος* world,) *worldly, terrestrial*, opp. to *ἐπουράνιος*. Heb. 9: 1 *ἅγιον κοσμικόν*, comp. v. 23. — Plut. ed. R. VI. p. 455. 3, *κοσμικὴ διάταξις*.—Trop. *worldly*, as conformed to this world, belonging to the men of this world, Titus 2: 12 *ἐπιθυμίαι κοσμικαί worldly lusts*.—Clem. Alex. Paed. 1. 1 *ὁ λόγος . . . τῆς κοσμικῆς συνηθείας ἐξαρπάζων τὸν ἄνθρωπον*.

Κόσμιος, ου, ὁ, ἡ, adj. (*κόσμος*,) *well-ordered, decorous, modest*, in a moral respect, 1 Tim. 2: 9. 3: 2.—Pol. 8. 11. 7. Xen. Hi. 5. 1. Mem. 3. 11. 14.

Κοσμοκράτωρ, ορος, ὁ, (*κόσμος, κρατέω*,) pp. *lord of the world*, Schol. in Aristoph. Nub. 397 *Σεσάγχωσις ὁ βασιλεὺς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγονώς κ. τ. λ.* In N. T. of Satan as the *prince of this world*, i. e. of worldly men, plur. Eph. 6: 12 *πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου*, i. e. Satan and his angels. Comp. John 12: 31. 2 Cor. 4: 4. — Ignat. 1. 1 *διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν*. The Rabbins also adopted the epithet קוֹזְמוֹקְרָטוֹר, see Buxt. Lex. Ch. 2006.

Κόσμος, ου, ὁ, (prob. *κομέω*,) *order*, i. e. regular disposition and arrangement, Hom. Od. 13. 77 *κόσμῳ καθίζειν*. Pol. 1. 21. 1. Xen. Oec. 8. 20. Hence in N. T.

1. *decoration, ornament*, 1 Pet. 3: 3 *οὐχ ὁ ἔξωθεν . . . κόσμος*. Sept. for עָדִי Ex. 33: 4, 5, 6. Jer. 4: 30.—Hdian. 3. 6. 19. Xen. Cyr. 8. 4. 24.

2. *order* of the universe, *the world*, the sky, the universe Lat. *mundus*, first so used by Pythagoras and then as a technical term of philosophy, see Passow in voc. no. 2. So Plato Gorg. 63. p. 508. A, *φασὶ δὲ οἱ σοφοί, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φιλίαν καὶ κοσμότητα καὶ σωφροσύνην καὶ δικαιότητα, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσι*. Plin. H. N. 2. 3, "nam quem *κόσμον* Graeci, nomine ornamenti, appellaverunt, eum nos a perfecta absolutaque elegantia *mundum*." Comp. Cic. de Nat. Deor. 2. 22. Hence

a) genr. *the world*, the universe, heavens and earth etc. Matt. 13: 35 *ἀπὸ καταβολῆς κόσμου*. 24: 21 *ἀπ' ἀρχῆς κόσμου*. Luke 11: 50. John 17: 5, 24. Acts 17: 24. Rom. 1: 20. Heb. 4: 3.—2 Macc. 7: 23. Ael. V. H. 8. 11. Luc. Icarom. 4. Xen. Mem. 1. 1. 11 *ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν*

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κόσμος ἔχει.—Meton. for the inhabitants of the universe, 1 Cor. 4: 9 θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις. — Trop. and symbol. as in Engl. *a world* of any thing, for an aggregate, congeries. James 3: 6 ἡ γλῶσσα . . . κόσμος ἀδικίας, *a world of iniquity.* Comp. Sept. Prov. 17: 6 τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.

b) by synecd. *the earth*, this lower *world* as the abode of man. (α) pp. Mark 16: 15 πορευθέντες εἰς τὸν κόσμον ἅπαντα. John 16: 21, 28. 21: 25. 1 Tim. 3: 16. 1 Pet. 5: 9. 2 Pet. 3: 6 ὁ τότε κόσμος. So ἔρχεσθαι εἰς τὸν κόσμον and the like, *to come* or *be sent into the world*, i. e. to be born John 1: 9; or to go forth into the world, to appear before men, John 3: 19. 6: 14. 1 Tim. 1: 15. Heb. 10: 5. also 1 John 4: 1. 2 John 7. John 3: 17. 1 John 4: 9. Hyperbolically, Matt. 4: 8 πάσας τὰς βασιλείας τοῦ κόσμου. Rom. 1: 8.—Comp. Luc. de Astrol. 12. — (β) meton. *the world* for the inhabitants of the earth, men, mankind. Matt. 5: 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. 13: 38 ὁ δὲ ἀγρός, ἐστιν ὁ κόσμος. John 1: 29. 3: 16 οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον. Rom. 3: 6, 19. 1 Cor. 4: 13. 2 Cor. 5: 19. Heb. 11: 7. 2 Pet. 2: 5 ἀρχαίου κόσμου. 1 John 2: 2. (Wisd. 10: 1. 14: 6, 14.) So hyperb. *the world* for *the multitude, every body*, Fr. *tout le monde.* John 7: 4 φανέρωσον σεαυτὸν τῷ κόσμῳ, opp. ἐν κρυπτῷ. 12: 19. 14: 22. 18: 20. 2 Cor. 1: 12. 2 Pet. 2: 5 κόσμος ἀσεβῶν. Put also for *the heathen world*, i. q. τὰ ἔθνη, Rom. 11: 12, 15. comp. Luke 12: 50.

c) in the Jewish mode of speaking, *the present world, the present order of things*, as opposed to the kingdom of Christ; and hence always with the idea of transientness, worthlessness, and evil both physical and moral, the seat of cares, temptations, irregular desires, etc. It is thus nearly i. q. ὁ αἰὼν οὗτος, הָעוֹלָם הַזֶּה, see fully in *Αἰών* no. 2.—(α) genr. c. οὗτος, John 12: 25 ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, opp. εἰς ζωὴν αἰώνιον. 18: 36 bis, ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κ. τ. λ. 1 Cor. 5: 10. Eph. 2: 2. 1 John 4: 17. Without οὗτος, 1 John 2: 15, 16, 17. 3: 17. Spec. the wealth and enjoyments of this world, this life's goods, Matt. 16: 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ; Mark 8: 36. Luke 9: 25. 1 Cor. 3: 22. 7: 31, 33, 34. Gal. 6: 14. James 4: 4. 1 John 2: 17. — (β) Meton. for *the men of this world, worldlings*, as opp. to those who seek the kingdom of God, e. g. with οὗτος, John 12: 31 ἡ κρίσις τοῦ κ. τούτου. 1 Cor. 1: 20 σοφία τοῦ κ. τούτου. 3: 19. Gal. 4: 3. Col. 2: 8. As subject to Satan, John 12: 31 ὁ ἄρχων τοῦ κ. τούτου. 14: 30. 16: 11. Without οὗτος, John 7: 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς. 14: 17, 19, 27, 31. 16: 8. 17: 6, 9. 1 Cor. 1: 21. 2 Cor. 7: 10. Phil. 2: 15. James 1: 27. etc. Al.

Κουάρτος, ου, ὁ, Lat. *Quartus*, pr. n. of a Christian at Rome, Rom. 16: 23.

Κοῦμι, cumi, i. e. Heb. imperat. fem. קוּמִי *arise*, expressed in Greek letters, Mark 5: 41.

Κουστωδία, ας, ἡ, Lat. *custodia*, i. e. *custody*, in N. T. meton. for concr. *watch, guard*, sc. of Roman soldiers at the sepulchre of Jesus, Matt. 27: 65, 66. 28: 11. — Hesych. κουστωδία· βοήθεια στρατιωτική.

Κουφίζω, f. ίσω, (κοῦφος,) *to be light*, intrans. Hes. Op. 465. Soph. Philoct. 735. In N. T. trans. *to lighten*, sc. a ship by throwing things overboard, Acts 27: 38. Sept. for הֵקַל Jon. 1: 5. — Pol. 1. 39. 4 κ. τὰς ναῦς. Xen. Mem. 2. 7. 1.

Κόφινος, ου, ὁ, a basket, Lat. *cophinus*, wicker-basket. Matt. 14: 20 δώδεκα κοφίνους πληρεῖς. 16: 9. Mark 6: 43. 8: 19. Luke 9: 17. John 6: 13. Sept. for דּוּד Ps. 81: 5. סַל Judg. 6: 19. — Suidas κόφινος· ἀγγεῖον πλεκτόν. Aristoph. Av. 1310. Xen. Mem. 3. 8. 6. — The κόφινος was proverbially the Jewish travelling-basket, comp. Juv. Sat. 3. 15 "Judaeis, quorum cophinus foenumque supellex." 6. 542.

Κράββατος, ου, ὁ, Lat. *grabbatus*, i. e. *a small couch*, which might easily be carried about, or for travelling etc. called by the Greeks σκίμπους,

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σκιμπόδιον. Mark 2: 4, 9, 11, 12. 6: 55. John 5: 8, 9, 10, 11, 12. Acts 5: 15. 9: 33. Comp. Mark l. c. with Luke 5: 18, 24.—Act. Thom. § 50, 51. Arr. Epict. 3. 22. 74. Used only by very late writers, Lob. ad Phryn. p. 62 sq. Sturz de Dial. Alex. p. 175 sq.

Κράζω, f. κεκράξομαι, aor. 1 ἔκραξα, perf. 1 κέκρᾱγα with the signif. of the present, Buttm. § 113. n. 13. Passow s. voc. This is strictly an onomatopoetic verb imitating the hoarse cry of the raven, Germ. *krächzen;* hence genr. and in N. T. *to cry, to cry out,* intrans.

a) of inarticulate cries, clamour, exclamation, e. g. from fear, ἀπὸ τοῦ φόβου Matt. 14: 26; from pain Matt. 27: 50. Mark 15: 39 coll. v. 37. Rev. 12: 2; from abhorrence Acts 7: 57. Of demoniacs Mark 1: 26. 5: 5. 9: 26. Luke 9: 39. (Sept. for זָעַק 2 Sam. 13: 19. Jer. 25: 34.) So in joy, by hyperb. Luke 19: 40 οἱ λίθοι κεκράξονται. Sept. for הֵרִיעַ Josh. 6: 16. Ps. 65: 14. — Arr. Epict. 3. 4. 4 κόραξ ὅταν μὴ αἴσιον κεκράγῃ. Luc. Tim. 11. Xen. An. 7. 8. 15.

b) of any thing uttered with a loud voice, *to cry, to exclaim, to call aloud,* e. g. followed by the words uttered, Mark 10: 48 ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαβὶδ κ. τ. λ. 15: 13, 14. Luke 18: 39. John 12: 13 καὶ ἔκραζον· Ὡσαννά. Acts 19: 32, 34. 23: 6. al. So c. φωνῇ μεγάλῃ Acts 7: 10. ἐν φωνῇ μεγάλῃ Rev. 14: 15. Followed by a tense or particip. of λέγω etc. e. g. ἔκραξε λέγων Matt. 14: 30. Mark 3: 11. John 1: 15. ἔκραξαν λέγοντες Matt. 8: 29. 27: 23. κράζων καὶ λέγων Mark 5: 7. Luke 4: 41. κράζοντες καὶ λέγοντες Matt. 9: 27. 21: 15. κράξας καὶ εἶπε Mark 9: 24. So c. φωνῇ μεγάλῃ Rev. 6: 10. 7: 2, 10. 19: 17.

c) of urgent prayer, imprecation, etc. Rom. 8: 15 ἐν ᾧ κράζομεν· Ἀββᾶ ὁ πατήρ. Gal. 4: 6. Metaph. James 5: 4 ὁ μισθὸς τῶν ἐργατῶν . . . κράζει sc. πρὸς κύριον, for vengeance. Sept. for צָעַק Ps. 28: 1. 30: 9. זָעַק 2 Sam. 19: 28. Jer. 11: 11, 12. Al.

Κραιπάλη, ης, ἡ, (as if for ἁρπάλη or ῥαπάλη from ἁρπάζω,) pp. *seizure* of the head, and hence *intoxication* and its consequences, giddiness, headache, etc. Lat. *crapula.* Luke 21: 34 ἐν κραιπάλῃ καὶ μέθῃ i. e. in constant revelling, carousing.—Plut. ed. R. VI. p. 227. 10. Hdian. 1. 17. 7.

Κρανίον, ου, τό, (dimin. of κρᾶνον,) *a skull,* Lat. *cranium,* Matt. 27: 33. Mark 15: 22. Luke 23: 33. John 19: 17. Sept. for גֻּלְגֹּלֶת Judg. 9: 53. 2 K. 9: 35. —Luc. D. Mort. 23. 3. Hdian. 7. 7. 8.

Κράσπεδον, ου, τό, (kindr. with κροσσός, κρόσσαι,) pp. *the edge, margin, skirt,* e. g. of a mountain Xen. H. G. 4. 6. 8. of a garment Theocr. 2. 53. In N. T. *fringe, tassel,* Heb. צִיצִית Num. 15: 38 sq. where the Jews are directed to wear them on the corners of the outer garment. Matt. 9: 20. 14: 36. 23: 5. Mark 6: 56. Luke 8: 44. Sept. for צִיצִית Num. l. c.

Κραταιός, ά, όν, (κράτος,) *strong, mighty,* e. g. ἡ κ. χεὶρ τοῦ θεοῦ 1 Pet. 5: 6. So Sept. and חָזָק Ex. 3: 19. Deut. 3: 24.—Esdr. 8: 47. Pol. 2. 69. 8.

Κραταιόω, f. ώσω, (κραταιός,) *to make strong, to strengthen,* trans. a form found only in Sept. N. T. and later writers, for the earlier κρατύνω, Passow s. v. Active, Sept. for חִזֵּק 1 Sam. 23: 16. 2 K. 15: 19. — In N. T. only Pass. *to be strong, to grow strong,* Luke 1: 80 et 2: 40 ἐκραταιοῦτο πνεύματι. Eph. 3: 16. 1 Cor. 16: 13. Sept. for חָזַק intr. 2 Sam. 10: 12. 2 Chr. 21: 4. אָמַץ Ps. 31: 25.—1 Macc. 1: 62.

Κρατέω, ῶ, f. ήσω, (κράτος,) *to be strong, mighty, powerful,* i. e. seq. gen. of pers. *to have power over, to rule over,* Hom. Il. 1. 79, 288. In N. T. seq. gen. of thing, or accus. of pers. or thing.

a) seq. gen. of thing, *to have power over, to be* or *become master of,* i. e. *to gain, to attain to;* comp. Tittm. de Synon. N. T. p. 89 sq. Acts 27: 13 τῆς προθέσεως. Heb. 4: 14 *having therefore such an high priest . . . κρατῶμεν τῆς ὁμολογίας let us attain to the full benefit of our profession in him,* i. q. 6: 18 κρατῆσαι τῆς προκειμένης ἐλπίδος. See Tittm. l. c. p. 91 sq.—Sept. Prov. 14: 18 οἱ πανοῦργοι κρατήσουσιν αἰσθήσεως. Jos. Ant. 6. 6. 3 μὴ κ. τοῦ λογισμοῦ. Diod. Sic. 16. 20 κ. τῆς προθέσεως. — Hence genr. κρατεῖν τῆς χειρός τινος, *to take the*

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hand of any one, Matt. 9: 25. Mark 1: 31. 5: 41. Luke 8: 54. comp. Buttm. § 132. 6. 3. So Sept. and חָזַק Gen. 19: 16. 2 Sam. 1: 11.

b) seq. accus. (*α*) *to have power over, to be or become master of*, nearly i. q. seq. gen. in *α* above, but always implying a certain degree of *force* with which one gets a person or thing wholly into his power, even when resisting; see Tittm. de Synon. in N. T. p. 89. Hence genr. *to get into one's power, to lay hold of, to seize, to take*, e. g. a person, Matt. 14: 3 ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτόν. 18: 28. 21: 46. 22: 6. 26: 4, 48, 50, 55, 57. Mark 3: 21. 6: 17. 12: 12. 14: 1, 44, 46, 49, 51. Acts 24: 6. Rev. 20: 2. So an animal Matt. 12: 11. Sept. for אָחַז Cant. 3: 4. 2 Sam. 6: 6.—pers. Palaeph. 2. 7, 9. ib. 32. 2. anim. Test. XII Patr. p. 589 τὰς δορκάδας ἐκράτουν διὰ τοῦ δρόμου. Arr. Epict. 2. 7. 12. Xen. Ven. 5. 29.—Hence genr. κρατεῖν τινα τῆς χειρός, *to take one by the hand* i. e. against his will, Mark 9: 27. comp. Buttm. § 132. 6. 3. (Test. XII Patr. p. 590.) Also Matt. 28: 9 ἐκράτησαν αὐτοῦ τοὺς πόδας, i. e. they embraced his feet. Sept. for הֶחֱזִיק Judg. 16: 26.

(*β*) *to have in one's power, to be master of*, i. e. *to hold, to hold fast, not to let go*, e. g. things, Rev. 2: 1 ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, comp. 1: 16 where it is ἔχων. Rev. 7: 1 κ. τοὺς τεσσ. ἀνέμους ἵνα μὴ κ. τ. λ. Pass. Luke 24: 16 οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. Of persons, *to hold in subjection*, Pass. Acts 2: 24 καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ sc. θανάτου. (Aristoph. Av. 419. Xen. An. 5. 6. 7.) So *to hold one fast*, i. e. *to hold fast to him, to cleave to him*, e. g. in person Acts 3: 11 κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κ. τ. λ. or in faith Col. 2: 19 τὴν κεφαλήν i. e. Christ. —Metaph. spoken of sins, *to retain, not to remit*, John 20: 23 bis. Also *to keep to oneself*, e. g. τὸν λόγον Mark 9: 10. (Sept. κρατούμενα for Chald. אֲחִידָן *enigma* Dan. 5: 12. Test. XII Patr. p. 683.) Genr. *to hold fast* in mind, *to observe*, Mark 7: 3 κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. v. 4, 8. 2 Thess. 2: 15. Rev. 2: 13, 14, 15, 25. 3: 11. — Test. XII Patr. p. 665 κρατεῖν τὸ θέλημα τοῦ θεοῦ.

Κράτιστος, η, ον, pp. superl. of poetic κρατύς, (κράτος,) used also as superl. of ἀγαθός, Buttm. § 68. 1. § 69. n. 1; *most excellent, most noble*, used in addressing persons of rank and authority, Luke 1: 3 κράτιστε Θεόφιλε. Acts 23: 26. 24: 3. 26: 25.—Jos. c. Apion. 1. 1. Ant. 4. 6. 8. Longin. 39 init. Theophr. Char. 3 or 5.

Κράτος, εος, ους, τό, *strength*, physical Hom. Il. 16. 524. ib. 24. 293. In N. T. *might, vigour, power*, viz.

a) genr. Acts 19: 20 κατὰ κράτος *mightily, vehemently*, see in Κατά no. I. d. γ. (Xen. Ag. 2. 3.) Eph. 1: 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ i. e. of his mighty power, comp. in Ἰσχύς. Eph. 6: 10. Col. 1: 11. Comp. Buttm. § 123. n. 4. So Sept. for אֵיתָן Is. 40: 26. Comp. Sept. for גְּבוּרוֹת Ps. 89: 10.—Meton. *might*, collect. for *mighty deeds* Luke 1: 51 ἐποίησε κράτος ἐν βραχίονι κ. τ. λ. Comp. Heb. חַיִל Sept. ποιεῖν δύναμιν Ps. 118: 16.

b) *power* i. e. *dominion*. 1 Tim. 6: 16 ᾧ τιμὴ καὶ κράτος αἰώνιον. Heb. 2: 14. 1 Pet. 4: 11. 5: 11. Jude 25. Rev. 1: 6. 5: 13.—2 Macc. 9: 17. 11: 4. Jos. Ant. 1. 19. 1. Hdian. 7. 7. 12.

Κραυγάζω, f. άσω, (κραυγή,) *to cry out, to clamour*, intrans. i. q. κράζω Matt. 12: 19 οὐκ ἐρίσει, οὐδὲ κραυγάσει, see in Ἐρίζω. 15: 22. John 11: 43 φωνῇ μεγ. ἐκραύγ. 18: 40. 19: 6, 15. Acts 22: 23. Sept. for הֵרִיעַ Ezra 3: 13.—Arr. Epict. 3. 4. 4. Dem. 1258. 26. Comp. Lob. ad Phr. p. 337.

Κραυγή, ῆς, ἡ, (κράζω,) *cry, outcry*, e. g. for public information Matt. 25: 6. Rev. 14: 18. (Xen. An. 2. 2. 17.) Of tumult or controversy, *clamour*, Acts 23: 9. Eph. 4: 31. (Pol. 2. 70. 6.) Of sorrow, *wailing*, Rev. 21: 4. Sept. for צְעָקָה Ex. 12: 30. (Xen. H. G. 6. 4. 16.) Of supplication Heb. 5: 7. Sept. for צְעָקָה Job 34: 28.

Κρέας, ατος, αος, τό, plur. τὰ κρέατα contr. κρία, Buttm. § 54, *meat, flesh*, i. e. not living, Rom. 14: 21. 1 Cor. 8: 13. Sept. for בָּשָׂר Ex. 12: 8. Deut. 12: 15.—Jos. Ant. 3. 9. 2, 3. Xen. Mem. 4. 3. 10.

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Κρείσσων or *ττων, ονος,* ὁ, ἡ, (pp. *κράισσων,*) comparat. of poetic *κρατύς,* used also as comparat. of *ἀγαθός, better,* Buttm. 68. 1. Passow s. voc. Comp. in *Κράτιστος.*

a) *better* i. e. *more useful, more profitable,* only neut. τὸ *κρεῖσσον,* 1 Cor. 7: 9, 38. 11: 17. 12: 31. Phil. 1: 23. Heb. 11: 40. 12: 24. 2 Pet. 2: 21. Sept. for טוֹב Ex. 14: 12. Prov. 25: 25.—Xen. Oec. 20. 9.

b) *better* in value or dignity, *nobler, more excellent,* Heb. 1: 4 *τοσούτῳ κρείττων γενόμενος.* 6: 9. 7: 7, 19, 22. 8: 6 bis. 9: 23. 10: 34. 11: 16, 35. 1 Pet. 3: 17. Sept. for טוֹב Judg. 8: 2. Prov. 8: 11.—Hdian. 3. 2. 6. Xen. Ag. 11. 15.

Κρεμάννυμι, f. *κρεμάσω,* aor. 1 pass. *ἐκρεμάσθην to hang, to suspend.* trans. Mid. *κρέμαμαι* after the form *ἵσταμαι, to hang, to be suspended,* intrans. A present *κρεμάω* is found only in very late writers, Passow sub v. Buttm. § 114.

a) Act. c. acc. impl. et seq. *ἐπί* c. gen. Acts 5: 30 et 10: 39 *κρεμάσαντες* (*αὐτὸν*) *ἐπὶ ξύλου.* Pass. seq. *εἰς* Matt. 18: 6. absol. Luke 23: 39. Sept. seq. *ἐπί* for תָּלָה Act. Gen. 40: 19, 22. Pass. Esth. 5: 14. 7: 10.—Xen. An. 1. 2. 8. Pass. Xen. Eq. 10. 9.

b) Mid. Acts 28: 4 *κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, hanging from his hand.* Seq. *ἐπὶ ξύλου* Gal. 3: 13. Trop. seq. *ἐν,* Matt. 22: 40, see in *Ἐν* no. 3. c. *α.* Sept. *κρεμάμενος* for תָּלוּי Deut. 21: 23. 2 Sam. 18: 10. trop. Deut. 28: 66.—Jos. Ant. 7. 10. 2. Hdian. 1. 14. 1. seq. *ἐκ* Xen. Mem. 3. 10. 13. trop. Philo T. II. ed. Mang. p. 420 *ὧν αἱ τοῦ ἔθνους ἐλπίδες ἐκρέμαντο.*

Κρημνός, οῦ, ὁ, (*κρεμάννυμι,*) *a steep place, precipice,* pp. overhanging, Matt. 8: 32. Mark 5: 13. Luke 8: 33. Sept. for סֶלַע 2 Chr. 25: 12.—Jos. Ant. 3. 5. 1. Diod. S. 1. 33.

Κρής, ητός, ὁ, *a Cretan,* Acts 2: 11. Tit. 1: 12 *Κρῆτες ἀεὶ ψεῦσται,* quoted from Callim. Hymn. in Jov. 8. comp. Pol. 4. 8. 11.—Ael. V. H. 1. 10 *οἱ Κρῆτές εἰσι τοξεύειν ἀγαθοί.* Xen. An. 1. 2. 9.

Κρήσκης, ηντος, ὁ, *Crescens,* pr. n. of a Christian at Rome, 2 Tim. 4: 10.

Κρήτη, ης, ἡ, *Crete,* now *Candia,* a celebrated island of the Mediterranean, opposite to the Egean Sea. It was anciently celebrated for its hundred cities, whence the epithet *ἑκατόμπολις* Hom. Il. 2. 649. The Cretans were celebrated archers, robbers, and liars, see in *Κρής* and espec. Pol. 4. 8. 11. Here a Christian church was left by Paul in charge of Titus. Tit. 1: 5. Acts 27: 7, 12, 13, 21.

Κριθή, ῆς, ἡ, *barley* Rev. 6: 6. Sept. for שְׂעֹרָה Deut. 8: 8.—Xen. An. 1. 2. 22.

Κρίθινος, η, ον, (*κριθή*) *of barley,* as *ἄρτοι κρίθινοι barley-loaves* John 6: 9, 13. Sept. for שְׂעֹרִים 2 K. 4: 42.—Jos. Ant. 5. 6. 4. Xen. An. 4. 5. 26, 31.

Κρίμα, ατος, τό, (*κρίνω,*) *judgment,* i. e.

a) the act of judging, giving judgment, i. q. *κρίσις,* spoken only in reference to future reward and punishment. John 9: 39 *εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἦλθον for judgment am I come into the world,* i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. 4: 17. So of the judgment of the last day, Acts 24: 25. Heb. 6: 2. Meton. for the power of judgment Rev. 20: 4. So Heb. מִשְׁפָּט Sept. *κρίσις* Lev. 19: 15. Deut. 1: 17. Heb. Ez. 21: 32.

b) *judgment* given, *decision, award, sentence.* (*α*) genr. Matt. 7: 2 *ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε.* Rom. 5: 16. Plur. Rom. 11: 33 *τὰ κρίματα αὐτοῦ, the judgments* of God, his decrees. Sept. for מִשְׁפָּט Zech. 8: 16. Ps. 17: 2. Plur. of God Ps. 19: 10. 119: 75.—Pol. 24. 1. 12 *ἐγκαλοῦντες τοῖς κρίμασιν ὡς παραβεβραβευμένοις.*—(*β*) Oftener *sentence* sc. of punishment, *condemnation,* implying also the *punishment* itself as a certain consequence, Matt. 23: 13 *διὰ τοῦτο λήψεσθε περισσότερον κρίμα.* Mark 12: 40. Luke 20: 47. 23: 40. 24: 20. Rom. 2: 2, 3 τὸ *κρίμα τοῦ θεοῦ.* 3: 8. 13: 2. 1 Cor. 11: 29, 34. Gal. 5: 10. 1 Tim. 3: 6. 5: 12. James 3: 1. 2 Pet. 2: 3. Jude 4. Rev. 17: 1. 18: 20 see in *Ἐκ* no. 1. b.

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So Sept. and מִשְׁפָּט Deut. 21: 22. Jer. 4: 12.—Ecclus. 21: 5.

c) from the Heb. *law-suit, cause*, something to be judged, e. g. κρίματα ἔχειν *to have law-suits, to go to law*, 1 Cor. 6: 7. So Sept. and מִשְׁפָּט Job 23: 4. 31: 13.

Κρίνον, ου, τό, a lily, Matt. 6: 28. Luke 12: 27. Sept. for שׁוֹשַׁן Cant. 2: 16. 4: 5. — Anthol. Gr. I. p. 254. Theocr. 11. 56.

Κρίνω, f. ινῶ, aor. 1 ἔκρινα, perf. κέκρικα, aor. 1. pass. ἐκρίθην, i. q. Lat. cerno by transpos. of the vowel, pp. *to separate*, Hom. Il. 2. 362. ib. 5. 501. *to distinguish, to discriminate* between good and evil, Xen. Mem. 3. 1. 9. ib. 4. 8. 11. *to select, to choose out* the good, Xen. An. 1. 9. 30.—Hence genr. and in N. T. *to judge*, i. e. to form or give an opinion after separating and considering the particulars of a case.

a) *to judge*, sc. in one's own mind as to what is right, proper, expedient, i. e. *to deem, to decide, to determine*, seq. infin. Acts 15: 19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς κ. τ. λ. i. e. my decision is etc. 3: 13 κρίναντος ἐκείνου ἀπολύειν. 20: 16. 25: 25. 1 Cor. 2: 2. 5: 3. Tit. 3: 12. Seq. τοῦ c. inf. Acts 27: 1 ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κ. τ. λ. — 3 Macc. 1: 6. Jos. Ant. 7. 1. 5. Xen. An. 3. 1. 7.— Seq. acc. et infin. Acts 21: 25 κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς. With infin. εἶναι impl. comp. Matth. § 534. n. 1. Acts 13: 46 καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰ. ζωῆς, *and judge or deem yourselves unworthy of eternal life*. 16: 15. 26: 8. Rom. 14: 5 bis, ὃς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν, *one man judgeth, deemeth, one day* to be *above another; another judgeth every day* sc. *to be alike*, as we must supply from the force of the antithesis, comp. Matth. § 634. 3. — c. inf. Diod. Sic. 12. 20. Xen. Hi. 1. 17. inf. impl. Wisd. 2: 22. Jos. Ant. 4. 8. 2 κριθείητε εὐδαιμονέστατοι. Xen. Cyr. 3. 1. 34. Comp. Diod. Sic. 12. 13 τὴν γραμματικὴν παρὰ τὰς ἄλλας μαθήσεις προέκρινεν ὁ νομοθέτης. — Seq. acc. of thing, *to determine on, to decree*, Rev. 16: 5 ὅτι ταῦτα ἔκρινας. Acts 16: 4 τὰ δόγματα τὰ κεκριμένα. (Isocr. Paneg. p. 50. A. Pol. 3. 6. 7.) Seq. accus. τοῦτο as introducing the infin. c. art. τό, Rom. 14: 13 ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κ. τ. λ. 2 Cor. 2: 1. 1 Cor. 7: 37 τοῦτο κέκρικεν, τοῦ τηρεῖν κ. τ. λ. So τοῦτο ὅτι, 2 Cor. 5: 14.

b) *to judge*, i. e. to form and express a judgment, opinion, as to any person or thing, more commonly unfavourable. Seq. acc. of pers. John 8: 15 ἐγὼ οὐ κρίνω οὐδένα. Rom. 2: 1, 3. 3: 7. 14: 3, 4, 10, 13. Col. 2: 16. Seq. acc. of thing, 1 Cor. 10: 15. (Xen. Vect. 5. 11.) Absol. Matt. 7: 1 bis, 2 bis. Luke 6: 37 bis. John 8: 16, 26. Rom. 2: 1 bis. 1 Cor. 4: 5. 10: 29. Seq. interrog. c. εἰ, Acts 4: 19. genr. 1 Cor. 11: 13. (εἰ Thuc. 4. 130. πότερον Xen. Cyr. 4. 1. 5.) So with an adjunct of manner, e. g. κρίνειν κρίσιν John 7: 24, comp. Buttm. § 131. 3. κρ. τὸ δίκαιον Luke 12: 57. ὀρθῶς Luke 7: 43. κατ' ὄψιν John 7: 24. κατὰ σάρκα 8: 15. — By impl. *to condemn*, seq. acc. Rom. 2: 27. 14: 22. James 4: 11 ter, 12. So Sept. and הָדַיִן Job 10: 2.

c) *to judge*, in a judicial sense, viz. (α) *to sit in judgment on* any person, *to try*, seq. acc. John 18: 31 κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Acts 23: 3. 24: 6. 1 Cor. 5: 12 bis. (Pol. 5. 29. 6. Xen. An. 6. 6. 18.) Pass. κρίνομαι, *to be judged, to be tried, to be on trial*. Acts 25: 10 οὗ με δεῖ κρίνεσθαι. Rom. 3: 4. (Sept. for שָׁפַט Ps. 51: 6.) Seq. περί τινος *for* any thing Acts 23: 6. 24: 21. ἐπί τινι *for*, Acts 26: 6. ἐπί τινος *before* any one Acts 25: 9, 20. — Dem. 407. 20. Xen. H. G. 1. 7. 7. c. περί ib. 3. 5. 25. c. ἐπί τινος comp. Max. Tyr. 9. 4. Comp. Wetstein N. T. II. p. 120. — Spoken in reference to the gospel dispensation, to the judgment of the great day, e. g. of God as judging the world through Christ, John 5: 22. 8: 50. Acts 17: 31 κρίνειν τὴν οἰκουμένην. Rom. 3: 6 πῶς κρίνει ὁ θεὸς τὸν κόσμον. 2: 16 τὰ κρυπτά. 1 Cor. 5: 13. James 2: 12. 1 Pet. 1: 17. 2: 23. Rev. 11: 18. 20: 12, 13. Of Jesus as the Messiah and judge, John 5: 30. 16: 11. 2 Tim. 4: 1 Ἰ. Χρ. τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς. 1 Pet. 4: 5. Rev. 19: 11. Figuratively of the apostles, Matt. 19: 28. Luke 22: 30. 1 Cor. 6: 2, 3. ἐν ὑμῖν κρίνεται ὁ κόσμος 1 Cor. 6: 2. Comp. in Βασιλεύω b.

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Wisd. 3: 8. Ecclus. 4: 15. — Diod. Sic. 19. 51 τῆς Ὀλυμπιάδος ἐτολμης οὔσης ἐν πᾶσι Μακεδόσι κριθῆναι. Comp. Wetstein N. T. II. p. 120. — (β) In the sense of *to pass judgment upon, to condemn*, c. acc. John 7: 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρ. κ. τ. λ. Luke 19: 22. Acts 13: 27. As implying also *punishment*, 1 Cor. 11: 31, 32. 1 Pet. 4: 6. — genr. Ael. V. H. 8. 3. Dem. 215. 4. Xen. An. 5. 6. 33. — So of the *condemnation* of the wicked and including the idea of *punishment* as a certain consequence, i. q. *to punish, to take vengeance on*; e. g. of God as judge, Acts 7: 7 καὶ τὸ ἔθνος . . . κρινῶ ἐγώ, quoted from Gen. 15: 14 where Sept. for דִּין. Rom. 2: 12. 1 Thess. 2: 12. Heb. 13: 4 καὶ μοιχοὺς κρινεῖ ὁ θεός. Rev. 6: 10. 18: 8. ib. v. 20 see in Ἐκ no. 1. b. 19: 2. Of Jesus, John 3: 17 οὐ . . . ἵνα κρίνῃ τὸν κόσμον. v. 18 bis. 12: 47 bis, 48 bis. James 5: 9. Sept. and שָׁפַט Is. 66: 16. Ez. 38: 22. — (γ) Once from the Heb. i. q. *to vindicate, to avenge*, Heb. 10: 30 κύριος κρινεῖ τὸν λαὸν αὐτοῦ, *the Lord will avenge his people* i. e. by punishing their enemies, quoted from Deut. 32: 26 or Ps. 135: 14 where Sept. for דִּין, also Gen. 30: 6. Ps. 54: 3.

d) Mid. κρίνομαι, pp. *to let oneself be judged*, i. e. *to have a law-suit, to go to law*, seq. dat. *with* any one, Matt. 5: 40. seq. μετά τινος *with* 1 Cor. 6: 6. seq. ἐπί τινος *before* any one 1 Cor. 6: 1, 6. Sept. c. μετά τινος for Heb. דִּין עִם Ecc. 6: 10. c. πρός τινα for רִיב עִם Job 31: 13. — Eurip. Med. 609. comp. Anthol. Gr. II. p. 34. [illegible] 13: 19.

Κρίσις, εως, ἡ, (κρίνω,) pp. *separation*, trop. *division, dissension*, Hdot. 5. 5. ib. 7. 26. *decision*, i. e. decisive moment, *crisis, turn* of affairs, Pol. 9. 5. 4. ib. 16. 4. 8. In N. T. *judgment*, i. e.

a) genr. *opinion* formed and expressed. John 7: 24 τὴν δικαίαν κρίσιν κρίνατε. 8: 16. Comp. in Κρίνω b. — Jos. c. Ap. 1. 24 οἱ ὑγιαίνοντες τῇ κρίσει. Pol. 17. 14. 10. Xen. Mem. 3. 5. 10.

b) *judgment* in a judicial sense, i. e. (α) the act of judging, in reference to the final judgment, e. g. ἡ ἡμέρα κρίσεως *day of judgment*, Matt. 10: 15. 11: 22, 24. 12: 36. Mark 6: 11. 2 Pet. 2: 9. 3: 7. 1 John 4: 17. ὥρα κρίσεως Rev. 14: 7. κρίσις μεγάλης ἡμέρας Jude 6. So simply κρίσις for κρίσις μεγ. ἡμ. Matt. 12: 41, 42. Luke 10: 14. 11: 31, 32. Heb. 9: 27. So John 12: 31 νῦν κρίσις ἐστὶ τοῦ κόσμου, *now is this world judged*. 16: 8, 11. John 5: 27 et Jude 15 κρίσιν ποιεῖν i. q. κρίνειν, comp. John 5: 30 and in Κρίνω c. α. Meton. for the power of judgment John 5: 22. Sept. for מִשְׁפָּט Lev. 19: 15. Deut. 1: 17. Is. 28: 6. — Jos. Ant. 6. 3. 2. Hdian. 1. 11. 12. Xen. An. 6. 6. 20.

(β) *judgment* given, *sentence* pronounced, genr. John 5: 30. 2 Pet. 2: 11 βλάσφημον κρίσιν, and Jude 9 κρίσις βλασφημίας. (Dem. 322. 15.) Spec. *sentence* of punishment, *condemnation*, e. g. to death Acts 8: 33, see in Αἴρω no. 4. a. Olshausen in loc. So Sept. and מִשְׁפָּט Jer. 39: 5. — Ael. V. H. 13. 38. Diod. Sic 1. 82 pen. — Usually implying also *punishment*, as a certain consequence, e. g. from God, δίκαιαι αἱ κρίσεις αὐτοῦ Rev. 16: 7. 19: 2. 18: 10 coll. v. 8. 2 Thess. 1: 5 coll. v. 6. So Sept. and מִשְׁפָּט Jer. 1: 16. Of Christ as Judge of the world condemning the wicked, *judgment, condemnation*, e. g. Matt. 23: 33 κρίσις τῆς γεέννης. Mark 3: 29. John 5: 29 ἀνάστασις κρίσεως. John 3: 19. 5: 24. Heb. 10: 27. James 2: 13 bis, see in Κατακαυχάομαι. 2 Pet. 2: 4. So 1 Tim. 5: 24 τινῶν ἀνθρώπων αἱ ἁμαρτίαι προδηλοί εἰσι, προάγουσαι εἰς κρίσιν, i. e. in some men their sins lead on to condemnation, i. e. accuse them, cry for condemnation, and by impl. are repented of; in others their sins also follow after, i. e. they persevere in them although conscious of present guilt and future condemnation.

(γ) Meton. *court* of justice, *tribunal, judges*, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim; comp. Deut. 16: 18. 2 Chr. 19: 5. According to the Rabbins they consisted of 23 judges; but Josephus expressly says the number was *seven*, Ant. 4. 8. 14. B. J. 2. 20. 5. See Krebs. Obss. p. 19. Tholuck Bergpred. p. 180. — Matt. 5: 21, 22 ἔνοχος ἔσται τῇ κρίσει. Comp. Sept. and מִשְׁפָּט Job 9: 32. 22: 4.

c) from the Heb. *right, justice, equity*,

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Matt. 23: 23. Luke 11: 42 παρέρχεσθε τὴν κρίσιν. So Sept. and מִשְׁפָּט Deut. 32: 4. Gen. 18: 25. Jer. 22: 15. — Also for *law, statutes*, i. e. the divine law, the religion of Jehovah, as developed in the Gospel, Matt. 12: 18, 20, quoted from Is. 42: 1, 2, 3, where Sept. and מִשְׁפָּט. Comp. Gesen. Comm. in loc.

Κρίσπος, ου, ὁ, Crispus, pr. n. of the ruler of a synagogue at Corinth, Acts 18: 8. 1 Cor. 1: 14.

Κριτήριον, ου, τό, (κριτής,) *criterion, rule of judging*, Arr. Epict. 1. 11. 9 sq. *judgment-seat, tribunal*, Sept. καθήμενοι ἐπὶ κριτηρίου Judg. 5: 10. In N. T. trop. *court* of justice, *tribunal*. James 2: 6 ἕλκουσιν ὑμᾶς εἰς κριτήρια. 1 Cor. 6: 2, 4. Sept. for Chald. דִּינָא Dan. 7: 10, 26.—Susann. 49. Pol. 9. 33. 12. ib. 16. 27. 2.—In 1 Cor. l. c. others by impl. *cause, law-suit*, but unnecessarily; so Syr. Vers.

Κριτής, οῦ, ὁ, (κρίνω,) *a judge*, i. e. one who decides or gives an opinion in respect to any person or thing.

a) genr. James 2: 4 κριταὶ διαλογισμῶν πον. see in *Διαλογισμός* a. Matt. 12: 27. Luke 11: 19. In an unfavourable sense James 4: 11. Sept. for דַּיָּן 1 Sam. 24: 16.—Wisd. 15: 7. Pol. 9. 33. 12. Xen. Conv. 5. 1, 9, 10.

b) in a judicial sense, one who sits to dispense justice, Matt. 5: 25 bis. Luke 12: 58 bis. 18: 2, 6. Acts 18: 15. 24: 10. Of Christ the final Judge, Acts 10: 42 κριτὴς τῶν ζώντων καὶ νεκρῶν. 2 Tim. 4: 8. James 5: 9 coll. v. 8. Of God, κριτῇ θεῷ πάντων Heb. 12: 23. Sept. for דַּיָּן Ezr. 7: 4. שֹׁפֵט Deut. 16: 18. Job 9: 24. of God Ps. 7: 12. 50: 6.—Diod. Sic. 1. 92. Xen. H. G. 4. 4. 3.

c) from the Heb. i. q. *a leader, ruler, chief*, Heb. שֹׁפֵט, spoken of the Hebrew *judges* so called, from Joshua to Samuel, Acts 13: 20. Comp. Judg. 2: 16 sq. Gesen. Heb. Lex. art. שָׁפַט no. 2.—Jos. Ant. 6. 5. 4.

Κριτικός, ή, όν, (κριτής,) *skilled in judging, quick to discern and judge of* any thing, seq. gen. Heb. 4: 12 κριτικὸς ἐνθυμήσεων κ. τ. λ. — Hesych. κριτικος ἐνθυμήσεων· διακρίνων λογισμούς.

Κρούω, f. σω, *to knock, to rap*, e. g. at a door for entrance, seq. τὴν θύραν Luke 13: 25. Acts 12: 13. absol. Matt. 7: 7, 8. Luke 11: 9, 10. 12: 36. Acts 12: 16. Rev. 3: 20. Sept. for דָּפַק Judg. 19: 22. Cant. 5: 13. — Judith 14: 14. κ. τὴν θύραν Xen. Conv. 1. 11. The more usual Attic phrase was κόπτειν τὴν θύραν, Lob. ad Phr. p. 177.

Κρύπτη, ης, ἡ, (pp. fem. of κρυπτός,) a *crypt, secret cell* or *vault*. Luke 11: 33 εἰς κρύπτην τίθησι in some editions.—Athen. V. p. 205. A.—Text. rec. has εἰς κρυπτήν, as if by Hebraism for neut. εἰς κρυπτόν, see Gesen. Lehrg. p. 661. Stuart § 436. Comp. also εἰς μακράν, etc.

Κρυπτός, ή, όν, (κρύπτω,) *hidden, concealed*, and therefore *secret*, Matt. 10: 26 οὐδέν ἐστι . . . κρυπτὸν ὃ οὐ γνωσθήσεται. Mark 4: 22. Luke 8: 17. 12: 2. ἐν τῷ κρυπτῷ *in secret*, where we cannot be seen of others, Matt. 6: 4 bis, 6 bis, 18 bis. ἐν κρυπτῷ, *in secret*, privately, John 7: 4, 10. 18: 20. Luke 11: 33 εἰς κρυπτήν, see in *Κρύπτη* above. 1 Cor. 4: 5 τὰ κρυπτὰ τοῦ σκότους *secret works of darkness*. 2 Cor. 4: 2 see in *Αἰσχύνη* c. Sept. for מִסְתָּר Jer. 49: 9.—Hdian. 5. 6. 7. Xen. Mag. Eq. 4. 10.—Trop. τὰ κρυπτά τινος *the secrets* of one's heart, secret thoughts, Rom. 2: 16. 1 Cor. 14: 25. 1 Pet. 3: 4 ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, i. e. the internal man. Rom. 2: 29 ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, a Jew at heart. —Ecclus. 1: 30. 4: 18.

Κρύπτω, f. ψω, *to hide, to conceal*, Pass. or Mid. *to hide oneself, to be hid*; Aor. 2 pass. ἐκρύβην as pass. *to be hid*, Matt. 5: 14. Luke 19: 42; and with mid. signif. *to hide oneself* John 8: 59. 12: 36. Buttm. § 136. 2. Comp. Lob. ad Phr. p. 317 sq.—Matt. 5: 14 οὐ δύναται πόλις κρυβῆναι. 13: 35. v. 44 ὃν εὑρὼν ἔκρυψε. 1 Tim. 5: 25. Heb. 11: 23. Rev. 2: 17 τοῦ μάννα τοῦ κεκρυμμένου, *of the hidden manna*, as symbolical of the enjoyments of the kingdom of heaven; in allusion perhaps to the Jewish tradition that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp.

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Wetstein N. T. and Schoettgen Hor. Heb. in loc. Seq. ἔν τινι, Matt. 13: 44 θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ. 25: 25. trop. Col. 3: 3. Seq. εἴς τι Rev. 6: 15. seq. ἀπό τινος *to hide from*, John 12: 36 Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν, *hid himself from them*. Luke 18: 34. 19: 42. Rev. 6: 16. So John 8: 59 Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ i. e. *Jesus hid himself and* [afterwards] *went out of the temple*; or we may render ἐκρύβη adverbially, *he secretly went out* etc. comp. in Ἀποτολμάω. Perf. part. κεκρυμμένος, *hidden*, as adv. *secretly*, John 19: 38, see Buttm. § 123. n. 3. Sept. for הֶחֱבִיא Gen. 3: 8, 10. Is. 42: 22. הִסְתִּיר Gen. 4: 13. כִּחֵד Josh. 7: 19. צָפַן Prov. 1: 11.—Hdian. 1. 14. 7. c. ἐν Hdian. 3. 4. 14. c. εἰς Diod. Sic. 4. 33. c. ἀπό Hom. Od. 23. 110.

Κρυσταλλίζω, f. ίσω, (κρύσταλλος,) *to be as crystal*, clear and sparkling, Rev. 21: 11.

Κρύσταλλος, ου, ὁ, (κρύος, κρυσταίνω to freeze,) *crystal*, pp. any thing congealed and pellucid, e. g. *ice* Sept. for קֶרַח Job 6: 16. Hom. Il. 22. 152. In N. T. prob. *rock-crystal*, Rev. 4: 6. 22: 1.—Diod. Sic. 2. 52 init.

Κρυφαῖος, α, ον, (κρύπτω,) *hidden, secret*, in some Mss. Matt. 6: 18 ἐν τῷ κρυφαίῳ for ἐν τῷ κρυπτῷ. Sept. for מִסְתָּר Jer. 23: 24.—Xen. Hi. 10. 6.

Κρυφῇ, adv. (κρύπτω,) *secretly*, not openly, Eph. 5: 12. Sept. for בַּסֵּתֶר Deut. 28: 57.—Xen. Conv. 5. 8. Comp. Buttm. § 115. n. 3.

Κτάομαι, ῶμαι, f. ήσομαι, depon. Mid. *to get for oneself, to acquire, to procure*, by purchase or otherwise, perf. κέκτημαι as pres. *to possess*, see Buttm. § 113. 6. Seq. acc. Matt. 10: 9. Luke 18: 12 πάντα ὅσα κτῶμαι. 1 Thess. 4: 4 τὸ ἑαυτοῦ σκεῦος κτᾶσθαι, *to procure for himself a wife*, in the oriental manner by purchase, see in Σκεῦος. With an adjunct of price, e. g. gen. Acts 22: 28. διά c. gen. 8: 20. ἐκ c. gen. 1: 18 οὗτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κ. τ. λ. i. e. was the occasion of purchasing etc. Seq. ἐν c. dat. trop. Luke 21: 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *through your patience purchase your lives*, procure your safety, comp. Matt. 10: 22 et 24: 13. Sept. for קָנָה Gen. 4: 1. 25: 10. — Ecclus. 51: 28. Ael. V. H. 5. 9. Xen. Mem. 1. 6. 3.

Κτῆμα, ατος, τό, (κέκτημαι,) *a possession, property*, any thing acquired and possessed, *estate*, Matt. 19: 22 et Mark 10: 22 ἦν γὰρ ἔχων κτήματα πολλά. Acts 2: 45. 5: 1 coll. v. 3 where is χωρίον. Sept. for נַחֲלָה Job 20: 29. כֶּרֶם Prov. 31: 16. שָׂדֶה Prov. 23: 10.—Luc. Tox. 62. Hdian. 7. 12. 13. Xen. Mem. 3. 11. 5.

Κτῆνος, εος, ους, τό, (κτάομαι,) pp. i. q. κτῆμα, *possession, property*, spec. *flocks and herds* of every kind, Xen. An. 4. 5. 25. Pol. 12. 4. 14. In N. T. *a beast, domestic animal*, e. g. as bought or sold Rev. 18: 13; as yielding meat 1 Cor. 15: 39; as used for riding, burden, etc. Luke 10: 34. Acts 23: 24. Sept. for בְּהֵמָה Ex. 9: 20. Josh. 8: 27. בְּעִיר Num. 20: 8. מִקְנֶה Gen. 13: 2, 7. צֹאן Gen. 30: 44.—Hdian. 4. 15. 13 of horses and camels.

Κτήτωρ, ορος, ὁ, (κτάομαι,) *possessor, owner*, Acts 4: 34 κτήτορες χωρίων. — Diod. Sic. X. p. 102. Bip. or VI. p. 196. Tauchn.

Κτίζω, f. ίσω, (kindr. with κτάομαι,) pp. *to bring under tillage and settlement* e. g. a land Hom. Il. 20. 216. *to found* a city Od. 11. 263. Jos. Ant. 4. 8. 5. Diod. Sic. 1. 12.—In N. T. *to found*, i. e. *to create, to form*, trans. of God as creating the universe or any of its parts, Mark 13: 19 ἧς ἔκτισε ὁ θεός. Rom. 1: 25. 1 Cor. 11: 9. Eph. 3: 9. Col. 3: 10. 1 Tim. 4: 3. Rev. 4: 11 bis. 10: 6. Of Christ Col. 1: 16 bis. Sept. for בָּרָא Deut. 4: 32. Ps. 89: 13. — Wisd. 11: 17. Ecclus. 17: 1.—Trop. of a moral creation, renovation, Eph. 2: 10 κτισθέντες ἐν Χ. Ἰ. ἐπὶ ἔργοις ἀγαθοῖς. v. 15. 4: 24. So Sept. and בָּרָא Ps. 51: 12.

Κτίσις, εως, ἡ, (κτίζω,) *a founding* of cities Jos. c. Ap. 1. 2. Diod. Sic. 2. 4. Thuc. 1. 17. In N. T. *creation*, i. e.

a) the act of creating, Rom. 1: 20 ἀπὸ κτίσεως κόσμου.—Psalt. Salom. 8: 7.

b) genr. *created thing*, and collect.

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created things. Rom. 1: 25 ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. 8: 39. Heb. 4: 13. — Wisd. 2: 6. Ecclus. 49: 16. — Collect. (α) *creation* in general, the universe, e. g. ἀπ' ἀρχῆς κτίσεως Mark 10: 6. 13: 19. 2 Pet. 3: 4. Col. 1: 15 πρωτότοκος πάσης κτίσεως. Rev. 3: 14. Spec. the visible creation, Heb. 9: 11.—Judith 9: 12. 16: 14.—(β) meton. for *man, mankind,* Mark 16: 15 κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Col. 1: 23. So Rom. 8: 19, 20, 21, 22, *creation* for *human creatures, all mankind;* others *creation* in general. 2 Cor. 5: 17 et Gal. 6: 15 καινὴ κτίσις *a new creature* in a moral sense, i. q. καινὸς ἄνθρωπος in Eph. 4: 24.

c) by impl. *ordinance, institution.* 1 Pet. 2: 13 ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει.

Κτίσμα, ατος, τό, (κτίζω,) *created thing, creature,* 1 Tim. 4: 4. Rev. 5: 13. 8: 9.—Wisd. 9: 2. 13: 5.—Metaph. James 1: 18 ἀπαρχὴ τῶν αὐτοῦ κτισμάτων, i. q. καινὴ κτίσις, see in *Κτίσις* b. β.

Κτιστής, οῦ, ὁ, (κτίζω,) *founder* of a city Diod. Sic. 11. 66 fin. In N. T. *creator,* spoken of God 1 Pet. 4: 19. — Ecclus. 24: 8. 2 Macc. 1: 24.

Κυβεία, ας, ἡ, (κύβος cube, die,) *game at dice,* Xen. Mem. 1. 3. 2. Oec. 1. 20. In N. T. trop. *game, gambling,* e. g. ἐν κυβείᾳ ἀνθρώπων, i. e. as a thing of mere hap-hazard, Eph. 4: 14.—Others, *trick, fraud,* as κυβεύειν Arr. Epict. 2. 19. 28. Rabb. קוּבְיָא Buxt. Lex. Chald. 1984.

Κυβέρνησις, εως, (κυβερνάω) pp. *a governing, direction,* for concr. *governor, director,* sc. in the primitive churches 1 Cor. 12: 28. Sept. for תַּחְבֻּלוֹת Prov. 11: 14.—Plut. Phocion 2 pen.

Κυβερνήτης, ου, ὁ, (κυβερνάω, Lat. *guberno,* to govern a ship,) *governor* of a ship, i. e. *the steersman, pilot,* who had the solo direction of the ship, Acts 27: 11. Rev. 18: 17. See Potter's Gr. Antiq. II. p. 144. Adam's Rom. Ant. p. 406. Sept. for חֹבֵל Ez. 27: 8, 27, 28. —Pol. 1. 37. 4. Xen. Mem. 1. 7. 3.

Κυκλόθεν, adv. (κύκλος,) *from around, round about,* Rev. 4: 3, 4, 8. Seq. gen. Rev. 5: 11. Sept. for מִסָּבִיב Judg. 8: 34. 1 K. 4: 24. סָבִיב 1 K. 6: 5. —Lys. 283. 14. Dio. Chrys. Or. 6. 216. Comp. Lob. ad Phr. p. 9.

Κυκλόω, ῶ, f. ώσω, (κύκλος,) *to encircle, to surround,* trans. John 10: 24. Acts 14: 20. Of besiegers Luke 21: 20 κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσ. Heb. 11: 30. Rev. 20: 9. Sept. for סָבַב 1 K. 7: 15. 1 Sam. 7: 16. חָנָה Is. 29: 3. —genr. Diod. Sic. 18. 59. in a hostile sense Pol. 1. 17. 13. Diod. S. 15. 65.

Κύκλος, ου, ὁ, *a circle,* in N. T. only in dat. κύκλῳ as adv. *around, round about,* comp. Buttm. § 115. 4. Mark 3: 34 περιβλεψάμενος κύκλῳ. 6: 6, 36. Luke 9: 12. Rom. 15: 19. Seq. gen. Rev. 4: 6 κύκλῳ τοῦ θρόνου. (5: 11.) 7: 11. Sept. for סָבִיב Gen. 23: 17. Ex. 30: 3. seq. gen. for inf. הַקָּפָה Josh. 6: 3.—Hdian. 1. 15. 5. Xen. H. G. 6. 5. 17. seq. gen. Xen. Cyr. 4. 5. 5.

Κυλίω, f. ίσω, (later form for κυλίνδω,) *to roll,* trans. e. g. λίθους Sept. for גָּלַל Josh. 10: 18. πίθον Luc. Quom. Hist. conscr. 2. In N. T. Mid. *to roll* intrans. *to wallow,* Mark 9: 20 ἐκυλίετο ἀφρίζων.—Jos. Ant. 5. 6. 4. Arr. Epict. 4. 11. 29. Diod. Sic. 1. 87.

Κύλισμα, ατος, τό, (κυλίω,) pp. something *rolled,* a wheel, Symm. for גַּלְגַּל Ez. 10: 13. In N. T. *wallowing-place,* i. q. κυλίστρα. 2 Pet. 2: 22 ἧς . . . εἰς κύλισμα βορβόρου. See in *Βόρβορος.*—Poll. Onom. I. 183. So κυλίστρα Xen. Eq. 5. 3.

Κυλλός, ή, όν, (kindr. with κοῖλος,) pp. *bent, crooked,* e. g. the hand as held out in begging, Aristoph. Eq. 1083. Also of the limbs, and hence genr. and in N. T. *crippled, lame,* espec. in the hands, Matt. 15: 30, 31. 18: 8. Mark 9: 43. — Anthol. Gr. III. p. 31. Aristoph. Av. 1379.

Κῦμα, ατος, τό, (κύω,) *a wave, billow,* Matt. 8: 24. 14: 24. Mark 4: 37. Acts 27: 41. Jude 13. Sept. for גַּל Job 38: 11. Is. 48: 18.—Luc. Navig. 8. Pol. 10. 10. 3.

Κύμβαλον, ου, τό, (κύμβος basin,) *a cymbal,* 1 Cor. 13: 1. Sept. for מְצִלָּתַיִם 1 Chr. 13: 8. Ezra 3: 10. — Jos. Ant. 7. 12. 3. Xen. Eq. 1. 3.

Κύμινον, ου, τό, *cumin, cuminum sativum* of modern botany, Heb. כַּמּוֹן

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Gesen. *Kümmel*, an umbelliferous plant with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds; they were used by the ancients as a condiment, as they still are by the common people of Germany. Matt. 23: 23. Sept. for כַּמּוֹן Is. 28: 25, 27. — Theophr. Char. 19 or 10. Comp. Plin. H. N. 19. 8.

Κυνάριον, ου, τό, (dimin. of *κύων,*) *a little dog, puppy,* Matt. 15: 26, 27. Mark 7: 27, 28. — Theophr. Char. 5 or 21. Plato Euthydem. 27 med. p. 298. Xen. Cyr. 8. 4. 20. Comp. Lob. ad Phr. p. 180.

Κύπριος, ου, ὁ, a Cyprian, Cypriot, from Cyprus, Acts 4: 36. 11: 20. 21: 16.

Κύπρος, ου, ἡ, Cyprus, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos are mentioned in N. T. Acts 11: 19. 13: 4. 15: 39. 21: 3. 27: 4. Comp. Rosenm. Bibl. Geogr. III. p. 378 sq.

Κύπτω, f. *ψω, to stoop, to bow oneself,* intrans. Mark 1: 7. John 8: 6, 8. Sept. for קָדַד 1 Sam. 24: 9. 1 K. 1: 16, 31.—Plut. Agesil. 12 med. Xen. Mem. 3. 9. 7.

Κυρηναῖος, ου, ὁ, a Cyrenian, from Cyrene, in N. T. spoken of Jews born or residing there, Matt. 27: 32. Mark 15: 21. Luke 23: 26. Acts 6: 9. 11: 20. 13: 1.

Κυρήνη, ης, ἡ, Cyrene, a large and powerful city of Lybia Cyrenaica in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. See 1 Macc. 15: 23. Jos. Ant. 14. 7. 2. ib. 16. 6. 5. c. Ap. 2. 4. Rosenm. Bibl. Geogr. III. p. 367.—Acts 2: 10.

Κυρήνιος, ου, ὁ, Cyrenius, Lat. *Quirinus,* Luke 2: 2, i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure family, but raised to the highest honours by Augustus, Tacit. Ann. 3. 48. He was sent as governor or proconsul to Syria, in order to take a census of the whole province with a view to taxation; and this census he completed in A. D. 8, according to the usual chronology, Acts 5: 37. Jos. Ant. 18. 1. 1. ib. 18. 2. 1.—The census spoken of in Luke l. c. was probably a mere enrolment of persons, (see in *Ἀπογραφή,*) and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when too at the time specified by Luke, Saturninus and not Cyrenius was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus as his procurator, and is therefore called *ἡγέμων,* just as Volumnius had been before, Jos. Ant. 16. 9. 1. ib. 16. 10. 8; and just as Coponius afterwards was joined with Cyrenius himself, and so called *ἡγέμων,* Jos. Ant. 18. 1. 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but neither does it assert any thing in contradiction to such an hypothesis; which is favoured also by the mode of expression in Luke: *This was the* FIRST *census under Cyrenius,* etc. See in Calmet Act. *Cyrenius* p. 326.

Κυρία, ας, ἡ, (fem. of *κύριος,*) *mistress, lady,* used as an honorary title of address to a female, as in English, 2 John 1, 5. Comp. in *Κύριος* A. c.— Epict. Ench. 40 *αἱ γυναῖκες κυρίαι καλοῦνται ἀπὸ τεσσαρεσκαιδεκα ἐτῶν.* genr. Sept. for גְּבֶרֶת Gen. 16: 4. 2 K. 5: 3. Xen. H. G. 3. 1. 12. — Others regard it as a pr. n. fem. *Cyria,* which was not unusual among the Greeks, comp. Gruteri Inscript.

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Κυριακός, ή, όν, (κύριος,) *pertaining to the Lord,* to the Lord Jesus Christ, as *κυριακὸν δεῖπνον the Lord's supper* 1 Cor. 11: 20. *κυρ. ἡμέρα* the Lord's day Rev. 1: 10. — Act. Thom. § 31. Clem. Alex. Strom. 7. 10.

Κυριεύω, f. *εύσω,* (κύριος,) *to be lord over* any person or thing, *to have dominion over,* seq. gen. Luke 22: 25 *οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν.* Rom. 14: 9. 2 Cor. 1: 24. Part. *ὁ κυριεύων, a lord, potentate,* 1 Tim. 6: 15 *κύριος τῶν κυριευόντων Lord of lords,* comp. in *Βασιλεύς* a. Trop. of things, Rom. 6: 9, 14 *ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει.* 7: 1. Sept. for מָשַׁל Judg. 9: 2. Is. 19: 4. — Pol. 5. 34. 6. Xen. Mem. 3. 5. 11.

Κύριος, ου, ὁ, (κῦρος might, power,) *lord, master, owner.*

A) Generally a) as the *possessor, owner, master,* e. g. of property, Matt. 20: 8 *ὁ κύριος τοῦ ἀμπελῶνος.* 21: 40. Gal. 4: 1. Sept. *ὁ κύριος τοῦ ταύρου* Heb. בַּעַל Ex. 21: 28, 29, 34.—Pol. 3. 98. 10. Xen. Cyr. 3. 3. 44.—So the *master* or *head* of a house, Mark 13: 35 *κύριος τῆς οἰκίας.* Matt. 15: 27. (Sept. and בַּעַל Ex. 22: 7.) The *master* or *possessor* of persons, servants, slaves, Matt. 10: 24. 24: 45 *δοῦλος . . . ὃν κατέστησεν ὁ κύριος αὐτοῦ κ. τ. λ.* v. 46, 48, 50. Acts 16: 16, 19. Rom. 14: 4. Eph. 6: 5, 9. Col. 3: 22. 4: 1. al. So Sept. for אֲדוֹנִים Judg. 19: 11. Ex. 39: 7. Gen. 24: 9 sq. —Luc. Charid. 19. Diod. Sic. 4. 63. Xen. Conv. 6. 1.—Spoken of a *husband,* 1 Pet. 3: 6 *ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα.* So Sept. for אָדוֹן Gen. 18: 12. — Plut. Mor. II. p. 210. Tauchn. or VII. p. 32. 13. Reiske. — Seq. gen. of thing, and without the art. *lord, master of* any thing, as having absolute authority over it, e. g. *κύριος τοῦ θερίσμου* Matt. 9: 38. Luke 10: 2. *κ. τοῦ σαββάτου* Matt. 12: 8. Mark 2: 28. — Jos. Ant. 4. 8. 19 *κύριος εἶναι τὰ φυτὰ καρποῦσθαι.* Dem. 36. 27. Xen. Cyr. 8. 5. 22.

b) of a *supreme lord, sovereign,* e. g. the Roman emperor Acts 25: 26.—Philo Leg. ad Cai. II. p. 587. 42. Arr. Epict. 4. 1. 12. Plut. T. VI. p. 673. 13. ed. Reiske. — Of the heathen gods, 1 Cor. 8: 5 *ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί,* i. e. prob. gods superior and inferior, i. q. demons. — Pind. Isth. 5. 67 *Ζεὺς ὁ πάντων κύριος.* Diod. Sic. 1. 65.

c) as an honorary title of address, especially to superiors, as in Engl. *Master, Sir,* Fr. *Sieur, Monsieur,* Germ. *Herr.* E. g. from a servant to his master Matt. 13: 27. Luke 13: 8; a son to his father Matt. 21: 30; to a teacher, master, Matt. 8: 25. Luke 9: 54, (comp. in *Ἐπιστάτης,*) and so doubled Matt. 7: 21, 22. Luke 6: 46. comp. Gesen. Lehrg. p. 679; to a person of dignity and authority, Mark 7: 28. John 4: 11, 15, 19, 49; to the Roman procurator Matt. 27: 63. Also in the respectful intercourse of common life, John 12: 21. 20: 15. Acts 16: 30. Comp. Seneca Ep. 3, 'obvios, si nomen non succurrit, *dominos* appellamus.' Sept. and אָדוֹן Gen. 19: 2. 23: 6, 11, 15. al. — Arr. Epict. 2. 20. 30. ib. 3. 10. 15. Pol. 7. 9. 5.

B) Spoken of God and Christ. a) of God as the *Supreme Lord* and sovereign of the universe, usually in Sept. for Heb. יהוה *Jehovah.* With the art. *ὁ κύριος,* Matt. 1: 22. 5: 33. Mark 5: 19. Luke 1: 6, 28. Acts 7: 33. Heb. 8: 2, 10. James 4: 15. al. saep. Without the art. *κύριος* Matt. 27: 10. Mark 13: 20. Luke 1: 58. Acts 7: 49. Rom. 4: 8. Heb. 7: 21. 1 Pet. 1: 25. al. saep. So Sept. for יְהוָה *ὁ κύρ.* Job 1: 7. *κύρ.* Gen. 11: 5. 18: 33. אֲדוֹנָי *ὁ κύρ.* Is. 49: 14. *κύρ.* 1 K. 22: 6. אֲדוֹנָי יְהוָה *ὁ κύρ.* Ps. 73: 28. *κύρ.* 1 K. 2: 26. אֱלֹהִים *ὁ κύρ.* 1 Sam. 23: 7. *κύρ.* Gen. 21: 2, 6. אֵל *ὁ κύρ.* Job 8: 3. *κύρ.* Num. 23: 8. שַׁדַּי *κύρ.* Job 6: 4, 14. — With adjuncts, without the art. e. g. *κύριος ὁ θεός τινος* Matt. 4: 7, 10. 22: 37. Luke 1: 16. al. Sept. for אֲדוֹנָי יְהוָה Is. 25: 8. Ez. 4: 14. (Judith 8: 14, 16.) *κύριος σαβαώθ* Rom. 9: 29. James 5: 4. Sept. and Heb. יְהוָה צְבָאוֹת 1 Sam. 15: 2. Is. 1: 9. *κύριος παντοκράτωρ* 2 Cor. 6: 18, and *κύριος ὁ θεὸς ὁ παντοκράτωρ* Rev. 4: 8. 11: 17. al. Sept. for יְהוָה צְבָאוֹת 2 Sam. 7: 8. Nah. 2: 14. *κύριος τῶν κυριευόντων Lord of lords* 1 Tim. 6: 15, compare in *Βασιλεύς* a. *κύριος οὐρανοῦ*

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καὶ γῆς Acts 17: 24; and so applied also to God as the *Father* of our Lord Jesus Christ, Matt. 11: 25 πατέρ, κύριε τοῦ οὐρανοῦ κ. τ. λ. Luke 10: 21. Comp. Heb. יְהוֹה אֱלֹהֵי הַשָּׁמַיִם Sept. κύριος ὁ θεὸς τοῦ οὐρανοῦ 2 Chr. 36: 23. Ezra 1: 2. Neh. 1: 5.

b) of *the Lord* Jesus Christ. (α) In reference to his abode on earth as a *master* and *teacher*, where it is i. q. ῥαββί, and ἐπιστάτης, comp. Matt. 17: 4 with Mark 9: 5 et Luke 9: 33. comp. also John 13: 13, 14. So chiefly in the evangelists before the resurrection of Christ, and with the art. ὁ κύριος THE *Lord* emphat. Matt. 21: 3 ὁ κύριος αὐτῶν χρείαν ἔχει. 28: 6. Luke 7: 13. 10: 1. John 4: 1. 20: 2, 13. Acts 9: 5. 1 Cor. 9: 5. al. saep. With adjuncts, e. g. ὁ κύριος καὶ ὁ διδάσκαλος John 13: 13, 14. ὁ κύριος Ἰησοῦς Luke 24: 3. Acts 1: 21. 4: 33. al. —(β) As *the supreme Lord* of the gospel dispensation, *Head* over all things to the church Eph. 1: 22, *Lord* of all, ὁ γὰρ αὐτὸς κύριος πάντων Rom. 10: 12, comp. 9: 5. 1 Cor. 15: 25 sq. Heb. 2: 8. 8: 1. Rev. 17: 14. With the art. ὁ κύριος Mark 16: 19, 20. Acts 8: 25. 19: 10. 2 Cor. 3: 17. Eph. 5: 10. Col. 3: 23. 2 Thess. 3: 1, 5. 2 Tim. 4: 8. James 5: 7. al. saep. So c. gen. of pers. ὁ κύριός μου etc. Matt. 22: 44. Eph. 6: 9. Heb. 7: 14. Rev. 11: 8. Without the art. κύριος Luke 1: 76. 2 Cor. 3: 16, 17. Col. 4: 1. 2 Pet. 3: 10. For ἐν κυρίῳ see below. — With adjuncts, e. g. c. art ὁ κύριος Ἰησοῦς or Ἰησοῦς ὁ κ. 1 Cor. 5: 5. 11: 23. Rom. 4: 24. ὁ κύρ. ἡμῶν Ἰησοῦς Heb. 13: 20. ὁ κ. ἡμῶν Χριστός once Rom. 16: 18. ὁ κ. Ἰησοῦς Χριστός, or Ἰ. Χρ. ὁ κύρ. Acts 16: 31. Rom. 13: 14. al. Rom. 1: 4. 1 Cor. 1: 9. al. ὁ κύρ. ἡμῶν Ἰ. Χρ. 1 Cor. 1: 2, 10. Gal. 6: 18. al. saep. Ἰ. Χρ. ὁ κύρ. ἡμῶν Eph. 3: 11. 1 Tim. 1: 2. 2 Pet. 1: 2. So without the art. e. g. κύριος Ἰησοῦς Rom. 10: 9. 1 Cor. 12: 3. Phil. 2: 19. al. Χριστὸς κύριος i. e. the Messiah Luke 2: 11. κύριος Ἰησοῦς Χριστός, or Ἰ. Χρ. κύριος, Rom. 1: 7. 2 Cor. 1: 2. Phil. 1: 2. al. 2 Cor. 4: 5. κύριος ἡμῶν Ἰ. Χρ. Gal. 1: 3. — Further in the phrase ἐν κυρίῳ, *in the Lord*, without the art. found only in the usage of Paul except once Rev. 14: 13, and to be explained from the fact, that believers are represented as *one* with Christ, as members of his body Eph. 5: 30 comp. 1 Cor. 12: 27, or of one spiritual body of which he is the Head Col. 3: 19 comp. Eph. 2: 20, and are therefore *in* Christ, see in Ἐν no. 1. c. α. Hence ἐν κυρίῳ is (1) *in the Lord*, after verbs of rejoicing, trusting, etc. Phil. 3: 1. 1 Cor. 1: 31. Phil. 2: 19. (2) *in* or *by the Lord*, by his authority, Eph. 4: 17. 1 Thess. 4: 1. (3) *in* or *through the Lord*, through his aid and influence, by his help, 1 Cor. 15: 58. 2 Cor. 2: 12. Gal. 5: 10. Eph. 2: 21. Col. 4: 17. (4) *in the work of the Lord*, in the gospel-work, Rom. 16: 8, 13. 1 Cor. 4: 17. 9: 2. Eph. 6: 21. 1 Thess. 5: 12. (5) as marking condition, one *in the Lord*, i. e. united with him, his follower, a Christian, Rom. 16: 11. Phil. 4: 1. Philem. 16. (6) as denoting manner, *in the Lord*, i. e. as becomes those who are in the Lord, Christians, Rom. 16: 2, 22. 1 Cor. 7: 39. Eph. 6: 1. Phil. 2: 29. Col. 3: 18. AL.

Κυριότης, τητος, ἡ, (κύριος,) *lordship, dominion*, for concr. *lords, princes, rulers*, Eph. 1: 21. Col. 1: 16. 2 Pet. 2: 10. Jude 8. — Not found in classic writers.

Κυρόω, ῶ, f. ώσω, (κῦρος,) *to give authority, to establish as valid, to confirm*, trans. e. g. διαθήκην Gal. 3: 15. 2 Cor. 2: 8 κυρῶσαι εἰς αὐτὸν ἀγάπην. Sept. pass. for קוּם Gen. 23: 20. — Jos. Ant. 10. 11. 6. Pol. 1. 11. 1. Thuc. 8. 69.

Κύων, κυνός ὁ, ἡ, *a dog*, plur. οἱ κύνες *dogs*.

a) pp. Luke 16: 21. 2 Pet. 2: 22. Sept. for כֶּלֶב Ex. 22: 31. Judg. 7: 5. — Ael. H. An. 8. 9. Xem. Men. 2. 7. 13.— In the East dogs are mostly without masters; they wander at large in the streets and fields, often in troops, and feed upon offals and even corpses; comp. 1 K. 14: 11. 16: 4. 21: 19. Ps. 59: 6, 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us, 1 Sam. 17: 43. 2 K. 8: 13. The Jews called the heathen *dogs*, just as Mohammedans do Christians at the pres-

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ent day, comp. Schoettgen Hor. Heb. p. 1145. See Jahn § 51. Calmet art. Dog.

b) trop. for an impudent, shameless person, Phil. 3: 2 where it is spoken of Judaizing teachers, comp. Is. 56: 11. (Hom. Il. 6. 344, 356. Od. 22. 35.) Matt. 7: 6 μὴ δῶτε τὸ ἅγιον τοῖς κυσί, lit. *give not consecrated meat to dogs*, i. e. genr. proffer not good and holy things to those who will spurn and pervert them. — Also plur. for Sodomites, catamites, Rev. 22: 15. So Sept. and קָדֵשׁ Deut. 23: 19.

Κῶλον, ου, τό, (perh. κέλλω,) *a limb, member*, of the human body Eurip. Phoeniss. 1192 or 1201. Apollodor. Bibl. 3, 5. of an animal Diod. Sic. 3. 28.—In N. T. plur. τὰ κῶλα for *carcass, corpse*, as in Engl. *bones*, Heb. 3: 17. So Sept. for פֶּגֶר Num. 14: 29, 32. Is. 66: 24.

Κωλύω, f. ύσω, (κόλος, kindr. with κολάζω, κολούω,) pp. to cut off, to weaken, and hence genr. *to hinder, to prevent, to restrain*, pp. seq. acc. of pers. and gen. of thing, Acts 27: 43 ἐκώλυσεν αὐτοὺς τοῦ βουλήματος. So Sept. for מָנַע מִן 1 Sam. 25: 26. — Xen. Ag. 2. 2. Arr. 1. 6. 2.—Seq. acc. of pers. et infin. Acts 8: 36 τί κωλύει με βαπτισθῆναι. 16: 6. 24: 23. 1 Thess. 2: 16. Heb. 7: 23. c. acc. impl. Luke 23: 2. 1 Tim. 4: 3. Matt. 19: 14. c. inf. impl. Mark 9: 38, 39. 10: 14. Luke 9: 49. 11: 52. 18: 16. Acts 11: 17. Rom. 1: 13. 3 John 10. absol. Luke 9: 50.—Hdian. 1. 12. 5. Xen. Mem. 4. 5. 4. c. acc. impl. Jos. c. Ap. 1. 22 κωλύουσι οἱ νόμοι ξενικοὺς ὅρκους ὀμνύειν. Xen. Mem. 2. 6. 26. c. inf. impl. Xen. H. G. 7. 5. 26. absol. Xen. An. 4. 2. 25 ult. —Seq. accus. of thing, 1 Cor. 14: 39 καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. 2 Pet. 2: 16. c. τοῦ et inf. Acts 10: 47 μήτι τὸ ὕδωρ κωλῦσαι . . . τοῦ μὴ βαπτισθῆναι τούτους, comp. Buttm. § 140. n. 1. Winer § 45. 4. b. — Hdian. 3. 1. 13. Xen. Mem. 4. 5. 4, 5. — By Hebr. seq. acc. of thing and ἀπό c. gen. of pers. Luke 6: 29 ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς. So Sept. for כָּלָא מִן Gen. 23: 6. מָנַע מִן 2 Sam. 13: 13.

Κώμη, ης, ἡ, (κεῖμαι, κοιμάω,) *a village, hamlet*, in the country and without walls, comp. Jahn § 41.

a) pp. e. g. τὰς πόλεις καὶ τὰς κώμας Matt. 9: 35. 10: 11. Luke 8: 1. 13: 22. ἀγροὶ καὶ κῶμαι *fields and villages* Mark 6: 36. Luke 9: 12. κῶμαι ἢ πόλεις ἢ ἀγροί Mark 6: 56. ἡ κώμη, αἱ κῶμαι, simply, Matt. 14: 15. 21: 2. Mark 6: 6. 11: 2. Luke 5: 17. 9: 6, 52, 56. 10: 38. 17: 12. 19: 30. 24: 13, 28. John 11: 1, 30. So John 7: 42 of Bethlehem, sc. before the time of Rehoboam who fortified it 2 Chr. 11: 6. Meton. *villages* for the inhabitants of villages Acts 8: 25. Sept. for כְּפָר 1 Chr. 27: 25. Cant. 7: 12.—Pol. 2. 17. 9 ᾤκουν κατὰ κώμας ἀτειχίστους. Xen. Cyr. 3. 3. 28.—Mark 8: 27 αἱ κῶμαι Καισαρείας, *the villages of Cesarea*, i. e. lying around and dependent upon it. Sept. plur. for צְנוֹחַ Josh. 15: 45. 17: 11. חָצֵר Josh. 15: 31 sq. 19: 6 sq.

b) apparently of a large *town* or *city*, perhaps without walls or partly in ruins, e. g. Bethsaida prob. of Galilee, Mark 8: 23, 26 bis, comp. v. 22 et John 1: 45. Sept. for עִיר Josh. 10: 37. 15: 9.—Hdian. 3. 6. 19 of Byzantium, κῶμά τε ἡ πόλις κατεσκάφη καὶ . . . παντός τε κόσμου καὶ τιμῆς ἀφαιρεθέν, τὸ Βυζάντιον κώμη δουλεύειν Περινθίοις δωρὸν ἐδόθη.

Κωμόπολις, εως, ἡ, (κώμη, πόλις,) lit. *a village-city*, i. e. a large village or town like a city, but without walls, Mark 1: 38.—Strabo XIII. p. 687. B, καὶ τὸ Ἴλιον, ὃ νῦν ἐστι, κωμόπολίς τις ἦν.

Κῶμος, ου, ὁ, a feasting, revel, Lat. *comissatio*, a carousing or merry-making after supper, the guests often sallying into the streets and going through the city with torches, music, and songs in honour of Bacchus etc. Rom. 13: 13. Gal. 5: 21. 1 Pet. 4: 3. — 2 Macc. 6. 6. Diod. Sic. 17. 72. Ael. V. H. 13. 1 pen. Xen. Cyr. 7. 5. 25. Comp. Passow in voc. Adam's Rom. Ant. p. 434. Plutarch de Socr. Genio § 29. Tom. VIII. p. 354 sq. ed. Reiske.

Κώνωψ, ωπος, ὁ, ἡ, a gnat, cu-

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lex, as found in acid wine and vinegar, Matt. 23: 24, see in *Κάμηλος*.—Aristot. H. An. 5. 19 *οἱ δὲ κώνωπες ἐκ σκωλήκων, οἳ γίνονται ἐκ τῆς περὶ τὸ ὄξος ἰλύος.* Genr. Hdot. 2. 95. Later Heb. בַּקָּא and יַבְחוּשׁ, Buxt. Lex. Rab. Chald. 1516, 927, 342.

Κῶς, ἡ, gen. *Κῶ*, acc. *Κῶν* and *Κῶ* Buttm. § 37. n. 2, *Cos* or *Co*, now *Stan Co* or *Stanchio*, a small and fertile island of the Egean sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts 21: 1 *εἰς τὴν Κῶν*. — 1 Macc. 15: 23 *εἰς Κῶ*. Jos. Ant. 14. 7. 2.

Κωσάμ, ὁ, indec. *Cosam*, prob. Heb. קֹסָם, pr. n. of a man Luke 3: 28.

Κωφός, ἡ, ὄν, (κόπτω,) pp. *blunted, dull*, e. g. a weapon Hom. Il. 11. 390. In N. T. trop. of the senses and faculties.

a) *blunted, lame*, as to the tongue, as to speech, i. e. *dumb*, Matt. 9: 32, 33 *ἐλάλησεν ὁ κωφός*. 12: 22 bis. 15: 30, 31. Luke 1: 22. 11: 14 bis, *δαιμόνιον κωφόν*, comp. in *Ἄλαλος*, Sept. for אִלֵּם Hab. 2: 18. — Hdot. 1. 34. Xen. Cyr. 7. 2. 20.

b) *blunted, dull*, as to hearing, *deaf*, Matt. 11: 5 *καὶ κωφοὶ ἀκούουσι*. Mark 7: 32, coll. v. 33. v. 37. 9: 25 *πνεῦμα ἄλαλον καὶ κωφόν*, see in *Ἄλαλος*. Luke 7: 22. So Sept. and חֵרֵשׁ Ps. 38: 14. Is. 35: 5. 43: 8. — Luc. Vitar. Auct. 27. Xen. Cyr. 3. 1. 19.

Λ.

Λαγχάνω, f. *λήξομαι*, aor. 2 *ἔλαχον*, *to obtain by lot, to have fall to oneself*, viz.

a) pp. and seq. gen. Luke 1: 9 *ἔλαχε τοῦ θυμιάσαι*, the different portions of the daily service being assigned by lot, see Wetstein N. T. in loc. Comp. Matth. § 328. Winer § 30. 5 ult. — c. gen. Thuc. 2. 44. absol. Jos. B. J. 3. 8. 7. Diod. Sic. 4. 63. Xen. Cyr. 6. 3. 34. —Hence by impl. *to decide by lot, to cast lots*, seq. *περί* c. gen. John 19: 24 *λάχωμεν περὶ αὐτοῦ, τίνος ἔσται*.—absol. Diod. Sic. 4. 63 *ἔλαχον, καὶ συνέβη τῷ κλήρῳ λαχεῖν Θησία*.

b) genr. *to obtain, to receive*, c. acc. Acts 1: 17 *ἔλαχε τὸν κλῆρον*, see in *Κλῆρος* b. 2 Pet. 1: 1. Comp. Matth. l. c. p. 637. — 3 Macc. 6: 1. Luc. Hermot. 57. Xen. An. 4. 5. 24.

Λάζαρος, ου, ὁ, *Lazarus*, pr. n. a) of the brother of Mary and Martha of Bethany, raised by Jesus from the dead, John 11: 1, 2, 5, 11, 14, 43. 12: 1, 2, 9, 10, 17. — b) of the poor man in our Lord's parable, Luke 16: 20, 23, 24, 25. Hence the modern *Lazaretto*.

Λάθρα, adv. (*λαθεῖν, λανθάνω*,) *secretly, privately*, Matt. 1: 19 *λάθρα ἀπολῦσαι*. 2: 7. John 11: 28. Acts 16: 37. Sept. for בַּסֵּתֶר Deut. 13: 7. Job 31: 27. בֶּלֶט 1 Sam. 18: 22. — Diod. Sic. 14. 75. Xen. H. G. 4. 8. 16.

Λαῖλαψ, απος, ἡ, *tempest*, sc. of wind with rain, *whirlwind, hurricane*, Mark 4: 37. Luke 8: 23. 2 Pet. 2: 17. Sept. for סַעַר Jer. 35: 32. סְעָרָה Job 38: 1. סוּפָה Job 21: 18.—Pol. 30. 14. 6. Hom. Il. 17. 57.

Λάκκω, see *Λάσκω*.

Λακτίζω, f. *ίσω*, (adv. *λάξ*,) *to kick*, to strike with the heel, e. g. *πρὸς κέντρα* Acts 9: 5. 26: 14. See in *Κέντρον*. — Luc. Hermot. 33. Xen. Mem. 2. 2. 7. An. 3. 2. 18.

Λαλέω, *ῶ*, f. *ήσω*, *to speak, to talk*, pp. to use the voice, without any necessary reference to the words spoken,

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and thus differing from εἰπεῖν and λέγειν; see Tittm. de Syn. N. T. p. 79, 80. Espec. of children, *to talk much, to prattle*, Germ. *lallen*, Xen. Cyr. 1. 4. 12 παιδάριον ὤν, δεινότατος λαλεῖν ἐδόκουν εἶναι. Plut. de Garrul. init. Comp. Heb. אָמַר and דָּבַר, Gesen. Lex.—In N. T. genr. *to speak, to talk*; less frequent in profane writers.

a) pp. of persons, absol. Matt. 9: 33 ἐλάλησεν ὁ κωφός. 12: 22. 15: 31. Mark 5: 35 ἔτι αὐτοῦ λαλοῦντος. Luke 7: 15. Acts 18: 9. James 1: 19. al. saep. Sept. for דִּבֶּר 1 Sam. 3: 9, 10. Is. 1: 2.—Luc. de Domo 3 ult. Hdian. 2. 4. 14 ἔτι λαλοῦντα τὸν . . . φονεύουσι. — Seq. adv. John 18: 23 εἰ κακῶς ἐλάλησα. 1 Cor. 13: 11 ὡς νήπιος ἐλάλουν. ὀρθῶς Mark 7: 35. οὕτως Acts 7: 6. Heb. 6: 9. στόμα πρὸς στόμα *mouth to mouth* i. e. face to face 2 John 12. (Sept. for דִּבֶּר פֶּה אֶל־פֶּה Num. 12: 8. ἡδέως Dem. 578. 16.) With other adjuncts of manner, e. g. dat. as παῤῥησίᾳ *boldly*, openly, John 7: 26. Acts 2: 6 ἰδίᾳ διαλέκτῳ. 6: 10. 1 Cor. 13: 1. genr. γλώσσαις λαλεῖν see in Γλῶσσα b. γ. Also c. prep. e. g. εἰς ἀέρα 1 Cor. 14: 9 see in Ἀήρ. ἐκ c. gen. of manner or source Matt. 12: 34. John 8: 44 ἐκ τῶν ἰδίων λαλεῖ. ἐν c. dat. 1 Cor. 12: 3 ἐν πνεύματι θ. λαλῶν. Seq. particip. of manner, Luke 1: 64 καὶ ἐλάλει εὐλογῶν. 2 Cor. 11: 23. — In various constructions designating the person or thing *to* or *of* whom one speaks, e. g. (α) Seq. dat. of pers. *to speak to* or *with* any one, Matt. 12: 47 ζητοῦντές σοι λαλῆσαι. Luke 1: 22. John 9: 29. 19: 10. Acts 7: 38. Rom. 7: 1. (Sept. and דִּבֶּר Gen. 18: 33. Arr. Epict. 3. 13. 7. Dem. 578. 16.) With an adjunct of manner added, e. g. dat. παῤῥησίᾳ John 7: 13. Eph. 5: 19 λαλοῦντας ἑαυτοῖς ψαλμοῖς, i. e. singing together. Seq. ἐν c. dat. 1 Cor. 14: 6, 21. περί τινος Luke 2: 38. Seq. particip. λέγων, giving definiteness to the idea of λαλεῖν, Matt. 14: 27 ἐλάλησεν αὐτοῖς ὁ Ἰ. λέγων. 23: 1. 28: 18. Luke 24: 6. al. So Sept. for דִּבֶּר לֵאמֹר Gen. 17: 3. 34: 8. אָמַר לֵאמֹר Gen. 22: 42. See Gesen. Lex. art. אָמַר no. 1. — (β) Seq. μετά τινος, *to speak with*, John 4: 27. 9: 37 ὁ λαλῶν μετά σοῦ. With λέγω, Mark 6: 50 ἐλάλησε μετ' αὐτῶν καὶ λέγει. Rev. 21: 9 λέγων. Sept. for דִּבֶּר עִם Num. 11: 17. דִּ אֶת Gen. 35: 13. — (γ) Seq. πρός τινα, *to speak to*, found only thrice except in Luke's writings, (1 Thess. 2: 2. Heb. 5: 5. 11: 18; see below.) Acts 4: 1 λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν. 21: 39. Sept. for דִּבֶּר אֶל Gen. 18: 27, 29. (Luc. Asin. 5. Plut. de Garrul. 1.) Followed by εὐαγγελίζομαι Luke 1: 19. Acts 11: 20. λέγων Acts 8: 26. 26: 31. 28: 25. With λέγων impl. Heb. 5: 5. 11: 18. So Sept. for דִּבֶּר אֶל c. לֵאמֹר impl. 1 K. 21: 5. 2 K. 1: 1. comp. Gen. 41: 17. Ex. 32: 7. See Gesen. Lex. art. דִּבֶּר Piel no. 1. c.—(δ) Seq. περί τινος, *to speak about* or *of* any one, John 8: 26. 12: 41. Sept. for דִּבֶּר בְּ Ez. 33: 30.—(ε) Seq. accus. of a kindred noun or of a pronoun, in a general or adverbial sense, and thus differing from λέγειν c. acc. which implies a definite object or is followed by the express words spoken; see Buttm. § 131. 3 and 7. Comp. in Engl. *to talk nonsense* i. e. foolishly, *to talk strange things*, i. e. strangely. Matt. 12: 34 πῶς δύνασθε ἀγαθὰ λαλεῖν. John 8: 20 ῥήματα. Rom. 15: 18 τί. 1 Cor. 9: 8 ταῦτα. 14: 9. 2 Cor. 12: 4. 1 Tim. 5: 13. So Mark 2: 7 λαλεῖ βλασφημίας. Acts 6: 13 ῥήματα βλασφ. John 8: 44 τὸ ψεῦδος. Jude 15, 16. Sept. and דִּבֶּר Ex. 4: 12. (Luc. Demonax 51 ὀλίγα μὲν λαλῶν, πολλὰ δὲ ἀκούων. Plut. de Garrul. 23. Xen. Cyr. 1. 4. 1.) With other adjuncts, e. g. acc. et *dat.* of pers. Matt. 9: 18. John 14: 25. 15: 11. (Sept. Gen. 28: 15.) c. dat. of manner etc. Mark 8: 32 τὸν λόγον παῤῥησίᾳ ἐλάλει. 1 Cor. 14: 2. διά c. gen. of manner 1 Cor. 14: 9. ἐν c. dat. of manner 2 Cor. 11: 17. ἐν Χριστῷ i. e. by his authority 2 Cor. 12: 19. τὶ κατά τινα i. e. *according to* 2 Cor. 11: 17. τὶ μετά τινος Eph. 4: 25. (Sept. Gen. 31: 29.) τὶ περί τινος Luke 2: 33. τὶ πρός τινα Acts 11: 14. Luke 24: 44. πρὸς τὸ οὖς Luke 12: 3. Sept. for דִּבֶּר עַל Gen. 18: 19.

b) as modified by the context, where the sense lies not so much in λαλεῖν as in the adjuncts, e. g. (α) of one teaching, for *to teach, to preach*, absol. Luke 5: 4. 1 Cor. 14: 34, 35. 1 Pet. 4: 11.

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seq. adv. John 12: 50. Acts 14: 1. Eph. 6: 20. seq. ἀπό v. ἐκ c. gen. of source or occasion John 7: 17, 18. 12: 49. seq. ἐκ c. gen. of manner John 3: 31. seq. dat. of manner, γλώσσαις λαλεῖν, Mark 16: 17. Acts 2: 4. al. see in Γλῶσσα b. γ. — With adjunct of pers. *to* whom, e. g. dat. John 15: 22. 1 Cor. 3: 1; also c. παῤῥησίᾳ John 18: 20. ἐν c. dat. of manner Matt. 13: 10 διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 13: 34 id. et χωρὶς παραβολῆς. c. ἐπὶ τῷ ὀνόματί τινος Acts 4: 17. 5: 40; see in Ἐπί II. 3. c. α. περί τινος Luke 9: 11. So πρός τινα Acts 11: 20. — Seq. acc. of the thing taught, comp. in a. ε, absol. John 3: 11. 8: 30, 40. 18: 20. Acts 16: 14. 20: 30. Tit. 2: 1; and so in reference to the doctrines of Jesus, John 8: 28, 38. 12: 50. Acts 5: 20. 17: 19. 1 Cor. 2: 6, 7. λαλεῖν καὶ διδάσκειν Acts 18: 25. With pers. *to* whom, e. g. dat. Mark 2: 2 ἐλάλει αὐτοῖς τὸν λόγον. 4: 33. John 6: 63. Acts 8: 25; also seq. ἐν c. dat. of manner John 16: 25. λέγων Matt. 13: 3. τί πρός τινα Acts 3: 22. 1 Thess. 2: 2 λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον. — (β) of those who *tell, relate, declare, announce* any thing, John 1: 37. πρός τινα et adv. Luke 2: 20. περί τινος John 9: 21. (c. dat. Theophr. Char. 7 or 24.) Seq. acc. of thing, comp. above in a. ε. Acts 4: 20. Matt. 26: 13; seq. acc. et dat. of pers. Acts 23: 28, and with λέγων impl. Matt. 13:33. comp. above in a. γ. Also c. περί τινος Luke 2: 17. Acts 22: 10. καθ' ὃν τρόπον 27: 25. παρά τινος Luke 1: 45. — (γ) of prophesy, predictions, etc. for *to foretell, to declare*, 2 Pet. 1: 21. James 5: 10. Acts 3: 24. 26: 22. πρός τινα Acts 28: 25. seq. acc. of thing, comp. above in a. ε. Luke 24: 25 οἷς by attr. for ἅ. Acts 3: 21. seq. acc. et dat. of pers. John 16: 1, 4. So of a divine *promise*, Luke 1: 55, 70. — (δ) of what is said with authority, for *to direct, to charge, to prescribe*, seq. dat. Mark 16: 19. c. acc. et dat. John 15: 11. acc. et εἰς et περί Heb. 7: 14. For *to publish, to promulgate*, authoritatively, Heb. 3: 5. 9: 19. — (ε) trop. *to speak* by writing, by letter, 2 Cor. 11: 17 bis. Heb. 2: 5. 2 Pet. 3: 16. Of one dead who *speaks, exhorts*, by his example, Heb. 11: 4.

c) meton. of things, e. g. (α) of a law, i. q. *to prescribe*, Rom. 3: 19.—(β) of the expiatory blood of Jesus, Heb. 12: 24 κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ, *speaking better than* [the blood of] *Abel*, since this latter cried only for vengeance, Gen. 4: 10. — (γ) In the imagery of the Apocalypse, spoken of a voice, Rev. 1: 12. 4: 1. 10: 4; of thunders, which are said λαλεῖν τὰς ἑαυτῶν φωνάς Rev. 10: 3, 4; of a beast, Rev. 13: 5, 11, 15. So Heb. אָמַר of the serpent, Gen. 3: 1, 4, Sept. εἶπεν. Al.

Λαλιά, ᾶς, ἡ (λαλέω,) *prattle, loquacity*, Theophr. Char. 23 or 7. Aristoph. Nub. 929 or 931. In N. T. *speech, utterance*, i. e.

a) manner of speaking, e. g. *a dialect*, brogue, Matt. 26: 73. Mark 14: 70. Sept. for מְדִבָּר Cant. 4: 3.

b) meton. what is uttered, *words, talk*, John 4: 42. 8: 43. Sept. for דִּבְרֵי Job 33: 1. comp. Sept. Is. 11: 3.—Pol. 32. 9. 4. ib. 1. 32. 6.

Λαμά or *λαμμᾶ, lama*, i. e. Heb. לָמָה or לָמָּה, *why? wherefore?* Matt. 27: 46 et Mark 15: 34, from Ps. 22: 2 where Sept. ἱνατί.

Λαμβάνω, f. λήψομαι, aor. 2 ἔλαβον, perf. εἴληφα, *to take*, actively, and also in the partially passive sense *to receive*, trans.

1. *to take*, a) pp. with the hand, seq. acc. expr. or impl. (α) genr. Matt. 14: 19 καὶ λαβὼν τοὺς πέντε ἄρτους. 25: 1 λαβοῦσαι τὰς λαμπάδας. 26: 26, 52. 27: 6, 30, 48. Mark 9: 36. Luke 22: 17. John 12: 3, 13. 13: 4, 12, 30. 1 Cor. 11: 23. Rev. 5: 8. 22: 17. c. ἔκ τινος John 16: 14. Rev. 5: 7. Sept. for לָקַח Gen. 18: 8. Num. 16: 17, 18. נָשָׂא Josh. 6: 4. Is. 2: 4.—Hdian. 8. 8. 15. Xen. Cyr. 6. 4. 4.—Trop. τιμὴν ἑαυτῷ λ. Heb. 5: 4. δύναμιν Rev. 11: 17. — Xiphilin. Galb. p. 187 νομίζων οὐκ εἰληφέναι τὴν ἀρχὴν, ἀλλὰ δεδόσθαι αὐτῷ.—Part. λαβών is often used before other verbs by a species of pleonasm, in order to express the idea more completely and graphically, comp. in Ἀνίστημι II. d.

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Viger. p. 352. Passow in λαμβάνω ult. Matt. 13: 31 ὃν λαβὼν ἄνθρωπος ἔσπειρεν. v. 33. Luke 24: 43. Acts 16: 3.—Sept. Josh. 2: 4. Luc. Scyth. 6. Xen. Cyr. 8. 3. 6, 7. —(β) Of taking food or drink, c. acc. John 19: 30. Acts 9: 19 καὶ λαβὼν τροφήν. 1 Tim. 4: 4. absol. Mark 15: 23. So Heb. לָקַח, comp. Gesen. Lex.—(γ) In the sense of *to take to* or *with* any one, e. g. Matt. 16: 5 ἐπελάθοντο ἄρτους λαβεῖν. v. 7. 25: 4. John 18: 3. μεθ' ἑαυτῶν Matt. 25: 3. (Xen. Cyr. 2. 4. 22.) So λαμβάνειν γυναῖκα, *to take a wife, to take as a wife*, Mark 12: 19, 20, 21, 22. Luke 20: 28 sq. Sept. for לָקַח Gen. 6: 2. 11: 29.—Jos. Ant. 1. 16. 3. Plato Crito 12. p. 50. D. Xen. Cyr. 8. 4. 16.—(δ) *to take upon* oneself, *to bear*, trop. Matt. 10: 38 τὸν σταυρόν. 8: 17 τὰς ἀσθενείας ἡμῶν, quoted from Is. 53: 4 where Heb. נָשָׂא, Sept. φέρειν.—(ε) *to take up, to gather up*, Matt. 16: 9, 10 πόσους κοφίνους ἐλάβετε, comp. Mark 8: 19, 20. Trop. λαβεῖν τὴν ψυχήν, as opp. to τίθημι, John 10: 17, 18. — Xen. Oec. 8. 2. ib. 9. 10.

b) *to take out* from a number, *to choose*. Acts 15: 14 λαβεῖν ἐξ ἐθνῶν λαόν. Heb. 5: 1.—Sept. Amos 2: 11. Pol. 2. 38. 11. Xen. An. 1. 1. 6.

c) *to take*, i. e. *to seize, to lay hold of*, with the idea of force, violence. (α) pp. Matt. 21: 35 καὶ λαβόντες τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν κ. τ. λ. v. 39. Mark 12: 3, 8. John 19: 1. absol. 2 Cor. 11: 20. — Luc. D. Deor. 21. 2. Xen. Cyr. 2. 4. 23.—So in hunting or fishing, *to take, to catch*, Luke 5: 5. trop. 2 Cor. 12: 16 δόλῳ ὑμᾶς ἔλαβον, comp. Matt. 4: 19.—Palaeph. 28. 3. Xen. Cyr. 1. 4. 9.—(β) Trop. of any strong affection or emotion, *to seize, to come* or *fall upon* any one, e. g. ἔκστασις ἔλαβεν ἅπαντας Luke 5: 26. φόβος 7: 16. πειρασμός 1 Cor. 10: 13. Sept. for אָחַז Ex. 15: 15.—2 Macc. 9. 5. Jos. Ant. 2. 6. 8. Xen. Conv. 1. 15.—So of an evil spirit, demon, Luke 9: 39. comp. Jos. Ant. 4. 6. 5.

d) *to take away*, e. g. from any one by force, Matt. 5: 40 καὶ τὸν χιτῶνά σου λαβεῖν. Rev. 3: 11 ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. 6: 4 ἐκ v. ἀπὸ τῆς γῆς. Sept. for לָקַח Gen. 27: 35. 31: 1. — Pol. 4. 3. 11. Xen. An. 2. 1. 10.

e) to *take up* a person, i. e. *to receive* him as a friend or guest into one's house, society, etc. i. q. δέχομαι. (α) genr. John 19: 27 ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. 2 John 10 εἰς οἰκίαν. John 6: 21 εἰς τὸ πλοῖον. — Hom. Od. 7. 255.—Trop. of a teacher etc. *to receive, to acknowledge*, to embrace and follow his instructions, John 1: 12. 5: 43. 13: 20. 14: 17. So of doctrine, *to embrace, to admit*, e. g. τὸν λόγον Matt. 13: 20. Mark 4: 16. τὴν μαρτυρίαν John 3: 11, 32, 33. 1 John 5: 9. τὰ ῥήματα John 12: 48. 17: 8.—(β) From the Heb. λαμβάνειν πρόσωπόν τινος, *to receive the person* of any one, Heb. נָשָׂא פָנִים, pp. spoken of a king or judge who *receives* or admits the visits of those who bring him salutations and presents, and favours their cause, see espec. Job 13: 10; hence *to favour any one*, both in a good and bad sense, see Gesen. Lex. art. נָשָׂא no. 3. b. In N. T. only in a bad sense, *to accept one's person*, i. q. *to be partial* towards him, c. gen. Gal. 2: 6 πρόσωπον θεὸς ἀνθρώπου οὐ λαμβάνει. absol. Luke 20: 21. So Sept. for נָשָׂא פָנִים Ps. 82: 2. Lev. 19: 15.

f) trop. in phrases, where λαμβάνω with its accus. is often equivalent to the verb corresponding to the accus. e. g. ἀρχὴν λαμβάνειν, i. q. *to begin*, Heb. 2: 3. (Ael. V. H. 2. 28. Hdian. 7. 11. 1.) ἀφορμὴν λαμβ. *to take occasion*, Rom. 7: 8, 11. (Diod. Sic. 1. 60 καιρόν.) θάρσος λαμβ. *to take courage*, i. q. θαρρέω, see in Θάρσος, Acts 28: 15. ἵκανον λαμβ. *to take security*, Acts 17: 9. λήθην λ. *to forget*, 2 Pet. 1: 9. (Ael. V. H. 3. 18. Jos. Ant. 2. 9. 1.) μορφήν τινος λ. *to take the likeness* or form of any one, *to liken oneself* to him, Phil. 2: 7. πεῖραν λαμβ. *to make trial of*, i. e. *to attempt*, Heb. 11: 29. (Hdian. 1. 8. 10. Xen. Cyr. 6. 1. 54.) or also i. q. *to have trial of, to experience*, Heb. 11: 36. (Xen. Oec. 17. 1.) συμβούλιον λαμβ. *to take counsel*, i. q. *to consult*, Matt. 12: 14. 27: 1, 7. 28: 12. ὑπόδειγμά τινα λαμβ. *to take any one as an example* James 5: 10. ὑπόμνη-

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σεν λαμβ. *to recollect, to remember*, 2 Tim. 1: 5. χάραγμά τινος λαμβ. *to take* or *adopt the mark of* any one, Rev. 14: 11; seq. ἐπί c. gen. 14: 9. 20: 4.

2. *to receive*, sc. what is given, imparted, imposed, *to obtain, to partake of.*

a) genr. e. g. absol. Matt. 7: 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει. 10: 8. John 16: 24. 1 Cor. 4: 7. c. ἐκ of source John 1: 16. Seq. acc. Matt. 20: 9 ἔλαβον ἀνὰ δηνάριον. v. 10. 25: 16 πέντε τάλαντα λαβών. Mark 10: 30. 11: 24. John 4: 36. Acts 3: 3. Rom. 4: 11. 1 Cor. 9: 24. Gal. 3: 14. Phil. 3: 12 comp. in Καταλαμβάνω b. Heb. 11: 35. James 1: 12. 1 Pet. 4: 10. Rev. 4: 11. Seq. ἔκ τινος partitively, see in Ἐκ no. 3. h. Rev. 18: 4 ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε.—Palaeph. 52. 3. Ael. V. H. 9. 31. Xen. Cyr. 3. 3. 7. — With an adjunct of the source etc. e. g. ἀπό c. gen. *from*, 1 John 2: 27. παρά c. gen. *from* any one Acts 2: 33. James 1: 7. Rev. 2: 27. (Hdian. 4. 7. 3.) spoken de conatu, John 5: 34, 41 δόξαν παρὰ ἀνθρώπου οὐ λαμβάνω. v. 44. ὑπό c. gen. 2 Cor. 11: 24 ὑπὸ Ἰουδαίων . . . ἔλαβον sc. πληγάς, comp. Xen. Cyr. 1. 3. 16. Bos. Ell. Gr. p. 385 sq.

b) of those who *receive* an office, station, dignity, either as committed or transmitted, e. g. ἐπισκοπήν Acts 1: 20. κλῆρον v. 25. ἱερατείαν Heb. 7: 5. βασιλείαν Luke 19: 12, 15. c. παρά τινος Acts 20: 24. — Hdian. 3. 15. 8. Xen. Cyr. 1. 5. 2. — Also of a successor in office, λαβεῖν διάδοχον Acts 24: 27, comp. Διαδέχομαι. Lat. *successorem accipere* Plin. Ep. 9. 13.

c) of persons appointed *to receive* tribute, rent, etc. *to collect, to exact.* Matt. 17: 24 οἱ τὰ δίδραχμα λαμβάνοντες, i. e. the receivers, collectors. 21: 34. Heb. 7: 8. c. ἀπό τινος Matt. 17: 25. 3 John 7.—Xen. Mem. 1. 6. 3. c. παρά Luc. D. Mort. 22. 1. Xen. Mem. 1. 5. 6.

d) trop. *to receive* instruction, i. q. *to be instructed, to learn*, Rev. 3: 3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας.—Diod. Sic. 2. 29 βεβαίως ἕκαστα λαμβάνουσιν, i. e. μανθάνουσιν.

e) trop. in phrases, comp. above in no. 1. f. E. g. ἐντολὴν λαμβάνειν, *to receive commandment*, παρά τινος John 10: 18. 2 John 4. περί τινος Col. 4: 10. πρός τινα Acts 17: 15. (Act. Thom. § 36.) καταλλαγὴν λαμβ. i. q. *to be reconciled*, Rom. 5: 11. κρίμα λαμβ. *to receive condemnation*, i. q. *to be condemned*, Matt. 23: 13. James 3: 1. c. dat. reflex. Rom. 13: 2. οἰκοδομὴν λαμβ. i. q. *to be edified* 1 Cor. 14: 5. παραγγελίαν λ. *to receive a charge* Acts 16: 24. περιτομὴν λαμβ. i. q. *to be circumcised* John 7: 23. Al.

Λάμεχ, ὁ, indec. *Lamech*, Heb. לֶמֶךְ, pr. n. of a patriarch, the father of Noah, Luke 3: 36. See Gen. 5: 25 sq.

Λαμμᾶ, see Λάμα.

Λαμπάς, άδος, ἡ, (λάμπω,) *a light*, e. g. a torch, lamp, lantern, etc. genr. Acts 20: 8 λαμπάδες ἱκαναί. Rev. 4: 5. Sept. for לַפִּיד Gen. 15: 17. Ex. 20: 18. Prob. *a torch*, Rev. 8: 10. John 18: 3. Sept. and. לַפִּיד Judg. 15: 4, 5. — Jos. Ant. 5. 6. 5. Hdian. 4. 2. 20. — Also *a lamp*, fed with oil, Matt. 25: 1, 3, 4, 7, 8. So Sept. and לַפִּיד Judg. 7: 16, 20. On the form of ancient lamps see Jahn § 40 ult. Calmet art. *Lamps.*

Λαμπρός, ά, όν, (λάμπω,) *shining, bright, radiant*, viz.

a) pp. of a star, Rev. 22: 16 ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. — Ep. Jer. 51. Hom. Il. 4. 77. Xen. Mem. 4. 7. 7. — Of raiment, *radiant* and hence *white*, spoken of angels Acts 10: 30. Rev. 15: 6. 19: 8. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Luke 23: 11, comp. Mark 15: 17 etc. — Pol. 10. 4. 8. Diod. S. 1. 91. — Hence by impl. *splendid, sumptuous*, of raiment, James 2: 2, 3 ἐσθὴς λαμπρά. So genr. Rev. 18: 14 τὰ λαμπρά, *costly things.*—Diod. S. 20. 7. Xen. Conv. 1. 4.

b) *clear, limpid*, Rev. 22: 1 ποταμὸν λαμπρὸν ὡς κρύσταλλον. — Xen. H. G. 5. 3. 19.

Λαμπρότης, τητος, ἡ, (λαμπρός,) *brightness, splendour*, λ. τοῦ ἡλίου Acts 26: 13. Sept. for נֹגַהּ Is. 60: 3. זֹהַר Dan. 12: 3.—Pol. 11. 9. 1. Xen. An. 1. 2. 18.

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Λαμπρῶς, adv. (λαμπρός,) *splendidly*, i. e. *sumptuously*, Luke 16: 19. — Jos. Ant. 6. 1. 3. Xen. Cyr. 2. 4. 1.

Λάμπω, f. ψω, *to shine, to give light*, intrans. c. dat. Matt. 5: 15 λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. absol. 17: 2 ἔλαμψε τὸ πρόσωπον αὐτοῦ. Luke 17: 24. Acts 12: 7. 2 Cor. 4: 6 ἐκ σκότους φῶς λάμψαι. Metaph. Matt. 5: 16. 2 Cor. 4: 6. Sept. for נֹגַהּ Prov. 4: 18. הִזְהִיר Dan. 12: 3. — Jos. Ant. 3. 8. 9. Xen. Mem. 4. 7. 7.

Λανθάνω, aor. 2 ἔλαθον, *to lie hid, concealed, to be unknown*, absol. Mark 7: 24 οὐκ ἠδυνήθη λαθεῖν. Luke 8: 47. — Ael. V. H. 4. 20 init. — Seq. acc. of pers. *to be hid* AS TO any one i. e. *from* him, to escape his knowledge or notice, Acts 26: 26 ὅτι οὐκ ἔλαθε γὰρ αὐτόν τι τούτων. 2 Pet. 3: 5, 8. See Matth. § 412. 5. comp. Buttm. § 131. 4, 8.—Hdian. 5. 8. 8. Xen. Mem. 2. 1. 13. —Joined with the participle of another verb it has the force of an adverb, i. e. *secretly, unawares*. Heb. 13: 2 ἔλαθόν τινες ξενίσαντες ἄγγελους. See Buttm. § 144. n. 8. Winer § 58. 4. — Hdian. 5. 8. 6. Xen. An. 1. 1. 9.

Λαξευτός, ή, όν, (λαξεύω, fr. λᾶς, ξέω,) *stone-hewn, rock-hewn*, i. e. hewn in a rock, e. g. a sepulchre, Luke 23: 53. Comp. in Λατομέω.—Sept. Deut. 4: 49. Aquil. Num. 21: 20. 23: 14.

Λαοδίκεια, ας, ἡ, Laodicea, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus a little above its junction with the Meander, and not far to the southward of Colosse and Hierapolis. Its earlier name was Diospolis; it was enlarged by Antiochus II, and called by him Laodicea after his wife. About A. D. 65 it was destroyed by an earthquake, along with the two cities just named; but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. Comp. Rosenm. Bibl. Geogr. I. ii. p. 205, 228. — Col. 2: 1. 4: 13, 15, 16. Rev. 1: 11. (3: 14.)

Λαοδικεύς, έως, ὁ, a Laodicean, Col. 4: 16. Rev. 3: 14.

Λαός, οῦ, ὁ, people, viz.

a) *a people, nation, tribe*, i. e. the mass of any people, and not like δῆμος a community of free citizens. Luke 2: 10 ἥτις ἔσται παντὶ τῷ λαῷ. v. 31. Rev. 5: 9. Acts 4: 25 quoted from Ps. 2: 1 where Sept. for לְאֻמִּים. Sept. for עַם Job 36: 31. Ez. 20: 41. — Hom. Od. 6. 194 Hdot. 5. 42.—Spec. of the Jews as the people of God's choice, absol. or c. τοῦ θεοῦ etc. Matt. 1: 21. 2: 4, 6. Mark 7: 6. Luke 2: 32. John 11: 50. Heb. 7: 5. al. saep. So Sept. and עַם Ex. 1: 20. 8: 1. Deut. 2: 4. al. saepiss. — Trop. of Christians as God's spiritual Israel, Tit. 2: 14. Heb. 2: 17. 4: 9. 13: 12.

b) genr. *the people*, i. e. *the many, the multitude, the public*, either indefinitely or of a multitude collected in one place. Luke 7: 29 καὶ πᾶς ὁ λαὸς ἀκούσας. 8: 47. 9: 13 εἰς πάντα τὸν λαὸν τοῦτον *for all this multitude*. 18: 43. 23: 27 πλῆθος τοῦ λαοῦ καὶ γυναικῶν. Acts 3: 9, 11, 12. 5: 37. 18: 10. — Hom. Il. 18. 502. ib. 23. 728. — Espec. *the common people, the populace*, the inhabitants of any city or territory, e. g. Jerusalem Acts 2: 47. 21: 30, 36; of Galilee Matt. 4: 23. 9: 35. So Sept. and עַם Gen. 19: 4. 23: 7, 12, 13. (Hom. Od. 13. 156.) As distinguished from magistrates etc. Matt. 26: 5 ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. 27: 25, 64. Mark 11: 32. Luke 19: 48. 20: 6. 23: 13. Acts 6: 12. al. So Sept. and עַם Ex. 18: 22, 26. Josh. 6: 8, 10. AL.

Λάρυγξ, υγγος, ὁ, larynx, the throat, gullet, as an organ of the voice, Rom. 3: 13 quoted from Ps. 5: 10 where Sept. for גָּרוֹן.—Ecclus. 6: 5. Aristoph. Ran. 575 or 583. On the diff. between λάρυγξ and φάρυγξ, see Lob. ad Phr. pp. 65, 470.

Λασαία, ας, ἡ, Lasaea, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts 27: 8.

Λάσκω, f. λακήσω, *to crack, to knack, to snap*, Hes. Theog. 694. Hom. Il. 13. 616. In N. T. and later, *to crack open, to burst*, Acts 1: 18 ἐλάκησε μέσος. — Act. Thom. § 33 ὁ δὲ δράκων φυσηθεὶς ἐλάκησε. Zonar. Lex. 691 ἀντὶ τοῦ ἐσχίσθη.

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Λατομέω, ῶ f. *ήσω*, (*λατόμος*, fr. *λᾶς, τέμνω*,) *to cut stone, to hew in stone*, e. g. *μνημεῖον, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ* Matt. 27: 60. Mark 15: 46. So Sept. and חָצַב Is. 22: 16. Deut. 6: 11.—Jos. Ant. 12. 7. 6. Diod. Sic. 5. 39.

Λατρεία, ας, ἡ, (*λατρεύω*,) *service*, pp. for hire, or as a slave, Ael. V. H. 3. 9. Soph. Ajax 503. In N. T. only in respect to God, *service, worship*, John 16: 2. Rom. 9: 4. 12: 1. Heb. 9: 1, 6. Sept. and עֲבֹדָה Ex. 12: 25, 26. Josh. 22: 27.—1 Macc. 1: 45.

Λατρεύω, f. *εύσω*, (*λατρὶς* one hired, hireling,) *to serve*, pp. for hire or as a slave, Palaeph. 45. 1, 4. Xen. Cyr. 3. 1. 36, i. q. *δουλεύειν* ib. § 41. In N. T. spoken in respect to God, *to serve, to worship*.

a) genr. seq. dat. Matt. 4: 10 et Luke 4: 8 *κύριον τὸν θεόν . . . αὐτῷ μόνῳ λατρεύσεις*. Luke 1: 74. 2: 37. Acts 7: 7, 42. 24: 14. 27: 23. Rom. 1: 9. Phil. 3: 3. 2 Tim. 1: 3. Heb. 9: 14. 12: 28. Rev. 22: 3. absol. Acts 26: 7. So Sept. and עָבַד Deut. 6: 13. 10: 12. Josh. 24: 15. Once of idol-worship, Rom. 1: 25 *ἐλάτρευσεν τῇ κτίσει κ. τ. λ.* So Sept. and עָבַד Deut. 4: 28. Judg. 2: 11, 13. — c. acc. Eurip. Iph. Taur. 1115 or 1122. Electr. 131.

b) of an external ritual worship, i. q. *to officiate as priest*, Heb. 8: 5. 13: 10; and so in the celestial temple Rev. 7: 15. Also genr. for *to offer sacrifice, to worship*, Heb. 9: 9. 10: 2. Comp. Sept. and עָבַד Ex. 3: 12. 7: 16.

Λάχανον, ου, τό, (*λαχαίνω* to dig, to till,) pp. 'a plant in tilled ground,' hence *a garden plant, herb*. Matt. 13: 32 *μεῖζον τῶν λαχάνων πάντων*. Mark 4: 32. Luke 11: 42. Rom. 14: 2. Sept. for יָרָק 1 K. 21: 2. יָרָק Gen. 9: 3.—Luc. Philopseud. 8. Plut. VI. p. 499. 9. ed. Reiske.

Λεββαῖος, ου, ὁ, Lebbeus, a name of the apostle Jude, also called Thaddeus, Matt. 10: 3.

Λεγεών, ῶνος, ὁ, Lat. *legio, a legion*, pp. the largest division of troops in the Roman army, varying greatly in number at different periods, as 3000, 4200, 5000, 6600, etc. See Adam's Rom. Ant. p. 366 sq. Rees' Cyclop. s. v.—In N. T. *legion*, for an indefinitely great number, e. g. of angels Matt. 26: 53. of demons Mark 5: 9, 15. Luke 8: 30. So Rabb. לֶגְיוֹן, see Buxt. Lex. Chald. 1123.

Λέγω, f. *ξω*, primarily *to lay*, Germ. *legen*, e. g. *to lay* or *let lie down* for sleep Hom. Il. 24. 635, and Mid. *to lie down* for sleep Od. 17. 102. *to lay together*, i. e. *to collect*, Il. 23. 239. Od. 24. 72. Also *to lay before*, i. e. *to relate, to recount*; and hence the prevailing Attic and later signif. *to say, to speak*, i. e. to utter definite words, connected and significant discourse, i. q. *to discourse*; thus differing from *λαλεῖν* q. v. and also from *εἰπεῖν* in so far as this latter refers only to words spoken and not to their connected sense; see Tittm. de Synon. N. T. p. 79, 80 sq. Sept. usually for אָמַר.—In N. T.

1. *to lay before*, i. e. *to relate*, e. g. *παραβολήν, to put forth, to propound*, c. dat. of pers. Luke 18: 1 *ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς*. 13: 6. c. *πρός τινα* Luke 12: 41. 14: 7. So of events etc. *to narrate, to tell*, e. g. *τοῦτο, ταῦτα*, c. dat. Luke 9: 21. *πρός τινα* 24: 10. — Palaeph. 18. 1. Hdian. 1. 11. 2. ib. 7. 12. 20 *τὰ δε ἑπόμενα ἐν τοῖς ἑξῆς λεχθήσεται*. 8. 1. 1.

2. *to say, to speak, to discourse*, see above. a) genr. and construed:

(*α*) With an adjunct of the object, i. e. the words spoken, the thing or person spoken of, etc. (1) followed by the words uttered, Matt. 1: 20 *ἄγγελος . . . ἐφάνη αὐτῷ, λέγων· Ἰωσὴφ κ. τ. λ.* 8: 2. Mark 6: 2. Luke 2: 13. 12: 54. John 1: 29 *καὶ λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ*. v. 36. Acts 4: 16. Rom. 9: 25. Heb. 1: 6. 8: 13. James 3: 23. al. saepiss. (Xen. Conv. 4. 1.) So seq. *ὅτι* before the words quoted, Matt. 9: 18. Mark 2: 12 *λέγοντας· ὅτι οὐδέποτε οὕτως εἴδομεν*. 3: 21. Luke 4: 41. 23: 5. John 8: 33. Acts 2: 13. 6: 11. Rom. 3: 8. al. saep. Comp. Buttm. § 149. p. 423. (Palaeph. 6. 7. Hdian. 8. 3. 4.) Hence particip. *λέγων, λέγοντες, saying*, is often put after other verbs or nouns implying speech, like Heb. לֵאמֹר, as introducing the exact words, i. q. *in these words*, e. g. Matt. 5: 2 *ἐδί-*

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δασιν αὐτοὺς, λέγων· Μακάριοι κ. τ. λ. 6: 31 μὴ οὖν μεριμνήσητε, λέγοντες· τί φάγωμεν κ. τ. λ. 9: 30. 12: 38. 16: 7. Mark 1: 7, 24. 11: 31. Luke 4: 35, 36. 7: 39. 20: 5. John 4: 31, 51. Acts 2: 13, 40. 24: 2. Heb. 12: 26. Rev. 6: 10. al. saepiss. but not found in the acknowledged epistles of Paul. So Sept. and אָמַר Gen. 1: 22. 2: 16. Lev. 1: 1. al. saepiss. — Palaeph. 7. 7.—(2) Seq. acc. of thing or person, e. g. the thing spoken, Matt. 21: 16 ἀκούεις τί οὗτοι λέγουσιν; Mark 11: 23. Luke 8: 8 ταῦτα λέγων. John 5: 34. Rom. 10: 8. Eph. 5: 12. al. saep. Hence τὰ λέγομενα Luke 18: 34. Acts 8: 6. (Hdian. 4. 14. 8 ἔλεξε τοιάδε. Xen. Cyr. 1. 4. 12. An. 7. 7. 43.) Seq. acc. of person spoken *of*, but only in attraction with ὅτι, see Buttm. § 151. 1. 6. Winer § 63. 3. a. John 8: 54 ὁ πατήρ, . . . ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν ἐστι. 9: 19. Comp. Xen. Conv. 4. 46 λέγειν τε τοὺς φίλους, οἵτινές εἰσι. — (3) Seq. acc. et inf. comp. Matth. § 537. p. 1056. John 12: 29 ἔλεγε βροντὴν γεγονέναι. Matt. 16: 13. Luke 11: 18. Acts 4: 32. 5: 36. Rom. 15: 8. 2 Tim. 2: 18. c. εἶναι impl. Rev. 2: 20. — Hdian. 1. 7. 9. Xen. Cyr. 1. 2. 1. — (4) Seq. ὅτι instead of the accus. and inf. comp. in Ὅτι no. 1. c. Buttm. § 149. p. 423. Winer § 45. 2. Mark 9: 11. Luke 9: 7. John 4: 20 καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσ. ἐστὶν ὁ τόπος κ. τ. λ. 1 Tim. 4: 1. So with ὅτι and the apodosis impl. in the phrase σὺ λέγεις, Matt. 27: 11. John 18: 37. comp. Luke 22: 70 ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι. — Xen. Cyr. 1. 3. 17.—(5) Seq. adv. or adverbial phrase, John 13: 13 καὶ καλῶς λέγετε. (Xen. Mem. 2. 7. 11.) Rom. 3: 5 et Gal. 3: 15 λ. κατ' ἄνθρωπον. Metaph. Rev. 18: 7 ἐν τῇ καρδίᾳ αὐτῆς λέγει, and Matt. 3: 9 λέγειν ἐν ἑαυτοῖς, *to say in one's heart*, in or *among themselves*, i. e. to think, comp. in Εἶπον a. ζ. Gesen. Lex. אָמַר no. 2.

(β) With a further adjunct of the person *to* whom one speaks, e. g. c. dat. μετά, πρός; and also *of* whom, e. g. c. εἰς, περί, ὑπέρ. The adjunct of the object is then always present or implied, in some one of the preceding constructions. (1) Seq. dat. of pers. e. g. with the words uttered, Matt. 8: 26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστε κ. τ. λ. 14: 4. Mark 2: 5, 14. 2 John 10, 11. al. saepiss. So c. dat. of thing personified Matt. 21: 19. Rev. 6: 16. Also seq. ὅτι before the words quoted, comp. above in α. 1. Luke 8: 49. John 4: 42. So too καὶ ἔλεγε αὐτῷ etc. is put after other verbs of speaking, like λέγων, comp. above in α. 1. Mark 9: 31. 14: 61 ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χρ. κ. τ. λ. With an acc. of thing, John 16: 7. 2 Thess. 2: 5. Rev. 2: 7. acc. of pers. *of* whom, as object, John 8: 27. Phil. 3: 18. With ὅτι instead of acc. et. inf. Matt. 16: 18. John 16: 26. With an adverbial construction of manner, as Mark 3: 23 ἐν παραβολαῖς ἔλεγεν αὐτοῖς. 4: 2. 12: 38. With περί τινος Matt. 11: 7. — (2) Seq. μετ' ἀλλήλων, *with one another*, with the words spoken, John 11: 56. — (3) Seq. πρός c. acc. of pers. *to* whom, e. g. with the words uttered, Mark 10: 26. Luke 14: 7. John 4: 15. Heb. 7: 21. (Xen. Cyr. 1. 3. 14.) with ὅτι of citation Luke 4: 21. With an acc. of thing, 11: 53. With περί τινος 7: 24.—Further with an adjunct of person *of* whom one speaks: (4) Seq. εἰς c. acc. *of, concerning* any one, genr. Eph. 5: 32. with the words uttered, Acts 2: 25. with an acc. of thing Luke 22: 65. — Xen. Mem. 1. 5. 1.—(5) Seq. περί c. gen. of pers. with the words uttered, John. 1: 48. Matt. 11: 7. c. acc. of thing Acts 8: 34. John 1: 22. 9: 17. Tit. 2: 8. c. ὅτι pro inf. Luke 21: 5.—(6) Seq. ὑπέρ σεαυτοῦ, *to speak for oneself*, Acts 26: 1.

b) as modified by the context, where the sense lies not so much in λέγω, as in the adjuncts, e. g. (α) before questions, for *to ask, to inquire*, followed by the words spoken, Matt. 9: 14. Mark 5: 30. 14: 14. Luke 7: 20. John 7: 11 καὶ ἔλεγον ποῦ ἐστιν ἐκεῖνος; Rom. 10: 19. c. dat. of pers. Mark 6: 37. Luke 16: 5. 22: 11. Seq. εἰ *whether*, Acts. 25: 20. c. dat. of pers. 21: 37.—(β) before replies, for *to answer, to reply*, followed by the words spoken, e. g. after a direct question, Matt. 17: 25. John 18: 17. c. dat. of pers. Matt. 18: 22. 20: 7, 21; also c. ὅτι of citation Matt. 19: 8. John 20: 13. preceded by ἀποκριθείς Mark 8: 29. Luke 3: 11. Without a preceding question, c. dat.

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of pers. and the words spoken, Matt. 4: 10. 26: 35. Luke 16: 29. John 2: 4. with ἀποκριθείς etc. Mark 9: 19. Luke 11: 45.—(γ) in affirmations, for *to affirm, to maintain*, e. g. with the words or proposition uttered, Mark 14: 31 ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον· ἐὰν κ. τ. λ. Gal. 4: 1. 1 John 2: 4. Seq. acc. c. inf. Matt. 22: 23 Luke 23: 2. 24: 23 οἳ λέγουσιν αὐτὸν ζῆν. c. acc. impl. James 2: 14. 1 John 2: 6, 9. Seq. ὅτι instead of acc. et inf. Matt. 17: 10. Rom: 4: 9. —With a dat. of pers. in the formulas λέγω σοι v. ὑμῖν, ἀμὴν λέγω ὑμῖν, etc. in solemn affirmations, genr. Matt. 11: 22. Mark 11: 24. Luke 4: 25. c. ἀμὴν Matt. 5: 18. 25: 12. al. ἀμὴν, ἀμήν, John 1: 52. 3: 3. 8: 51. al. comp. in Ἀμήν no. 3. So in the middle of a clause, Matt. 11: 9 ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. Luke 7: 14. 11: 51. 15: 10. Seq. ὅτι for acc. c. inf. Matt. 3: 9. Mark 9: 13. Luke 4: 24. John 3: 11.—(δ) of teaching, for *to teach, to inculcate*, e. g. with the proposition taught, Matt. 15: 5. c. acc. Acts 1: 3. c. acc. et infin. Acts 21: 21. acc. impl. 15: 24. c. acc. et dat. of pers. Matt. 10: 27. John 8: 16. 16: 12.—absol. Xen. Conv. 4. 13.—(ε) of predictions *to foretell, to predict*, c. acc. et dat. Mark 10: 32. c. acc. Luke 9: 31. c. dat. John 13: 19.—(ζ) of what is spoken with authority, *to command, to direct, to charge*, absol. Matt. 23: 3 λέγουσι γὰρ, καὶ οὐ ποιοῦσι. c. acc. Luke 6: 46. c. acc. et dat. Mark 13: 37. John 2: 5. c. dat. of pers. et imperat. Matt. 5: 44 ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε κ. τ. λ. 8: 4. 20: 8. Mark 5: 41. 6: 10. Luke 5: 24. John 2: 7, 8. c. dat. et inf. Rev. 13: 14. c. inf. Rom. 2: 22. seq. ἵνα Acts 19: 4. (c. inf. Xen. An. 1. 3. 8. ib. 7. 1. 40.) So in the sense of *to charge, to exhort*, c. dat. Acts 5: 38. c. dat. et inf. Acts 21: 4. c. τοῦτο seq. inf. Eph. 4: 17.—(η) of calling out, i. q. *to call, to exclaim*, etc. Matt. 25: 11 λέγουσαι· κύριε, κύριε, ἄνοιξον ἡμῖν. Luke 13: 25. Acts 14: 11.—(ϑ) trop. *to say* or *speak* by writing, by letter, etc. e. g. with the words written, Luke 1: 63 ἔγραψε, λέγων· κ. τ. λ. 20: 42. c. acc. 1 Cor. 7: 6, impl. Philem. 21. c. acc. et dat. 1 Cor. 15: 51. c. dat. 1 Cor. 6: 5. 10: 15. 2 Cor. 6: 13. c. ὅτι for acc. and inf. Gal. 5: 2. τοῦτο ὅτι 1 Thess. 4: 15. seq. adv. etc. 2 Cor. 7: 3. 11: 16. Phil. 4: 11. — So Sept. and לֵאמֹר 2 K. 10: 6. Jos. Ant. 13. 4. 1. Hdot. 3. 40.

c) meton. of things, e. g. (α) a voice, φωνὴ λέγουσα Matt. 3: 17. Rev. 6: 6. c. dat. Acts 9: 4. Rev. 16: 1. c. dat. of manner Acts 26: 14. — (β) a writing, scripture, ἡ γραφή, with the words quoted John 19: 37. James 4: 5, 6. τί Rom. 4: 3. Gal. 4: 30. With ἡ γραφή impl. Gal. 3: 16. Eph. 4: 8. — Hdot. 1. 124. ib. 8. 22.—(γ) a law, ὁ νόμος, c. acc. 1 Cor. 9: 8. absol. v. 10. 14: 34. — (δ) genr. ὁ χρηματισμός Rom. 11: 4. ἡ δικαιοσύνη as personified, 10: 6.

d) trop. for *to mean, to have in mind*, comp. above in a. α. 5. Gesen. Lex. אָמַר no. 2. Seq. imper. Gal. 5: 16. c. acc. of thing, 1 Cor. 10: 29 συνείδησιν δὲ λέγω κ. τ. λ. 1: 12. Gal. 3: 17. c. acc. of pers. John 6: 71 ἔλεγε δὲ τὸν Ἰούδαν. Mark 14: 71. — Jos. Ant. 6. 5. 5. Ael. V. H. 2. 36. Xen. Oec. 17. 8.

3. *to call, to name*, i. q. καλέω, pp. to speak of as being or being called so and so, seq. dupl. acc. Matt. 19: 17 τί με λέγεις ἀγαϑόν; Mark 15: 12 ὃν λέγετε βασιλέα τῶν Ἰουδαίων. Luke 20: 37. John 5: 18. 15: 15. Acts 10: 28. al. Pass. Matt. 13: 55 ἡ μητὴρ αὐτοῦ λέγεται Μαριάμ. Heb. 11: 24. Part. ὁ λεγόμενος, *called, named*, Matt. 2: 23 εἰς πόλιν λεγομένην Ναζαρέϑ. 9: 9 ἄνϑρωπον, Ματϑαῖον λεγόμενον. 26: 3, 14. Mark 15: 7. John 4: 5. 9: 11. 22: 1. Acts 2: 2. Eph. 3: 11. al. Also *surnamed*, Matt. 4: 18 Σίμωνα τὸν λεγόμενον Πέτρον. 10: 2. 4: 11. — Esdr. 8: 41. Jos. Ant. 12. 3. 2. Palaeph. 7. 6. Xen. An. 1. 8. 10.—With the idea of *translation* into another language, e. g. fully, John 1: 39 ῥαββὶ, ὃ λέγεται ἑρμηνευόμενον, διδάσκαλε. 19: 17 ὃς λέγεται ἑβραϊστὶ, Γολγοϑᾶ. Acts 9: 36. Simply, John 4: 25 Μεσσίας, ὁ λεγόμενος Χριστός, i. e. in Greek. 11: 16 Θωμᾶς ὁ λεγόμενος Δίδυμος. 20: 16 ῥαββουνὶ, ὃ λέγεται διδάσκαλε, comp. 1: 39. Al.

Λεῖμμα, ατος, τό, (λείπω,) *a remnant*, what is left, meton. of pers. *some remaining*, Rom. 11: 5. So Sept. for יִתְרוֹ Josh. 13: 12. שְׁאָרִית 2 K. 19: 4.

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—pp. Plut. ed. R. VI. p. 289. 13. Hdot. 1. 119.

Λεῖος, α, ον, smooth, level, plain, opp. *τραχύς.* Luke 3: 5 *εἰς ὁδοὺς λείας,* quoted from Is. 40: 4 where Heb. לְבָקְעָה, Sept. *εἰς πέδια.*—Ael. V. H. 3. 1. Hes. Erg. 1. 286, et Xen. Mem. 2. 1. 20 *λείη ὁδός.*

Λείπω, f. *ψω, to leave, to forsake,* pp. trans. Hdian. 1. 10. 2. Xen. Ven. 3. 3. In N. T.

a) Pass. *to be left, forsaken of* any thing, i. e. *to be destitute of, to lack,* seq. gen. James 1: 5 *εἰ δέ τις ὑμῶν λείπεται σοφίας.* 2: 15. Comp. Buttm. § 132. 5. 2. Seq. *ἐν μηδενί* James 1: 4, i. e. to be wanting in nothing, i. q. *τέλειος, ὁλόκληρος.*—Comp. Jos. Ant. 9. 11. 2 *οὐδὲ μιᾶς ἀρετῆς ἀπελείπετο.*

b) intrans. *to fail, to lack, to be wanting,* c. dat. of pers. Luke 18: 22 *ἔτι ἕν σοι λείπει.* Tit. 3: 13. *τὰ λείποντα* Tit. 1: 5. — Wisd. 19: 4. Pol. 13. 2. 2. Diod. S. 1. 5. On the derivation of the intrans. from the transitive signif. see Passow s. v. no. 4.

Λειτουργέω, ῶ, f. *ήσω,* (*λειτουργός* q. v.) pp. *to perform some public service, to serve the public,* sc. at one's own expense, intrans. Dem. 833. 25. Isocr. 161. C. In N. T. genr. *to serve, to minister.*

a) publicly in religious worship, e. g. the priests of the O. T. absol. Heb. 10: 11; of christian teachers, seq. *τῷ κυρίῳ* Acts 13: 2. Sept. for שָׁרַת Num. 18: 2. Deut. 10: 8. — Jos. B. J. 2. 17. 2. Dion. Hal. Ant. 2. 22.

b) by impl. in a more private sense, *to minister to* any one, to supply pecuniary aid, c. dat. Rom. 15: 27. — Test. XII Patr. p. 689 *οὐκ οἰκτείρει λειτουργοῦντα αὐτῷ ἐν κακῷ.* Comp. Xen. Mem. 2. 7. 6.

Λειτουργία, ας, ἡ, (*λειτουργός* q. v.) *public service, public office,* i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as a part of the system of finance, Jos. Ant. 16. 5. 3. Ael. V. H. 6. 6. Dem. 1209. 2. Comp. Xen. Oec. 2. 6. Boeckh Staatshaush. der Athener I. p. 480. II. p. 62. Potter's Gr. Ant. I. p. 85.—In N. T. genr. *service, ministry,* e. g.

a) of the public ministrations of the Jewish priesthood, Luke 1: 23 *αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ.* Heb. 8: 6. 9: 21. Trop. of the *ministry* of a christian teacher in bringing men to the faith, Phil. 2: 17 *λειτουργία τῆς πίστεως ὑμῶν.* Sept. and עֲבֹדָה Ex. 38: 21. Num. 8: 22. — Jos. B. J. 1. 1. 4. Diod. Sic. 1. 21.

b) by impl. *friendly service, kind office,* genr. Phil. 2: 30. Spoken of *alms,* i. e. public collections in the churches, 2 Cor. 9: 12.

Λειτουργικός, ή, όν, pertaining to the public service e. g. of the temple, Sept. *σκεύη λ.* for כְּלֵי הַשָּׁרֵת Num. 4: 12. כְּלֵי עֲבֹדָה Num. 4: 26.—In N. T. act. *ministering,* rendering service to others, Heb. 1: 14 *λειτουργικὰ πνεύματα,* sc. *εἰς διακονίαν* etc. Comp. on the ministry of angels Ps. 34: 8. 91: 11 sq. Matt. 13: 49. 16: 27. Philo de Gigant. p. 286.

Λειτουργός, ου, ὁ, (*λαός, λεῖτος* v. *λεῖτος* popular, public, and *ἔργον,*) *a public servant, minister,* such as in Athens performed or administered the *λειτουργίαι* at their own expense, comp. in *Λειτουργία,* and Boeckh and Potter as there cited. — In N. T. *a minister, servant,* viz.

a) genr. e. g. *τοῦ θεοῦ,* Rom. 13: 6. Heb. 1: 7 *ὁ ποιῶν τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα,* quoted from Ps. 104: 4 where Sept. for מְשָׁרְתָיו, comp. 1 K. 10: 5.—Ecclus. 10. 2.

b) spoken of *a priest* in the Jewish sense, Heb. 8: 2 *τῶν ἁγίων λειτουργός.* So Sept. and מְשָׁרֵת Neh. 10: 39. Jer. 33: 21. Of Paul as *a minister* of Christ, of the gospel, Rom. 15: 16. — Dion. Hal. Ant. 2. 73 *λ. τῶν θεῶν.*

c) by impl. Phil. 2: 25 *λειτουργὸν τῆς χρείας μου, a minister for my wants,* i. e. one who ministers to my wants.

Λέντιον, ου, τό, Lat. *lentum,* a linen cloth, e. g. *a towel, apron,* worn by servants and persons in waiting. John 13: 4, 5.—Sueton. Calig. 26 succinctos *linteo.*

Λεπίς, ίδος, ἡ, (*λέπος, λέπω,*) *a*

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scale, crust, e. g. from the eyes Acts 9: 18. Sept. of fish, for קַשְׂקֶשֶׂת Lev. 11: 9, 10.—Diod. Sic. 10. 91 of thin plates, lamina.

Λέπρα, ας, ἡ, (λεπρός,) *leprosy*, in which the skin becomes *scaly* etc. See Jahn § 188 sq. Calmet s. v. Rees' Cyclop. s. v. Matt. 8: 3. Mark 1: 42. Luke 5: 12, 13. Sept. for צָרַעַת Lev. 13: 2, 3 sq.—Jos. Ant. 3. 11. 3, 4. Hdot. 1. 138.

Λεπρός, οῦ, ὁ, (λέπος, λεπίς,) pp. scaly, scabby, hence *a leper*, one diseased with leprosy, Matt. 8: 2. 10: 8. 11: 5. Mark 1: 40. Luke 4: 27. 7: 22. 17: 12. *Σίμων ὁ λεπρός, Simon the leper*, i. e. who had been a leper, Matt. 26: 6. Mark 14: 3. Sept. for צָרוּעַ Lev. 13: 44, 45. מְצֹרָע 2 Sam. 3: 29. 2 K. 7: 3.—Jos. Ant. 3. 11. 4.

Λεπτόν, οῦ, τό, (neut. of λεπτός thin,) the name of the smallest Jewish coin, like Engl. *mite*. Its value was half a *Κοδράντης* q. v. or the eighth part of an *Ἀσσάριον* q. v. and it was therefore equal to about one fifth of one cent. Comp. Jahn § 117. Mark 12: 42. Luke 12: 59. 21: 2.—pp. *λεπτὸν κέρμα* Alciphr. I. Ep. 9. *λεπτὸν νόμισμα* Pollux On. 9. 92.

Λευΐ or *Λευΐς*, accus. *Λευΐν* Winer § 10. 1, *Levi*, pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. 7: 5, 9. Rev. 7: 7.

2. Two of the ancestors of Jesus, Luke 3: 24, 29.

3. One of the apostles, the son of Alpheus, called also Matthew, Mark 2: 14. Luke 5: 27, 29. Comp. Matt. 9: 9.

Λευΐτης, ου, ὁ, a Levite, one of the posterity of Levi, spoken in N. T. of the descendants of the three great families into which this tribe was divided, the heads of which were Gershom, Kohath, and Merari, Num. 3: 17 sq. These were appointed by the Mosaic law to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple service. Luke 10: 32. John 1: 19. Acts 4: 36. See Num. 1: 50 sq. c. 4. c. 8: 5 sq. Jos. Ant. 9. 13. 3. Jahn § 362 sq.

Λευϊτικός, ή, όν, Levitical, pertaining to the Levites, Heb. 7: 11.

Λευκαίνω, f. *ανῶ*, (λευκός,) *to whiten, to make white*, e. g. *τὰς στολάς* Rev. 7: 14. absol. Mark 9: 3. Sept. for הִלְבִּין Ps. 51: 9. Is. 1: 18. — Hom. Od. 12. 172. Eurip. Iph. Aul. 157.

Λευκός, ή, όν, (λάω, λεύσσω, Lat. luceo,) pp. *light*, i. e. emitting light, *shining, glittering, radiant*, and hence *radiant white*.

a) pp. of raiment, espec. that of angels etc. Mark 16: 5. John 20: 12. Acts 1: 10. Rev. 3: 4, 5, 18. 4: 4. 6: 11. 7: 9, 13. 19: 14. Luke 9: 29 *ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων*. Matt. 17: 2 *λευκὰ ὡς τὸ φῶς*. 28: 3 et Mark 9: 3 *λ. ὡσεὶ χιών*, comp. Dan. 7: 9 where Sept. for חִוָּר. Of a throne Rev. 20: 11. — Hom. Od. 6. 45. Il. 14. 185 *κρήδεμνον λευκὸν ἠέλιος ὤς*.

b) genr. *white*, e. g. hair Matt. 5: 36. Rev. 1: 14. a stone Rev. 2: 17. a cloud 14: 14. a horse 6: 2. 19: 11, 14. a field ripe for the harvest John 4: 35. Sept. for לָבָן Lev. 13: 3, 4. Zech. 1: 8. 6: 3. — Hdian. 5. 6. 16. Xen. Ag. 1. 28.

Λέων, οντος, ὁ, a lion, Heb. 11: 33. 1 Pet. 5: 8. Rev. 4: 7. 9: 8, 17. 10: 3. 13: 2. Sept. for אָרִי 1 Sam. 17: 34, 36, 37. אַרְיֵה Judg. 14: 5, 8, 9. — Pol. 5. 35. 13. Xen. Ven. 11. 1.—Trop. for *a cruel adversary, persecutor*, 2 Tim. 4: 17 *ἐρρύσθην ἐκ στόματος λέοντος*, where some understand Nero, and others Satan; comp. Ps. 7: 2. Prov. 28: 15. Ez. 22: 25. (Jos. Ant. 20. 6. 10, of Tiberius.) Also for *a hero, powerful deliverer*, Rev. 5: 5 *λέων ὁ ὢν ἐκ φυλῆς Ἰούδα*, comp. Neh. 2: 13. Jer. 49: 18.

Λήθη, ης, ἡ, (λανθάνω,) *forgetfulness, oblivion*, e. g. *λήθην λαμβάνειν* i. q. *to forget*, 2 Pet. 1: 9, comp. in *Λαμβάνω* no. 1. f.—Jos. Ant. 2. 6. 10. Ael. H. A. 4. 35. Xen. Mem. 1. 2. 21.

Ληνός, οῦ, ὁ et *ἡ, a trough*, e. g. for drinking, watering, Sept. for רַהַט Gen. 30: 39, 42. Hom. Hymn. in Merc. 104. In N. T. *wine-trough, wine-vat*, viz.

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a) the upper vat or *press*, into which the grapes were cast and trodden by men, Rev. 14: 19, 20 bis. 19: 15. Sept. for גַּת Neh. 13: 15. Is. 63: 2. — Diod. Sic. 3. 63. Anacr. 52. 4. — It was sometimes hewn in a rock, and had a grated opening near the bottom through which the liquor flowed off into a lower vat. See Jahn § 69.

b) the lower vat, dug in the rock or earth as above, i. q. ὑπολήνιον, Matt. 21: 33, coll. Mark 12: 1; also Is. 5: 2 where Heb. יֶקֶב, Sept. προλήνιον. Sept. ληνός for יֶקֶב Prov. 3: 10. Joel. 2: 24.— Anthol. Gr. IV. p. 259. 3. Schol. in Aristoph. Eccl. 154. Wetstein N. T. I. p. 466.

Λῆρος, ου, ὁ, *tattle, idle talk,* Luke 24: 11.—Jos. B. J. 3. 8. 9. Xen. An. 7. 7. 41.

Λῃστής, οῦ, ὁ, (λῃΐς, λῃΐζομαι to plunder,) *a plunderer, robber,* Matt. 21: 13 σπήλαιον λῃστῶν. 26: 55. Mark 11: 17. 14: 48. Luke 10: 30, 36. 19: 46. 22: 25. John 10: 1. 18: 40. 2 Cor. 11: 26. Matt. 27: 38, 44 et Mark 15: 27, comp. Luke 23: 33 κακοῦργος. Trop. John 10: 8, comp. in Κλέπτης. Sept. σπήλαιον λῃστῶν for מְעָרַת פְּרִיצִים Jer. 7: 11. — Hdian. 1. 10. 3. Xen. H. G. 6. 4. 35.

Λῆψις, εως, ἡ, (λαμβάνω,) *a receiving, receipt,* only Phil. 4: 15, for which see in Δόσις. — Ecclus. 41: 19. 42: 7.

Λίαν, adv. *much, very, exceedingly,* e. g. with a verb, Matt. 2: 16 ἐθυμώθη λίαν. 27: 14. Luke 23: 8. 2 Tim. 4: 15. 2 John 4. 3 John 3. Sept. for מְאֹד Gen. 4: 5. 1 Sam. 11: 15.— Xen. An. 6. 1. 28. — With an adject. Matt. 4: 8 ὄρος ὑψηλὸν λίαν. 8: 28. Mark 9: 3. Sept. for מְאֹד Gen. 1: 31. — Palaeph. 28. 1. Xen. Ag. 5. 4. — With other adverbs, Mark 1: 35 πρωὶ ἔννυχον λίαν, see in Ἔννυχος. 6: 51. 16: 2.—Luc. Pisc. 34. — For οἱ ὑπὲρ λίαν 2 Cor. 11: 5. 12: 11, see in Ὑπερλίαν.

Λιβανός, οῦ, ὁ, pp. *arbor thurifera,* the tree which produces frankincense, growing in Arabia and around Mount Lebanon, Hdot. 4. 75. Lob. ad Phryn. p. 187 sq. Comp. Plin. H. N. 32. 14 or 31. Theophr. H. Plant. 9. 1, 3, 4.—Later and in N. T. *frankincense,* i. q. λιβανωτός, a transparent and fragrant gum which distils from incisions in the above tree, and was used by the ancients as incense, comp. Ex 30: 34. In modern times it is classed among drugs, and is sometimes called *olibanum.* Matt. 2: 11. Rev. 18: 13. Sept. for Heb. לְבֹנָה Ex. l. c. Lev. 2: 1. 5: 11.—Diod. Sic. 3. 41. Hdian. 4. 8. 20. See Rees' Cyclop. art. *Frankincense.*

Λιβανωτός, οῦ, ὁ, (λιβανός, q. v.) pp. *frankincense,* Ael. V. H. 11. 5. Hdian. 5. 5. 12. In N. T. meton. *a censer* for burning incense, *thuribulum,* Rev. 8: 3 ἔχων λιβανωτὸν χρυσοῦν. v. 5.

Λιβερτῖνος, ου, ὁ, Lat. *libertinus, a libertine,* i. e. *a freed-man* of Rome, either personally made free or born of freed parents, see Adam's Rom. Ant. p. 34, 41 sq. In N. T. Acts 6: 9 τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, *certain of those belonging to the synagogue of the Libertines so called.* These were probably Jews, who having been carried as captives to Rome, and there *freed* by their masters, had settled down as residents in that city, i. e. as Roman *freed-men.* Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, Leg. ad Cai. p. 1014. C, or Opp. II. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professed the Jewish religion were at once transported to Sardinia, Annal. 2. 85. Comp. Sueton. Tiber. 36. See Loesner Obs. in N. T. p. 180. Kuinoel IV. p. 220.— Others read by conject. Λιβυστίνων, Libyans.

Λιβύη, ης, ἡ, *Libya,* Acts 2: 10, a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica, and towards the west Libya Cyrenaica, so called from its chief city Cyrene,

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and called also Libya Pentapolis from the five cities which it contained, Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. 5. 5. Jos. Ant. 14. 7. 2. Comp. in Κυρήνη.

Λιθάζω, f. *άσω*, (*λίθος*,) *to stone, to pelt with stones*, in order to wound or kill, seq. acc. John 10: 31, 32, 33. 11: 8. Acts 5: 26. 14: 19. 2 Cor. 11: 25. Heb. 11: 37. So Sept. and סָקַל 2 Sam. 16: 6, 13.—Pol. 10. 29. 5.

Λίθινος, η, ον, (*λίθος*,) *stone, of stone*, i. e. made of stone. John 2: 6 *ὑδρίαι λίθιναι*. 2 Cor. 3: 3. Rev. 9: 20. Sept. for אֶבֶן Gen. 35: 14. Ex. 31: 17. —Luc. Demon. 67. Xen. An. 3. 4. 7, 9.

Λιθοβολέω, ῶ, f. *ήσω*, (*λίθος, βάλλω*,) *to throw stones at* any one, *to stone*, sc. in order to wound or kill, i. q. *λιθάζω*, seq. accus. Matt. 21: 35. 23: 37. Mark 12: 4. Luke 13: 34. Acts 7: 58, 59. 14: 5. As a Mosaic punishment, John 8: 5. Comp. Lev. 20: 10 et Deut. 22: 22, coll. v. 21 where Sept. and סָקַל. Heb. 12: 20, comp. Ex. 19: 13 where Sept. and סָקַל. Also for רָגַם Lev. 20: 27. 24: 14, 16. Comp. Jahn § 257. —Plut. X. p. 202. 15. ed. Reiske.

Λίθος, ου, ὁ, a stone, a) pp. as of small stones, Matt. 4: 3 *ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται*. v. 6. 7: 9. Mark 5: 5. al. Sept. and אֶבֶן 1 Chr. 12: 2. 2 Chr. 1: 15. (Xen. An. 5. 2. 14.) Of stones for building, Matt. 24: 2. Mark 13: 1 *ἴδε ποταποὶ λίθοι*. v. 2. Luke 19: 44. For the size and beauty of the stones with which the temple was built, see Jos. Ant. 15. 11. 3. B. J. 5. 5. 1 sq. Ezra 5: 8 where Sept. *λίθοι ἐκλεκτοὶ* for אֶבֶן גָּלָל. (Xen. Mem. 3. 1. 7.) Of a mill-stone *λ. μυλικός* Mark 9: 42. Rev. 18: 21. (Hdian. 3. 1. 14.) Of a stone for covering the door or mouth of a sepulchre, Matt. 27: 60, 66. 28: 2. Mark 15: 46. Luke 24: 2. John 11: 38. al. Sept. and אֶבֶן Gen. 29: 2, 3, 8, 10. (Luc. de Luctu 19.) Of stone tablets 2 Cor. 3: 7, comp. Ex. 31: 1, 4. Of idols carved in stone i. e. statues of marble Acts 17: 29. So Sept. and אֶבֶן Deut. 4: 28. 28: 36. Of precious stones, *λίθος τίμιος* Rev. 17: 4. 18: 12, 16. 21: 11, 19. trop. 1 Cor. 3: 12. *λίθος ἴασπις* Rev. 4: 3. 21: 11. Sept. and אֶבֶן *λ. τίμ.* 2 Sam. 12: 30. 1 K. 10: 2, 11. *λ. σμ.* Ex. 35: 25. Ez. 10: 1.—Jos. Ant. 10. 2. 2. Hdian. 4. 8. 21.

b) trop. spoken (*α*) of Christ, as *ὁ λίθος ἀκρογωνιαῖος*, Eph. 2: 20. 1 Pet. 2: 6; see in *Ἀκρογωνιαῖος*. As *ὁ λίθος ζῶν* 1 Pet. 2: 4, see in *Ζάω* a. *γ*. As *ὁ λίθος προσκόμματος, stone of stumbling*, Rom. 9: 32, 33. 1 Pet. 2: 7, i. e. the occasion or cause of fall, destruction, to the Jews, since they took offence at his person and character, and thus rejected their spiritual deliverer. Comp. Is. 8: 14 et ibi Gesen. Comm. — (*β*) Of Christians as *λίθοι ζῶντες* 1 Pet. 2: 5, see in *Ζάω* a. *γ*. Al.

Λιθόστρωτος, ου, ὁ, ἡ, adj. (*λίθος, στρώννυμι*,) *stone-strewed, paved*, App. Bell. Civ. 3. 26 *ἐν λιθοστρώτῳ πόλει*. Arr. Epict. 4. 7. 37 *σοὶ μέλει πῶς ἂν ἐν λιθοστρώτοις* [*οἰκήμασι*] *οἰκήσητε*, i. e. houses decorated with tesselated or Mosaic pavements, as was customary at Rome after the time of Sylla, Plin. H. N. 36. 25 or 64. Sueton. Caes. 46. Adam's Rom. Ant. p. 529.—In N. T. neut. *τὸ λιθόστρωτον, pavement*, i. e. a tesselated pavement of Mosaic work as above, common not only at Rome, but imitated also in the provinces. Suetonius relates (l. c.) that Julius Caesar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the praetorium. Hence John 19: 13 *ὁ Πιλάτος . . . ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον λιθόστρωτον, Ἑβραϊστὶ δὲ γαββαθᾶ*, i. e. he led Jesus out of the praetorium, whither the Jews might not enter, and took his seat upon the public tribunal, *βῆμα*, which stood upon a tesselated pavement, comp. Jos. B. J. 2. 9. 3. Others suppose the similar pavement in the temple to be meant, Jos. B. J. 6. 1. 8. ib. 6. 3. 2; but a Roman magistrate could hold no such proceedings in the temple. See Wetstein N. T. in loc. Krebs Obs. in N. T.

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p. 158 sq.—Sept. for רָצוּף Cant. 3: 10. רַצָּפָה 2 Chr. 7: 3. Esth. 1: 6. Comp. in Γαββαθᾶ.

Λικμάω, ῶ, f. *ήσω,* (λικμός a winnowing-fork,) *to winnow* sc. grain, which in the East is done by throwing it with a fork against the wind, which *scatters* the straw and chaff, Hom. Il. 5. 500. Xen. Oec. 18. 2, 6. Comp. Jahn § 65. Calmet art. *Thrashing* p. 891. Hence by impl. *to scatter, to disperse,* Sept. Is. 17: 13. Amos 9: 9. Wisd. 11: 19. — In N. T. trop. Matt. 21: 44 et Luke 20: 18 *ἐφ' ὃν δ' ἂν πέσῃ* [ὁ λίθος], *λικμήσει αὐτόν, it shall scatter him to the winds,* i. e. crush him in pieces, make chaff of him. So Sept. for Chald. סוּף Aph. Dan. 2: 44. עָפָר Job 27: 21.

Λιμήν, ένος, ὁ, *a haven, harbour, port,* Acts 27: 12 bis. v. 8 see in *Καλοὶ λ.* Sept. for מָחוֹז Ps. 107: 30.—Diod. Sic. 3. 38. Xen. An. 6. 4. 1.

Λίμνη, ης, ἡ, (λείβω,) pp. any standing water, *pool, lake,* e. g. the lake of Gennesareth, Luke 5: 1 *παρὰ τὴν λ. Γεννησαρέτ.* absol. 5: 2. 8: 22, 23, 33. Of a lake of burning sulphur, e. g. *γέεννα* q. v. Rev. 19: 20. 20: 10, 14, 15. 21: 8. Comp. in *Ἅιδης.* Sept. for אֲגַם Ps. 107: 35. 114: 8. — 2 Macc. 12: 16. Diod. Sic. 2. 4. Xen. H. G. 3. 2. 19.

Λιμός, οῦ, ὁ, (λείπω, λέλειμμαι,) also Dor. ἡ *λιμός* in Mss. Luke 15: 14. Acts 11: 28, comp. Lob. ad Phr. p. 188; pp. *failure, want,* sc. of food, hence *hunger, famine.*

a) of single persons, *hunger,* 2 Cor. 11: 27 *ἐν λιμῷ καὶ δίψει.* Luke 15: 17. Rom. 8: 35. Sept. for רָעָב Lam. 5: 10. —So *λιμὸς ἢ δίψος* Luc. Tox. 58. Xen. Mem. 1. 4. 13.

b) of cities or countries, *famine, scarcity* of grain, Matt. 24: 7 *ἔσονται λιμοὶ καὶ λοιμοί.* Mark 13: 8. Luke 4: 25. 15: 14. 21: 11. Acts 7: 11. 11: 28. Rev. 6: 8. 18: 8. Sept. for רָעָב Gen. 12: 10. Ruth 1: 1. al. — 1 Macc. 9: 24. Diod. S. 1. 84 init. Xen. Cyr. 7. 5. 7.

Λίνον, ου, τό, *flax,* e. g. the plant, Sept. for פִּשְׁתָּה Ex. 9: 31. Xen. Ath. 2. 11, 12. In N. T. and genr. what is made of flax, *linen,* e. g. raiment Rev. 15: 6 *ἐνδεδυμένοι λίνον καθαρόν.* Comp. Sept. and פִּשְׁתָּה Is. 19: 9. — Hom. Il. 9. 661. Od. 13. 73. — Put also for *the wick* of a candle or lamp, i. e. a strip of linen. Matt. 12: 20 *λίνον τυφόμενον οὐ σβέσει, the smoking wick he will not quench,* i. e. the faint and almost expiring light he will not extinguish, quoted from Is. 42: 3 where Sept. and פִּשְׁתָּה. Sense: the Messiah will speak peace and comfort to the oppressed, and will not add to their sorrows. See Gesen. Comm. in loc.

Λῖνος, ου, ὁ, *Linus,* pr. n. of a Christian, 2 Tim. 4: 21.

Λιπαρός, ά, όν, (λίπος,) *fat,* e. g. *θηρία* Xen. Cyr. 1. 4. 11. *ἡ γῆ* Sept. Neh. 9: 35. *full, fresh, ruddy,* e. g. the goddess *Θέμις* Hes. Theog. 901. *λιπαροὶ τὰ πρόσωπα* Plut. Agesi. 29. In N. T. of things, espec. as belonging to ornament and luxury, *shining, precious, sumptuous,* Rev. 18: 14 *πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο.*—Hom. Il. 22. 406. Pind. Olymp. 8. 108 *λιπαρὸς κόσμος.*

Λίτρα, ας, ἡ, Lat. *libra, a pound,* sc. in weight. John 12: 3 *λαβοῦσα λίτραν μύρου.* 19: 39.—Pol. 22. 26. 19. — The *λίτρα* varied in different countries; the Roman *libra* was divided into 12 ounces, and was equivalent to about 12 ounces avoirdupois. Adam's Rom. Ant. p. 490. Boeckh Staatsh. der Ath. I. p. 17. Jahn § 117. Rabb. לִיטְרָא, Buxt. Lex. 1138 sq.

Λίψ, λιβός, ὁ, pr. n. for *the south* or *south-west wind,* Pol. 10. 10. 1. Hdot. 2. 95. Sept. for תֵּימָן Ps. 78: 26. In N. T. meton. for *the south,* the southern quarter, Acts 27: 12. Sept. for נֶגֶב Gen. 13: 14. תֵּימָן Num. 2: 10.

Λογία, ας, ἡ, (λέγω to collect,) *a collection* sc. of money 1 Cor. 16: 1, 2. Suid. *λογίαν τὴν συλλογήν.* So Theodoret and others in loc. Not found in classic writers.

Λογίζομαι, f. *ίσομαι,* depon. Mid. (λόγος,) aor. 1 *ἐλογισάμην.* Also aor. 1 pass. *ἐλογίσθην* Mark 15: 28. al. and fut. 1 pass. *λογισθήσομαι* Rom. 2: 26, in the passive sense, comp. Buttm. § 113. n. 6. Matth. § 495. e. Even

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the present of this verb is also used passively Rom. 4: 4, 5, 24. 9: 8; see Winer § 39. 7. c. Comp. Buttm. Ausf. Sprachl. § 113. n. 7. — *To reason*, i. e. to use the reason, *to think, to consider, to reckon.*

a) genr. Mark 11: 31 καὶ ἐλογίζοντο πρὸς ἑαυτούς. seq. ὅτι Heb. 11: 19. τοῦτο ὅτι 2 Cor. 10: 7. Seq. acc. of thing, *to think upon, to consider*, Phil. 4: 8 ταῦτα λογίζεσθε. — Wisd. 2: 1. Plut. ed. R. VI. p. 393. 13. Isocr. p. 79. B. Xen. Hi. 1. 11. c. ὅτι Xen. H. G. 2. 4. 28. ταῦτα Thuc. 7. 73. — In the sense of *to reason out, to think out*, to find out by thinking. 2 Cor. 3: 5 οὐκ ἱκανοί ἐσμεν ἀφ' ἑαυτῶν, λογίσασθαί τι κ. τ. λ. Comp. Sept. and חָשַׁב Jer. 11: 19. 50: 45. — Liban. XLIV. p. 914. D, ἀφ' ἑαυτῶν αὐτὰ λογιζόμενοι καὶ σκοποῦντες οἱ δικασταί κ. τ. λ.

b) of the result of reasoning, *to conclude, to judge, to suppose, to hold*, seq. acc. et inf. Rom. 3: 28 λογιζόμεθα γάρ, δικαιοῦσθαι πίστει ἄνθρωπον. Phil. 3: 13. 2 Cor. 11: 5. Rom. 6: 11. 14: 14. seq. ὅτι instead of acc. et inf. Rom. 8: 18 λογίζομαι γάρ, ὅτι οὐκ ἄξια κ. τ. λ. seq. τοῦτο ὅτι 2: 3. 2 Cor. 10: 11. absol. 1 Pet. 5: 12. Sept. and חָשַׁב Is. 53: 4. — Hdian. 2. 11. 14. Diod. S. 13. 112. Xen. Vect. 4. 43. Mem. 3. 9. 6. c. ὅτι Hdian. 3. 8. 6. ὡς Jos. Ant. 7. 7. 3. — So genr. *to reason, to judge*, absol. 1 Cor. 13: 11 ὡς νήπιος ἐλογιζόμην. seq. εἴς τινα 2 Cor. 12: 6. Also in the sense of *to purpose*, 2 Cor. 10: 2 λογίζομαι τολμῆσαι. So Sept. and חָשַׁב Neh. 6: 2. — Xen. An. 2. 2. 13.

c) *to reckon as* or *for* any thing, *to count, to regard, to hold*, c. acc. et seq. ὡς, 1 Cor. 4: 1 οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χρ. 2 Cor. 10: 2 ult. Rom. 8: 36 quoted from Ps. 44: 23 where Sept. and חָשַׁב, as also Am. 6. 5. (c. dupl. acc. Wisd. 5: 4. 15: 15.) Seq. εἰς c. acc. *for* or *as* any thing, see Εἰς no. 3. a. Acts 19: 27 εἰς οὐδὲν λογισθῆναι. (Wisd. 9: 6.) Rom. 2: 26. 9: 8 τὰ τέκνα . . . λογίζεται εἰς σπέρμα, where λογίζεται is either pass. or we may supply ὁ θεός, ἡ γραφή, etc. Sept. for חָשַׁב 1 Sam. 1: 13. — Seq. μετά c. gen. *to reckon with* or *to*, i. e. *to count as.* Mark 15: 28 et Luke 22: 37 μετὰ ἀνόμων ἐλογίσθη, quoted from Is. 53: 12 where Sept. for מִנְּיָה אֶת Niph. So Heb. חָשַׁב עִם, Sept. προσλογίζεσθαι μετά, Ps. 88: 5.

d) *to reckon* or *count to* any one, pp. to put to one's account, seq. dat. Rom. 4: 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. — Dio Chrysost. XLVIII. p. 534. B, οὐδὲ οἱ γονεῖς τοῖς τέκνοις ἀντὶ τῶν ἀναλωμάτων τὰς εὐχὰς λογίζονται. Ael. H. An. 3. 11 ult. comp. Thuc. 2. 40. — Hence trop. *to impute, to attribute*, pp. seq. dat. of pers. and acc. of thing, but often in the pass. construction. (α) genr. Rom. 4: 6 ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων. v. 11. So of evil, *to impute, to lay to one's charge*, and with a neg. *not to impute* i. e. *to overlook, to forgive*, Rom. 4: 8 μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται κύριος ἁμαρτίαν, quoted from Ps. 32: 2 where Sept. for חָשַׁב לֹא. 2 Cor. 5: 19. (comp. Col. 2: 13.) 2 Tim. 4: 16. 1 Cor. 13: 5. So Sept. and חָשַׁב 2 Sam. 19: 20. — (β) Also seq. εἴς τι, e. g. Rom. 4: 5, 9 ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην, i. e. Abraham's faith was imputed to him *as* righteousness, he was treated on account of it as if righteous. So with ἡ πίστις or the like impl. Rom. 4: 3, 22. Gal. 3: 6. James 2: 23. c. εἰς impl. Rom. 4: 10, 23, 24. Comp. Gen. 15: 6 where Sept. and חָשַׁב לוֹ. — 1 Macc. 2: 52.

Λογικός, ή, όν, (λόγος,) *rational*, pertaining to the reason, mind, understanding, not material. Rom. 12: 1 λογικὴ λατρεία, comp. John 4: 23 et Rom. 7: 25. 1 Pet. 2: 2 γάλα λογικόν i. e. nutriment for the mind. — Test. XII Patr. p. 547 προσφέρουσι κυρίῳ λογικὴν προσφοράν. Opp. to ἄλογος Arr. Epict. 1. 2. 1. Anthol. Gr. III. p. 87.

Λόγιον, ου, τό, (neut. of λόγιος,) something *uttered, effatum*; spoken of God, *an oracle*, a divine communication, e. g. of oracles in the O. T. Acts 7: 38. Rom. 3: 2. So through Christ, the doctrines of the gospel, Heb. 5: 12. 1 Pet. 4: 11. Sept. for אִמְרָה Ps. 12: 7. — Diod. Sic. 2. 14. Hdot. 4. 178.

Λόγιος, ου, ὁ, ἡ, adj. (λόγος,) Att. *learned, erudite*, i. q. πολυίστωρ, Dion.

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Hal. Ant. 1. 7. Hdot. 2. 77. In N. T. *eloquent, an orator*, i. q. λεκτικός, Acts 18: 24 ἀνὴρ λόγιος. — Jos. Ant. 17. 6. 2. Luc. Gall. 2. Plut. Cicero 48. See Lob. ad Phryn. p. 198.

Λογισμός, οῦ, ὁ, (λογίζομαι,) pp. *reckoning* i. e. the art, *arithmetic*, Xen. Mem. 4. 7. 8. In N. T. *reasoning, thought, cogitation*, e. g. of conscience Rom. 2: 15. — genr. Wisd. 9: 14. Jos. Ant. 5. 1. 26. Dem. 127. 24. — In the sense of *device, counsel*, 2 Cor. 10: 5 λογισμοὺς καθαιροῦντες. Sept. for מַחֲשָׁבָה Prov. 6: 18. Jer. 11: 19. Comp. in Λογίζομαι b, ult.

Λογομαχέω, ῶ, f. ήσω, (λογομάχος, fr. λόγος, μάχη,) *to strive about words*, to dispute about trifles, 2 Tim. 2: 14.

Λογομαχία, ας, ἡ, (id.) *word-strife*, dispute about trifles, 1 Tim. 6: 4.

Λόγος, ου, ὁ, (λέγω,) *word*, as spoken, any thing spoken; also *reason*, as manifesting itself in the power of speech; hence both Lat. *oratio* and *ratio*. Comp. Passow s. v.

I. *Word*, both the act of speaking and the thing spoken, Lat. *oratio*.

a) *word*, as uttered by the living voice, *a speaking, speech, utterance*, Lat. *vox*, Matt. 8: 8 μόνον εἰπὲ λόγον. Luke 7: 7. 23: 9. 1 Cor. 14: 9. Heb. 12: 19. al. Sept. for דָּבָר Gen. 44: 18.—Hdian. 8. 6. 16. Hdot. 1. 61. Xen. Cyr. 6. 4. 5.—So εἰπεῖν λόγον κατά τινος, *to speak a word against* any one, Matt. 12: 32. εἴς τινα id. Luke 12: 10.—Jos. Ant. 15. 3. 9.—Also ὁ λόγος τοῦ Θεοῦ, *the word of God*, his omnipotent voice, decree, 2 Pet. 3: 5, 7. So Sept. and דָּבָר Ps. 33: 6. comp. Gen. 1: 3. Ps. 148: 5.

b) *word*, emphat. i. e. *a saying, declaration*, sentiment uttered, Lat. *dictum, effatum*. (α) genr. John 6: 60 σκληρός ἐστιν οὗτος ὁ λόγος. Luke 20: 20. Matt. 7: 24 ὅστις ἀκούει μου τοὺς λόγους τούτους. v. 26. 10: 14. Luke 4: 22. al. Sept. and דָּבָר Prov. 4: 4, 20. (Ael. V. H. 14. 15 τοὺς Σωκράτους λόγους.) So in reference to words or declarations, e. g. which precede, Matt. 15: 12 οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον, sc. in v. 3 sq. 19: 22 coll. v. 21. Mark 7: 29 coll. v. 28. John 2: 22. 4: 50. 7: 40 coll. v. 37. 10: 19. Acts 5: 24. Tit. 3: 8. Rev. 19: 9. (Xen. Mem. 4. 2. 22.) Or which follow, John 12: 38. Acts 20: 35. Rom. 13: 9. 1 Cor. 15: 54. 1 Tim. 3: 1. Sept. and דָּבָר 1 K. 2: 4. Seq. gen. of thing, e. g. λόγος ἐπαγγελίας Rom. 9: 9. λ. τῆς ὁρκωμοσίας Heb. 7: 28. Also ὁ λόγος τοῦ προφήτου etc. *the word, declaration, of the prophet*, i. e. prediction, prophecy, Luke 3: 4. John 12: 38. Acts 15: 15. 2 Pet. 1: 19. Rev. 1: 3. In the sense of *proverb, maxim*, John 4: 37. — Ael. V. H. 1. 19. Lys. 115. 29.—(β) In reference to religion, religious duties, etc. i. q. *doctrine, precept*. Acts 18: 15 εἰ δὲ ζήτημά ἐστι περὶ λόγου κ. τ. λ. 15: 24. Tit. 1: 9. Heb. 2: 2. λόγοι τῆς πίστεως 1 Tim. 4: 6. λόγος ἀνθρώπων 1 Thess. 2: 13. 2 Tim. 2: 17. of a teacher John 15: 20. So Sept. and דָּבָר Ex. 34: 27, 28.—1 Macc. 2: 33, 34.—Espec. of God, λόγος τοῦ Θεοῦ, *word of God, divine declaration, oracle*. John 10: 35 πρὸς οὓς ὁ λ. τοῦ Θ. ἐγένετο. 5: 38. As announcing good, *divine promise*, Rom. 9: 6. Heb. 4: 2 (Sept. and דָּבָר Ps. 33: 4. 56: 5.) or evil, Heb. 4: 12. Rom. 8: 4 from Ps. 51: 6 where Sept. and דְּבָרִי. Rom. 9: 28 from Is. 10: 22, 23, where Sept. for כִּלָּיוֹן. (Bar. 2: 1.) In relation to duties, etc. *precept*, John 8: 55. 5: 24. Mark 7: 13. Sept. and דָּבָר Ex. 35: 1. So of the divine declarations, precepts, oracles, relating to the instructions of men in religion, *the Word of God*, i. e. the divine doctrine, the doctrines and precepts of the Gospel, THE GOSPEL itself. Luke 5: 1 ἀκούειν τὸν λόγον τοῦ Θεοῦ. John 17: 6. Acts 4: 29, 31. 8: 14. 1 Cor. 14: 36. 2 Cor. 4: 2. Col. 1: 25. 1 Thess. 2: 13. Tit. 1: 3. Heb. 13: 7. c. τοῦ Θεοῦ impl. Mark 16: 20. Luke 1: 2. Acts 19: 44. Phil. 1: 14. 2 Tim. 4: 2 κήρυξον τὸν λόγον. James 1: 21. 1 Pet. 2: 8. Rev. 12: 11. So ὁ λόγος τῆς ἀληθείας Eph. 1: 13. 2 Tim. 2: 15. λ. τῆς ζωῆς Phil. 2: 16. λ. τῆς σωτηρίας Acts 13: 26. λ. τῆς βασιλείας Matt. 13: 19, and with τῆς β. impl. v. 20 sq. Mark 4: 14 sq. λ. τοῦ εὐαγγελίου Acts 15: 7. λ. τοῦ σταυροῦ 1 Cor. 1: 18. ὁ λ. τῆς χάριτος αὐτοῦ Acts 20: 32. In the same sense of Christ, ὁ λόγος τοῦ Κυ.

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John 5: 24. 14: 23, 24. Col. 3: 16. λ. τοῦ κυρίου Acts 8: 25. ὁ λ. τῆς χάριτος αὐτοῦ Acts 14: 3.

c) *word, words*, i. e. *talk, discourse, speech*, Lat. *sermo*, the act of discoursing, holding forth, harangue, etc. (α) pp. and (1) genr. Matt. 22: 15 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Luke 9: 28. Acts 14: 12 ὁ ἡγούμενος τοῦ λόγου. 2 Cor. 10: 10. ἐν λόγῳ *in word*, in discourse, James 3: 2. 1 Tim. 4: 12. ἐν λόγῳ κολακείας flattering words 1 Thess. 2: 5. διὰ λόγου *by word*, by discourse, orally, Acts 15: 27. 2 Thess. 2: 2, 15. In antith. λόγος and ἔργον, *word and deed*, Col. 3: 17. 2 Cor. 10: 11. comp. in Ἔργον b. β. (Dion. Hal. Ant. 6. 87 ult. Xen. Mem. 1. 2. 59.) λόγος and δύναμις 1 Cor. 4: 19, 20. 1 Thess. 1: 5. Also περὶ οὗ πολύς ἡμῖν ὁ λόγος *of whom we have much to say*, Heb. 5: 11. c. gen. 1 Tim. 4: 5 διὰ λόγου θεοῦ καὶ ἐντεύξεως *through prayer* to *God and supplication*, comp. in Ἀγάπη b. β. — Jos. Ant. 4. 8. 24. Palaeph. 21. 2. Hdian. 1. 4. 1. Dem. 319. 9. — (2) Of teachers etc. *discourse, teaching, preaching*, instruction. Matt. 7: 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους. 26: 1. Luke 4: 32, 36. John 4: 41. Acts 2: 41. 13: 15. 20: 7 παρέτεινε τὸν λόγον. 1 Cor. 1: 17. 2: 1, 4. 1 Tim. 5: 17 ἐν λόγῳ καὶ διδασκαλίᾳ. 1 Pet. 3: 1. So in antith. λόγος and ἔργον Luke 24: 19. Acts 7: 22; comp. above. (Xen. Mem. 2. 3. 6.) ὁ λόγος ἀληθείας 2 Cor. 6: 7. James 1: 18. ὁ λ. καταλλαγῆς 2 Cor. 5: 19 coll. v. 18. — (3) Of those who relate any thing, i. q. *narration, story*, John 4: 39. Acts 2: 22. (Xen. Cyr. 1. 2. 16, or 3. 1.) Meton. *history, treatise*, i. e. a book of narration περὶ τινος Acts 1: 1. — Dion. Hal. Ant. 1. 74. Ael. V. H. 7. 14. Xen. Ag. 10. 3. — (4) In the sense of *conversation, colloquy*, Luke 24: 17. — Ael. V. H. 13. 31 or 32. Xen. Ag. 3. 5. — Hence *answer, reply*, Matt. 5: 37.

(β) meton. for the *power of speech, delivery, oratory, eloquence*, 2 Cor. 11: 6 ἰδιώτης τῷ λόγῳ. 1 Cor. 12: 8. Eph. 6: 19. — i. q. δύναμις λόγων Hdian. 7. 5. 10, comp. Passow λόγος A. 10.

(γ) meton. for the subject of discourse, *topic, matter, thing*, e. g. (1) genr. Matt. 19: 11. Luke 1: 4 ἵνα ἐπιγνῷς περὶ ὧν κατήχθης λόγων τὴν ἀσφάλειαν. Acts 8; 21 coll. v. 12. Sept. and דָּבָר saepiss. e. g. 2 Sam. 3: 13. 11: 18. — Pol. 8. 14, 5. Hdot. 1. 21. — (2) Spec. matter of dispute, discussion, *question*, e. g. judicial Acts 19: 38. (Dem. 942. 17.) moral, Matt. 21: 24 ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα. — Diog. Laert. Stilpo II. 116 τοιοῦτόν τινα λόγον ἐρωτῆσαι.

d) *word*, i. e. *talk, rumour, report*. Matt. 28: 15 καὶ διεφημίσθη ὁ λόγος οὗτος κ. τ. λ. Mark 1: 45. John 21: 23. seq. περὶ τινος Luke 5: 15. 7: 17. Acts 11: 22. So Sept. and דָּבָר 1 K. 10: 6. — Jos. Ant. 15. 3. 7. Xen. An. 1. 4. 7. c. περὶ ib. 6. 6. 13. — Hence for *mere talk, pretence, show*, Col. 2: 23 λόγον μὲν ἔχοντα σοφίας. — Diod. Sic. 13. 4, opp. to ἀλήθεια. Dem. 93. 5 λόγοι ταῦτα καὶ προφάσεις.

II. *Reason*, the reasoning faculty, as that power of the soul which is the basis of speech, Lat. *ratio*. Dem. 783. 2 μηδέποτ' ἐκ λόγου ταῦτα σκοπεῖτε. Arr. Epict. 1. 12, 26. In N. T.

a) *a reason, ground, cause*. Matt. 5: 32 παρεκτὸς λόγου πορνείας. Acts 10: 29. Sept. ἐπὶ λόγου for Heb. אֶל דָּבָר 2 Sam. 13: 22. — Pol. 28. 11. 7. Xen. An. 6. 2. 10. — So κατὰ λόγον i. q. *with reason, reasonably*, for good cause, Acts 18: 14. — 3 Macc. 3: 14. Luc. D. Mort. 30. 3. Thuc. 3. 39. — In the sense of *argument*, Acts 2: 40 according to some, where however the sense of *words, discourse*, is more appropriate. — Xen. Mem. 1. 1. 1.

b) *reason*, as demanded or assigned, i. e. *reckoning, account*. (α) pp. συναίρειν λόγον μετά τινος *to take up an account with* any one, i. e. to reckon with, Matt. 18: 23. 25: 19. ἀποδιδόναι λόγον, *to render an account* sc. τῆς οἰκονομίας Luke 16: 2. So Phil. 4: 15, 17, see in Δόσις. — Diod. Sic. 1. 49. Plut. Apothegm. VII. p. 707. 17. ed. Reiske. — (β) trop. *account*, i. e. the relation and reasons of any transaction, explanation; so ἀποδιδόναι v. διδόναι λόγον, *to give account*, e. g. τῇ συστροφῇ Acts 19: 40. seq. περὶ τινος Matt. 12: 36. Rom. 14: 12. absol. Heb. 13: 17. 1 Pet. 4: 5. So λόγον αἰτεῖν περὶ τινος 1 Pet. 3: 15. Also Heb. 4: 13

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πρὸς ὃν ἡμῖν ὁ λόγος. Sept. ἀποδιδ. λόγον for Chald. מַעֲנֶה Dan. 6: 3.—Diod. Sic. 1. 37 ἀποδιδ. λόγον περί. 3. 47. Dem. 227. 26 διδόναι λόγον. Xen. Oec. 11. 22.—(γ) trop. λόγον ποιοῦμαι, *to make account of*, i. e. to regard, to care for, Acts 20: 24 οὐδενὸς λόγον ποιοῦμαι, i. e. I make account of none of these things, am not moved by them. — Jos. Ant. 2. 5. 3. Dion. Hal. Ant. 9. 50 λόγον οὐδενὸς αὐτῶν ποιησάμενος. Xen. Cyr. 5. 3. 26 τῶν ἄλλων μείων μοι λόγος.

III. *The Word, the Logos*, in the writings of John, John 1: 1 bis, 14. 1 John 1: 1. [5: 7.] Rev. 19: 13. It here stands for the pre-existent nature of Christ, i. e. that spiritual and divine nature spoken of in the Jewish writings before and about the time of Christ, under various names, e. g. σοφία, *wisdom*, Prov. 8: 12, 22 sq. Ecclus. c. 24; בַּר אֱנוֹשׁ, υἱὸς τοῦ ἀνθρώπου, *Son of man*, Dan. 7: 13, comp. Prov. 30: 4; Chald. מֵימְרָא דִי יְהוָה, *Word of Jehovah*, in the Targums for Heb. יהוה Gen. 20: 3. Is. 45: 12. Comp. Buxt. Lex. Chald. 125; also in Philo ὁ πρεσβύτατος τοῦ θεοῦ λόγος, Opp. I. p. 207. On this divine *Word*, מֵימָר, the Jews of that age would appear to have had much subtile discussion; and therefore probably the Apostle sets out with affirming: ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος John 1: 1; and then also declares that this *Word* became flesh and was thus the Messiah, v. 14. Comp. in Θεός b. See Tittm. de Synon. in N. T. p. 267, and in Bibl. Repos. I. p. 418. Olshausen Comm. on John 1: 1. Kuinoel IV. p. 84 sq. — Some take ὁ λόγος here for ὁ λεγόμενος the promised, i. q. ὁ ἐρχόμενος; others for ὁ λέγων, the teacher; but both of these hypotheses are without philological support. AL.

Λόγχη, ης, ἡ, point of a weapon, pp. the triangular iron head of a lance or javelin Hdot. 1. 52. Xen. An. 4. 7. 16. In N. T. *lance, spear*, John 19: 34. Sept. for רֹמַח Judg. 5: 8. Neh. 4: 13, 16. — 2 Macc. 5: 2. Dion. Hal. Ant. 2. 70. Xen. An. 2. 2. 9.

Λοιδορέω, ῶ, f. ήσω, (λοίδορος,) *to rail at, to reproach, to revile*, c. acc. John 9: 28 ἐλοιδόρησαν αὐτόν. Acts 23: 4. Pass. 1 Cor. 4: 12. 1 Pet. 2: 23. Sept. for רִיב Deut. 33: 8. — Diod. Sic. 20. 33. Xen. An. 3. 4. 49. Comp. Matth. § 384. n. 2.

Λοιδορία, ας, ἡ, (λοιδορέω,) *railing, reproach*, 1 Tim. 5: 14. 1 Pet. 3: 9 bis, λοιδορίαν ἀντὶ λοιδορίας. Sept. for רִיב Prov. 20: 3.—Ecclus. 22: 24. Xen. Hi. 1. 14.

Λοίδορος, ου, ὁ, ἡ, adj. *railing, reviling*, as subst. *a railer, reviler*, 1 Cor. 5: 11. 6: 10. Sept. for מְרוֹן Prov. 25: 25. — Ecclus. 23: 8. Plut. Apoth. II. p. 15 ult. Tauchn.

Λοιμός, οῦ, ὁ, pestilence, plague, Matt. 24: 7 et Luke 21: 11 λοιμοὶ ἔσονται. Sept. for דֶּבֶר Jer. 27: 6. 28: 8. —Ael. V. H. 6. 10. Diod. Sic. 4. 42.—Trop. of a malignant and mischievous person, *a pest*, Acts 24: 5 εὑρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν. So Sept. for בְּלִיעַל 1 Sam. 2: 12. 25: 25. בְּלִי־יָעַל Pr. 1: 1. רֶשַׁע Ez. 7: 21.—1 Macc. 10: 61. Dem. 794. 5. So *pestis* Cic. in Catil. 2. 1.

Λοιπός, ή, όν, (λείπω,) *left, remaining, other*.

a) plur. Matt. 25: 11 αἱ λοιπαὶ παρθένοι. Acts 2: 37 τοὺς λοιποὺς ἀποστόλους. Rom. 1: 13. 2 Cor. 12: 13. 2 Pet. 3: 16. al. Absol. οἱ λοιποί *the rest, the others*, Matt. 22: 6. Mark 16: 13. Luke 18: 9. Rom. 11: 7. Rev. 2: 24. Neut. τὰ λοιπά Mark 4: 19. Luke 12: 26. 1 Cor. 11: 34. Sept. for יָתֵר Josh. 13: 27. 2 K. 1: 18. נוֹתָר Josh. 17: 2. שְׁאָר Ezra 4: 7. — Luc. Vit. Auct. 27. Hdian. 4. 2. 20. τά λ. Xen. Ag. 2. 22.

b) adverbially, (α) τοῦ λοιποῦ sc. χρόνου, *in future, henceforth*, Gal. 6: 17. Comp. Buttm. § 150. p. 437. Herm. ad Vig. p. 706.—Hdian. 8. 4. 17. Xen. Cyr. 4. 4. 10. — (β) τὸ λοιπόν, *for the rest*, e. g. of time, *henceforth, henceforward*, comp. Buttm. Herm. l. c. Matt. 26: 45 et Mark. 14: 41 καθεύδετε τὸ λοιπόν; i. e. *sleep ye ever still?* 1 Cor. 7: 29. Heb. 10: 13. (Xen. An. 2. 2. 5. Cyr. 8. 5. 24.) Also, *as to the rest, finally*, Eph. 6: 10. Phil. 3: 1. 4: 8. 2 Thess. 3: 1.—Xen. An. 3. 3. 8. — (γ)

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acc. λοιπόν, also ὃ δὲ λοιπόν 1 Cor. 4: 2, *as to the rest, finally, but, now*, 1 Cor. 1: 16. 4: 2. 2 Cor. 13: 11. 1 Thess. 4: 1. 2 Tim. 4: 8. Acts 27: 20. Comp. Buttm. l. c.—Palaeph. 52. 7. Arr. Epict. 1. 24. 1. Ael. V. H. 8. 14. AL.

Λουκᾶς, ᾶ, ὁ, Luke, contr. from Lat. *Lucanus*, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journies, and came with him to Rome, comp. Acts 16: 10, 40. 28: 16. He is probably the same who is called ὁ ἰατρός Col. 4: 14, but must not be confounded with Λούκιος *Lucius* in Acts 13: 1. — 2 Tim. 4: 11. Philem. 24. Col. 4: 14.

Λούκιος, ου, ὁ, Lucius, the Latin name of a teacher in the church at Antioch, a Cyrenian, Acts 13: 1. Rom. 16: 1.

Λουτρόν, οῦ, τό, (λούω,) *a bath*, Hdian. 3. 6. 19. Xen. Ath. 2. 10. water for bathing, washing, Hdian. 7. 2. 12. Diod. Sic. 1. 84.—In N. T. the act of *bathing, washing, ablution*, spoken of baptism Eph. 5: 26. Tit. 3: 5. — Act. Thom. § 25. pp. Sept. for רַחְצָה Cant. 4: 2. Hdian. 1. 17. 19. Xen. Cyr. 7. 5. 59.

Λούω, f. σω, *to bathe, to wash*, trans. spoken only of persons, etc. seq. acc. Acts 9: 37 λούσαντες δὲ αὐτήν. c. acc. impl. et seq. ἀπό, Acts 16: 33 ἔλουσιν [αὐτοὺς] ἀπὸ τῶν πληγῶν. Pass. John 13: 10. 2 Pet. 2: 22. Heb. 10: 23 λελουμένοι τὸ σῶμα ὕδατι καθαρῷ, where for the acc. comp. Buttm. § 131. 6. § 134. n. 2. and for the dat. § 133. 3. Sept. for רָחַץ Lev. 8: 7. Ruth 3: 3. — Luc. Kronos 17. Xen. Mem. 3. 13. 3.—Trop. *to cleanse, to purify*, c. acc. et ἀπό, Rev. 1: 5 λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν κ. τ. λ. Comp. Sept. and רָחַץ Is. 1: 16.

Λύδδα, ης, ἡ, Lydda, a large village not far from Joppa, Acts 9: 32, 35, 38.—Jos. Ant. 20. 6. 2 Λύδδα κώμη, πόλεως τοῦ μεγέθους οὐκ ἀποδεοῦσα. Heb. prob. לֹד *Lod* 1 Chr. 8: 12. Comp. Rosenm. Bibl. Geogr. II. ii. p. 334 sq.

Λυδία, ας, ἡ, Lydia, pr. n. of a woman of Thyatira residing at Philippi, a dealer in purple, Acts 16: 14, 40. — Also the name of a province on the western coast of Asia Minor, the former kingdom of Croesus, of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T.

Λυκαονία, ας, ἡ, Lycaonia, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasturage; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts 14: 6. — The Lycaonians spoke a peculiar dialect (v. 11), which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. te Water III. p. 3 sq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycaonicè, in the Lycaonic dialect*, Acts 14: 11, see in Λυκαονία. Comp. Buttm. § 119. 15. c.

Λυκία, ας, ἡ, Lycia, a province on the S. W. coast of Asia Minor, bounded E. by Pamphilia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts 27: 5.

Λύκος, ου, ὁ, a wolf, Matt. 10: 16. Luke 10: 3. John 10: 12 bis. Sept. for זְאֵב Is. 11: 6.—Xen. Mem. 2. 7. 14. — Trop. of a rapacious and violent person, wolf-like, Matt. 7: 15. Acts 20: 29. — Act. Thom. § 25. Comp. Sept. and זְאֵב Zeph. 3: 4. Hom. Il. 4. 471.

Λυμαίνομαι, depon. (λύμη) pp. *to stain, to disgrace*, sc. by insult, indignity, i. e. *to insult, to treat with indignity*, c. dat. Hdot. 9. 79. In N. T. *to injure, to make havoc of, to destroy*, c. acc. Acts 8: 3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν. Comp. Matth. § 415. *a*, § 391. Sept. for עָדַה Jer. 48: 18. Am. 1: 11. — Diod. Sic. 1. 60. Xen. Cyr. 6. 3. 24.

Λυπέω, ῶ, f. ήσω, (λύπη,) *to grieve, to afflict with sorrow*, trans. Pass. or Mid. *to be grieved, to be sad, sorrowful*. Matt. 14: 9. 17: 23 ἐλυπήθησαν σφόδρα. 18: 31. 19: 22. 26: 22, 37. Mark 10: 22. 14: 19. John 16: 20. 21: 17. 2 Cor.

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9: 2 bis, 4, 5 bis. 6: 10. 7: 8 bis, 9 ter, 11. 1 Thess. 4: 13. 1 Pet. 1: 6. Sept. for יָרֵעַ Deut. 15: 10. Jon. 4: 1. עָצַב 2 Sam. 19: 2. — Hdian. 6. 7. 7. Xen. Mem. 2. 2. 8. — In the sense of *to aggrieve, to offend*, Eph. 4: 30. Rom. 14: 15 εἰ διὰ βρώματα ὁ ἀδελφός σου λυπεῖται. — Ael. V. H. 12. 16. Xen. Cyr. 2. 4. 10.

Λύπη, ης, ἡ, grief, sorrow, John 16: 6, 20, 21, 22. Luke 22: 45. Rom. 9: 2. 2 Cor. 2: 1, 3, 7. 7: 10 bis. 9: 7. Phil. 2: 27 bis. Heb. 12: 11. Sept. for יָגוֹן Gen. 42: 38. רָעָה Jonah 4: 1. — Hdian. 3. 15. 5. Xen. Mem. 3. 9. 8. — Meton. for *cause of grief, grievance, trouble*, 1 Pet. 2: 19.—Sept. Prov. 31: 6. Xen. Lac. 7. 6.

Λυσάνιας, ου, ὁ, Lysanias, pr. n. of a tetrarch of Abilene, Luke 3: 1. See in Ἀβιληνή.

Λυσίας, ου, ὁ, Lysias, i. e. Claudius Lysias, a Roman tribune, χιλίαρχος, commanding in Jerusalem, Acts 23: 26. 24: 7, 22.

Λύσις, εως, ἡ, (λύω,) *a loosening, disjunction*, pp. of or from any tie, constraint, etc. spoken in N. T. of the conjugal tie, *separation, divorce*, 1 Cor. 7: 27.—In the sense of *liberation from*, e. g. λ. τῶν κακῶν Jos. Ant. 9. 4. 4. Pol. 15. 15. 4. Thuc. 2. 102. *solution, interpretation*, λ. τῶν αἰνιγμάτων Wisd. 8: 8. Sept. for פֶּשֶׁר Ecc. 8: 1.

Λυσιτελέω, ῶ, f. ήσω, (λυσιτελής fr. λύω, τέλος,) pp. 'to pay or make good expense incurred,' hence *to make oneself useful, to be useful, profitable*. Luke 17: 2 λυσιτελεῖ αὐτῷ . . . ἢ κ. τ. λ. i. e. *it were better for him . . . than* etc. — Ecclus. 29: 11. Xen. Cyr. 2. 4. 12. genr. Ael. V. H. 13. 39 or 40. Xen. Mem. 2. 1. 15.

Λύστρα, ας, ἡ, or *ων, τά, Lystra*, a city in the southern part of Lycaonia in Asia Minor, now *Latik*. Acts 14: 6, 8, 21. 16: 1, 2. 2 Tim. 3: 11. Pliny also refers it to Lycaonia, 5. 32; but Ptolemy assigns it to Isauria, 5. 4. Comp. in Ἰκόνιον.

Λύτρον, ου, τό, (λύω,) *loosing-money, ransom*, i. e. fine paid for letting loose, setting free, etc. trop. Matt. 20: 28 et Mark 10: 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, i. e. as a ransom for the deliverance of many sc. from the consequences of sin and guilt. Sept. for גְּאֻלָּה Lev. 25: 24, 51. כֹּפֶר Ex. 30: 12. Num. 35: 31, 32. — Jos. Ant. 14. 14. 1. Hdian. 4. 6. 12. Thuc. 6. 5.

Λυτρόω, ῶ, f. ώσω, (λύτρον,) *to ransom*, i. e. *to let go free* for a ransom, Diod. Sic. 19. 73 ult. In N. T. only Mid. λυτρόομαι, f. ώσομαι, 'to cause to let go free for a ransom,' i. e. *to ransom, to redeem, to deliver*, sc. by paying a ransom oneself, trop. c. acc. Luke 24: 21 λυτροῦσθαι τὸν Ἰσραήλ, sc. from the power of the Romans and genr. from their present fallen state. Also seq. ἀπό, Tit. 2: 14 λ. ἡμᾶς ἀπὸ πάσης ἀνομίας, i. e. from the power and consequences of iniquity. Aor. 1 pass. ἐλυτρώσθην in a pass. sense, c. ἐκ 1 Pet. 1: 18. Buttm. § 113. n. 6. Sept. for גָּאַל Is. 44: 22 sq. also for פָּדָה מִן c. ἀπό Ps. 119: 134. c. ἐκ Ps. 130: 8.—1 Macc. 4: 11. Act. Thom. § 15. pp. Plut. Cimon 9 ult. Diod. Sic. 5. 17.

Λύτρωσις, εως, ἡ, (λυτρόομαι,) *redemption, deliverance*, Luke 1: 68. 2: 38. Trop. from sin and its consequences, Heb. 9: 12. Sept. for גְּאֻלָּה Lev. 25: 48. פְּדוּת Ps. 111: 9. 130: 7.

Λυτρωτής, οῦ, ὁ, (λυτρόομαι,) *a redeemer, deliverer*, Acts 7: 35. Sept. for גֹּאֵל Ps. 19: 15. 78: 35. — Act. Thom. § 10, 57.

Λυχνία, ας, ἡ, (λύχνος,) *a light-stand, lamp-stand, candle-stick*, a word of the later Greek for the earlier τὸ λυχνίον Lob. ad Phr. p. 313 sq. Matt. 5: 15 ἀλλ' ἐπὶ τὴν λυχνίαν. Mark 4: 21. Luke 8: 16. 11: 33. Heb. 9: 2. Sept. for מְנוֹרָה Ex. 25: 31. Lev. 24: 4.—Ecclus. 26: 17. Jos. Ant. 3. 8. 2. Luc. Asin. 40.—Emblematically in the Apocalypse, of a christian church Rev. 1: 12, 13, 20 bis. 2: 1, 5; of a christian teacher or prophet Rev. 11: 4, in allusion to Zech. 4: 2 sq. where Sept. and מְנוֹרָה.

Λύχνος, ου, ὁ, a light, i. e. porta-

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ble, as *a candle, lamp, lantern*, etc. Matt. 5: 15 οὐδὲ καίουσι λύχνον. Mark 4: 21. Luke 8: 16. 11: 33, 36. 12: 35 ἔστωσαν ὑμῶν . . . οἱ λύχνοι καιόμενοι *let your lamps stand burning* i. e. be ye ready, watch, comp. Matt. 25: 7 sq. Luke 15: 8. 2 Pet. 1: 19. Rev. 18: 23. 22: 5. So ὁ λύχνος τοῦ σώματος for the eye, Matt. 6: 22. Luke 11: 34. Sept. for נֵר Ex. 25: 37. Zech. 4: 2. — Arr. Epict. 2. 17. 37. Luc. Asin. 51. Diod. Sic. 3. 12 pen. — Trop. of John the Baptist as a distinguished teacher, John 5: 35; of the Messiah, τὸ ἀρνίον, Rev. 21: 23. Comp. Sept. and נֵר Ps. 119: 105. Prov. 6: 23.

Λύω, f. ύσω, *to loose, to loosen*, sc. what is fast, bound, i. q. *to unbind, to untie*, trans.

a) pp. of a ligature or any thing fastened by it. Mark 1: 7 λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. Luke 3: 16. John 1: 27. Acts 7: 33. 13: 25. (Sept. for נָשַׁל Ex. 3: 5. Hdian. 1. 11. 12 τὴν ζωνήν.) trop. τὸν δεσμὸν τῆς γλώσσης i. e. impediment Mark 7: 35. τὰς ὠδῖνας τοῦ θανάτου Acts 2: 24, see in Ὠδίν. (comp. Ael. H. An. 12. 5.) Here belongs also the phrase ὃ ἐὰν λύσης ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς Matt. 16: 19 bis. 18: 18 bis, i. e. *whatsoever ye shall loose* (open) *on earth* etc. see fully in Δέω II. a. Others, *to permit, to allow*, like Chald. שְׁרָא and דְּהִיר as opp. to אֲסַר, see Buxt. Lex. Chald. 2524 sq. 1410. — Of animals tied, e. g. τὸν πῶλον Mark 11: 2, 4, 5. Luke 19: 30, 31, 33 bis. absol. Matt. 21: 2. seq. ἀπὸ τῆς φατνῆς Luke 13: 15. (Sept. for פִּתֵּחַ Job 39: 5. Xen. An. 3. 4. 35.) Of a person swathed in bandages, grave-clothes, John 11: 44.

b) spoken of persons bound, *to let go loose, to set free*, e. g. prisoners, Acts 22: 30 ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν. 24: 26. Rev. 9: 14, 15. 20: 3, 7 ἐκ τῆς φυλακῆς. trop. Luke 13: 16. 1 Cor. 7: 27 λέλυσαι ἀπὸ γυναικός, i. e. *art thou free from a wife*, in antith. with δέδεσαι. Sept. for הִתִּיר Ps. 105: 20. 146: 7. — Act. Thom. § 45. Jos. B. J. 1. 5. 2. Xen. Cyr. 3. 2. 12. c. gen. εἱρκτῆς Dem. 764. 11.

c) *to loosen, to dissolve*, i. e. *to sever, to break*, e. g. τὰς σφραγῖδας Rev. 5: 2, 5. Acts 27: 41 ἡ δὲ πρύμνα ἐλύετο, *but the stern went to pieces*, from the violence of the waves. Trop. of an assembly, *to dissolve, to break up*, τὴν συναγωγήν Acts 13: 43. — Diod. Sic. 19. 25 τὴν ἐκκλησίαν. Hom. Il. 1. 305 ἀγορήν. — Hence

d) by impl. *to destroy*, e. g. buildings, *to demolish*, John 2: 19 λύσατε τὸν ναὸν τοῦτον. Eph. 2: 14. trop. 1 John 3: 8. So of the world as to be destroyed by fire, *to dissolve, to melt*, 2 Pet. 3: 10, 11, 12. — Esdr. 1: 5 λ. τὰ τείχη Ἱερουσ. Hom. Il. 2. 118. ib. 16. 100. — Trop. of a law, institution, *to loosen* its obligation, i. e. either *to make void, to do away*, John 10: 35 οὐ δύναται λυθῆναι ἡ γραφή. Matt. 5: 19, see Tholuck Bergpred. p. 148. (Dem. 31. 12.) or else *to break, to violate*, John 7: 23 ἵνα μὴ λυθῇ ὁ νόμος M. 5: 18 τὸ σάββατον. — Thuc. 6. 14 τοὺς νόμους. Xen. An. 3. 2. 10 τὰς σπονδὰς καὶ τοὺς ὅρκους.

Λωΐς, ίδος, ἡ, Lois, pr. n. of a christian matron, the grandmother of Timothy, 2 Tim. 1: 5.

Λώτ, ὁ, indec. *Lot*, Heb. לוֹט (veil), pr. n. of Abraham's nephew, Luke 17: 28, 29, 32. 2 Pet. 2: 7. Comp. Gen. 11: 31. 13: 5 sq. 14: 12 sq. c. 19.

M.

Μαάθ, ὁ, indec. *Maath*, pr. n. of an ancestor of Jesus, Luke 3: 26.

Μαγδαλά, ἡ, indec. *Magdala*, prob. i. q. Heb. מִגְדָּל tower, Chald. מִגְדָּלָא, a place on the western shore of the lake of Gennesaret, south of Capernaum and a few miles north of Tiberias. Seetzen and Burckhardt found here a miserable village still called *El*

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Madjdel. Matt. 15: 39. See Burckhardt's Travels in Syria etc. p. 320. Rosenm. Bibl. Geogr. II. ii. p. 73. — Some Mss. read *Μαγαδάν* or *Μαγεδάν*.

Μαγδαληνή, ῆς, ἡ, Magdalene, i. e. *of Magdala*, a distinctive appellation of one of the females named Mary in N. T. i. q. *Mary of Magdala*, Matt. 27: 56, 61. 28: 1. Mark 15: 40, 47. 16: 1, 9. Luke 8: 2. 24: 10. John 19: 25. 20: 1, 18. Comp. in *Μαρία*.

Μαγεία, ας, ἡ, (*μάγος*,) *magic*, plur. *μαγεῖαι magic arts, sorceries*, Acts 8: 11.—Jos. Ant. 2. 13. 3. Plut. de Superst. VI. p. 653. 9. ed. Reiske.

Μαγεύω, f. *εύσω*, (*μάγος*,) *to practise magic, sorcery*, etc. intrans. Acts 8: 9.—Luc. Asin. 4. Plut. Numa 15 med.

Μάγος, ου, ὁ, magus, pl. *μάγοι, magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pp. *great, powerful*, Heb. מָג, and from the same stem comes the Gr. *μέγας*, Lat. *magis, magnus*. Comp. Jer. 39: 3. Gesen. Lex. Heb. art. מג. Xen. Cyr. 4. 5. 51. ib. 7. 5. 57. Ael. V. H. 2. 17. Hdian. 4. 12. 6, 8. Cic. de Divinat. 1. 23. Wetstein N. T. I. p. 240.—Their learning was connected with astrology and enchantment, whence Sept. *μάγος* for Chald. אַשָּׁף *enchanter, magician*, Dan. 1: 20. 2: 2, 27. 5: 7; i. q. Chald. חַכִּים Sept. *σοφός* Dan. 2: 12, 18, 24, 27. 5: 7, 8. comp. 5: 11, 12.—In N. T. spoken

a) of *the Magi, wise men*, from the East, i. e. from Persia or Arabia, who came to salute the new-born Messiah, Matt. 2: 1, 7, 16 bis.

b) of *a magician, sorcerer, diviner*, Acts 13: 6, 8. Sept. for אַשָּׁף see above. — Act. Thom. § 20. Hdian. 4. 12. 6, 8. Aeschin. 73. 13 *τοιοῦτος μάγος καὶ γόης*.

Μαγώγ, ὁ, indec. *Magog*, Heb. מָגוֹג, pr. n. of a son of Japhet Gen. 10: 2, and also of a powerful nation or assembly of nations in the extreme regions of the north, who are to invade the holy land in future times, Ez. c. 38, 39, i. q. the Scythians according to Jos. Ant. 1. 6. 1. Comp. in *Γώγ*. Rev. 20: 8.

Μαδιάν or *Μαδιάμ* ὁ, indec. *Madian*, Heb. מִדְיָן *Midian*, pr. n. of an Arabian tribe descended from Abraham by Keturah, Acts 7: 29. Comp. Gen. 25: 2. Their territory would seem to have been along the eastern shore of the Gulf of Akaba, where Josephus and the Arabian geographers place a city *Madyan*; and also to have extended as far as the borders of Moab and the vicinity of Mount Sinai, comp. Ex. 3: 1. 18: 5. Num. c. 31. Judg. c. 6—8. Jos. Ant. 2. 11. 1.

Μαθητεύω, f. *εύσω*, (*μαθητής*,) *to disciple*, i. e.

a) intrans. *to be the disciple of* any one, seq. dat. Matt. 27: 57 *καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ*. — Plut. Vit. X Rhet. init. ed. R. IX. p. 307. p. 330. 5 *ἐμαθήτευσε δ' αὐτῷ καὶ Θεόπομπος*.

b) in N. T. also trans. *to train as a disciple, to teach, to instruct*, Acts 14: 21 *μαθητεύσαντες ἱκανούς*. Matt. 13: 52. 28: 19.

Μαθητής, οῦ, ὁ, (*μανθάνω*,) *a disciple, scholar, follower* of a teacher, genr. Matt. 10: 24. of the Pharisees Matt. 22: 16. of John the Baptist Matt. 9: 14. Mark 2: 18. Luke 5: 33. John 3: 25. of Jesus Matt. 5: 1. Mark 8: 27. Luke 8: 9. John 3: 22. al. sæpiss. Spec. of the twelve apostles Matt. 10: 1. 11: 1. 20: 17. Luke 9: 1. Emphatic, for *true disciples*, John 13: 35. 15: 8. After Christ's death the term *disciple* takes the broader sense of *follower, believer*, i. q. Christian, Acts 6: 1, 2. 11: 26.—Jos. Ant. 6. 5. 4. Luc. Tim. 51. Dem. 928. 7. Xen. Mem. 1. 2. 27. Al.

Μαθήτρια, ας, ἡ, (*μαθητής*,) *a female disciple*, i. e. a female Christian, Acts 9: 36.—Diod. Sic. 2. 52. Moeris, *μαθητρίς, ἀττικῶς· μαθήτρια, ἑλληνικῶς*.

Μαθουσάλα, ὁ, indec. *Mathusala*, Heb. מְתוּשֶׁלַח (dart-man) *Methuselah*, the oldest of the patriarchs, having lived 969 years, comp. Gen. 5: 21 sq.—Luke 3: 37.

Μαϊνάν, ὁ, indec. *Mainan*, pr. n. m. Luke 3: 31.

Μαίνομαι, f. *μανοῦμαι*, depon. to

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be mad, to rave, intrans. spoken of persons who so speak and act as to seem to others to be out of their senses, John 10: 20. Acts 12: 15. 26: 24, 25. 1 Cor. 14: 23.—Sept. Jer. 29: 26. Hdian. 7. 8. 9. Xen. Mem. 1. 3. 11.

Μακαρίζω, f. *ίσω*, (*μάκαρ*,) Att. fut. *ιῶ*, Buttm. § 95. 9, *to call happy, to congratulate*, c. acc. of pers. Luke 1: 48. James 5: 11. Sept. for אָשַׁר Gen. 30: 13. Is. 3: 11. — Ecclus. 11: 28. Diod. S. 13. 58. Xen. Mem. 1. 6. 9.

Μακάριος, α, ον, a prose form i. q. poet. *μάκαρ*, *happy, blessed*, e. g. of God 1 Tim. 1: 11. 6: 15. Genr. Matt. 5: 3 sq. Luke 1: 45. 6: 20 sq. Rom. 4: 7. al. saep. With *μᾶλλον*, Acts 20: 35 *μάκαριόν ἐστι μᾶλλον more blessed is it* etc. Compar. *μακαριώτερος* 1 Cor. 7: 40. Sept. for אַשְׁרֵי Ps. 1: 1. Deut. 33: 29.—Ceb. Tab. 11. Hdian. 2. 4. 17. Xen. Cyr. 1. 6. 14. AL.

Μακαρισμός, οῦ, ὁ, (*μακαρίζω*,) *a calling happy*, declaration of blessedness, *congratulation*; hence *λέγειν τὸν μακαρισμόν τινος* i. q. *μακαρίζειν*, Rom. 4: 6, 9. Gal. 4: 15 *τίς οὖν ἦν ὁ μ. ὑμῶν, how great then was your self-congratulation* etc.—For the later nouns ending in *σμος*, see Lob. ad Phr. p. 511.

Μακεδονία, ας, ἡ, Macedonia, a country lying north of Greece proper, joining S. on Thessaly and Epirus, E. on Thrace and the Ægean, W. on the Adriatic and Illyria, and N. on Dardania and Moesia. It was the original kingdom of Philip and Alexander; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts; comp. in *Θεσσαλονίκη*, and Liv. 45. 29. The Romans afterwards divided the whole of Greece into two great provinces, Macedonia and Achaia; see in *Ἀχαΐα*. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica.—Acts 16: 9, 10, 12. 18: 5. 19: 21, 22. 20: 1, 3. Rom. 15: 16. 1 Cor. 16: 5 bis. 2 Cor. 1: 16 bis. 2: 13. 7: 5. 8: 1. 11: 9. Phil. 4: 15. 1 Thess. 1: 7, 8. 4: 10. 1 Tim. 1: 3.

and Neapolis.

Μακεδών, όνος, ὁ, a Macedonian, Acts 16: 9. 19: 29. 27: 2. 2 Cor. 9: 2, 4.

Μάκελλον, ου, τό, Lat. *macellum*, i. e. *a meat-market, shambles*, where also all kinds of provisions were exposed for sale, 1 Cor. 10: 25. — Plut. Quaest. Rom. 54. T. VII. p. 122. 5. ed. Reiske. See Adam's Rom. Ant. p. 569.

Μακράν, adv. (pp. acc. fem. of *μακρός*,) strictly for *μακρὰν ὁδόν, a long way*, Buttm. § 115. 4, as in Engl. *a great way, far, far off*. Luke 15: 20 *μακρὰν ἀπέχοντος*. Acts 22: 21. seq. *ἀπό τινος*, Matt. 8: 30 *ἦν δὲ μακρὰν ἀπ' αὐτῶν*. Mark 12: 34. Luke 7: 6. John 21: 8. Acts 17: 27. Sept. for רָחוֹק Josh. 9: 22. Judg. 18: 7.—Pol. 3. 45. 2. Xen. An. 3. 4. 42. — With the art. *οἱ μακράν, those far off, the remote* sc. from God, i. e. the Gentiles as opp. to *οἱ ἐγγύς* the Jews, Eph. 2: 13, 17, coll. Is. 57: 19 where Sept. and רָחוֹק. Comp. in *Ἐγγύς* a. So *οἱ εἰς μακράν* Acts 2: 39, comp. in *Εἰς* no. 4. See Buttm. § 125. 6.

Μακρόθεν, adv. (*μακρός*,) *from far*, Mark 8: 3 *μακρόθεν ἥκουσιν*. 11: 13. Luke 18: 13. 22: 54. 23: 49. Sept. for מֵרָחוֹק Gen. 22: 4. 37: 17. 2 K. 2: 7.—Ael. H. An. 2. 15. ib. 15. 12. Strabo III. 409. The form belongs to the later Greek, Lob. ad Phr. p. 93.—Still less pure is the synon. form *ἀπὸ μακροθέν, from far*, Matt. 26: 58 *ἠκολούθει αὐτῷ ἀπὸ μακρόθεν*. (comp. Luke 22: 54.) Matt. 27: 55. Mark 5: 6. 14: 54. 15: 40. Luke 16: 23. Rev. 18: 10, 15, 17. So Sept. for מֵרָחוֹק 2 K. 19: 25. מִמֶּרְחָק Ps. 138: 6.—Polemo Physiogn. 1. 6. Greg. Naz. Or. XXV. 484. C. See Lob. ad Phr. p. 46 ult.

Μακροθυμέω, ῶ, f. *ήσω*, (*μακρόθυμος* from *μακρός, θυμός*,) *to be long-minded*, i. e. slow to anger, passion, etc.

a) i. q. *to be long-suffering, forbearing, to bear patiently*, absol. 1 Cor. 13: 4 *ἡ ἀγάπη μακροθυμεῖ*. seq. *εἴς τινα* 2 Pet. 3: 9. *ἐπί τινι*, Luke 18: 7 *μακροθυμῶν ἐπ' αὐτοῖς* i. e. though he be on their account long-suffering, slow to punish. Matt. 18: 26, 29. *πρός τινα*

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1 Thess. 5: 14. Sept. for דְּאֶרֶךְ אַפַּיִם Prov. 19: 11. — c. ἐπί τινι Ecclus. 18: 11. 32 [35]: 18. absol. Plut. ed. R. VIII. p. 345. 14.

b) *to wait patiently, to be patient*, absol. Heb. 6: 15 οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. James 5: 7, 8. c. ἐπί τινι James 5: 7. — Artemid. 4. 12 πάντα μακροθυμεῖν κελεύει, καὶ μὴ κενοσπουδεῖν.

Μακροθυμία, ας, ἡ, (μακροθυμέω,) *longanimity*, i. e. slowness to anger, passion, etc. i. q. *long-suffering, forbearance, patient endurance*, genr. Rom. 2: 4 τῆς μακροθυμίας τοῦ θεοῦ καταφρονεῖς; 9: 22. 2 Cor. 6: 6. Gal. 5: 22. Eph. 4: 2. Col. 3: 12. 1 Tim. 1: 16. 2 Tim. 3: 10. 4: 2. 1 Pet. 3: 20. 2 Pet. 3: 15. So Sept. and אֶרֶךְ אַפַּיִם Prov. 25: 15. Jer. 15: 15. — Plut. Lucull. 33 ἀρετὴν μὲν ἐπεδείκνυτο καὶ μακροθυμίαν ἡγεμόνος ἀγαθοῦ. — Spec. *patient endurance* of evil, *patience*, Col. 1: 11. Heb. 6: 12. James 5: 10.—Sept. Is. 57: 15.

Μακροθύμως, adv. *patiently*, i. e. with indulgence, with clemency, Acts 26: 3.

Μακρός, ά, όν, long. a) of *space* e. g. from one point to another, and hence *far, far distant*. Luke 15: 13 et 19: 12 εἰς χώραν μακράν. Sept. ὁδὸς μακρά for דֶּרֶךְ מֶרְחוֹק Prov. 7: 19. — Hdian. 6. 7. 10. Xen. Cyr. 5. 5. 42. — Adv. μακράν see in its order.

b) of *time*, e. g. μακρῷ χρόνῳ Hdian. 5. 3. 5. In N. T. only neut. pl. μακρά as adv. *long*, as μακρὰ προσευχόμενοι *praying long*, making long prayers, Matt. 12: 14. Mark 12: 40. Luke 20: 47. — Jos. Ant. 6. 11. 10. Luc. Tim. 38. Ael. V. H. 5. 6.

Μακροχρόνως, ου, ὁ, ἡ, adj. (μακρός, χρόνος,) lit. 'long-timed,' i. e. *long-lived*, Eph. 6: 3 ἵνα μ. γένῃ, quoted from Ex. 20: 12 et Deut. 5: 16 where Sept. for יַאֲרִכוּן יָמֶיךָ.

Μαλακία, ας, ἡ, (μαλακός,) *softness*, trop. for *timidity* Pol. 3. 79. 4. *effeminacy, luxury*, Luc. D. Deor. 10. 6, 8.—In N. T. *weakness, disease*, e. g. of body, Matt. 4: 23 θεραπεύων πᾶσαν μαλακίαν. 9: 35. 10: 1. Sept. for חֳלִי Deut. 7: 15. 2 Chr. 16: 12.—So μαλακίζεσθαι to be sick Jos. Ant. 18. 6. 8. Ael. V. H. 3. 19. μαλακῶς ἔχειν Luc. D. Deor. 9. 1.

Μαλακός, ά, όν, soft, sc. to the touch, spoken of raiment as made of soft materials, fine texture, ἱμάτια μαλακά Matt. 11: 8 bis. Luke 7: 25.—Luc. Saturn. 1 ἐσθῆτας εὐανθεῖς καὶ μαλακάς. Hom. Od. 1. 437 μ. χιτών. Xen. Mem. 2. 1. 30.—Trop. *effeminate*, spoken of a catamite, *scortum virile*, 1 Cor. 6: 9. — Dion. Hal. Ant. 7. 2. Plut. VI. p. 328. 4. ed. Reiske.

Μαλελεήλ, ὁ, indec. *Maleleel*, Heb. מַהֲלַלְאֵל (praise of God) *Mahalaleel*, pr. n. of the son of Cainan, Luke 3: 37. Comp. Gen. 5: 12.

Μάλιστα, adv. (superl. of μάλα very,) *most, most of all, especially*. Acts 20: 38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ κ. τ. λ. 25: 26. 26: 3. Gal. 6: 10. Phil. 4: 22. 1 Tim. 4: 10. 5: 8, 17. 2 Tim. 4: 13. Tit. 1: 10. Philem. 16. 2 Pet. 2: 10. — Luc. Somn. 18. Xen. Cyr. 1. 4. 4.

Μᾶλλον, adv. (comparat. of μάλα very,) *more, rather*, in various connexions.

a) genr. 1 Cor. 14: 1 ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ [ζηλοῦτε] ἵνα κ. τ. λ. v. 5. 2 Cor. 5: 8. c. gen. 1 Cor. 14: 18 πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν. (Xen. An. 3. 12. 1.) πολλῷ μᾶλλον much more Matt. 6: 30. Mark 10: 48. Luke 18: 39. Rom. 5: 9, 10, 15, 17. 1 Cor. 12: 22. 2 Cor. 3: 9, 11. Phil. 2: 12. Heb. 12: 9, 25. πόσῳ μᾶλλον how much more Matt. 7: 11. 10: 25. Luke 11: 13. 12: 24, 28. Rom. 11: 12, 24. Philem. 16. Heb. 9: 14. τοσούτῳ μ. so much the more Heb. 10: 25. μᾶλλον καὶ μᾶλλον more and more, Phil. 1: 9 ἔτι μ. καὶ μ. περισσεύῃ.—Diog. Laert. 9. 10. 2. ἔτι μ. Dion. Hal. Ant. 9. 6. — With ἤ or ἤπερ, i. e. μᾶλλον ἤ more than, rather than. Matt. 18: 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κ. τ. λ. John 3: 19. Acts 4: 19. 5: 29. 27: 11. 1 Tim. 1: 4. 2 Tim. 3: 4. μᾶλλον ἤπερ John 12: 43. (Xen. Mem. 4. 4. 17. comp. Herm. ad Vig. p. 720.) So ellipt. where ἤ and its verb are to be supplied in

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thought, e. g. Philem. 9 μᾶλλον παρακαλῶ sc. ἢ ἐπιτάσσω. 2 Cor. 2: 7 ὥστε μᾶλλον ὑμᾶς χαρίσασθαι sc. ἢ ἐπιτιμᾷν. 12: 9 ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, sc. ἢ ἐν τῇ ὑπερβολῇ τῶν ἀποκαλύψεων v. 7, i. e. *most gladly therefore will I rather glory in my infirmities* sc. than in the abundance of the revelations. — Also as intens. *the more, the rather, still more.* Matt. 27: 24 ἀλλὰ μᾶλλον θόρυβος γίνεται i. q. μᾶλλον θορυβεῖται comp. v. 23, i. e. but that there was still more a tumult. Mark 14: 31 coll. v. 29. Luke 5: 15. John 5: 18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν ἀποκτεῖναι, comp. v. 16. John 19: 8. Acts 5: 14. 9: 22. 22: 2 coll. 21: 40. 2 Cor. 7: 7. Phil. 1: 12. 3: 4. 1 Thess. 4: 1, 10. 2 Pet. 1: 10. (Thuc. 5. 44.) So οὐ μᾶλλον in interrogat. 1 Cor. 9: 12. 2 Cor. 3: 8 coll. v. 7.

b) joined with the positive, μᾶλλον forms a periphrase for the comparative, like Engl. *more.* Matth. § 458. So seq. ἤ, Acts 20: 35 μακάριόν ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν, i. e. it is more blessed etc. 1 Cor. 9: 15. Gal. 4: 27. c. εἰ, Mark 9: 42 καλόν ἐστιν αὐτῷ μᾶλλον, εἰ κ. τ. λ. — c. gen. Xen. Cyr. 3. 1. 30.

c) joined emphat. with a comparative, either in form or sense, comp. Matth. l. c. Passow μάλα no. 2. c. Winer § 36. 3. n. 1. Herm. ad Vig. p. 719 sq. Mark 7: 36 μᾶλλον περισσότερον. 2 Cor. 7: 13. Phil. 1: 23 πολλῷ γὰρ μᾶλλον κρεῖσσον. (Hdot. 1. 31, 32. Xen. Cyr. 2. 2. 12 ult.) So with verbs of comparison, Matt. 6: 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Heb. 11: 25 μᾶλλον ἑλόμενος.—So μ. ἑλέσθαι Dem. 946. 7. Xen. Mem. 1. 6. 4.

d) after a negative clause or prohibition expr. or impl. *rather;* so δὲ μᾶλλον, *but rather,* Matt. 10: 6 πορεύεσθε δὲ μᾶλλον κ. τ. λ. v. 28. 25: 9. Mark 5: 26. Luke 10: 20. Eph. 4: 28. Heb. 12: 13. (Thuc. 1. 123.) ἀλλὰ μᾶλλον, *but rather,* Rom. 14: 13 μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον. Eph. 5: 4. 1 Tim. 6: 2. 1 Cor. 7: 21 μή σοι μελέτω· ἀλλ' εἰ καὶ . . . μᾶλλον χρῆσαι. impl. Mark 15: 11 ἵνα [sc. μὴ τὸν Ἰησοῦν ἀλλὰ] μᾶλλον τὸν Β. ἀπολύσῃ αὐτοῖς, comp. v. 9. So οὐχὶ μᾶλλον in interrog. 1 Cor. 5: 2. 6: 7 bis.

e) intens. μᾶλλον δέ before an antithetic clause, *or rather, yea more,* Rom. 8: 34 Χρ. ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθείς; Gal. 4: 9. Eph. 5: 11. Comp. Buttm. § 150. p. 437. Passow μάλα no. 2. e. — Ael. V. H. 2. 13. Xen. Cyr. 5. 4. 49.

Μάλχος, ου, ὁ, *Malchus,* Heb. מַלּוּךְ (counsellor) *Malluch,* pr. n. of a servant John 18: 10.

Μάμμη, ης, ἡ, *grandmother,* 2 Tim. 1: 5.—Jos. Ant. 10. 11. 2. Hdian. 5. 3. 7. Plut. Agis, 4. A word of the later Greek for the earlier τήθη, Lob. ad Phr. p. 133 sq.

Μαμωνᾶς, or μαμμωνᾶς, ᾶ, ὁ, *mammon,* i. e. *wealth, riches,* Chald. מָמוֹן, מָמוֹנָא, from אָמַן, pp. that in which one trusts, see Buxt. Lex. Chald. 1217 sq. So Luke 16: 9, 11; and personified like Gr. πλοῦτος, Matt. 6: 24. Luke 16: 13. — Suid. μαμωνᾶς· πλοῦτος γήϊνος, χρυσός.

Μαναήν, ὁ, indec. *Manaen,* pr. n. of a christian teacher at Antioch, Acts 13: 1.

Μανασσῆς, ῆ, ὁ, *Manasses,* Heb. מְנַשֶּׁה (making forget) *Manasseh,* pr. n.

1. the son of Joseph, adopted by Jacob, Rev. 7: 6.

2. a king of Judah, son of Hezekiah, r. 699—644 B. C. noted for his idolatry and cruelty, Matt. 1: 10 bis. Comp. 2 K. c. 21. 2 Chr. c. 33.

Μανθάνω, f. μαθήσομαι, aor. 2 ἔμαθον, *to learn.*

a) pp. intellectually, from others or from study, observation, etc. *to learn, to be taught,* absol. Matt. 9: 13 πορευθέντες δὲ μάθετε, τί ἐστι κ. τ. λ. John 6: 45. 1 Cor. 14: 31. 1 Tim. 2: 11. 2 Tim. 3: 7. seq. ἀπό τινος Matt. 11: 29. Seq. acc. of thing, Rom. 16: 17 ἣν ὑμεῖς ἐμάθετε. 1 Cor. 14: 35. Phil. 4: 9. 2 Tim. 3: 14. Matt. 24: 32 et Mark 13: 28, see in Ἀπό III. 2. 1 Cor. 4: 6 ἵνα ἐν ἡμῖν μάθετε τὸ μὴ ὑπὲρ κ. τ. λ. *in us* i. e. by our example. Also c. acc. impl. John 7: 15. seq. ἀπό τινος Col. 1: 7. παρά τινος 2 Tim. 3: 14. Seq. acc. of per-

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son, *to learn any one*, i. e. his doctrines, precepts, Eph. 4: 20. Sept. c. acc. for לָמַד Ps. 119: 71, 73. Deut. 5: 1.—absol. Hdian. 8. 7. 8. c. inf. Ael. V. H. 3. 32. c. acc. Xen. Mem. 3. 9. 3. ἔκ τινος Oec. 13. 6. παρά τινος Cyr. 2. 2. 6. — In the sense of *to learn* by information, *to be informed*, seq. ὅτι Acts 23: 27. ἀπό τινος Gal. 3: 2.—Ael. V. H. 2. 42. Xen. Cyr. 6. 1. 31.—Also *to understand, to comprehend*, Rev. 14: 3.—Luc. D. Mort. 16. 4. Xen. Cyr. 1. 3. 10.

b) morally, *to learn*, sc. from experience, i. q. *to do habitually, to be wont*, seq. inf. expr. or impl. Phil. 4: 11 ἐγὼ γὰρ ἔμαθον . . . αὐτάρκης εἶναι. 1 Tim. 5: 4, 13. Tit. 3: 14. c. acc. Heb. 5: 8. —Xen. An. 3. 2. 25.

Μανία, ας, ἡ, (μαίνομαι,) *mania, madness, insanity*, Acts 26: 24.—Wisd. 5: 4. Hdian. 1. 15. 17. Xen. Mem. 1. 2. 50.

Μάννα, τό, indec. *manna*, the miraculous food of the Israelites in the desert, Heb. מָן, Sept. τὸ μάν Lev. 16: 31, 35. τὸ μάννα Num. 11: 6. Josephus ἡ μάννα Ant. 5. 1. 4. In N. T. John 6: 31, 49, 58. Heb. 9: 4; symbolically Rev. 2: 17 see in *Κρύπτω*. Comp. Ex. 16: 31 sq. Jos. Ant. 3. 1. 6.—Josephus relates that in his day manna was still found around Mount Sinai, Ant. 3. 1. 6; and the same fact has also been abundantly ascertained by modern travellers. The modern manna, *manna Arabica*, is a sweet resin like honey, which in the desert of Sinai and some other oriental countries, exudes in summer chiefly from the leaves of the tamarisk or tarfa. This the Arabs collect, and regard it as the greatest dainty which their country affords. But the quantity is trifling, not amounting, according to Burckhardt, to more than five or six hundred pounds each year. It has been ascertained within the last ten or twelve years, first by English naturalists and more fully by Ehrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the *cimex* genus. See Burckhardt's Travels in Syria etc. p. 599 sq. quoted in Calmet. art. *Manna*. Niebuhr's Descr. of Arabia p. 145. Germ. Asiat. Res. XIV. p. 182 sq. Gesen. Lex. art. מָן.

Μαντεύομαι, f. εύσομαι, depon. Mid. (μάντις diviner, prophet,) *to utter responses* as from an oracle, *to divine, to foretell*, Acts 16: 16. Sept. for קָסַם Deut. 18: 10. 1 Sam. 28: 8.—Ael. V. H. 2. 17. Luc. D. Deor. 1. 2.

Μαραίνω, f. ανῶ, pp. *to put out, to extinguish*, e. g. fire etc. Hom. H. Merc. 140. Pass. *to go out, to expire*, Il. 9. 212. Hence *to make pine away, to dry up, cause to wither*, Sept. for יָבֵשׁ Job 15: 30. Anthol. Gr. I. p. 21. 1. Pass. *to wither, to fade away*, pp. of roses Wisd. 2: 8. of the body, person, Jos. B. J. 6. 5. 1. In N. T. trop. ὁ πλούσιος James 1: 11.—Anthol. Gr. IV. p. 35. Plut. Marcell. 24 init. τῇ φώμῃ μαραινομένῃ.

Μαρὰν ἀθά, maran-atha, Aramaean מָרָנָא אֲתָה i. q. κύριος ἔρχεται, *the Lord will come* sc. to judgment, 1 Cor. 16: 22.

Μαργαρίτης, ου, ὁ, (μάργαρος,) pp. adj. sc. ὁ λίθος μαργαρίτης, *a pearl*, Matt. 13: 45, 46 ἕνα πολύτιμον μαργαρίτην. 1 Tim. 2: 9. Rev. 17: 4. 18: 12, 16. 21: 21 bis. Trop. Matt. 7: 6 comp. in *Κύων* b. — Ael. H. An. 10. 13 ὁ ἐν ταῖς γυναιξὶ θαυμαστὸς μαργαρίτης. Theophr. Fragm. [de Lapidib.] 2. 36. ed. Schneid. Comp. Plin. H. N. 9. 35.

Μαρθά, ᾶς, ἡ, Martha, a sister of Lazarus, Luke 10: 38, 40, 41. John 11: 1, 5, 19, 20, 21, 24, 30, 39. 12: 2.

Μαρία, ας, ἡ, or *Μαριάμ, ἡ,* indec. *Maria, Mary*, Heb. מִרְיָם *Miriam*, pr. n. of several females.

1. *Mary* the mother of Jesus, *Μαρία* Matt. 1: 16, 18. 2: 11. Mark 6: 3. Luke 1: 41. Acts 1: 14. Also *Μαριάμ* Matt. 1: 20. 13: 55. Luke 1: 27, 30, 34, 38, 39, 46, 56. 2: 5, 16, 19, 34.

2. *Mary Magdalene*, i. e. of Magdala, *Μαρία*, Matt. 27: 56, 61. 28: 1. Mark 15: 40, 47. 16: 1, 9. Luke 8: 2. 24: 10. John 19: 25. 20: 1, 11, 16, 18.

3. *Mary, Μαρία*, the mother of James the Less and Joses, sister to Jesus' mother and wife of Alpheus or

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Clopas, see in Ἀλφαῖος no. 1, and Ἰάκωβος no. 2. Matt. 27:56, 61. 28: 1. Mark 15: 40, 47. Luke 24: 10. John 19: 25.

4. *Mary*, Μαρία, a sister of Lazarus and Martha, Luke 10: 39, 42. John 11: 1, 2, 19, 20, 28, 31, 32, 45. 12: 3.

5. *Mary*, Μαρία, mother of John surnamed Mark, Acts 12: 12.

6. *Mary*, Μαριάμ, a christian female at Rome, Rom. 16: 6.

Μάρκος, ου, ὁ, Marcus, Mark, the writer of one of the four Gospels, pp. John surnamed Mark, Acts 12: 12, 25. 15: 37; the nephew of Barnabas Col. 4: 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second in opposition to Paul, Acts 15: 39 coll. 12: 25. He is later again mentioned among the companions of Paul, Col. l. c. Philem. 24. 2 Tim. 4: 11; and is also affectionately called *son* by Peter, 1 Pet. 5: 13, comp. Acts 12: 12. 2 Tim. 1: 2.

Μάρμαρος, ου, ὁ, ἡ, (μαρμαίρω to glitter,) *stone, rock*, Hom. Il. 12. 380. Later and in N. T. i. q. Lat. *marmor, marble*, Rev. 18: 12. — Ep. Jer. 72. Diod. Sic. 3. 14.

Μάρτυρ, see in *Μάρτυς*.

Μαρτυρέω, ῶ, f. *ήσω*, (μάρτυς,) *to witness*, i. e.

a) *to be a witness*, to be able or ready to testify, c. dat. commodi, John 3: 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι κ. τ. λ. Acts 22: 5. absol. 2 Cor. 8: 3. — Xen. H. G. 1. 1. 31.

b) *to bear witness, to testify*, sc. to the truth of what one has seen, heard, knows, etc. (α) pp. and genr. seq. περί c. gen. *to bear witness of* or *concerning* any person or thing. John 1: 7, 8 ἵνα μαρτυρήσῃ περὶ τοῦ φῶτος. v. 15. 2: 25. 5: 31, 32. 8: 13, 14, 18. 15: 26. 21: 24. c. ὅτι 7: 7. c. περί impl. 15: 27 coll. 26. Seq. ὅτι as equiv. to acc. et inf. Winer § 45. 2. p. 266. comp. Buttm. § 141. 2. John 1: 34 καὶ μεμαρτύρηκα ὅτι οὗτος ἐστι κ. τ. λ. 4: 44. 12: 17. 1 John 4: 14. also c. dat. comm. v. incommodi Matt. 23: 31 μαρτυρεῖτε ἑαυτοῖς, ὅτι κ. τ. λ. Rom. 10: 2. Gal. 4: 15. Col. 4: 13. κατά τινος 1 Cor. 15: 15.— c. ὅτι et dat. Xen. Cyr. 8. 8. 1.—Followed by the words testified, after λέγων, εἶπε, ὅτι of quotation etc. John 1: 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων· ὅτι κ. τ. λ. 4: 39. 13: 21. c. dat. comm. Acts 13: 22. Seq. accus. expr. or impl. e. g. of a cognate or synon. noun, John 5: 32 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ, comp. 1 John 5: 9, 10. So 1 Tim. 6: 13 μ. τὴν καλὴν ὁμολογίαν. See Buttm. § 131. 3. (Arr. Epict. 4. 8. 32.) So c. acc. of thing genr. *to testify any thing, to bear witness of* or *concerning* any thing. John 3: 11 ὃ ἑωράκαμεν μαρτυροῦμεν. v. 32. 1 John 1: 2. Rev. 1: 2 ὅς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ. 22: 20 ὁ μαρτυρῶν ταῦτα, i. e. causative, comp. v. 16. seq. acc. et dat. Rev. 22: 16 μαρτυρῆσαι ὑμῖν ταῦτα. With an acc. impl. from the context, e. g. τὰ περὶ ἐμοῦ Acts 23: 11. τοῦτο etc. John 19: 35. Acts 26: 5. Heb. 10: 15. 1 John 5: 6, 7, 8. c. dat. Acts 26: 22 μαρτυρούμενος μικρῷ κ. τ. λ. i. e. Mid. *bearing* this MY *testimony before* small and great. — Ael. V. H. 9. 11. Dem. 1131. 23. c. acc. et dat. Arr. Epict. 4. 1. 145. — Seq. dat. of pers. or thing *to* or *for* whom, *in favour of* whom one bears testimony. John 3: 26 ᾧ σὺ μεμαρτύρηκας. 5: 33. 18: 37. 3 John 3, 6. Pass. c. ὑπό Rom. 3: 21. — Xen. Cyr. 8. 8. 1, 27.—In the sense of *to prove* by testimony, John 18: 23.—Xen. Conv. 8. 12. — (β) Trop. of God as testifying by his Spirit, by signs, miracles, etc. seq. περί John 5: 37. 8: 18. 1 John 5: 9, 10. ὅτι of quot. Heb. 7: 17. τῷ λόγῳ, *to, in favour of*, Acts 14: 3. Of the scriptures, prophets, etc. c. περί John 5: 39. c. dat. et seq. inf. c. acc. Acts 10: 43. (Hdian. 3. 12. 5. Xen. Mem. 1. 2. 20.) So of one's deeds, works, c. περί John 5: 36 τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ. 10: 25. — Sept. Gen. 31: 48. Plut. Pericl. 22 init. Xen. Hi. 9. 3.

c) emphat. *to testify strongly, to bear honorable testimony*, and Pass. *to be well testified of, to have good witness*, c. ὅτι Heb. 7: 8. c. inf. Heb. 11: 4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. v. 5. Hence genr. *to speak well of, to applaud*, seq. dat. Luke 4: 22 πάντες ἐμαρτύρουν αὐτῷ. 11: 48. Acts 15: 8. absol. 3 John 12. c. ἐπί τινι Heb. 11: 4.—Jos. Ant. 14. 10. 2. Ael. V. H. 1. 30.—Pass. *to be*

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lauded, to be of good report, Acts 6: 3. c. ὑπό Acts 10: 22. 16: 2. 22: 12. 3 John 12. c. ἐν 1 Tim. 5: 10. Heb. 11: 2. c. διά v. 39.—Jos. Ant. 3. 2. 5. M. Antonin. 7. 62.

d) i. q. μαρτύρομαι, *to call as witness*, pp. Dion. Hal. 7. 49 ult. μαρτυρούμενος θεούς τε καὶ ἀνθρώπους. Diod. Sic. 4. 54. Hence in N. T. i. q. *to protest*, to make an earnest and solemn appeal, *to exhort solemnly*, 1 Thess. 2: 12. Comp. Sept. and הֵעִיד Gen. 43: 3.

Μαρτυρία, ας, ἡ, (μαρτυρέω,) *witness, testimony*, as borne, given, comp. in Μαρτύριον.

a) judicial, Mark 14: 56, 59 οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. Luke 22: 71. John 8: 17. μαρ. κατά τινος Mark 14: 55. Sept. for עֵד Prov. 25: 18. — Jos. Ant. 4. 8. 15. Dem. 846. 24.

b) genr. to the truth of any thing. John 19: 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία. 21: 24. 1 John 5: 9 τὴν μ. τῶν ἀνθρώπων. 3 John 12. So of a poet Tit. 1: 13. — Jos. c. Ap. 1. 21. Arr. Epict. 3. 22. 86. Diod. Sic. 3. 72 or 73. — Elsewhere only in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel, e. g. genr. John 5: 34 οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω. 1 John 5: 10 μ. ἐν ἑαυτῷ. So from John the Baptist, John 1: 7, 19. 5: 36; from other teachers Rev. 11: 7. 12: 11 διά τὸν λόγον τῆς μαρτυρίας αὐτῶν i. e. the word, gospel, to which they testified. Acts 22: 18 μ. περὶ ἐμοῦ. Also from God, John 5: 32. 1 John 5: 9 bis, 10, 11. Of Christ's testimony respecting himself, John 3: 11, 32, 33. 5: 31. 8: 13, 14. So in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, *the testimony of Jesus*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to *the gospel*. Rev. 1: 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρ. Ι. Χ. v. 9. 20: 4. 19: 10 ἡ γὰρ μαρτυρία τοῦ Ἰ. ἔστι τὸ πνεῦμα τῆς προφητείας *for the testimony of Jesus is* [comes from, has for its author] *the same Spirit of prophecy* which acts in me. Hence ἔχειν τὴν μ. τοῦ Ἰησοῦ, *to hold fast the testimony of Jesus*, Rev. 12: 17. 19: 10. impl. 6: 9. Comp. John 14: 21. 2 John 9.

c) emphat. *honourable testimony, good report*, 1 Tim. 3: 7. — Ecclus. 31 or 34: 23. Jos. Ant. 6. 10. 1.

Μαρτύριον, ου, τό, (μαρτυρέω,) *witness, testimony*, as borne, given, i. q. μαρτυρία. Thom. Mag. μαρτύριον κρεῖττον ἢ μαρτυρία.

a) genr. 2 Cor. 1: 12 τὸ μ. τῆς συνειδήσεως. So historically, Acts 4: 33 τὸ μ. τῆς ἀναστάσεως τοῦ κυρίου i. e. *of, concerning* the resurrection etc. Heb. 3: 5 εἰς μ. τῶν λαληθησομένων i. e. for giving testimony, testifying. — Ael. V. H. 2. 5. Xen. Conv. 8. 34. — So in reference to Jesus and his doctrines, e. g. from teachers 2 Thess. 1: 10. Also τὸ μ. τοῦ Χριστοῦ, *the testimony of Christ*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to *the gospel*, 1 Cor. 1: 6. 2 Tim. 1: 8. 1 Cor. 2: 1 τὸ μ. τοῦ θεοῦ id.—Genr. in the sense of *testimony, evidence, proof*, e. g. εἰς μαρτύριον αὐτοῖς *as a testimony unto them* Matt. 8: 4. 24: 14. Mark 1: 44. Luke 5: 14. 21: 13; also *against them* Matt. 10: 18. Mark 6: 11. 13: 9. James 5: 3, and so ἐπ' αὐτούς Luke 9: 5. Also 1 Tim. 2: 6 τὸ μαρτύριον καιροῖς ἰδίοις, in appos. with ἀντίλυτρον. So Sept. for עֵד Deut. 31: 26. Josh. 22: 27. — Hdot. 8. 120. Xen. H. G. 1. 7. 4.

b) from the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, *tabernacle of witness*, put for *tabernacle of the congregation*, Heb. אֹהֶל מוֹעֵד, Acts 7: 44. Rev. 15: 5. So Sept. for אֹהֶל מוֹעֵד Ex. 29: 42, 44. 40: 22, 24, deriving מוֹעֵד from עוּד to testify, instead of from יָעַד to assemble. See Gesen. Lex. art. מוֹעֵד no. 2.

Μαρτύρομαι, depon. Mid. (μάρτυς,) *to call to witness, to invoke as witness*, e. g. the gods Dem. 799. 6. Comp. Buttm. Ausf. Sprachl. II. p. 184. Hence in N. T. *to protest*, to make an earnest and solemn appeal e. g. by way of affirmation, protestation. Acts 20: 26 μαρτύρομαι ὑμῖν ὅτι κ. τ. λ. i. q. I solemnly affirm, I call God to witness, that etc. Gal. 5: 3. — Jos. B. J. 3. 8. 3. — Also by way of exhortation, *to exhort solemnly, to obtest*, seq. acc. et inf. Eph. 4: 17.—Pol. 13. 8. 6. Thuc. 6. 80.

Μάρτυς, υρος, ὁ, ἡ, a witness,

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dat. μάρτυρι, acc. μάρτυρα, dat. plur. μάρτυσι. The nom. μάρτυρ belonged to the Æolic dialect, and is not found in N. T. In later ecclesiastical writers it became current in the sense of *martyr*. See Buttm. Ausf. Sprachl. § 58. 1. p. 235.

a) pp. in a judicial sense. Matt. 18: 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. 26: 65. Mark 14: 63. Acts 6: 13. 7: 58. 2 Cor. 13: 1. 1 Tim. 5: 19. Heb. 10: 28. So Sept. for עֵד Deut. 17: 6. Prov. 24: 28.—Dem. 1025. 22. Xen. H. G. 1. 7. 6.

b) genr. one who testifies or can testify to the truth of what he has seen, heard, knows. 1 Thess. 2: 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως κ. τ. λ. 1 Tim. 6: 12. μάρτυς ἐστὶν ὁ θεός Rom. 1: 9. Phil. 1: 8. 1 Thess. 2: 5. μάρτυρα τ. θεὸν ἐπικαλεῖν 2 Cor. 1: 23. So in allusion to those who witness a public game, Heb. 12: 1. So Sept. and עֵד Gen. 31: 50. comp. Sept. Is. 43: 10.—Jos. Ant. 15. 5. 3. Luc. Phalar. prior 1. Xen. Ag. 4. 5. In a public game Longin. de Subl. § 14.—Espec. of those who witnessed the life, death and resurrection of Jesus, who bear witness to the truth as it is in Jesus. Luke 24: 48 ὑμεῖς δὲ ἐστὲ μάρτυρες τούτων. Acts 1: 8, 22. 2: 32. 3: 15. 5: 32. 10: 39, 41. 13: 31. 26: 16. 2 Tim. 2: 2 ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. confirmed by many other witnesses. Seq. dat. Acts 22: 15. 1 Pet. 5: 1. — So of one who bears witness for God, and testifies to the world what God reveals through him, i. e. a teacher, prophet, genr. Rev. 11: 3; of Jesus, ὁ μάρτυς ὁ πιστός Rev. 1: 5. 3: 14. Comp. John 1: 9. 14: 6.

c) *a martyr*, one who by his death bears witness to the truth. Acts 22: 20 Στεφάνου τοῦ μάρτυρός σου. Rev. 2: 13. 17: 6. — Euseb. H. E. 2. 1. Frequent in ecclesiastical writers, see Suicer Thes. Eccl. s. voc.

Μασσάομαι, ῶμαι, f. ήσομαι, also μασάομαι, depon. (μάσσω,) *to chew, to gnaw*, e. g. τὰς γλώσσας in pain Rev. 16: 10.—Sept. Job 30: 4. Jos. B. J. 6. 3. 3. Theophr. Char. 15 or 20.

Μαστιγόω, ῶ, f. ώσω, (μάστιξ,) *to scourge*, trans. e. g. persons as criminals, Matt. 10: 17. 20: 19. 23: 34. Mark 10: 34. Luke 18: 33. John 19: 1. Sept. for הִכָּה Ex. 5: 14. Deut. 25: 3. — Ael. V. H. 12. 62. Xen. Cyr. 1. 3. 18.—Trop. of God, *to chastise, to correct*, Heb. 12: 6 μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται, quoted from Sept. Prov. 3: 12, where Heb. כְּאָב, i. e. as a father. Sept. and הִכָּה Prov. 17: 10. —Tob. 13: 2, 5.

Μαστίζω, f. ίξω, (μάστιξ,) *to scourge*, trans. e. g. a person as criminal Acts 22: 25. Sept. for הִכָּה Num. 22: 5. — Wisd. 5: 11. Luc. Tim. 23. Plut. Alex. M. 42 ult.

Μάστιξ, ιγος, ἡ, *a whip, scourge*, Acts 22: 24. Heb. 11: 36. Sept. for שׁוֹט 1 K. 12: 11, 14. Prov. 26: 3. — Luc. Asin. 44. Xen. An. 3. 4. 25. — Trop. *a scourge*, from God, i. e. *disease, plague*, Luke 7: 21 ἀπὸ νόσων καὶ μαστίγων. Mark 3: 10. 5: 29, 34. Sept. for מַכְאֹב Ps. 32: 10. נֶגַע Ps. 39: 12. 89: 33. — Ecclus. 40: 9. 2 Macc. 9: 11. comp. Hom. Il. 12. 37.

Μαστός, οῦ, ὁ, *the breast, pap*. Luke 11: 27 μακάριοι οἱ μαστοὶ οὓς ἐθήλασας. 23: 29. Rev. 1: 13. Sept. for שַׁד Job 3: 12. Cant. 1: 12. — Pol. 15. 31. 13. Xen. An. 4. 3. 6.

Ματαιολογία, ας, ἡ, (ματαιολόγος,) *vain talk, empty jangling*, 1 Tim. 1: 6.—Porphyr. de Abstin. 4. 16. Plut. ed. R. VI. p. 21. 9.

Ματαιολόγος, ου, ὁ, ἡ, (μάταιος, λέγω,) *given to vain talking*, subst. *vain talker*, empty wrangler, Tit. 1: 10.

Μάταιος, α, ον, (μάτην,) *vain, empty, fruitless*, Tit. 3: 9. πίστις 1 Cor. 15: 17. θρησκεία James 1: 26. So 1 Cor. 3: 20, quoted from Ps. 94: 11 where Sept. for הֶבֶל, as also Zech. 10: 2. for אָוֶן Is. 31: 2. — Hdian. 6. 7. 24. Xen. Vect. 4. 41.—From the Heb. τὰ μάταια, *vanities, nothings*, for *idols*, idolatry, Acts 14: 15. So Sept. and הֶבֶל 1 K. 16: 13. 2 K. 17: 15. Jer. 2: 5. 8: 19. Hence also μάταιά ἀναστροφή 1 Pet. 1: 18, i. q. *idolatrous walk*, practice of idolatry.

Ματαιότης, ητος, ἡ, (μάταιος,)

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vanity, emptiness. 2 Pet. 2: 18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι. Sept. for רִיק Ps. 4:3.—In the sense of *frailty, transientness,* Rom. 8: 20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη. So Sept. for הֶבֶל Ps. 39: 6. 62: 10. Ecc. 1: 2, 14.—From the Heb. for *folly, perverseness, wickedness,* Eph. 4: 17. So Sept. and שָׁוְא Ps. 26: 4. 119: 37. 144: 8, 11.

Ματαιόω, ῶ, f. ώσω, (μάταιος,) pp. *to make vain;* in N. T. from the Heb. only Pass. *to become vain,* i. e. *foolish, perverse, wicked.* Rom. 1: 21 ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, in reference espec. to idolatry, comp. v. 23, and see in *Μάταιος* ult. So Sept. and הָבַל 2 K. 17:15. Jer. 2: 5. Comp. Sept. for נִסְכַּל 2 Sam. 13: 13. 26: 21.

Μάτην, adv. *in vain,* to no purpose, fruitlessly. Matt. 15: 9 et Mark 7: 7 μ. δὲ σέβονταί με. Sept. for לַשָּׁוְא Jer. 2: 30.—Hdian. 1. 4. 7. Xen. Oec. 7. 40.

Ματθαῖος, ου, ὁ, *Matthew,* the writer of the first Gospel, one of the apostles, called also *Levi,* originally a publican, ὁ τελώνης, Matt. 10: 3. 9: 9. Mark 3: 18. Luke 6: 15. Acts 1: 13. Comp. Mark 2: 14. Luke 5: 27.

Ματθάν, ὁ, indec. *Matthan,* Heb. מַתָּן (gift), pr. n. m. Matt. 1: 15 bis.

Ματθάτ, ὁ, indec. *Matthat,* pr. n. of two men, Luke 3: 24, 29.

Ματθίας, α, ὁ, *Matthias,* (prob. i. q. Ματταθίας,) pr. n. of the apostle chosen in the place of Judas, Acts 1: 23, 26.

Ματταθά, ὁ, indec. *Mattatha,* Heb. מַתִּתָה (gift of Jehovah), pr. n. m. Luke 3: 31.

Ματταθίας, ου, ὁ, (i. q. preced.) *Mattathias,* pr. n. of two men, Luke 3: 25, 26.

Μάχαιρα, ας, ἡ, (prob. μάχη,) *a knife, slaughter-knife,* worn by Homer's heroes along with the sword, Il. 3. 271. Hdot. 2. 61. Ael. V. H. 8. 3.—In N. T. *a sword,* pp. for cutting. Matt. 26: 47 μετὰ μαχαιρῶν καὶ ξύλων. v. 51 ἀνέσπασε τὴν μάχαιραν αὐτοῦ. v. 52 ter, 55. Mark 14: 43, 47, 48. Luke 21: 24. 22: 36, 38, 49, 52. John 18: 10, 11. Acts 16: 27. Heb. 4: 12. Rev. 6: 4. 13: 10 bis, 14. trop. Eph. 6: 17. Sept. for חֶרֶב Gen. 34: 25. Judg. 3: 16.—Diod. Sic. 16. 94. Xen. An. 1. 8. 6.—So for *the sword of justice,* i. e. of the executioner, Acts 12: 2. Rom. 8: 35. Heb. 11: 34, 37. Hence φορεῖν μάχαιραν, *to bear the sword,* i. e. to have the power of life and death, Rom. 13: 4. — Aeschin. 38. 11. Philostr. V. Apollon. 7. 16. comp. Sueton. Vitell. c. 15. — Meton. *sword* for *war,* opp. εἰρήνη, Matt. 10: 34. So חֶרֶב Sept. πόλεμος Lev. 26: 6. Sept. and חֶרֶב Jer. 14: 13.

Μάχη, ης, ἡ, (ἀκμή, αἰχμή,) *a fight, battle,* Hdian. 8. 5. 1. Xen. Cyr. 3. 3. 29. In N. T. genr. *strife, contest, controversy.* 2 Cor. 7: 5 ἔξωθεν μάχαι. 2 Tim. 2: 23. Tit. 3: 9 μάχας νομικάς i. e. controversies respecting the Mosaic law. James 4: 1. Sept. for רִיב Gen. 13: 7. מָדוֹן Prov. 15: 18.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.

Μάχομαι, f. ήσομαι, (μάχη,) *to fight,* pp. in war, battle, Hdian. 4. 15. 15. Xen. Cyr. 3. 3. 29, 30. In N. T. genr. *to strive, to contend,* e. g. physically in a private quarrel, Acts 7: 26. So Sept. for נָצָה Ex. 21: 22. 2 Sam. 14: 6. Also in words, *to strive, to dispute,* e. g. πρὸς ἀλλήλους John 6: 52. recipr. 2 Tim. 2: 24. James 4: 2. Sept. for רִיב Gen. 31: 36. Neh. 13: 25.—Arr. Epict. 4. 1. 146. Xen. Mem. 3. 5. 16.

Μεγαλαυχέω, ῶ, f. ήσω, (μέγας, αὐχέω to boast,) *to boast largely, to play the braggart,* James 3: 5.—2 Macc. 15: 32. Plut. Consol. ad Apoll. 6 pen. I. p. 243. ed. Tauchn. Diod. Sic. 15. 16.

Μεγαλεῖος, α, ον, (μέγας,) *great, glorious, wonderful,* e. g. τὰ μεγαλεῖα, *great things, wonderful works,* Luke 1: 49. Acts 2: 11. Sept. for גְּדֻלּוֹת Ps. 71: 19.—Ecclus. 18: 4. Xen. Mem. 4. 5. 2.

Μεγαλειότης, ητος, ἡ, (μεγαλεῖος,) *greatness, majesty, glory,* e. g. τοῦ θεοῦ Luke 9: 43. τοῦ κυρίου 2 Pet. 1: 16. τῆς Ἀρτέμιδος Acts 19: 27. Sept. for תִּפְאָרֶת Jer. 33: 9. — Esdr. 1: 5. Jos. Ant. 8. 4. 3.

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Μεγαλοπρεπής, ές, οῦς, ὁ, ἡ, adj. (*μέγας, πρέπω,*) pp. 'becoming to a great man,' *magnanimous*, Xen. Mem. 3. 10. 5. In N. T. *magnificent, most splendid*, of things, 2 Pet. 1: 17 *ὑπὸ τῆς μεγ. δόξης.* — 2 Macc. 15: 13. 3 Macc. 2: 9. Xen. Hi. 2. 2.

Μεγαλύνω, f. *υνῶ,* (*μέγας,*) *to make great, to enlarge*, c. acc.

a) genr. e. g. *τὰ κράσπεδα τῶν ἱμ.* Matt. 23: 5. *τὸ ἔλεος μετά τινος to shew one great mercy*, do him great kindness, Luke 1: 58. So Sept. and Heb. הִגְדִּיל חֶסֶד Gen. 19: 19. comp. Ps. 57: 11. — Thuc. 5. 98.

b) i. q. *to magnify, to praise*, *ὑμνεῖν*, Luke 1: 46 *τὸν κύριον.* Acts 5: 13. 10: 46. 19: 17. 2 Cor. 10: 15. Phil. 1: 20. Sept. for גָּדַל Ps. 34: 4. 69: 31. 2 Sam. 7: 26. — Ecclus. 43: 31. Diod. Sic. 1. 20. Xen. Ap. Socr. 32.

Μεγάλως, adv. (*μέγας,*) *greatly, much*, Phil. 4: 10 *ἐχάρην μεγάλως.* — Sept. 1 Chr. 29: 10. Xen. Hi. 4. 5.

Μεγαλωσύνη, ης, ἡ, (*μέγας,*) *majesty*, i. e. the divine majesty, meton. for God himself, Heb. 1: 3. 8: 1. Also in ascriptions Jude 25. So Sept. for גֹּדֶל Deut. 32: 3. גְּדוּלָּה 1 Chr. 29: 11. Ps. 145: 6. — Act. Thom. § 15. Test. XII. Patr. p. 586. meton. for God, Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 187. The usual word in Greek writers is *μέγεθος.*

Μέγας, μεγάλη, μέγα, Gen. *μεγάλου, ης, ου;* Compar. *μείζων,* Superl. *μέγιστος* once 2 Pet. 1: 4. A double compar. is *μειζότερος* 3 John 4, see under *Ἐλαχιστότερος.* — *Great, large*, pp. of physical magnitude.

a) of men or animals, *great* in size, stature, John 21: 11 *ἰχθύς.* Rev. 12: 3 *δράκων.* v. 14. Of persons, i. q. *full-grown*, Heb. 11: 24 *μέγας γενόμενος*, and so *μικρὸς καὶ μέγας small and great* Acts 8: 10. 26: 22. Heb. 8: 11. Rev. 11: 18. Sept. for גָּדוֹל Ez. 29: 3. 17: 3. Gen. 19: 11. — Palaeph. 40. 1, 2. Hdian. 2. 9. 6. pers. Luc. Tox. 44. Xen. Cyr. 1. 3. 14, 17.—Hence of age, *ὁ μείζων, the elder*, Lat. *major natu*, Rom. 9: 12, quoted from Gen. 25: 23 where Sept. for רַב. Comp. Xen. Ven. 9. 8.

b) of things, *great*, e. g. (*α*) in size, extent, Matt. 27: 60 *λίθον.* Mark 13: 2 *οἰκίας.* Luke 12: 18. 16: 26 *χάσμα.* (Palaeph. 29. 5.) Luke 22: 12. Acts 10: 11. 1 Cor. 16: 9 *θύρα.* Rev. 8: 10. 11: 8. 14: 19. 18: 21. al. Trop. of guilt John 19: 11. Sept. for גָּדוֹל Josh. 10: 2, 11. trop. 2 Sam. 13: 16. — Hdian. 3. 7. 5. ib. 4. 15. 14. — (*β*) in measure, e. g. *tall, large*, Luke 13: 19 *δένδρον.* Matt. 13: 32. Mark 4: 32; or *long*, Rev. 6: 4 *μάχαιρα*; or *broad, large*, Rev. 9: 14 *πόταμος.* 20: 1 *ἅλυσις.* — Hdian. 3. 3. 10. ib. 3. 7. 9. Xen. Cyr. 1. 3. 17 *χιτών.* — (*γ*) of number or amount, Mark 5: 11 *ἀγέλη.* 1 Tim. 6: 6. Heb. 10: 35. trop. John 15: 13. Acts 4: 33 *χάρις.* James 4: 6. Sept. and גָּדוֹל 1 K. 8: 66. 2 Chr. 7: 8. — Hdian. 7. 4. 9 *πλῆθος.*—(*δ*) in price, cost, *great, costly, splendid*, Luke 5: 29 *δοχή.* 14: 16 *δεῖπνον.* 2 Tim. 2: 20. Heb. 9: 11. Sept. and גָּדוֹל Gen. 21: 8. Jer. 52: 13. Of a day, celebration, *great, solemn*, John 7: 37. 19: 31; elsewhere of the day of judgment Acts 2: 20. Jude 6. Rev. 6: 17. 16: 14. So Sept. and גָּדוֹל Mal. 4: 5. Joel 2: 11, 31. — (*ε*) trop. *great* in estimation, weight, importance. Matt. 22: 36, 38 *ἐντολή.* Eph. 5: 32 et 1 Tim. 3: 16 *μυστήριον.* 1 John 5: 9 *μαρτυρία.* 1 Cor. 9: 11. So *μείζων greater*, more important, Matt. 23: 19. 1 Cor. 13: 13. Heb. 11: 26. *μέγιστος* 2 Pet. 1: 4. Sept. for גָּדוֹל 1 Sam. 22: 15. — Dem. 1366. 22. Diod. Sic. 3. 72. Xen. An. 2. 6. 14.

c) trop. *great* in force, intensity, effect, e. g. (*α*) as affecting the external senses, *great, vehement, violent*, Matt. 8: 24 *σεισμός μέγας.* Luke 21: 11. (Ael. V. H. 6. 9.) Mark 4: 37 *λαῖλαψ.* v. 39 *γαλήνη.* John 6: 18 *ἄνεμος.* (Dem. 1213. 27.) Rev. 11: 19 *χάλαζα.* 16: 21. So likewise *πτῶσις* Matt. 7: 27. *ῥῆγμα* Luke 6: 49. *φωνή* Matt. 24: 31. (Hdian. 1. 8. 12.) *κραυγή* Acts 23: 9. Rev. 14: 18. *κράζειν μεῖζον* adv. *more vehemently* Matt. 20: 31. (Hdot. 2. 141. 4.) Also *πυρετός* Luke 4: 38. *κοπετός* Acts 8: 2. Sept. Gen. 50: 10. — (*β*) as affecting the mind, causing emotion, e. g. Matt. 2: 10 *χαρὰν μεγ.* 3 John 4.

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Mark 5: 42 ἔκστασιν μ. Luke 2: 9 φόβον. Rom. 9: 2 λύπη. Rev. 12: 12 θυμὸς μ. (Aeschin. 63. 10 ὀργή. Xen. Cyr. 4. 2. 10 φόβος.) So of events etc. Matt. 24: 21 θλῖψις. Luke 4: 25 λιμός. 21: 23. Acts 8: 1 διωγμός. James 3: 1 κρίμα. Rev. 16: 21 πληγή. (Sept. Job 2: 13. Aeschin. 55. 10. Xen. An. 5. 8. 17.) Of things exciting admiration, *great, mighty, wonderful*, e. g. σημεῖα μ. *great signs*, mighty deeds, miracles, Matt. 24: 24. Luke 21: 11. Acts 6: 8. δυνάμεις Acts 8: 13. δύναμις μ. Acts 4: 33. 8: 10. So μείζονα sc. ἔργα John 1: 51. 5: 20. 14: 12. Joined with θαυμαστός Rev. 15: 1, 3. 2 Cor. 11: 15 τί μέγα οὖν *what wonder then?* comp. v. 14. So Sept. and גָּדוֹל Deut. 6: 22. 10: 21. 29: 3. — Dem. 1046. 10. Aeschin. 79. 13.

d) trop. *great* in power, dignity, authority, e. g. οἱ μεγάλοι *the great*, i. e. nobles, princes, Matt. 20: 25. Mark 10: 42. Matt. 5: 35 τοῦ μεγ. βασιλέως. (Ael. V. H. 12. 1. Hdian. 6. 4. 8.) Heb. 4: 14 ἀρχιερέα μ. 10: 21. 13: 20. Of God Tit. 2: 13. Rev. 19: 17. of Diana Acts 19: 27, 28, 34, 35. So genr. *great, distinguished*, Matt. 5: 19 οὗτος μέγας κληθήσεται. Mark 10: 43. Luke 7: 16 προφήτης. Acts 8: 9. So μείζων seq. gen. Matt. 11: 11. Luke 7: 28. John 13: 16. 1 Cor. 14: 5. simply Matt. 18: 1. Luke 22: 24. 2 Pet. 2: 11.—In a bad sense, *great, noted*, ἡ πόρνη Rev. 17: 1. 19: 2. Sept. and גָּדוֹל 2 Sam. 7: 9. Neh. 11: 14. — Dem. 116. 8. Hdian. 1. 6. 17. Xen. An. 3. 2. 10. πόρνος Aeschin. 22. 28.

e) implying censure, i. q. *too great*, i. e. *lofty, boastful, arrogant*. Rev. 13: 5 στόμα λαλοῦν μεγάλα καὶ βλασφημίας. So Sept. and Chald. רַבְרְבָן Dan. 7: 8, 20. Heb. גָּדוֹל Sept. μεγαλόρρημων Ps. 12: 4. — Hom. Od. 22. 288 μέγα εἰπεῖν. Sept. Ajax 384 or 386. Dem. 1124. 25 μέγα λαλεῖν, comp. 981. 25. Al.

Μέγεθος, εος, ους, τό, (μέγας,) *greatness*, trop. Eph. 1: 19 τὸ μ. τῆς δυνάμεως αὐτοῦ. Sept. for גֹּדֶל Ex. 15: 16.—Aeschin. 82. 16. phys. Hdian. 8. 2. 10. Xen. Mem. 1. 3. 12.

Μεγιστᾶνες, ων, οἱ, (μέγας, μέγιστος,) *the great*, Lat. *magnates*, i. e. chiefs, nobles, princes, Mark 6: 21. Rev. 6: 15. 18: 23. Sept. for אֲדִירִים Jer. 14: 3. Nah. 2: 5. גְּדוֹלִים Jon. 3: 7. שָׂרִים 2 Chr. 36: 18. Chald. רַבְרְבִין Dan. 5: 1 sq. — Act. Thom. § 7. Jos. Ant. 11. 3. 2. ib. 20. 2. 3. Artemidor. 1. 2. ib. 3. 9. Sueton. Calig. 5. It is a word of the later Greek, Phryn. et Lob. p. 196 sq. Sturz de Dial. Alex. p. 180 sq. Sing. μεγιστάν occurs once Eccl. 4: 7.

Μέγιστος, see in *Μέγας* init. and b. a.

Μεθερμηνεύω, f. εύσω, (μετά, ἑρμηνεύω,) *to translate over* sc. from one language into another, *to interpret*; in N. T. only Pass. Matt. 1: 23 ὅ ἐστι μεθερμηνευόμενον. Mark 5: 41. 15: 22, 34. John 1: 42. Acts 4: 36. 13: 8. — Jos. c. Ap. 1. 10. Diod. Sic. 1. 11.

Μέθη, ης, ἡ, (μέθυ mulled wine, Germ. *Meth*, mead,) *drunkenness, drunken-frolic*, Luke 21: 34. Rom. 13: 13. Gal. 5: 21. Comp. in Κραιπάλη. Sept. for שִׁכָּרוֹן Ez. 23: 33. 39: 19.—Ael. V. H. 3. 14. Xen. Ag. 5. 1.

Μεθίστημι, f. μεταστήσω, (μετά, ἵστημι,) also μεθιστάνω 1 Cor. 13: 2, comp. Buttm. § 106. n. 5. § 112. 12. — *To set* or *move over* sc. from one place to another, *to transfer, to remove*; in N. T. only in the transitive forms.

a) pp. c. acc. 1 Cor. 13: 2 ὥστε ὄρη μεθιστάνειν. seq. εἰς Col. 1: 13. Sept. for מוּשׁ Is. 54: 10. — Jos. Ant. 9. 11. 1 ult. Hdian. 6. 4. 14.—Trop. *to draw over* to another side or party, *to seduce*, c. acc. ὄχλον ἱκανόν Acts 19: 26. Sept. for הֵסִיר Is. 59: 15.—Xen. H. G. 2. 2. 5.

b) of persons, *to remove* sc. from office, trans. e. g. a king, *to depose*, Acts 13: 22, coll. 1 Sam. c. 16.; a steward, *to dismiss*, Luke 16: 4 ὅταν μεταστασθῶ τῆς οἰκονομίας, where for the genit. comp. Matth. § 353. Winer § 30. 6. So Sept. for הֵסִיר 1 K. 15: 13.—Pol. 4. 87. 9, seq. ἀπό c. gen.

Μεθοδεία, ας, ἡ, from the verb μεθοδεύω *to methodize*, (μετά, ὁδός, μέθοδος,) i. e. to trace out with method and skill, Diod. Sic. 1. 15, 81; to treat methodically, Philo Quod det ins. pot. p.

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175. C. de Agric. p. 191. B; to use art, to deal artfully, Sept. 2 Sam. 19: 27. Polyb. 38. 4. 16. Hence *μεθοδεία*, *method*, in the sense of *art*, *wile*, only in N. T. Eph. 4: 14. 6: 11. — Hesych. *μεθοδείας· τέχνας*. So *ἀπάτη καὶ μέθοδος* Artemid. 3. 25.

Μεθόριος, ου, ὁ, ἡ, adj. (*μετά*, *ὅρος*,) *bordering upon, frontier*, e. g. *πόλις* Jos. B. J. 4. 11. 2. *γῆ* Thuc. 2. 27. In N. T. neut. plur. *τὰ μεθόρια* sc. *χωρία*, *borders*, *confines*, Mark 7: 24 *τὰ μ. Τύρου καὶ Σιδῶνος*.—Hdian. 5. 4. 10. Xen. Cyr. 1. 4. 16.

Μεθύσκω, f. *ύσω*, (*μέθυ*, comp. in *Μέθη*,) *to make drunk*; Mid. *to become drunk*, *to be drunken*, comm. Engl. *to get drunk*, and by impl. *to carouse*; Aor. 1 Pass. *ἐμεθύσθην* in Mid. signif. Buttm. § 136. 2. Comp. Buttm. § 114. p. 291. § 112. n. 6.—Absol. Luke 12: 45 *πίνειν καὶ μεθύσκεσθαι*. John 2: 10. 1 Thess. 5: 7. c. dat. *οἴνῳ* Eph. 5: 18. Trop. *ἐκ τοῦ οἴνου τῆς πορνείας* Rev. 17: 2. Sept. Act. for שָׁכַר Jer. 51: 7. Hab. 2: 15. Mid. for שָׁתָה Prov. 4: 17. רָאָה יַיִן Prov. 23: 30. — Luc. de dea Syr. 22. D. Deor. 6. 3. Pol. 4. 57. 3.

Μέθυσος, ὁ, ἡ, adj. (*μέθυ*,) *drunken*, subst. *a drunkard*, 1 Cor. 5: 11. 6: 10. Sept. for סֹבֵא Prov. 23: 21. שִׁכּוֹר Prov. 26: 9. — Luc. Tim. 55 *μ. καὶ πάροινος*. Plut. Cato Min. 24. Earlier writers used *μέθυσος* only of females, later ones also of men, Lob. ad Phr. p. 151 sq.

Μεθύω, (*μέθυ*, comp. in *Μέθη*,) only in pres. and imperf. all other forms belonging to *μεθύσκω* q. v. Buttm. § 114. Passow sub v. — *To be drunk*, *to get drunk*, and by impl. *to carouse*, absol. Matt. 24: 49 *μετὰ τῶν μεθυόντων with the drunken*. Acts 2: 15. 1 Cor. 11: 21. 1 Thess. 5: 7. Trop. *ἐκ τοῦ αἵματος* Rev. 17: 6. Sept. for שָׁכַר 1 Sam. 1: 13. Job 12: 25. trop. *οὐ ἀπὸ οἴνου* for שָׁכַר מִן Is. 51: 21. comp. Deut. 32: 42.—Ael. V. H. 2. 40. Xen. Cyr. 7. 5. 21.

Μείζων, Μειζότερος, see in *Μέγας* init.

Μέλαν, ανος, τό, (neut. of *μέλας*,) *any thing black*, e. g. *ink*. 2 Cor. 3: 3 *ἐπιστολὴ ἐγγεγραμμένη οὐ μέλανι*. 2 John 12. 3 John 13. — Dem. 313. 11. See Jahn § 87 ult.

Μέλας, αινα, αν, black, Matt. 5: 36 *θρίξ*. Rev. 6: 5, 12. Sept. for עָזֹר Lev. 13: 37. Cant. 1: 5.—Luc. Paras. 41. Xen. An. 4. 5. 13.

Μελεᾶς, ᾶ, ὁ, Meleas, pr. n. m. Luke 3: 31.

Μέλει, impf. *ἔμελε*, fut. *μελήσει*, impers. forms from *μέλω*, *to be for care and concern to* any one, *ἀνθρώποισι μέλω* Hom. Od. 9. 20. Hence *μέλει*, *it concerns*, c. dat. of pers. and usually to be rendered personally, i. e. *to care for*, *to take care of*, pp. seq. gen. of the object, Buttm. § 132. 5. 3. 1 Cor. 9: 9 *μὴ τῶν βόων μέλει θεῷ*; i. e. *does not God take care of oxen?* c. gen. impl. 1 Cor. 7: 21.—Jos. Ant. 7. 1. 6. Luc. D. Mort. 22. 3. Xen. Cyr. 3. 1. 30. — Seq. *περί* c. gen. Matt. 22: 16 *οὐ μέλει σοι περὶ οὐδενός* i. e. *thou carest for no one*, art impartial. Mark 12: 14. John 10: 13. 12: 6. 1 Pet. 5: 7.—1 Macc. 14: 43. Jos. Ant. 12. 4. 2. Xen. Hi. 9. 10.—Once with a nominat. Acts 18: 17 *οὐδὲν τούτων Γαλλίωνι ἔμελεν*, i. e. *none of these things was matter of concern to Gallio*, he cared for none of them. See Matth. § 348. n. 2. comp. Buttm. § 129. 10. — Hom. Il. 5. 490. Eurip. Hippol. 104. — Seq. *ὅτι*, Mark 4: 38 *οὐ μέλει σοι, ὅτι ἀπολλύμεθα*; Luke 10: 40.—Xen. Cyr. 3. 2. 13, c. *ὡς*.

Μελετάω, ῶ, f. *ήσω*, (*μέλω*, *μέλει*,) *to care for*, *to take care for* any thing, i. e. so as to be able to perform it, comp. Tittm. de Synon. N. T. p. 176; hence Lat. *meditare*, *to meditate*, c. acc. of thing, Mark 13: 11. 1 Tim. 4: 15 *ταῦτα μελέτα*. Acts 4: 25 *τί ἐμελέτησαν κενά*; quoted from Ps. 2: 1 where Sept. for הָגָה, also Prov. 8: 7. Is. 59: 3, 13. הָשִׂיחַ Ps. 119: 148. — Dem. 1129. 9. Xen. Mem. 1. 2. 21.

Μέλι, ιτος, τό, honey, Lat. *mel*, Rev. 10: 9, 10. Matt. 3: 4 et Mark 1: 6 *μέλι ἄγριον*, see in *Ἄγριος*. Sept. for דְּבַשׁ Gen. 43: 11. Judg. 14: 8, 18.—Diod. Sic. 19. 94. Xen. H. G. 5. 3. 19.

Μελίσσιος, ου, ὁ, ἡ, adj. (*μέλισσα* bee,) *of bees*, *made by bees*. Luke 24: 42 *ἀπὸ μ. κηρίου of bee-comb*.

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Μελίτη, ης, ἡ, Melita, now *Malta,* an island of the Mediterranean, lying to the southward of Sicily, Acts 28: 1. Here Paul was shipwrecked, after being driven up and down for fourteen days in the Adriatic *Sea,* between Sicily and Greece, see *Ἀδρίας* and Acts 27: 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli, Acts 28: 11 sq. — There was another small island of the same name in the Adriatic *Gulf,* on the coast of Illyricum, now called *Meleda,* which some have thought to be the place of Paul's shipwreck; but its position does not accord with the account of the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island. Comp. Acts 28: 11.

Μέλλω, f. *ήσω,* (kindr. with *μέλω,*) imperf. *ἔμελλον* and *ἤμελλον* Buttm. § 83. n. 5; *to be about to* do or suffer any thing, *to be on the point of,* seq. infin. of that which one is about to do or suffer, mostly the inf. *future,* (in N. T. least of all,) freq. inf. *present,* and rarely inf. *aorist,* which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Passow sub v. Winer § 45. p. 276. For the force of the inf. pres. et aor. after *μέλλω,* as implying duration or transientness, see Buttm. § 137.

a) pp. and (α) genr. seq. inf. *present,* Luke 7: 2 *ἔμελλε τελευτᾷν, was about to die, was at the point of death.* John 4: 47. Acts 21: 27. 27: 33. Seq. inf. *aorist,* Rev. 3: 2 *ἃ μέλλει ἀποθανεῖν.* 12: 4. — c. pres. 2 Macc. 9: 18. Ael. V. H. 1. 11. c. aor. Hdian. 2. 10. 9. Thuc. 6. 31. — (β) Also as implying purpose i. q. *to have in mind, to intend, to will,* seq. inf. *pres.* Matt. 2: 13 *μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον.* Luke 10: 1. John 6: 6. Acts 3: 3. 12: 6. Rev. 10: 4. Seq. inf. *aor.* Rev. 2: 10 *ἰδοὺ μέλλει βαλεῖν.* 3: 16. —c. pres. Xen. An. 5. 7. 5. c. aor. Ael. V. H. 3. 27. Xen. Cyr. 1. 4. 16.

b) i. q. *ought, should, must,* as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, destined to take place. So seq. inf. *pres.* Matt. 11: 14 *Ἠλίας ὁ μέλλων ἔρχεσθαι.* 20: 22. Mark 10: 32. Luke 9: 31, 44. John 11: 51. Acts 28: 6. Rom. 4: 24. 8: 13. Heb. 1: 14. James 2: 12. Rev. 2: 10 *ἃ μέλλεις πάσχειν.* Seq. inf. *aor.* Rom. 8: 18 *τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι.* Gal. 3: 23. Seq. inf. *fut.* Acts 11: 28 *λιμὸν μέγαν μέλλειν ἔσεσθαι.* 24: 15. — c. pres. Diod. Sic. 2. 31. Xen. Lac. 1. 3. c. aor. Xen. 6. 1. 40. c. fut. Xen. Mem. 2. 2. 5. — Hence particip. *μέλλων, ουσα, ον, impending, future,* c. inf. impl. as *ἔσεσθαι, ἔρχεσθαι* etc. Matt. 3: 7 *ἀπὸ τῆς μελλούσης ὀργῆς.* 12: 32. Rom. 5: 14. 1 Tim. 4: 8. Heb. 9: 11. 13: 14. *τὰ μέλλοντα things to come,* Rom. 8: 38. 1 Cor. 3: 22. *εἰς τὸ μέλλον, in future, hereafter,* Luke 13: 9. 1 Tim. 6: 19. — Luc. D. Mort. 3. 1. Hdian. 1. 14. 3. Xen. Cyr. 6. 1. 13.

c) i. q. *may, can, will,* implying possibility, probability, what one hopes or fears, seq. inf. *pres.* Matt. 24: 6. Luke 22: 23 *ὁ τοῦτο μέλλων πράσσειν, who might* or *could do this.* Acts 20: 38. 1 Tim. 1: 16. Seq. inf. *fut.* Acts 27: 10 *θεωρῶ ὅτι μετὰ ὕβρεως . . μέλλειν ἔσεσθαι τὸν πλοῦν.*—c. pres. Xen. Cyr. 4. 3. 3. c. fut. Xen. An. 4. 7. 16.

d) i. q. *to be ever about to* do a thing, i. e. *to linger, to delay.* Acts 22: 16 *καὶ νῦν τί μέλλεις;*—Jos. Ant. 3. 2. 3. Hdian. 2. 2. 21. Xen. Cyr. 1. 3. 15. Al.

Μέλος, εος, ους, τό, a limb, member, sc. of the body.

a) pp. Matt. 5: 29, 30 *ἓν τῶν μελῶν σου.* Rom. 12: 4 bis. 1 Cor. 12: 12 bis, 14, 18, 19, 20, 22, 25, 26 quater. James 3: 5, 6. —Hom. Od. 11. 599. Hdot. 1. 119. Ael. V. H. 14. 7. — Plur. *τὰ μέλη, the members,* collect. i. q. *the body,* as the seat of the desires and passions, Rom. 6: 13 bis, *τὰ μέλη ὑμῶν ὅπλα ἀδικίας* v. *δικαιοσύνης.* v. 19 bis. 7: 5, 23 bis. Col. 3: 5. James 4: 1. 1 Cor. 6: 15 ter, *τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστιν . . . πόρνης μέλη,* i. e. your bodies are Christ's bodies, they belong to Christ and not to a harlot.

b) trop. *member* of the church, of which Christ is the head, 1 Cor. 12: 27. Eph. 5: 30. *ἀλλήλων μέλη members of one another,* i. e. as intimately united in

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christian fellowship, Rom. 12: 5. Eph. 4: 25.

Μελχί, ὁ, indec. *Melchi*, Heb. prob. מַלְכִּי (my king), pr. n. of two of Jesus' ancestors, Luke 3: 24, 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. מַלְכִּי־צֶדֶק i. e. king of righteousness, pr. n. of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, cotemporary with Abraham, comp. Gen. 14: 18 sq.—Heb. 5: 6, 10. 6: 20. 7: 1, 10, 11, 15, 17. 21.—Comp. Jos. Ant. 1. 10. 2.

Μέλω, see in *Μέλει*.

Μεμβράνα, ης, ἡ, Lat. *membrana*, i. e. *membrane, skin, parchment*, 2 Tim. 4: 13.—Comp. Plin. H. N. 13. 11 or 21.

Μέμφομαι, f. ψομαι, depon. Mid. *to find fault with, to blame, to censure*, c. dat. Heb. 8: 8 μεμφόμενος γὰρ αὐτοῖς λέγει. Absol. Rom. 9: 19. Mark 7: 2 in text. rec. — c. dat. Jos. c. Ap. 1. 20. Xen. Mem. 3. 5. 20.

Μεμψίμοιρος, ου, ὁ, ἡ, (μέμφομαι, μοῖρα,) pp. 'finding fault with one's lot,' i. e. *discontented, complaining*, Jude 16.—Plut. de cohib. Ira c. 13. T. III. p. 252. Tauchn. Luc. D. Deor. 20. 4.

Μέν, conjunct. implying affirmation or concession, *indeed, truly*, and at the same time pointing forward to something antithetic, or at least different, which is then commonly subjoined with δέ or an equivalent particle; so that μέν and δέ correspond to each other, and mark the protasis and apodosis. Where the antithesis is strong, μέν—δέ may be rendered *indeed—but*; in many instances, however, they merely mark a transition, or are continuative, and cannot well be given in English. See genr. Buttm. § 149. p. 426 sq. Passow in μέν. Matth. § 622. Herm. ad Vig. p. 841. The place of μέν is regularly after the word to which it belongs in sense, i. e. usually after one, two, three, or even four words in a clause (John 16: 22), never at the beginning, see Winer p. 460.

a) Where there is a distinct and definite antithesis, and μέν retains its concessive power, *indeed*, e. g. (α) seq. δέ in the apodosis, so that μέν—δέ is i. q. *indeed—but*. Matt. 3: 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι . . . ὁ δὲ ὀπίσω μου ἐρχόμενος. 9: 37 ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι. 17: 11. Mark 1: 8. 10: 39, 40. John 16: 22. Acts 1: 5. 22: 9. Rom. 2: 7, 8. 1 Cor. 11: 14 sq. 12: 20. Phil. 3: 1. Heb. 3: 5, 6. 1 Pet. 1: 20. al. saepiss. Placed irregularly, i. e. before the word to which it refers, Acts 22: 3. Tit. 1: 15. Comp. Winer p. 460 sq.—Sept. Job 42: 5. Ael. H. A. 2. 31. Xen. Mem. 1. 6. 11. —So too with γάρ and οὖν, where each particle retains its own proper force, e. g. μὲν γὰρ—δέ, *for indeed—but*, Acts 13: 36 Δαβὶδ μὲν γὰρ . . . ὃν δὲ ὁ θεὸς ἤγειρεν κ. τ. λ. *for David indeed . . . . but* etc. 23: 8. 25: 11. Rom. 2: 25. 1 Cor. 11: 7. 2 Cor. 9: 1, coll. 3. Heb. 7: 18 sq. al. Inverted Acts 28: 22. (Wisd. 7: 30. Xen. Mem. 1. 2. 5.) μὲν οὖν—δέ, where οὖν is illative and μέν refers to δέ, *indeed therefore* or *then—but*, Acts 18: 14 sq. εἰ μὲν οὖν ἦν ἀδίκημά τι . . . εἰ δὲ ζήτημα κ. τ. λ. 19: 38 sq. 1 Cor. 9: 25. Phil. 2: 23.—Xen. Mem. 4. 2. 40. —(β) With some other particle in the apodosis, comp. Passow μέν no. 2. f. Buttm. p. 427. Matth. l. c. Winer p. 448. E. g. μὲν—ἀλλά Rom. 14: 20. μὲν γὰρ—ἀλλά Acts 4: 16 sq. 1 Cor. 14: 17. (Luc. D. Deor. 8 pen. Xen. Oec. 3. 6.) μὲν—ἔπειτα John 11: 6 sq. James 3: 17. comp. Matth. § 622. 6. (Xen. Mem. 1. 4. 11.) μὲν—καί Acts 27: 21 sq. 1 Thess. 2: 18. (Luc. D. Deor. Marin. 8. 1.) μὲν—πλήν Luke 22: 22. (Hdian. 6. 7. 11, 20.) So μὲν οὖν—καί Acts 26: 4 coll. v. 6. μὲν οὖν—ταυτήν Acts 17: 30.—(γ) The adversative particle (δέ or the like) is sometimes wanting after μέν, either because the antithesis is expressed in some other way, as Heb. 12: 9; or because the apodosis itself is omitted, e. g. (1) where the apodosis is obviously implied, Winer p. 448. Passow μέν no. 2. g. Matth. § 622. 6. Acts 19: 4 Ἰωάννης μὲν ἐβάπτισεν β. μετανοίας κ. τ. λ. supp. 'but not so Jesus.' Rom. 7: 12 ὥστε ὁ μὲν νόμος ἅγιος, supp. 'but not this abuse of it,' comp. v. 7 sq. Col. 2: 23. Heb. 6: 16. — Soph. Antig. 1336.—(2) where through a change of

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construction the writer neglects the apodosis, Winer l. c. Acts 1: 1 τὸν μὲν πρῶτον λόγον κ. τ. λ. where the apodosis would regularly come in before v. 3, 'but in this second book etc.' but the writer neglects it and turns to something else. Rom. 1: 8. 10: 1. 2 Cor. 12: 12. μὲν γάρ 11: 4.—(3) or sometimes the apodosis is thus as it were obliterated, and then μέν serves to insulate some person or thing, and thus to exclude every thing else which might otherwise be expected or implied, Lat. *quidem*, Buttm. p. 427. So espec. with a pers. pron. as ἐγὼ μέν, *I indeed*, I at least, 1 Cor. 3: 4. Rom. 11: 13. 1 Thess. 2: 18. ἐγὼ μὲν οὖν Acts 26: 9. So μὲν γάρ, as πρῶτον μὲν γάρ Rom. 3: 2. 1 Cor. 11: 18.—Xen. Cyr. 1. 4. 12. Conv. 2. 5. — (δ) Vice versa, δέ sometimes stands in the apodosis without μέν in the protasis, e. g. Luke 11: 47. See Passow μέν no. 2. g. Matth. § 288. 4.

b) Where the antithesis is less definite, so that μέν—δέ serve to mark transition or are merely continuative; here the force of μέν cannot well be given in English, while δέ is rendered by *but*, *and*, etc. Thus (α) simpl. μέν seq. δέ, Matt. 25: 33 στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια κ. τ. λ. *he shall set the sheep on his right hand, but* (and) *the goats on his left*. Luke 13: 9. 23: 56 coll. 24: 1. Acts 14: 12. Rom. 8: 17. 1 Cor. 1: 23. 2 Tim. 4: 4. Jude 8. Comp. Buttm. p. 427. Matth. § 622.—2 Macc. 3: 40 coll. 4: 1. Xen. Cyr. 2. 1. 10. ib. 4. 5. 15.—(β) With οὖν, i. e. μὲν οὖν, in Engl. only *therefore*, *then*, e. g. (1) seq. δέ, Mark 16: 19 ὁ μὲν οὖν κύριος ἀνελήφθη . . . ἐκεῖνοι δὲ ἐξελθόντες κ. τ. λ. John 19: 24 sq. Acts 1: 6 sq. 2: 41 coll. 42. 5: 41 coll. 6: 1. 8: 4 sq. 9: 31 sq. 12: 5. 13: 4 coll. 6. 14: 3 sq. 15: 3 sq. 23: 18 sq. 28: 5 sq. — (2) without δέ, where μὲν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then*, *therefore*, Lat. *et quidem*, comp. Herm. ad Vig. p. 841. n. 342. Acts 23: 22. 1 Cor. 6: 4. Heb. 7: 11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Seq. καί, Acts 1: 18. 26: 4 coll. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, *yea*, *indeed*, *certainly*, *verily*, comp. Viger. p. 541 et Herm. p. 845. n. 343. Acts 26: 9. Heb. 9: 1. 1 Cor. 6: 7 ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστιν, ὅτι κ. τ. λ. *now assuredly there is wholly a fault among you, that* etc.—Xen. Cyr. 8. 3. 37. — So ἀλλὰ μὲν οὖν Phil. 3: 8.

c) In partition or distribution, (α) joined with the art. ὁ, ἡ, τό, or the relat. ὅς, ἥ, ὅ, Buttm. §126. 2, 3. E. g. seq. δέ, as ὁ μὲν—ὁ δέ, *the one—the other*, *this—that*, Phil. 1: 16, 17. Heb. 7: 5, 6, 21 sq. also *one—another*, and plur. *some—others*, Matt. 22: 5, 6. Acts 14: 4. 17: 32. ὁ μὲν—ἄλλος δέ, *one—another*, Matt. 16: 14. John 7: 12. So ὅς μὲν—ὅς δέ, *the one—the other*, Luke 23: 33. 2 Cor. 2: 16. ὅς μὲν—ὁ δὲ ἀσθενῶν, *the one—but the weak*, Rom. 14: 2; also *one—another*, plur. *some—others*, Matt. 13: 8. Acts 27: 44. Rom. 9: 21. Jude 22. 1 Cor. 12: 28 οὓς μέν, where the writer falls out of the construction and proceeds with πρῶτον, δεύτερον, τρίτον. Further, ὅς μὲν—ἄλλος δέ, *one—another*, Matt. 13: 4 sq. Mark 4: 4, 5. 1 Cor. 12: 8 sq. — Seq. καί, as ὅς μὲν—καὶ ἕτερος, *one—and another*, Luke 8: 5 sq.—(β) Joined with other pronouns, as ἐγὼ μὲν—ἐγὼ δέ 1 Cor. 1: 12. ἄλλος μὲν—ἄλλος δέ 1 Cor. 15: 39. τὶς μὲν—τὶς δέ Phil. 1: 15. τοῦτο μὲν—τοῦτο δέ, *partly—partly*, Heb. 10: 33, comp. Matth. § 288. n. 2. Herm. ad Vig. p. 702. — Isocr. Panegyr. p. 44. D. Hdot. 3. 106. — (γ) Joined with an adv. as ὧδε μὲν—ἐκεῖ δέ Heb. 7: 8, comp. Buttm. p. 427. Genr. John 16: 9 sq. AL.

Μενοῦν, better μὲν οὖν, see in Μέν a, b. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342. Comp. in Μέν init.

Μενοῦνγε i. q. μὲν οὖν but stronger, *yea indeed*, *yea verily*, comp. in Μέν b. β. 2. Luke 11: 28. Rom. 9: 20. 10: 18. Phil. 3: 8. Comp. Viger p. 541. — Nicet. Annal. 21. 11. p. 415.—In N. T. and ecclesiastical writers it is placed first in a sentence, contrary to earlier usage, Sturz de Dial. Alex. p. 203. Lob. ad Phryn. p. 342. Comp. in Μενοῦν.

Μέντοι conjunct. (μέν, τοι enclit.) pp. i. q. μέν affirmative or concessive,

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but stronger, *indeed, truly, certainly, forsooth*, espec. in negative clauses and answers, see Buttm. p. 431. Passow in μέν B. 12. Matth. § 622. Herm. ad Vig. p. 843 sq. — Plato Phaedon. p. 73. D. p. 82. C. Xen. Lac. 1. 1. — Hence in N. T.

a) *though, yet, nevertheless*, John 4: 27 οὐδεὶς μέντοι εἶπε· τί ζητεῖς; 7: 13. 12: 42 ὅμως μέντοι. 20: 5. 21: 4. 2 Tim. 2: 19. Jude 8.—Jos. Ant. 1. 18. 6. Xen. Cyr. 2. 1. 5. ὅμως μέντοι Ceb. Tab. 33. Xen. Cyr. 2. 3. 22.

b) once in the primitive sense of each particle, pp. μέν τοι, *indeed therefore, indeed then*; or, the force of μέν being lost in English, *therefore, then*, i. q. μέν οὖν, see in Μέν b. β. 2. Seq. δέ, James 2: 8.—Xen. H. G. 4. 8. 5. Hiero 1. 25.

Μένω, f. μενῶ, aor. 1 ἔμεινα, perf. μεμένηκα, see Buttm. § 101. n. 9. § 112. 5, 8; pluperf. 3 plur. μεμενήκεισαν 1 John 2: 19, see Buttm. § 83. n. 6. Winer § 12. 12.

1. intrans. *to remain, to continue, to abide*, Lat. *maneo*, spoken

a) of place, i. e. of persons remaining or dwelling in a place, seq. adv. Matt. 10: 11 κἀκεῖ μείνατε. 26: 38. John 2: 12. Seq. ἐν c. dat. of place Luke 8: 27 ἐν οἰκίᾳ οὐκ ἔμενεν. John 7: 9. 8: 35. Acts 20: 15. 27: 31. 2 Tim. 4: 20. c. ἐν τῇ οἰκίᾳ impl. John 8: 35. Acts 16: 15. Seq. μετά c. gen. of person Luke 24: 29, and with the notion of help John 14: 16. Seq. παρά c. dat. of pers. John 14: 25. Acts 18: 3, 20, and with the notion of help John 14: 17. καθ' ἑαυτὸν μένειν *to dwell by oneself* Acts 28: 16 coll. 30. Seq. σύν c. dat. of pers. Luke 1: 56. In the sense of *to lodge*, seq. ποῦ John 1: 39, 40. seq. ἐν c. dat. of place Luke 19: 5. seq. παρά c. dat. of pers. John 4: 40. Acts 9: 43, coll. 10: 6. Sept. for שָׁכַן seq. μετά Gen. 24: 55. — c. adv. 1 Macc. 11: 40. Xen. An. 1. 3. 11. c. ἐν Hdian. 4. 3. 10. μετά Plut. Apoth. Imp. II. p. 25. Tauchn. παρά Ceb. Tab. 9. —So of things, seq. ἐπί c. gen. John 19: 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα. (comp. Hdian. 4. 4. 9.) Trop. seq. ἐπί c. dat. 2 Cor. 3: 14.

b) of a state or condition, seq. adv. 1 Cor. 7: 8, 40 ἐὰν οὕτω μείνῃ. Seq. ἐν c. dat. John 12: 46 ἐν τῇ σκοτίᾳ μὴ μείνῃ. 1 Cor. 7: 20, 24. 1 John 3: 14. c. ἐν impl. Phil. 1: 25 coll. 24. (Hdian. 2. 1. 15.) Seq. dat. of pers. *to remain to* one, i. e. in his power, Acts 5: 4. (Sept. Dan. 4: 23. comp. Hdian. 3. 7. 6.) With a subst. or adj. implying condition, character, etc. 1 Cor. 7: 11 μένετω ἄγαμος. 2 Tim. 2: 13 ἐκεῖνος πιστὸς μένει. Heb. 7: 3 μένει ἱερεύς. Also things, John 12: 24 αὐτὸς [ὁ κόκκος] μόνος μένει, i. e. sterile. Acts 27: 41 ἡ μὲν πρῴρα ἔμεινεν ἀσάλευτος. With an adj. impl. e. g. ἀσάλευτος, firm, stedfast, Rom. 9: 11. opp. to καταπαλεσθαι 1 Cor. 3: 14. Part. μένον opp. to παρεθέν, i. e. *remaining* unsold, Acts 5: 4 οὐχὶ μένον, σοὶ ἔμενε; comp. above. — Luc. D. Deor. 8 pen. Soph. Trach. 176. Hdian. 8. 5. 1.—With an adjunct of time *during* or *to* which a person or thing remains, continues, endures. 1 Cor. 15: 6 οἱ πλείονες μένουσιν ἕως ἄρτι. Matt. 11: 23 μεχρὶ τῆς σήμερον. John 21: 22, 23 ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι. (Xen. An. 2. 3. 24.) Rev. 17: 10 ὀλίγον αὐτὸν δεῖ μεῖναι, i. e. retain his power, opp. πεσεῖν. John 12: 34 εἰς τὸν αἰῶνα, and so 2 Cor. 9: 9. 1 Pet. 1: 25. (Sept. Ps. 9: 8. 112: 6, 9.) εἰς ζωὴν αἰώνιον John 6: 27. Hence absol. with the idea of *perpetuity*, i. q. *to remain* or *endure forever, to be perpetual*, e. g. christian graces, rewards, institutes, etc. 1 Cor. 13: 13 νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη. Heb. 13: 1. John 15: 16. Heb. 10: 34. 12: 27. 2 Cor. 3: 11.

c) of the *relation* in which one person or thing stands to another, chiefly in John's writings; thus, *to remain in* or *with* any one, is i. q. *to be and remain united with* him, one with him, in heart, mind, will; e. g. seq. ἐν c. dat. of pers. John 6: 56 ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. 14: 10. 15: 4, 5, 6, 7. 1 John 2: 6. 3: 24. 4: 15, 16. μετά τινος 1 John 2: 19. So *to remain in* any thing is i. q. *to remain steadfast, to persevere in* it, e. g. seq. ἐν c. dat. John 8: 31 ἐν τῷ λόγῳ. 15: 9 et 1 John 4: 16 ἐν τῇ ἀγάπῃ. 1 John 2: 10 ἐν τῷ φωτί. 2 John 9 ἐν τῇ διδαχῇ. So 1 Tim. 2: 15 ἐὰν μείνωσιν ἐν πίστει. (2 Macc. 8: 1.) Vice versa, and in a like general sense, the same *things* are said *to remain in* a person, e. g. seq. ἐν

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c. dat. of pers. John 5: 38 τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. 15: 11. 1 John 2: 14. 3: 17 πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; 2 John 2. Comp. in Ἔχω c. β, ult.—In a kindred sense, spoken of divine gifts, privileges, seq. ἐπί τινα John 1: 32, 33 τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν. 1 John 3: 15 c. ἐν αὐτῷ. So of evils, John 3: 36 ἡ ὀργὴ τοῦ θ. μένει ἐπ' αὐτόν. 9: 41 ἡ οὖν ἁμαρτία ὑμῶν μένει sc. ἐφ' ὑμᾶς, i. q. ye remain in your sin.

2. trans. *to remain for* any one, *to wait for, to await*, c. acc. Acts 20: 5 οὗτοι ἔμενον ἡμᾶς ἐν Τρωάδι. v. 23 δεσμά με καὶ θλίψεις μένουσι. Sept. for חִכָּה Is. 8: 17.—2 Macc. 7: 30. Dem. 50. 26. Xen. An. 4. 4. 20. Al.

Μερίζω, f. ίσω, (μερίς,) *to part, to divide into parts*, trans. pp. Xen. An. 5. 1. 9. In N. T.

a) Mid. μερίζομαί τι μετά τινος, *to divide any thing with* another, *to share with*, Luke 12: 13 μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Comp. חָלַק עִם and Sept. Prov. 29: 24.—Dem. 913. 1. comp. Jos. Ant. 1. 8. 3. Hdian. 3. 10. 12. — Pass. trop. *to be divided* sc. into parties and factions, *to be disunited*, Matt. 12: 25, 26. Mark 3: 24, 25, 26. (Pol. 8. 23. 9.) Also in the sense *to be distinct, to differ*, e. g. 1 Cor. 1: 13 μεμέρισται ὁ Χριστός; *is Christ divided?* i. e. are there distinctions in Christ, or are there different Christs? 1 Cor. 7: 34 μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος.—Hdian. 3. 10. 6.

b) by impl. *to divide out, to distribute*, e. g. τοὺς ἰχθύας Mark 6: 41. Sept. for חָלַק Ex. 15: 9. Josh. 14: 5.—Hdian. 1. 17. 3.—Hence genr. *to distribute*, for *to assign, to grant, to bestow*, e. g. God Rom. 12: 3. 1 Cor. 7: 17. 2 Cor. 10: 13. genr. Heb. 7: 2. — Sept. Job 31: 2. Ecclus. 45: 20 or 28.

Μέριμνα, ας, ἡ, (μερίς, μερίζω,) *care, anxiety*, as dividing up and distracting the mind. Matt. 13: 22 et Mark 4: 19 μέριμναι τοῦ αἰῶνος τούτου, i. e. for this world's goods, worldly cares, Luke 8: 14. 21: 34. 2 Cor. 11: 28. 1 Pet. 5: 7.—Sept. Ps. 55: 23. Ecclus. 31 [34]: 1. Hesiod. Op. 176 or 180.

Μεριμνάω, ῶ, f. ήσω, (μέριμνα,) *to care, to be anxious, troubled, to take thought*, absol. Matt. 6: 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται κ. τ. λ. v. 31. Luke 12: 25. Phil. 4: 6. seq. dat. *for* which, Matt. 6: 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν. Luke 12: 22. seq. εἰς τὸ αὔριον Matt. 6: 34. seq. περί c. gen. Matt. 6: 28. Luke 12: 26; also c. acc. Luke 10: 41. seq. ὑπέρ c. gen. 1 Cor. 12: 25. seq. πῶς Matt. 10: 19. Luke 12: 11.—Dem. 576. 23 μεριμνᾷν τὰ δίκαια λέγειν.—Seq. accus. of thing, pp. *as to* or *for* which one cares, Buttm. § 131. 6; hence by impl. *to care for, to take care of*. 1 Cor. 7: 32, 33, 34 bis μεριμνᾷ τὰ τοῦ κυρίου . . . τὰ τοῦ κόσμου. Matt. 6: 34 τὰ ἑαυτῆς. Phil. 2: 20 τὰ περὶ ὑμῶν.—Wisd. 12: 22. Xen. Cyr. 8. 7. 12 καὶ τὸ πολλὰ μεριμνᾷν.

Μερίς, ίδος, ἡ, (μέρος,) *a part*, e. g.

a) of a country, i. e. a division, province, Acts 16: 12; see in Μακεδονία. So Sept. and חֵלֶק Josh. 18: 6. Comp. μεριδάρχης 1 Macc. 10: 65. Jos. Ant. 12. 5. 5.

b) *part* assigned, *portion, share*, trop. Acts 8: 21 οὐκ ἔστι σοι μερὶς . . . ἐν τῷ λόγῳ τούτῳ. Sept. and חֵלֶק Gen. 31: 14. Deut. 12: 12.—pp. Plut. Agesil. 17. Dem. 1039. 22.—Also *portion, lot, destiny*, as assigned of God, Luke 10: 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. So Sept. and חֵלֶק Ecc. 3: 22. 9: 9. Dan. 4: 12.

c) as implying *participation, fellowship*. 2 Cor. 6: 15 τίς μερὶς πιστῷ μετὰ ἀπίστου; Col. 1: 12 εἰς τὴν μερίδα τοῦ κλήρου, i. e. so as to be partakers of the inheritance etc. So Sept. for חֵלֶק עִם Deut. 10: 9. Ps. 50: 18.

Μερισμός, οῦ, ὁ, (μερίζω,) a later noun of action, Thom. Mag. p. 49. H. Plank in Bibl. Repos. I. p. 682; *partition, division*, i. e. *separation*, Heb. 4: 12. — Theophr. Caus. Plant. 1. 12. 6.—Also *distribution*, and so for *gift*, Heb. 2: 4 πνεύματος ἁγίου μερισμοῖς, comp. in Μερίζω b. Sept. for מַחֲלֹקֶת division, class, Josh. 11: 23. Ezra 6: 18. — Pol. 31. 18. 1.

Μεριστής, οῦ, ὁ, (μερίζω,) *a divider, distributor*, Luke 12: 14.

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Μέρος, εος, ους, τό, (kindr. with *μείρομαι,*) *a part,* e. g.

a) *part* of a whole, i. e. (α) *a portion, piece,* absol. John 19: 23 bis, *τέσσαρα μέρη κ. τ. λ.* Rev. 16: 19. Seq. gen. of the whole, Luke 15: 12 *τὸ ἐπιβάλλον μέρος τῆς οὐσίας.* 24: 42 *ἰχθύος ὀπτοῦ μέρος.* c. gen. impl. Luke 11: 36 *μὴ ἔχον τι μέρος σκοτεινόν,* sc. *τοῦ σώματος,* and so Eph. 4: 16. (in full Hdian. 8. 4. 27.) Acts 5: 2 supp. *τῆς τιμῆς.* 23: 6 supp. *τοῦ συνεδρίου* coll. v. 1, and so v. 9; or it may here be rendered *party.* 19: 27 *τοῦτο κινδυνεύει τὸ μέρος, this part* i. e. this branch of labour, of our trade, etc.—Diod. Sic. 1. 28. c. gen. Hdian 7. 12. 13. Xen. Cyr. 1. 6. 14. c. gen. impl. 8. 4. 29.—Hence often in adverbial significations, e. g. accus. *μέρος τι in some part, partly,* 1 Cor. 11: 18. Buttm. § 131. 6. (Thuc. 2. 64.) *ἀπὸ μέρους in part, partly,* in some degree, 2 Cor. 1: 14. 2: 5. Rom 11: 25. 15: 15, 24. (Diod. Sic. 13. 108.) *ἐκ μέρους in particular,* individually, 1 Cor. 12: 27; also *in part, partly,* i. e. imperfectly, 1 Cor. 13: 9 bis, 12. v. 10 *τὸ ἐκ μέρους this in part,* this piecemeal knowledge. *κατὰ μέρος particularly,* in detail, Heb. 9: 5, see in *Κατά* II. 3. — Pol. 1. 4. 3. Thuc. 4. 26. — (β) Spoken of a country, the earth, etc. *a part, tract, region.* Matt. 2: 22 *εἰς τὰ μέρη τῆς Γαλιλαίας.* 15: 21. 16: 13. Mark 8: 10. Acts 2: 10. absol. 19: 1. 20: 2. So Eph. 4: 9 *τὰ κατώτερα μέρη τῆς γῆς,* see in *Κατώτερος.* Sept. for פֶּלֶךְ Neh. 3: 15.—Hdian. 2. 11. 8. ib. 6. 5. 15. — So of a ship, *part,* i. e. *side, quarter,* John 21: 6 *τὰ δεξιὰ μέρη τοῦ πλοίου.* Sept. for צֶבֶר side Ex. 32: 15. צֵלַע 26: 35. יַרְכָה 2 K. 19: 23. — 1 Macc. 9: 12.—(γ) Trop. of some *part* of a general topic, etc. *a particular.* Col. 2: 16 *ἐν μέρει ἑορτῆς ἢ νουμηνίας κ. τ. λ. in the particular of a festival,* i. e. *in respect of.* So *ἐν τῷ μέρει τούτῳ, in this particular,* in this respect, 2 Cor. 3: 10. 9: 3. 1 Pet. 4: 16.—Philo in Flacc. p. 989. D. Ael. V. H. 8. 3.

b) *part* assigned, *portion, share.* Rev. 22: 19 *ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ.* Adv. *ἀνὰ μέρος* pp. *each in his part* or turn, *by course,* one after another, 1 Cor. 14: 27.—Pol. 3. 55. 8.—Also *portion, lot, destiny,* as assigned of God, Matt. 24: 51 *καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει.* Luke 12: 46. Rev. 21: 8. Sept. for חֵלֶק Ecc. 5: 18; comp. in *Μερίς* b. —Soph. Antig. 147. Thuc. 1. 127.

c) as implying *participation, fellowship.* John 13: 8 *οὐκ ἔχεις μέρος μετ' ἐμοῦ.* Rev. 20: 6. Comp. in *Μερίς* c.

Μεσημβρία, ας, ἡ, (*μέσος, ἡμέρα,* comp. Buttm. § 19. n. 1,) *mid-day, noon,* Acts 22: 6. Sept. for צָהֳרַיִם Gen. 43: 16, 25. — Hdian. 1. 17. 1. Xen. H. G. 5. 3. 1. — Meton. *the mid-day quarter,* i. e. *the south,* Acts 8: 26.—Jos. Ant. 4. 5. 2. Xen. Cyr. 1. 1. 5.

Μεσίας in some Mss. for *Μεσσίας* q. v.

Μεσιτεύω, f. *εύσω,* (*μεσίτης,*) *to be a mediator, arbiter,* Jos. Ant. 16. 4. 3 ult. Diod. Sic. 19. 71. *to mediate for* any one, *to intercede,* Jos. Ant. 7. 8. 5. — In N. T. *to intervene with* any thing, i. e. to interpose. Heb. 6: 17 *ὅρκῳ ἐμεσίτευσε he interposed an oath* sc. between himself and the other party, by way of confirmation, pledge. Comp. *μεσίτης* Jos. Ant. 4. 6. 7.

Μεσίτης, ου, ὁ, (*μέσος, εἶμι* to go,) *a go-between, a mediator,* one who intervenes between two parties, viz.

a) as an *interpreter, internuntius,* a mere medium of communication, e. g. Moses, Gal. 3: 19, 20.—Jos. Ant. 16. 2. 2. Diod. Sic. 4. 54.

b) as *an intercessor, reconciler,* so of Christ, 1 Tim. 2: 5 *μεσίτης θεοῦ καὶ ἀνθρώπων.* Heb. 8: 6. 9: 15. 12: 24. Sept. for מוֹכִיחַ Job 9: 33.—Plut. Is. et Osir. 46. III. p. 44. Tauchn. The earlier Greeks used *μέσος δικαστής* Thuc. 4. 83, or *μεσίδιος* Aristot. Polit. 5. 6. See Lob. ad Phr. p. 121 sq.

Μεσονύκτιον, ίου, τό, (neut. of adj. *μεσονύκτιος,* from *μέσος, νύξ,*) *midnight,* Luke 11: 5. Acts 16: 25. 20: 7. Put for the midnight watch Mark 13: 35, comp. in *Φυλακή.* Sept. for חֲצִי לַיְלָה Judg. 16: 3. Ruth 3: 8. — Luc. Merc. cond. 26. Diod. Sic. 20. 48. Used by the later prose writers, although Phrynicus assigns it to poetry, Lob. ad Phryn. p. 53.

Μεσοποταμία, ας, ἡ, (*μέσος, πο-*

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ταμός,) *Mesopotamia*, the fertile tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon. Acts 2: 9. 7: 2. The Hebrew name was אֲרַם נַהֲרַיִם *Syria of the two rivers* Gen. 24: 10; also פַּדַּן אֲרָם *plain of Syria* Gen. 25: 20. 28: 2. It now belongs to the Turkish dominion, under the name of *El Djezirat*, i. e. the peninsula. See Rosemn. Bibl. Geogr. II. ii. p. 133, 155.

Μέσος, ἡ, ὸν, (kindr. with μετά,) *mid, middle, midst.*

a) pp. as adj. e. g. *μέση ἡμέρα mid-day, μέση νύξ mid-night*, Acts 26: 13. Matt. 25: 6. This is a later form instead of the earlier *μέσον ἡμέρας* (comp. Acts 27: 17), *μεσοῦσα ἡμέρα, μεσημβρία*, comp. Lob. ad Phryn. p. 53 sq. 465. — Sept. Ex. 11: 4. 1 K. 3: 20. Esdr. 9: 41.—In an adverbial sense, Buttm. § 123. n. 3. Luke 23: 45 *ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον*. John 19: 18. Acts 1: 18. Seq. gen. John 1: 26 *μέσος δὲ ὑμῶν ἕστηκε* i. e. in the midst of you. Matt. 14: 24 *τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν the vessel was now mid-way of the lake.* Comp. Buttm. § 132. 4. 2. *b.* Matth. § 354. *η.* Sept. for בְּתוֹךְ Gen. 15: 10. — Luc. Conv. 43. c. gen. Jos. B. J. 3. 8. 1. Hdian. 3. 9. 5. Eurip. Rhes. 532.

b) neut. *τὸ μέσον* as subst. *the middle, the midst*, only with prepositions. (*α*) *ἀνὰ μέσον, in the midst of, among*, seq. gen. of pers. or thing, Matt. 13: 25. Mark 7: 31. 1 Cor. 6: 5. Rev. 7: 17. See more in *Ἀνά* no. 1.—(*β*) *διὰ μέσου through the midst of*, seq. gen. of pers. or place, Luke 4: 30. 17: 11. John 8: 59. Sept. for בְּתוֹךְ Jer. 37: 4. Plut. Solon. 14. Xen. An. 1. 4. 4.—(*γ*) *εἰς μέσον, εἰς τὸ μεσον, into the midst*, sc. of an assembly etc. Mark 3: 3 *ἔγειραι εἰς τὸ μέσον*. Luke 4: 35. 5: 19. Also by attract. in Mark 14: 60. Luke 6: 8. John 20: 19, 26; see in *Εἰς* no. 4. Sept. for אֶל־תּוֹךְ Ex. 14: 23. בְּתוֹךְ Ex. 11: 4. —Luc. adv. Indoct. 29. Xen. An. 1. 5. 14.—(*δ*) *ἐκ μέσου out of the midst*, seq. gen. of pers. *from among* Matt. 13: 49. Acts 17: 33. 23: 10. 1 Cor. 5: 2. 2 Cor. 6: 17. Sept. for מִתּוֹךְ Ex. 7: 5. מִקֶּרֶב Ex. 31: 13. Absol. *αἴρειν ἐκ τοῦ μέσου to take away from the midst, tollere e medio*, i. e. to abolish, to destroy, Col. 2: 14; and so *γίνεσθαι ἐκ μέσου* 2 Thess. 2: 7.—Xen. An. 1. 5. 14 *ἐκ τοῦ μέσου ἐξίστασθαι.*—(*ε*) *ἐν μέσῳ, ἐν τῷ μέσῳ, in the midst*, absol. Matt. 14: 6 *ὠρχήσατο ἐν τῷ μέσῳ* i. e. before Herod and his guests. John 8: 9, coll. v. 2. (Xen. Cyr. 7. 5. 46.) Seq. gen. of thing or place, Mark 6: 47 *ἐν μ. τῆς θαλάσσης*. Luke 21: 21. 22: 55. Acts 17: 22. Heb. 2: 12. Rev. 1: 13. 2: 1. [2: 7.] 4: 6. 5: 6. 6: 6. 22: 2. Seq. gen. of pers. *in the midst of, among*, Matt. 18: 20. Luke 2: 46 *ἐν μέσῳ τῶν διδασκάλων*. 22: 27, 55. 24: 36. Acts 1: 15. 2: 22. 27: 21. 1 Thess. 2: 7. Phil. 2: 15. Rev. 5: 6. Also by attract. in Matt. 10: 16. 18: 2. Mark 9: 36. Luke 8: 7. 10: 3. John 8: 3. Acts 4: 7; see in *Ἐν* no. 4. Sept. for בְּתוֹךְ Gen. 1: 6. 23: 10. בְּקֶרֶב Deut. 29: 11.—Xen. Cyr. 8. 5. 8. ib. 8. 6. 22. —(*ζ*) *κατὰ μέσον τῆς νυκτός about midnight* Acts 27: 27. Sept. for בְּקֶרֶב Josh. 1: 11. — Xen. An. 6. 2. 17 *κατὰ μ. τῆς θρᾴκης*, comp. Cyr. 5. 3. 52.

Μεσότοιχον, ου, τό, (*μέσος, τοῖχος,*) *middle-wall, partition*, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. 2: 14. Prob. in allusion to the wall between the inner and outer courts of the temple; see in *Ἱερόν* and Jos. B. J. 5. 5. 2. comp. Rev. 11: 1, 2.—Clem. Alex. 6. 13. Athen. VII. p. 281 ed. Casaub.

Μεσουράνημα, ατος, τό, (*μέσος, οὐρανός,*) *mid-heaven, the midst of the heavens*, Rev. 8: 13. 14: 6. 19: 17.—Eustath. ad Il. 8. 68. Comp. *μεσουρανία* Porph. de Abstin. IV. 8. Plut. ed. R. VII. p. 147, 467.

Μεσόω, ῶ, f. *ώσω*, (*μέσος,*) *to be in* or *at the middle, in the midst, mid-way*, intrans. John 7: 14 *τῆς ἑορτῆς μεσούσης* i. e. at the middle of the festival.—Sept. Ex. 12: 29. Thuc. 5. 57.

Μεσσίας, ου, ὁ, Messiah, Heb. מָשִׁיחַ i. e. *the anointed*, i. q. *Χριστός* which see. John 1: 42. 4: 25.

Μεστός, ή, όν, full, filled, stuffed, seq. gen. of that *of* or *with* which a person or thing is full, Buttm. § 132. 5. 2. John 19: 29 *σκεῦος ὄξους μεστόν*. 21: 11.

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James 3: 8. Sept. for מָלֵא Ez. 37: 1. Nah. 1: 10. — Hdian. 5. 4. 4. Xen. An. 1. 4. 19. — Metaph. Matt. 23: 28 μεστοί ἐστε ὑποκρίσεως. Rom. 1: 29. 15: 14. James 3: 17. 2 Pet. 2: 14.—Sept. Prov. 6: 34. Xen. Conv. 1. 13.

Μεστόω, ῶ, f. ώσω, (μεστός,) *to fill*, Pass. *to be filled, to be full*, seq. gen. Acts 2: 13 γλυκύνοις μεμεστωμένοι εἰσί. Comp. Buttm. § 132. 5. 2. — 3 Macc. 5: 10.

Μετά prep. (kindr. with μέσος,) governing the genitive and accusative, in the poets also the dative, with the primary signif. *mid, amid*, Germ. *mit*, i. e. *in the midst, with, among*, implying accompaniment, and thus differing from σύν which expresses conjunction, union. See Passow s. v. Matth. § 587. Winer § 51. p. 323. Tittm. de Synon. N. T. p. 176.

I. With the Genitive, implying companionship, fellowship. E. g.

1. *with*, i. e. *amid, among*, in the midst of, as where one is said to be, sit, stand, etc. *with* or *in the midst of* others, seq. gen. plur. of pers. or thing. Matt. 26: 58 ἐκάθητο μετὰ τῶν ὑπηρετῶν. Mark 1: 13. 14: 54, 62 ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. Luke 24: 5. John 18: 5. Acts 20: 18. Rev. 21: 3. al. Comp. Passow μετά A. 1. Matth. l. c.— Hom. Od. 10. 320. Eurip. Hec. 209. Xen. H. G. 4. 8. 16.

2. *with*, i. e. *together with*, e. g.

a) pp. and seq. gen. of pers. (α) where one is said to be, go, remain, sit, stand, etc. *with* any one, in his company; so with a notation of place added, Matt. 5: 25 ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ. Luke 11: 7. 22: 21. John 3: 26. 11: 31. Rev. 3: 21. al. Often without notation of place, e. g. μένειν, διαμένειν, περιπατεῖν, οἰκεῖν μετά τινος, *to abide, walk, dwell with* any one Luke 24: 29. 22: 28. John 6: 66. 1 Cor. 7: 13. trop. μένειν μετά τινος, *to continue on the side* of any one, of his party, 1 John 2: 19. So εἶναι μετά τινος, *to be with* any one, i. e. in his company, Matt. 9: 15 ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος. Mark 5: 18. Luke 15: 31. John 7: 33. 2 Tim. 4: 11; also γενέσθαι μετά τινος id. Acts 7: 38. 9: 19. c. εἶναι impl. Mark 9: 8. John 18: 26. trop. 2 John 2. Hence οἱ ὄντες v. γενόμενοι μετά τινος, οἱ μετά τινος, *those with any one*, his companions, Matt. 12: 3, 4. Mark 16: 10. Luke 6: 3, 4. Tit. 3: 15.—Ceb. Tab. 14. Xen. Cyr. 8. 1. 25.—Trop. *to be of one's side* or *party*. Matt. 12: 30 ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι. (Thuc. 3. 56. Xen. Cyr. 2. 4. 7.) *to be present with* any one sc. for aid, e. g. God John 3: 2 ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. 8: 29. Acts 7: 9. 2 Cor. 13: 11. c. εἶναι impl. Matt. 1: 23. Rom. 15: 33. trop. ἡ χεὶρ κυρίου Luke 1: 66. Acts 11: 21. So of Jesus Matt. 28: 20. c. εἶναι impl. 2 Thess. 3: 16. of the Holy Spirit John 14: 16. Also c. εἶναι impl. *to be ever with* any one. i. e. to be ever bestowed, given, e. g. the divine favour, blessing, as in the closing benedictions of the epistles, Rom. 16: 20, 24. 1 Cor. 16: 23. 24. Heb. 13: 25. 2 John 3. Rev. 22: 21.—(β) Where one is said *to do* or *suffer* any thing *with* another, implying joint or mutual action, influence, suffering, etc. Matt. 2: 3 Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ. 5: 41. 12: 30 μὴ συνάγων μετ' ἐμοῦ. v. 41. 18: 23. Mark 3: 6, 7. Luke 5: 29, 30. John 11: 16. 19: 18. Acts 24: 1. Rom. 12: 15 bis. 1 Thess. 3: 13. Heb. 13: 23. Rev. 3: 20. al. saepiss. (Hdian. 3. 4. 12. Xen. Cyr. 2. 1. 12.) So, as often in English, where *with* is equivalent to *and*, i. e. where καί might stand. Matt. 22: 16 ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, i. q. their own disciples *and* the Herodians. 2: 11. 19: 10. 1 Cor. 16: 11.—(γ) Seq. gen. of a pers. pron. after verbs of *having* or *taking with oneself*. Matt. 15: 30 ἔχοντες μεθ' ἑαυτῶν χωλούς κ. τ. λ. 25: 3. Mark 14: 33. 2 Tim. 4: 11. — Diod. Sic. 20. 4. — (δ) Where the accompaniment implies only nearness, contiguity, etc. Matt. 21: 2 καὶ πῶλον μετ' αὐτῆς. Rev. 14: 1. Acts 2: 28 πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου, i. e. in thy presence, near thy person; quoted from Ps. 16: 11 where Sept. for אֶת־פָּנֶיךָ. — (ε) After the verb ἀκολουθέω *to follow*, Luke 9: 49 οὐκ ἀκολουθεῖ μεθ' ἡμῶν. Rev. 6: 8. 14: 13. This is a construction of the later Greek instead of the dat. see Phryn. et Lob. p. 353. comp. Matth. § 403. p. 738.—Dem. 608. 13.—(ζ) After verbs

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compounded with σύν, instead of the more usual dative, Matth. § 405. Acts 1: 26 συγκατεψηφίσθη μετὰ τῶν ἀποστόλων. 2 Cor. 8: 18. Gal. 2: 12. Matt. 17: 3. 20: 2.—Diod. Sic. 13. 62. Dem. 330. 2. Aristoph. Acharn. 277. See Lob. ad Phryn. p. 353, 354.

b) trop. seq. gen. of thing, e. g. (α) as designating the state or emotion of mind which accompanies the doing of any thing, *with* which one acts etc. Matt. 28: 8 ἐξελθοῦσαι ταχὺ μετὰ φόβου καὶ χαρᾶς μεγάλης. Mark 3: 5. Luke 14: 9. Acts 20: 19. 24: 3. Eph. 4: 2 bis. 2 Thess. 3: 12. 1 Tim. 2: 9. Heb. 10: 22. al. saep. Comp. Matth. l. c. — 1 Macc. 7: 23. Hdian. 2. 13. 4. Diod. Sic. 13. 108. Xen. Ven. 13. 15.—(β) as designating an external action, circumstance, or condition *with* which another action or event is accompanied, e. g. Matt. 14: 7 μεθ' ὅρκου ὡμολόγησεν αὐτῇ. 24: 31 ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης. 27: 66 *together with a guard.* Mark 6: 25. 10: 30 comp. Winer p. 323. Luke 9: 39. 17: 20. Acts 5: 26. 13: 17. 14: 23. 24: 18. 2 Cor. 8: 4. 1 Tim. 4: 14. Heb. 5: 7. 7: 21. al. saep. (Hdian. 3. 6. 7. Thuc. 1. 18 ult. 6. 28. Xen. Hi. 1. 33.) Also often where it is equivalent to καί, as in English; comp. above in a. β, ult. Eph. 6: 23 εἰρήνη . . . καὶ ἀγάπη μετὰ πίστεως κ. τ. λ. Col. 1: 11. 1 Tim. 1: 14. 2: 15. 3: 4. 2 Tim. 2: 10. Heb. 9: 19. al.—(γ) Seq. gen. of thing which one has or takes *along with* him, or *with* which he is furnished, comp. above in a. γ. Matt. 24: 30 μετὰ δυνάμεως καὶ δόξης. Mark 14: 43 ὄχλος πολὺς μετὰ μαχαιρῶν κ. τ. λ. John 18: 3. Acts 26: 12. comp. 9: 2 et 22: 5. — Luc. Philops. 8. Thuc. 6. 28. Lys. 101. 17 μετ' οἴνου ἐλθεῖν.—(δ) After the verb *μίγνυμι to mingle*, Matt. 27: 34 ὄξος μετὰ χολῆς μεμιγμένον. Luke 13: 1 ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. — Plato Tim. p. 35. A, μιγνὺς δὲ μετὰ τῆς οὐσίας καὶ ἐκ τῶν τριῶν ποιησάμενος ἕν. The more usual construction is c. dat. Matth. § 403. b. comp. Hdian. 5. 5. 16.

c) from the Heb. usage, μετά is sometimes put like עִם, אֶת, etc. where the common Greek construction is different, espec. after verbs and nouns implying joint or mutual action, influence, suffering, etc. where in Engl. also we say *with*, e. g. (α) after words implying accord or discord, Luke 23: 12 ἐγένοντο δὲ φίλοι . . . μετ' ἀλλήλων. (c. dat. Xen. Mem. 2. 1. 33.) Rom. 12: 18 μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. (Sept. 1 K. 22: 45. c. dat. Job 5: 23. Ecclus. 6: 6.) Heb. 12: 14. 1 John 4: 17 ἀγάπη μεθ' ἡμῶν *our mutual love.* Comp. Buttm. § 133. 2.—John 3: 25 ζήτησις . . . μετὰ τῶν Ἰουδαίων. 1 Cor. 6: 6, 7. Rev. 2: 16 πολεμήσω μετ' αὐτῶν. 11: 7. 12: 17. 13: 7. Here the dat. is more common, Matth. § 404. c. — (β) After μοιχεύω, πορνεύω, etc. Rev. 2: 22 τοὺς μοιχεύοντας μετ' αὐτῆς. 17: 2. 18: 3, 9. also 14: 4. So Heb. זָנָה seq. אֶת Jer. 23: 17. seq. בְּ Sept. ἐν Ez. 16: 17. See Gesen. Lex. זָנָה no. 1. The common construction is c. accus. see under these verbs.—(γ) After words signifying participation, fellowship. 2 Cor. 6: 15, 16 τίς μερὶς πιστῷ μετὰ ἀπίστου κ. τ. λ. John 13: 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. 1 John 1: 3, 6, 7. Commonly c. dat. as τί σοι καὶ ἐμοί Matt. 8: 29. Comp. Matth. § 389. i. α.—So λογίζεσθαι μετά τινος, *to be reckoned, counted, with* any one, Mark 15: 28 et Luke 22: 37 καὶ μετὰ ἀνόμων ἐλογίσθη, quoted from Is. 53: 12 where Heb. נִמְנָה אֶת, Sept. ἐν. — comp. c. dat. Hdot. 8. 136. — (δ) After verbs implying *to speak* or *talk with* any one, Mark 6: 50 καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν. Rev. 4: 1. So John 6: 43. 16: 19. So דִּבֵּר seq. עִם Sept. μετά Gen. 31: 29. Sept. πρός Deut. 5: 4. seq. אֶת Sept. πρός Gen. 23: 8. 42: 30. For the more usual dat. see in Λαλέω, Διαλέγομαι, etc.—(ε) ποιεῖν τι μετά τινος, *to do with* any one, i. e. *to* or *towards* him, corresponding to Heb. עָשָׂה עִם. Luke 1: 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. 10: 37. Acts 14: 27. 15: 4. So Heb. and Sept. Gen. 24: 12. Sept. ἐν Gen. 40: 14. Also μεγαλύνειν τι μετά τινος Luke 1: 58, for Heb. הִגְדִּיל עִם; see in Μεγαλύνω. For the more usual dat. see in Ποιέω.

II. With the Accusative, μετά strictly implies motion *towards the middle, into the midst* of any thing, Hom. Il. 2. 376; and then also motion *after* any person or thing, i. e. either so as to follow and

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be with a person, or to fetch a person or thing, see Passow μετά C. no. 1. Winer § 53. f. Hence also spoken of succession either in place or time, *after*. In N. T.

1. of succession in place, *after, behind*, Heb. 9: 3 μετὰ τὸ δεύτερον καταπέτασμα. — Hom. Od. 2. 406. Paus. 3. 1. 1. Thuc. 7. 58.

2. of succession in time, e. g. with a noun of time, Matt. 17: 1 μεθ' ἡμέρας ἕξ *after six days*. 25: 19 μετὰ δὲ χρόνον πολύν. Mark 8: 31. Acts 12: 4. 28: 11. Gal. 1: 18. So μετ' οὐ πολλὰς ἡμέρας Luke 15: 13, οὐ μετὰ πολλὰς ταύτας ἡμέρας Acts 1: 5, comp. in Οὐ, and Winer § 23. p. 140. — Palaeph. 5. 3. Hdian. 5. 6. 2. Ael. V. H. 9. 21.—With a noun of person, Acts 5: 37 μετὰ τοῦτον ἀνέστη Ἰούδας. 19: 4. (Hdian. 6. 2. 18. Xen. Cyr. 2. 2. 4.) With a noun marking an event or point of time. Matt. 1: 12 μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος. Mark 13: 24. Luke 9: 28. John 13: 27. 2 Pet. 1: 15. —Hdian. 4. 9. 3.—Also μετὰ ταῦτα v. τοῦτο *after these things, after this*, Mark 16: 12. Luke 5: 27. John 3: 22. al. (Diod. Sic. 1. 7. Xen. Cyr. 7. 2. 22.) Seq. adj. Luke 22: 58 μετὰ βραχύ, see in Βραχύς. Acts 27: 14 μετὰ οὐ πολύ. (Jos. 1. 12. 2.) Seq. infin. c. art. Matt. 26: 32 μετὰ δὲ τὸ ἐγερθῆναί με, i. e. *after* that I am risen again. Mark 1: 14. Luke 12: 5. Acts 1: 3. 1 Cor. 11: 25. Heb. 10: 26.—Hdian. 2. 9. 6.

Note. In composition μετά implies: 1. fellowship, partnership, as μεταδίδωμι, μετέχω, μεταλαμβάνω, etc. 2. proximity, contiguity, as μεθόριον. 3. motion or direction *after*, as μεθοδεία, μεταπέμπομαι. 4. transition, transposition, change, *over*, Lat. *trans*, as μεταβαίνω, μετατίθημι, μεθίστημι. Comp. Buttm. p. 414. Passow μετά F. no. 8. Al.

Μεταβαίνω, f. βήσομαι, (βαίνω q. v.) *to go* or *pass over* sc. from one place to another, *to remove*, e. g. ἐξ οἰκίας εἰς οἰκίαν Luke 10: 7. trop. John 5: 24. 1 John 3: 14. — Luc. Vitar. Auct. 5 ἐς ἄλλο [σῶμα] μεταβήσεται. trop. 2 Macc. 6: 9, 24. Plut. Thes. 5. — Hence genr. *to pass over* or *away, to depart*, seq. ἀπό Matt. 8: 34. seq. ἐκ et πρός John 13: 1. seq. adv. Matt. 11: 1 μετέβη ἐκεῖθεν. 12: 9. 15: 29. 17: 20 bis. John 7: 3. Acts 18: 7. — Hom. Od. 12. 312. Pol. 21. 10. 12.

Μεταβάλλω, f. αλῶ, (βάλλω,) *to throw* or *turn over*, e. g. with a plough Xen. Oec. 16. 13. *to turn about* Hom. Il. 8. 94. *to change* Diod. Sic. 1. 12.—In N. T. Mid. *to change oneself*, i. e. one's mind, Acts 28: 6. — Jos. Ant. 1. 3. 1. Dem. 205. 19. Xen. H. G. 2. 3. 31.

Μετάγω, f. ξω, (ἄγω,) *to lead over*, from one place or country to another, *to transfer*, Diod. Sic. 20. 3 fin. In N. T. *to move* or *turn about*, from one place to another, James 3: 3, 4.

Μεταδίδωμι, f. δώσω, (δίδωμι,) *to share with* any one, i. e. *to impart, to communicate*, seq. dat. Luke 3: 11 ὁ ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι. Eph. 4: 28. Absol. ὁ μεταδίδους, one who distributes alms, an officer of the primitive church, Rom. 12: 8. Seq. acc. et dat. Rom. 1: 11 ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν. 1 Thess. 2: 8.—c. dat. Luc. Paras. 1. Xen. Cyr. 7. 1. 1. c. dat. et acc. Hdot. 9. 34. Xen. An. 4. 5. 5. See Matth. § 326. n.

Μετάθεσις, εως, ἡ, (μετατίθημι,) *metathesis, transposition*, a setting in another place. Hence

a) pp. *translation*, removal from one place to another, Heb. 11: 5.—Diod. Sic. 1. 23.

b) *mutation, change*, Heb. 7: 12 νόμου μετάθεσις. 12: 27. — 2 Macc. 21: 24. Thuc. 5. 29.

Μεταίρω, f. αρῶ, (αἴρω,) pp. *to lift away, to take away*, from one place to another, Dem. 395 ult. Sept. for חָגַלְתָּ 2 K. 25: 11. In N. T. intrans. or c. ἑαυτόν impl. *to take oneself away*, i. e. *to go away, to depart*, Matt. 13: 53 μετῆρεν ἐκεῖθεν. 19: 1. Comp. Buttm. § 113. n. 2. § 130. n. 2. — Aquil. Gen. 12: 8 καὶ μετῆρεν ἐκεῖθεν for וַיַּעְתֵּק מִשָּׁם, Sept. ἀπέση.

Μεταχαλέω, ῶ, f. έσω, (καλέω,) *to call off* or *away*, i. e. from one place to another, *to recall*, Sept. for קָרָא Hos. 11: 1, 3. Pol. 14. 1. 3. Thuc. 8. 11.—In N. T. *to call away to oneself, to call for*, to invite, c. acc. Acts 7: 14 με-

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τεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ. 10: 32. 20: 17. 24: 25.—Achill. Tat. IV. p. 243. comp. Diod. Sic. 16. 10.

Μετακινέω, ῶ, f. ήσω, (κινέω,) *to move* from one place to another, *to move away, to remove,* trop. Col. 1: 23 μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος *not moved away from the hope* etc. i. e. not fallen away, not wavering. — pp. Hdot. 1. 51. Xen. Eq. 7. 6.

Μεταλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take a part, share, of* any thing, pp. *with* others, i. e. *to partake of, to share,* seq. gen. 2 Tim. 2: 6 τῶν καρπῶν μεταλαμβάνειν. Heb. 6: 7. 12: 10. So τροφῆς μεταλαμβάνειν *to partake of food,* i. e. genr. *to take food,* Acts 2: 46. 27: 33.—Ael. V. H. 9. 5. Xen. H. G. 3. 5. 2. — Hence genr. *to take, to have,* seq. acc. Acts 24: 25 καιρὸν δὲ μεταλαβών. Comp. Matth. § 325. n. 2.—Pol. 2. 16. 15.

Μετάληψις, εως, ἡ, (μεταλαμβάνω,) *a partaking of* any thing. 1 Tim. 4: 3 εἰς μετάληψιν i. e. to be partaken of, enjoyed. — Pol. 31. 21. 3 μετάληψις τῆς ἀρχῆς.

Μεταλλάσσω v. ττω, f. ξω, (ἀλλάσσω,) *to exchange* one thing for another, seq. ac c. et ἐν, Rom. 1: 25. εἰς v. 26.—Sept. 2: 20. Test. XII. Patr. p. 666. seq. εἰς Diod. Sic. 4. 51.

Μεταμέλομαι, f. ήσομαι, (μελόμαι to let be for care or concern to oneself, to care for,) aor. 1 pass. μετεμελήθην with mid. signif. Buttm. § 136. 2, pp. *to change one's care* etc. Hence, *to change one's mind* or *purpose,* after having done any thing, e. g.

a) simpl. Matt. 21: 29 ὕστερον δὲ μεταμεληθείς. v. 32. Heb. 7: 21 quoted from Ps. 110: 4 where Sept. for נָחַם.

b) with the idea of regret, sorrow, *to repent, to feel sorrow, remorse.* Matt. 27: 3 of Judas. 2 Cor. 7: 8 bis.—1 Macc. 11: 10. Diod. Sic. 15. 9. Xen. Cyr. 4. 6. 5.

Μεταμορφόω, ῶ, f. ώσω, (μορφόω,) *to transform, to transfigure,* e. g. ἑαυτόν Ael. V. H. 1. 1. Athen. VIII p. 334. C. In N. T. Mid. *to change one's form, to be transfigured,* Matt. 17: 2. Mark 9: 2. — Trop. *to be transformed* in mind and heart, Rom. 12: 2 μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός. 2 Cor. 3: 18.—Ael. V. H. 14. 8.

Μετανοέω, ῶ, f. ήσω, (νοέω,) pp. *to perceive afterwards, to have an afterview,* and hence *to change one's views, mind, purpose;* Sept. for נָחַם Zech. 8: 14. Jos. Ant. 2. 14. 5. Diod. Sic. 15. 47. Xen. Cyr. 1. 1. 3.—In N. T. *to change one's mind, to repent,* implying the feeling of regret, sorrow, intrans.

a) genr. Luke 17: 3 καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. v. 4. seq. ἐπί c. dat. 2 Cor. 12: 21.—Jos. Ant. 2. 15. 3. Epict. Ench. 34. Diod. Sic. 13. 53.

b) in a religious sense, implying pious sorrow for unbelief and sin, and the turning from them unto God and the Gospel of Christ, absol. Matt. 3: 2 μετανοεῖτε, ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. 4: 17. 11: 20. Mark 1: 15. 6: 12. Luke 13: 3, 5. 15: 7, 10. 16: 30. Acts 2: 38. 3: 19. 17: 30. 26: 20 μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν *repent and turn to God,* i. e. from idolatry. Rev. 2: 5 bis, 16, 21. 3: 3, 19. 16: 9. Praegn. seq. ἀπό, Acts 8: 22 μετανόησον ἀπὸ τῆς κακίας *repent* [and turn] *from this evil.* Seq. ἐκ, Rev. 2: 21 ἐκ τῆς πορνείας. v. 22. 9: 20, 21. 16: 11. Sept. c. ἀπό for נָחַם עַל Jer. 8: 6. —Jos. Ant. 7. 7. 3 seq. περί. —As attended with acts of external sorrow, penance, Matt. 11: 21 ἂν ἐν σάκκῳ καὶ σποδῷ μετανόησαν. 12: 41. Luke 10: 13. 11: 32. Comp. Jonah 3: 5—10. For εἰς in Matt. 12: 41 et Luke 11: 32, see in Εἰς e. α.—Test. XII Patr. p. 520, 607; called also μετάνοια τῆς σαρκός p. 611.

Μετάνοια, ας, ἡ, (μετανοέω,) *change of mind* or *purpose, repentance.*

a) genr. Heb. 12: 17 μετανοίας γὰρ τόπον οὐχ εὗρε, *he found no place for a change of mind,* i. e. in his father Isaac, comp. Gen. 27: 34, 37 sq.—Jos. Ant. 4. 6. 1. Pol. 4. 66. 7.

b) in a religious sense, *repentance, penitence,* implying pious sorrow for unbelief and sin, and a turning from them unto God and the Gospel of Christ. Matt. 3: 8 καρπὸν ἄξιον τῆς μετανοίας. v. 11. 9: 13. Mark 1: 4. 2: 17. Luke 3: 3, 8. 5: 32 καλέσαι . . . ἁμαρτωλοὺς εἰς μετάνοιαν. 15: 7. 24: 47. Acts 5: 31 δοῦναι

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μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. 11: 18 τὴν μετάνοιαν εἰς ζωήν. 13: 24. 19: 4. 20: 21 τὴν εἰς θεὸν μετάνοιαν. 26: 20. Rom. 2: 4. 2 Cor. 7: 9, 10. 2 Tim. 2: 25. Heb. 6: 1, 6. 2 Pet. 3: 9.— Wisd. 12: 19. Jos. Ant. 4. 6. 10 fin.

Μεταξύ, adv. (μετά, μέσος,) also c. genit. Buttm. § 146. 2, *in the midst*, i. e. *betwixt*, *between*, of place Wisd. 18: 23. Hom. Il. 1. 156. See Buttm. p. 439. In N. T.

a) absol. only of time, *mean time*, *mean while*, e. g. ἐν τῷ μεταξύ sc. χρόνῳ, *in the mean time* John 4: 31, comp. Buttm. § 125. 6. — Xen. Conv. 1. 14. fully Hdian. 3. 8. 20.—Also ὁ μεταξύ, *intervening*, *intermediate*; put for *next following*, *next*, as Acts 13: 42 τὸ μεταξὺ σάββατον, *the next Sabbath*. Buttm. l. c. —Jos. B. J. 5. 4. 2 Δαβίδου τε καὶ Σολομῶνος, ἔτι δὲ τῶν μεταξὺ τούτων βασιλέων. Plut. ed. R. VI. p. 891. 17. p. 892. 3.

b) seq. gen. of place or pers. Matt. 23: 35 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Luke 11: 51. 16: 26. Acts 12: 6.—Jos. Ant. 7. 10. 4. Ael. V. H. 3. 1. Xen. Cyr. 7. 1. 10. — Trop. of pers. Matt. 18: 15 μεταξὺ σοῦ καὶ αὐτοῦ μόνου, Engl. *between thee and him alone*. Acts 15: 9. Rom. 2: 15 μεταξὺ ἀλλήλων, *between one another*, i. e. in turn, alternately. — Plut. de Discr. amic. et adul. 1 init.

Μεταπέμπω, f. ψω, (πέμπω,) *to send after*, *to send for*, Thuc. 4. 30. ib. 7. 15. In N. T. Mid. μεταπέμπομαι, f. ψομαι, *to send for to oneself*, to invite to come, Acts 10: 5, 22, 29 bis. 11: 13. 24: 24, 26. 25: 3. Pass. Acts 10: 29. Sept. for הִנָּחֶה Num. 23: 7. — 2 Macc. 15: 31. Hdian. 3. 5. 7. Xen. Mem. 3. 9. 11.

Μεταστρέφω, f. ψω, (στρέφω,) *to turn about*, sc. from one direction to another, Plut. Otho 4. Xen. Cyr. 8. 3. 28. In N. T. *to turn into* something else, *to change*, trans. et seq. εἰς, James 4: 9. Acts 2: 20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος, quoted from Joel 3: 4 [2: 31], where Sept. for הֻפַךְ Niph. — 1 Macc. 9: 41. — In a bad sense, *to change for the worse*, *to pervert*, Gal. 1: 7 μεταστρέψαι τὸ εὐαγγέλιον. — Ecclus. 11: 31. Test. XII Patr. p. 688.

Μετασχηματίζω, f. ίσω, (σχηματίζω, σχῆμα q. v.) *to transform*, *to change the form* or appearance of any thing, trans. Phil. 3: 21 ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως. Mid. seq. εἰς, *to transform oneself into* another shape, character, etc. 2 Cor. 11: 13 μετασχηματιζόμενοι εἰς ἀποστόλους. v. 14. seq. ὡς v. 15.—Jos. Ant. 7. 10. 5 pen. Diod. Sic. 3. 12 pen. Mid. Test. XII Patr. p. 530. — Trop. *to transfer figuratively*, to apply metaphorically, seq. εἴς τινα 1 Cor. 4: 6.

Μετατίθημι, f. θήσω, (τίθημι,) *to transpose*, *to put in another place*, and hence *to transport*, *to transfer*, *to translate*, trans. Acts 7: 16 καὶ μετετέθησαν [αὐτὸν] εἰς Συχέμ. Heb. 11: 5 bis, Ἐνὼχ μετετέθη sc. εἰς τὸν οὐρανόν κ. τ. λ. Comp. 2 K. 2: 11. (Sept. Gen. 5: 24.) Heb. 7: 12 μετατιθεμένης τῆς ἱερωσύνης, *the priesthood being transferred* sc. to Christ or to the tribe of Judah, comp. v. 11, 14. (Others, *being changed*, as Xen. Mem. 4. 4. 14.) Sept. for הֻגְלָה Jer. 52: 25, 26, 29. — Ecclus. 44: 16. Jos. Ant. 12. 9. 7 τὴν τιμήν. Diod. Sic. 17. 29. — Mid. *to transfer oneself*, *to go over* from one side or party to another, seq. ἀπό et εἰς *to fall away from* one *to* another, Gal. 1: 6.—2 Macc. 7: 24. Athen. VII. p. 281. E. Pol. 3. 111. 8. — Metaph. *to transfer* to another use or purpose, *to pervert*, *to abuse*, Jude 4 τὴν χάριν τοῦ θεοῦ μετατιθέναι εἰς ἀσέλγειαν *perverting the grace of God unto licentiousness*.

Μετέπειτα, adv. (ἔπειτα,) lit. *after then*, i. e. *thereafter*, *afterwards*, Heb. 12: 17. — Judith 9: 7. Jos. Ant. 6. 4. 6. Hdot. 1. 25. ib. 7. 7.

Μετέχω, f. μεθέξω, aor. 2 μετέσχον, (ἔχω,) pp. *to have with* another, i. e. *to partake of*, *to share in*, to be a partaker etc. seq. gen. Buttm. § 132. 4. 2. 1 Cor. 9: 10, 12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν. 10: 21, 30 impl. Heb. 2: 14. 7: 13 φυλῆς ἑτέρας μετέσχηκεν *he had part in another tribe*, belonged to another tribe. Seq. ἐκ 1 Cor. 10: 17, comp. in Ἐκ 3. h. So *to partake of* food, i. e. *to*

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take as food, e. g. *γάλακτος* Heb. 5: 13. —2 Macc. 5: 10. Diod. Sic. 1. 5. Xen. Mem. 2. 2. 3.

Μετεωρίζω, f. *ίσω*, (*μετέωρος* high, floating in the air, from *μετά* and *ἀώρα* or *αἰώρα*, Th. *ἀείρω*,) *to lift up on high, to raise in the air*, Ael. H. An. 11. 33 *ἑαυτὸν τοῖς πτεροῖς μετεωρίσας*. Trop. of the mind, *to animate, to incite*, Diod. Sic. 3. 72. ib. 13. 53. *to elate*, as with pride, 2 Macc. 5: 17. Diod. Sic. 4. 70. Also *to render hesitating, fluctuating*, to make of doubtful fidelity, as if floating in the air, Pol. 5. 70. 10. Diod. Sic. 17. 5 *μετεωρίζεσθαι πρὸς ἀπόστασιν*. — Hence in N. T. Pass. or Mid. *μετεωρίζομαι, to be in suspense, to be of doubtful mind*, anxious, fluctuating between hope and fear, Luke 12: 29.—Comp. *μετέωρος ταῖς διανοίαις* Pol. 3. 107. 6. ib. 5. 18. 5.

Μετοικεσία, ας, ἡ, (*μετοικέω* i. q. *μετοικίζω*,) *change of abode, migration*, and hence for the Babylonish *exile*, Matt. 1: 11, 12, 17 bis. Sept. for גֹּלָה 2 K. 24: 16. 1 Chr. 5: 22. — Anthol. Gr. I. p. 175. Comp. Munthe Obs. p. 1. H. Planck in Bibl. Repos. I. p. 670.

Μετοικίζω, f. *ίσω*, Att. fut. *ιῶ*, Buttm. § 95. 9, (*οἰκίζω, οἶκος*,) *to cause to change one's abode, to cause to remove* or *migrate*, trans. Acts 7: 4 *μετῴκησεν αὐτὸν εἰς τὴν γῆν ταύτην*. v. 43 *μετοικιῶ ἐπέκεινα Βαβ*. Sept. for הִגְלָה 1 Chr. 5: 6. Am. 5: 27.—Diod. Sic. 11. 88 pen. Ael. V. H. 1. 11. Thuc. 1. 12.

Μετοχή, ῆς, ἡ, (*μετέχω*,) *partnership, fellowship*, 2 Cor. 6: 14, parall. with *κοινωνία*.—Psalt. Salom. 14: 4. Hesych. *μετοχή· κοινωνία, σχέσις*.

Μέτοχος, ου, ὁ, ἡ, adj. (*μετέχω*,) *partaking*, subst. *a partaker*, Heb. 3: 1 *κλήσεως ἐπουρανίου μέτοχοι*. v. 14. 6: 4. 12: 8.—Anthol. Gr. IV. p. 263. Hdot. 3. 52.—In the sense of *partner, companion, fellow*, Luke 5: 7. Heb. 1: 9 quoted from Ps. 45: 8, where Sept. for חֲבֵר.—Dem. 1411. 4.

Μετρέω, ῶ, f. *ήσω*, (*μέτρον*,) *to measure*, trans. e. g. of capacity, with an adjunct of manner, in the proverbial phrase *ᾧ* v. *ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται*, Matt. 7: 2 bis. Mark 4: 24 bis. Luke 6: 38 bis. Sept. for מָדַד Ex. 16: 18. — Dem. 918. 11. Plut. Marcell. 25 pen. — Of length etc. as measured by the rule, *κάλαμος*. Rev. 11: 1 *μέτρησον τὸν ναὸν τοῦ θεοῦ*. v. 2. 21: 15, 16, 17. Sept. and מָדַד Num. 35: 5.—Xen. H. G. 3. 2. 10. Mem. 4. 7. 2.—Trop. for *to estimate, to judge of*, 2 Cor. 10: 12 *ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*.—Hdian. 1. 6. 2. Dem. 324. 24. Comp. *metior* Hor. Ep. 1. 7 fin.

Μετρητής, οῦ, ὁ, (*μετρέω*,) pp. *measurer*, then *metretes* John 2: 6, i. e. the Attic amphora, a measure for liquids containing 12 *χόες* or 144 *κοτύλαι*, and equal to $\frac{2}{3}$ of an Attic *medimnus* or Hebrew *bath*. Hence the *μετρητής* was equivalent to about 33½ English quarts, or to 8⅜ gallons. See particularly under art. *Κόρος*, and Boeckh Staatsh. der Ath. I. p. 107. The Roman amphora was smaller, being only equal to $\frac{2}{3}$ of the *μετρητής*. Comp. Adam's Rom. Ant. p. 504.—Sept. for בַּת 2 Chr. 4: 5. Pol. 2. 15. 1. Dem. 1045. 6.

Μετριοπαθέω, ῶ, f. *ήσω*, (*μετριοπαθής* of moderated passions, from *μέτριος, πάθος*,) *to be moderate in one's passions*, to have one's passions moderated; hence *to be gentle, indulgent, compassionate*, seq. dat. *towards* any one, Heb. 5: 2 *μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι κ. τ. λ.* — Philo de Joseph. II. p. 45. 37. Jos. Ant. 12: 3. 2. comp. *μετριάζω* ib. 5. 7. 7.

Μετρίως, adv. (*μέτριος, μέτρον*,) *measuredly, moderately*, pp. with moderation, Pol. 3. 85. 9. Xen. An. 2. 3. 20. In N. T. *little*, and *οὐ μετρίως not a little*, i. e. much, greatly, Acts 20: 12. —Hdian. 1. 3. 12. Xen. Mem. 4. 1. 1.

Μέτρον, ου, τό, measure, a) pp. as of capacity, in the proverbial expression Matt. 7: 2. Mark 4: 24. Luke 6: 38 bis. Trop. measure of sins Matt. 23: 32. Sept. for בַּת 2 Chr. 2: 10. אֵיפָה Lev. 19: 36. Deut. 25: 14. (Hdot. 4. 198. Xen. An. 3. 2. 21.) Of length or surface, *a measure*, i. e. a measuring-rod, *κάλαμος*, Rev. 21: 15 in later edit. 21: 17 *μέτρον ἀνθρώπου, man's measure*, i. e. common, ordinary. Sept. for מִדָּה Ex. 26: 2, 8. Ez. 42: 16 sq. קָו 2 K. 21: 13. (Xen.

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Mem. 4. 7. 2.) Genr. and adv. ἐκ μέτρου *by measure*, i. q. μετρίως, i. e. moderately, sparingly, John 3: 34. See in Ἐκ no. 3. e.

b) meton. *measure*, for *portion* as measured off or allotted, *allotment*, *proportion*. Rom. 12: 3 ὡς ὁ θεὸς ἐμέρισε μέτρον πίστεως. Eph. 4: 7, 13, 16. 2 Cor. 10: 13 bis, see in Κανών. — Luc. Imag. 7. Anth. Gr. I. p. 81 ult.

Μέτωπον, ου, τό, (μετά, ὤψ,) *the forehead*, Rev. 7: 3. 9: 4. 13: 16. 14: 1, 9. 17: 5. 20: 4. 22: 4. Sept. for מֵצַח Ex. 28: 33. 1 Sam. 17: 49. — Hdian. 1. 15. 7. Xen. Cyr. 1. 4. 8.

Μέχρι, also *Μέχρις* sometimes before a vowel, Buttm. § 26. 4. Winer § 5. 1. b. Lob. ad Phr. p. 14; a particle serving to mark a *terminus ad quem*, both of place and time. It differs therefore from ἄχρι, in that ἄχρι fixes the attention upon the whole duration up to the limit, leaving the further continuance undetermined; while μέχρι refers solely to the limit, implying that the action there terminates. See Tittm. de Synon. N. T. p. 33 sq. Passow s. v.

I. As Prep. with the genitive, *unto*, *until*, *usque ad*.

a) Of place, *unto*, *as far as to*. Rom. 15: 19 μέχρι τοῦ Ἰλλυρικοῦ. Sept. for עַד־פֹּה Job 38: 11. — Palaeph. 21. 1. Hdian. 1. 12. 15. Xen. An. 2. 2. 6.

b) Of time, *until*, (α) c. gen. of a subst. Matt. 13: 30 μέχρι τοῦ θερισμοῦ. Acts 10: 30. 20: 7. Rom. 5: 14 μέχρι Μωσέως, i. e. death reigned from Adam *until* Moses without there being any written law, but not so afterwards, comp. Tittm. l. c. 1 Tim. 6: 14. Heb. 3: 6, 14. 9: 10. Sept. for עַד עֵת Ps. 105: 19. — Hdian. 1. 1. 5. Xen. Venat. 4. 11.—(β) μέχρις οὗ sc. χρόνου, *until what time*, i. e. *until*, as a conjunct. with the subjunctive, where the thing is uncertain. Mark 13: 30 μέχρις οὗ πάντα ταῦτα γένηται. See Buttm. § 146. 3. comp. in Ἕως I. a. Matth. § 480. b.—Hdot. 4. 119. c. impf. indic. Xen. An. 5. 4. 16. —(δ) μέχρι τῆς σήμερον, *until this day*, Matt. 11: 23. 28: 15. Here ἄχρι might properly have been used; but the writer employs μέχρι prob. as not looking at all beyond the present time; the present moment being all he has to do with; comp. Tittm. l. c. p. 35.—So μέχρι τοῦ νῦν Palaeph. 17. 2. μέχρι τῶνδε τῶν καιρῶν Diod. Sic. 4. 19.

c) Trop. of degree or extent. 2 Tim. 2: 9 κακοπαθῶ μέχρι δεσμῶν. Heb. 12: 4 μέχρις αἵματος. Phil. 2: 8 μέχρι θανάτου. v. 30. — 2 Macc. 13: 14. Hdian. 1. 15. 16. Xen. Mem. 4. 7. 3.

II. As Conjunct. *until*, before a verb in the subjunct. where the thing is either pres. or fut. and therefore uncertain, Buttm. § 146. 3, comp. in Ἕως I. a. Eph. 4: 13 μέχρι καταντήσωμεν . . . εἰς ἄνδρα τέλειον κ. τ. λ.—Xen. H. G. 1. 3. 11 περιμένεν . . . μέχρις ἔλθῃ. c. impf. indic. Thuc. 3. 10.

Μή, a negative particle, *not*, implying every where a *dependent* and *conditional* negative, i. e. depending on the idea, conception, thoughts of some subject, and therefore *subjective*; while οὐ expresses the direct and full negation independently and absolutely and is therefore *objective*. That is, μή implies that one conceives or supposes a thing not to exist, while οὐ expresses that it actually does not exist; and hence μή refers to the predicate, οὐ to the copula. The same distinction holds good in all the compounds of μή and οὐ. See Buttm. § 148. Passow in μή. Winer § 59. Herm. ad Vig. p. 796 sq. 804 sq. Matth. § 608. 5.

I. As a negative particle, *not*, where the following special uses all flow from the general principles above stated. E. g. μή, and not οὐ, is used:

a) in all negative *conditions* and *suppositions*, in N. T. after ἐάν and εἰ, Buttm. § 148. 2. b. E. g. ἐὰν μή, Matt. 5: 20 ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν κ. τ. λ. Mark 3: 27. Luke 13: 3, 5. Tit. 1: 6. al. see in Ἐάν no. II. β. So εἰ μή, Matt. 24: 22 εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι. Mark 2: 7. John 3: 13. Acts 21: 25. al. see in Εἰ no. III. a. With ἐάν or εἰ implied, Mark 12: 19. Luke 10: 10. John 12: 47. 1 Cor. 13: 1, 2, 3. James 2: 14.—Sometimes εἰ is followed by οὐ, but οὐ then refers not to the condition, but to the verb alone, which it renders negative, as Matt. 26: 24 καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη, i. e. the *not being born* would have been bet-

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ter for him; here μή would have implied doubt whether he had been born etc. Mark 11: 26. Luke 14: 26. 18: 4 εἰ καὶ θεὸν οὐ φοβοῦμαι, i. e. *to not fear* i. q. to contemn. John 10: 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, i. e. *to not do* i. q. to leave undone. 11: 8. James 2: 11. See Buttm. § 148. 2. b, and marg. Winer § 59. 5. Herm. ad Vig. p. 833, 889. Comp. in Οὐ e.

b) after particles implying *purpose*, also *result* anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε, Buttm. § 148. 2. c. Matth. § 608. 5. a. Winer § 60. 2. E. g. ἵνα μή, Matt. 26: 5 ἵνα μὴ θόρυβος γένηται. Luke 8: 10. John 3: 16. Acts 5: 26. Heb. 13: 17. al. So Matt. 5: 29, 30. Mark 4: 12. John 11: 50. al. see in Ἵνα no. 1, 2. So ὅπως μή, Matt. 6: 18. Luke 16: 26. Acts 20: 16. 1 Cor. 1: 29. — So before an infin. expressing purpose etc. either inf. simply, or with ὥστε, εἰς, πρός, διά, etc. see below in d.

c) after *relative pronouns*, as ὅς, ὅστις, ὅσος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Buttm. § 148. 2. e. Matth. § 608. 5. c. Winer § 59. 4. E. g. Matt. 10: 14 ὃς ἐὰν μὴ δέξηται ὑμᾶς. 11: 6. Luke 8: 18. 1 Pet. 2: 9. Mark 6: 11 ὅσοι ἂν μὴ δέξωνται ὑμᾶς. Luke 9: 5. Acts 3: 23 ἥτις ἂν μὴ ἀκούσῃ. Rev. 13: 15. — But οὐ is put after ὅς, ὅστις, where these refer to a definite antecedent, as Luke 14: 33; or where any thing is said actually not to be or to be done, as Matt. 10: 38. 13: 12. Mark 9: 40. Luke 14: 27.

d) with the *Infinitive* as being *dependent* upon another finite verb or word expressed or implied; here the infin. may usually either itself be resolved into a supposition, or the verb on which it depends expresses supposition, condition, thought, purpose, etc. Buttm. §148. 2. g. Passow μή I. 3. Winer § 59. 2. Herm. ad Vig. p. 806 ult. Thus (α) Inf. simpl. Matt. 22: 23 οἱ λέγοντες μὴ εἶναι ἀνάστασιν, i. e. as they suppose and believe. Luke 2: 26. 20: 7. 21: 14. Acts 15: 19, 38. 23: 8. 25: 24, 27 ἄλογόν μοι δοκεῖ . . . μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι. Rom. 13: 3 θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν. 1 Cor. 7: 1. 1 Tim. 1: 20. 2 Pet. 2: 21. After δεῖ, ὀφείλω, etc. Buttm. l. c. Matt. 23: 23 ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. Luke 18: 1. Acts 27: 21. Rom. 15: 1. 1 Tim. 3: 3 δεῖ οὖν ἐπίσκοπον . . . . μὴ πάροινον, μὴ πλήκτην, sc. εἶναι. v. 8. Tit. 1: 7. 2: 3, 9, 10. After ὄμνυμι, implying future purpose, Heb. 3: 18 τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι κ. τ. λ. see Herm. ad Vig. p. 807. After verbs of *commanding*, *entreating*, e. g. c. inf. pres. as continued, Acts 1: 4 παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσ. μὴ χωρίζεσθαι. 21: 4. Rom. 2: 21, 22. Eph. 3: 13 διὸ αἰτοῦμαι μὴ ἐκκακεῖν. 2 Tim. 2: 14. (comp. Luc. D. Mort. 1. 4.) c. inf. aor. as transient, Matt. 2: 12. 5: 34. Luke 22: 40. Heb. 12: 19. ⊢ By pleonasm after verbs implying a negative. e. g. of *denying*, Luke 20: 27 οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι. 22: 34. See Matth. § 534. n. 4. Winer § 67. p. 487. Vice versa after οὐ δύναμαι, where the negatives have each its proper power, and constitute an emphatic affirmative; Acts 4: 20 οὐ δυνάμεθα ἃ εἴδομεν . . . μὴ λαλεῖν, i. e. we cannot but speak. Buttm. § 148. n. 7. b. — After ὥστε, in N. T. marking a result anticipated or supposed on the part of the speaker or writer, Matt. 8: 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. Mark 3: 20. 1 Cor. 1: 7. 2 Cor. 3: 7. 1 Thess. 1: 8. —Xen. Conv. 4. 54. — (β) Infin. c. τοῦ e. g. as dependent on a subst. Rom. 11: 8 ὀφθαλμοὶ τοῦ μὴ βλέπειν κ. τ. λ. et 1 Cor. 9: 6 οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; i. e. implying possibility, but not the will. After verbs of *hindering* or being hindered, Luke 4: 42. 24: 16. Acts 10: 47 ὕδωρ κωλῦσαι . . . τοῦ μὴ βαπτισθῆναι τούτους. 14: 18. 20: 27. Rom. 11: 10. 1 Pet. 3: 10. So by impl. Luke 17: 1. Heb. 11: 5. James 5: 17. As marking purpose or result, where ὥστε might stand instead of τοῦ, comp. in δ. Rom. 7: 3 ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα. Comp. Winer § 45. 4. p. 270. b. Buttm. § 140. n. 1. — (γ) Infin. c. τῷ, 2 Cor. 2: 12 τῷ μὴ εὑρεῖν με Τίτον, i. e. marking a cause as existing in the mind of any one. — (δ) Infin. c. τό, where the infin. is then equivalent to a subst. Rom. 14: 21 καλὸν τὸ μὴ φαγεῖν κρέα, i. q. *if* one would eat no meat, Buttm. § 148.

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2. g. 1 Cor. 4: 6. 10: 2. preced. by τοῦτο, Rom. 14: 13. 2 Cor. 2: 1. 1 Thess. 4: 6 coll. v. 3. So with the prepositions εἰς and πρός as marking purpose, supposed result, etc. e. g. εἰς τὸ μή Acts 7: 19. 1 Cor. 9: 18. 10: 6. Heb. 11: 3. 1 Pet. 3: 7. πρὸς τὸ μή 2 Cor. 3: 13. 1 Thess. 2: 9. 2 Thess. 3: 8. With διά as marking the probable or supposed cause of any thing, Matt. 13: 5 διὰ τὸ μὴ ἔχειν βάθος γῆς. v. 6. Mark 4: 5. James 4: 2. —Cebet. Tab. 24.

e) with *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply supposition, condition, purpose, any thing subjective, etc. Buttm. § 148. 2. f. § 144. 2. Winer § 59. 3. E. g. (α) When the participle may be resolved into the construction with εἰ, ἐάν, etc. comp. above in a. Buttm. l. c. Luke 11: 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, μὴ ἔχον τὶ μέρος κ. τ. λ. Rom. 5: 13. Gal. 6: 9 καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. Col. 1: 23. 1 Pet. 3: 6.—(β) Where the part. either with or without the article, is equivalent to a relative referring to a general or indefinite antecedent, comp. above in b. Buttm. l. c. E. g. ὁ μὴ c. part. Matt. 12: 30 ὁ μὴ ὢν μετ' ἐμοῦ, i. e. whosoever, i. q. *if* any one, where οὐ would only have referred to some particular and definite individual. Luke 11: 23. John 3: 18 ὁ μὴ πιστεύων, comp. Winer § 59. 1. Herm. ad Vig. p. 805. John 10: 1. 12: 48. 1 Thess. 4: 13. al. Matt. 25: 29 ἀπὸ τοῦ μὴ ἔχοντος. Luke 3: 11. 19: 26, 27. Rom. 4: 20. James 4: 17. 1 Cor. 7: 37. πᾶς μὴ c. part. 1 Thess. 2: 12 πάντες οἱ μὴ πιστεύσαντες. 1 John 3: 10. Matt. 3: 10. 13: 19 παντὸς ἀκούοντος . . . καὶ μὴ συνιέντος. John 15: 2. So genr. Matt. 9: 36 ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. 10: 28. Luke 12: 47. Acts 20: 22 ἰδοὺ ἐγὼ . . . μὴ εἰδώς, where the subject or antecedent is indeed specific, but the part. expresses a subjective doubt, uncertainty. Rom. 2: 14. 1 Cor. 7: 29 sq. 9: 21. 1 John 2: 4. al. Here too belong such phrases as τὰ μὴ δέοντα, τὰ μὴ καθήκοντα, i. q. ἅτινα μὴ δεῖ etc. 1 Tim. 5: 13. Rom. 1: 28. (Ceb. Tab. 25.) τὰ μὴ ὄντα i. q. ἅτινα μὴ ἐστί, Rom. 4: 17. trop. 1 Cor. 1: 28. Comp. Buttm. § 148. 2. f. Winer § 59. 3. p. 400.—(γ) Where the part. with μή expresses the supposed or apparent *cause* or occasion of any thing, Passow in μή no. 4. Buttm. § 144. 2. Matt. 1: 19 Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων κ. τ. λ. 18: 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν κ. τ. λ. Mark 2: 4. 12: 24. Luke 5: 19. 9: 33. Acts 9: 26. 12: 19. 2 Cor. 3: 14. Heb. 4: 2.—Eurip. Herac. 283 or 284. — (δ) Where the part. with μή expresses a supposed or apparent *result*, like ὥστε μή seq. infin. comp. above in d. α. Luke 7: 30. Acts 20: 29 εἰσελεύσονται . . . λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. 2 Cor. 4: 2. Phil. 1: 28. So Acts 9: 9 ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν, he was for three days apparently blind, so as not to see, i. e. he was supposed to be a blind man; but οὐκ ἔφαγε relates a specific fact. Also with καί as equiv. to ὥστε, comp. in Καί no. 1. c. β. Luke 1: 20 ἔσῃ σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι. 13: 11. Acts 27: 15.

f) in all negative expressions of *wish*, *entreaty*, *command*, where μή then often stands at the beginning of a short independent clause, the idea of wishing etc. not being expressed, but retained in the mind. Buttm. § 148. 2. c, and n. 5. Herm. ad Vig. p. 804. Matth. § 608. n. 1. Thus to express a negative *wish*, μή is construed with the Optative; in negative *entreaty* and *command*, with the Imperative and Subjunctive, as follows: (α) With the *Optative*, implying a negative *wish*, in the frequent exclamation μὴ γένοιτο, *may it not be!* let it not happen! Luke 20: 16. Rom. 3: 4, 6, 31. 1 Cor. 6: 15. Gal. 2: 17. So Gal. 6: 14. 2 Tim. 4: 16 μὴ αὐτοῖς λογισθείη. Comp. Buttm. l. c. Passow μή no. 6. — Hom. Od. 1. 386. ib. 20. 344. — (β) With the *Imperative* always, (which never takes οὐ,) usually with the Imp. *present* implying continued action and forbidding what one is already doing. Buttm. § 148. 3. § 137. 5. Passow μή no. 5. a. Winer § 60. 1. Matt. 6: 16 μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί. v. 19, 25. 17: 7. 24: 6 ὁρᾶτε, μὴ θροεῖσθε, *beware*, *be not troubled*. Mark 9: 39. Luke 23: 28. John 2: 16. Acts 10: 15. 1 Pet. 4: 12. al. saep. Im-

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perat. 3 pers. pres. Rom. 6: 12 μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι. 14: 16. 1 Cor. 7: 12, 13. Col. 2: 16. 1 Tim. 6: 2. James 1: 7. al. Also c. imper. impl. Luke 13: 14. John 18: 40. Gal. 5: 13. Rom. 12: 11, 16, 19. (Luc. Tox. 56.) So in antithetic clauses, as Col. 3: 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ γῆς. James 1: 22. 1 Pet. 3: 9. 2 Cor. 9: 7. μὴ—ἀλλά Luke 22: 42. John 6: 27. Phil. 2: 12.—Very rarely μή is found with the Imper. *aorist*, (in N. T. only 3 pers.) implying transient action, and forbidding that which one may be about to do, e. g. Matt. 6: 3 μὴ γνώτω ἡ ἀριστερά σου κ. τ. λ. 24: 18. Mark 13: 15 μὴ καταβάτω εἰς τὴν οἰκίαν. v. 16. Luke 17: 31. Comp. Buttm. Passow, Winer, l. c. — Hom. Od. 16. 301. Xen. Cyr. 7. 5. 73.—(γ) With the *Subjunctive* in negative *entreaties*, *commands*, exhortations, etc. where the action is to be expressed as transient and momentary, Buttm. l. c. and § 139. n. 7. Passow, Winer, l. c. E. g. in 1 pers. plur. Subj. *present*, where it stands in place of 1 pers. Imperat. comp. in β. Gal. 5: 26 μὴ γινώμεθα κενόδοξοι. 6: 9. 1 Thess. 5: 6. 1 John 3: 18. *aorist*, John 19: 24 μὴ σχίσωμεν αὐτόν. Buttm. § 139. n. 7. Winer § 42. 4. In 2 and 3 pers. Subj. *aorist*, Matt. 1: 20 μὴ φοβηθῇς. 3: 9 μὴ δόξητε λέγειν. 5: 17. 6: 13. 10: 5, 9, 10. Mark 5: 7. 14: 2. Rom. 10: 6. 1 Cor. 16: 11. Col. 2: 21. Heb. 3: 8. 10: 35. James 2: 11. al. saepiss. So c. γενηθῇ or the like impl. Matt. 26: 5. Mark 14: 2.

g) genr. in any construction, where the negation is from the nature of the case subjective, conditional, or matter of supposition. Matt. 19: 9 ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, i. e. μή here either depends upon the preced. relative, or it expresses condition, *if not* for fornication. Mark 12: 14 δῶμεν, ἢ μὴ δῶμεν; implying subjective uncertainty. John 3: 18 ὅτι μὴ πεπίστευκεν, *because*, by the very supposition, *he has not believed*, comp. Herm. ad Vig. p. 805. (Luc. D. Deor. marin. 5. 1.) Rom. 3: 8 τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μή, κ. τ. λ. hypothetically, *and why not rather?* i. e. and why should it not rather be the case etc. Col. 2: 18 ἃ μὴ ἑώρακεν ἐμβατεύων, i. e. into what he cannot possibly have seen, or be supposed to have seen; here οὐ would have expressed that he had not seen them though he had the power. 1 Thess. 4: 4 μὴ ἐν πάθει ἐπιθυμίας, where μή refers to the preceding infin. κτᾶσθαι. Rom. 14: 1.

h) coupled with οὐ, in the order οὐ μή, as an intensive negative, (μή οὐ is in N. T. only interrog. see no. III,) in emphatic assertions and assurances referring to the future, *not at all*, *by no means*, construed pp. with the *Indic. future*, or more commonly with the *Subj. aorist*, Buttm. § 148. n. 6. § 139. 4. Passow in οὐ μή, p. 405 sq. Winer § 60. 3. Herm. ad Soph. Oed. Col. 853. (α) seq. *Indic. fut.* Matt. 16: 22 οὐ μὴ ἔσται σοι τοῦτο. 26: 35 οὐ μή σε ἀπαρνήσομαι. Luke 22: 34. John 8: 12. 20: 35. Rev. 3: 5. 9: 6. al. So in emphatic interrogation Luke 18: 7. John 18: 11. — (β) seq. *Subj. aorist*, e. g. aor. 1 pass. Matt. 24: 2 οὐ μὴ ἀφεθῇ ὧδε λίθος. Luke 22: 16, 18. Heb. 8: 12. 1 Pet. 2: 6. al. Aor. 2 act. and *mid.* Matt. 5: 18, 20. 18: 3. Luke 1: 15. John 6: 37. Rev. 3: 3, 12. al. Mid. Mark 13: 19. So as strengthened by οὐκέτι Matt. 14: 25. Luke 22: 16. οὐδέ Matt. 24: 21. In emphatic interrog. John 11: 56. 18: 11.—Further, contrary to the doubtful rule of Dawes, seq. Aor. 1 act. Matt. 10: 23 οὐ μὴ τελέσητε τὰς πόλεις κ. τ. λ. Mark 9: 41. John 4: 14, 48. Acts 13: 41. Heb. 8: 11. 2 Pet. 1: 10. c. οὐκέτι Rev. 18: 14. Mid. Matt. 16: 28. Rom. 4: 8. See Buttm. § 139. 4 marg. Passow in οὐ μή. Winer § 60. 3. p. 423.

II. As a Conjunction, *that not*, *lest*, Lat. *ne*, in N. T. only after verbs expressing *fear*, *anxiety*, *foresight*, with which both the Greeks and Latins connect a negative implying a *wish* that the thing feared may *not* be or happen; Buttm. § 148. 4. Passow μή II. 5. Herm. ad Vig. p. 797. Matth. § 520. Construed variously:

a) with the *Subjunct.* where the preceding or governing verb is in the present; see Buttm. Passow, l. c. Winer § 60. 2. So after verbs of *fearing* etc. Acts 27: 17 φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι. 2 Cor. 12: 21, coll. 20. c. φοβούμενος impl. 2 Cor. 12: 6.

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Or, the preced. verb may be a preterite except in the Indic. as Acts 23: 10 εὐλαβηθεὶς ὁ χ. μὴ διασπασθῇ ὁ Παῦλος. Comp. Plato Apol. Soc. init. χρῆν εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε. — After verbs of *foresight*, or *caution*, the verb being in the present, Matt. 18: 10 ὁρᾶτε, μὴ καταφρονήσητε ἑνός κ. τ. λ. Mark 13: 5, 36. 2 Cor. 8: 20. Gal. 6: 1. Heb. 12: 15, 16. Rev. 19: 10 et 22: 9 ὅρα μή sc. ποιήσῃς τοῦτο.

b) with the *Optative*, where the preceding verb is in a preterite of the Indic. See Buttm. Passow, Winer, l. c. So after a verb of *foresight*, Acts 27: 42 τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τ. δ. ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγοι, where however later editions read διαφύγῃ in Subj. see Winer § 60. 2.

c) with the *Indicative*, less often, and implying that the thing feared already exists or is about to happen, Passow μή II. 5 fin. Winer § 60. 2. b. So c. indic. pres. Luke 11: 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. c. indic. fut. Col. 2: 8 βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν.

d) with the *Infinitive* in negative wishes or admonitions, implying a fear of the contrary, i. e. c. acc. et infin. 2 Cor. 6: 1 παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς. 13: 7. See Passow μή II. 4. c. — Hom. Od. 9. 530.

III. As an emphatic interrogative particle, which has lost its own negative power; but expressing a degree of fear or anxiety, and implying the expectation of a *negative* answer; while οὐ interrog. demands an affirmative answer. Buttm. § 148. 5. Matth. § 608. n. 3. Winer § 61. 3. b. Passow μή no. III. Construed with the Indic. of all the tenses, Passow l. c.

a) simply, c. indic. pres. Matt. 9: 15 μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν κ. τ. λ. John 3: 4. Acts 7: 28. 1 Cor. 12: 29, 30. James 2: 14. c. ἐστί etc. impl. Rom. 3: 5. 9: 14. 1 Cor. 12: 29 sq. — aor. Luke 22: 35 μὴ τινὸς ὑστερήσατε. John 7: 48. Rom. 11: 1. perf. John 7: 47. fut. Matt. 7: 9, 10. Rom. 3: 3.

b) as used before οὐ, i. e. μὴ οὐ, where μή is interrogative, and οὐ belongs solely to the following verb, Winer l. c. Rom. 10: 18 ἀλλὰ λέγω· μὴ οὐκ ἤκουσαν; *have they not heard?* where the answer must still be negative. v. 19 μὴ Ἰσραὴλ οὐκ ἔγνω; *hath then Israel not known?* i. e. is he then ignorant? 1 Cor. 9: 4, 5. 11: 22. — Xen. Mem. 4. 2. 12. Al.

Μήγε, see in *Γέ* no. II. δ.

Μηδαμῶς adv. (μηδαμός for μηδὲ ἁμός,) *by no means*, Acts 10: 14 et 11: 8 θῦσον καὶ φάγε· ὁ δὲ εἶπε· μηδαμῶς sc. τοῦτο γένοιτο. Comp. in *Μή* I. f. α. Sept. for חָלִילָה Gen. 18: 25.—Luc. D. Deor. 4. 2. Xen. Conv. 2. 3.

Μηδέ, conjunct. (μή, δέ,) differing from οὐδέ as μή from οὐ, and having the same general signification as μή, see in *Μή* init. pp. *and not, also not*, and hence *neither, not even*, as connecting whole clauses or propositions. Buttm. § 149. p. 427. Matth. § 609. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, *neither, nor*, mostly preceded by μή, Matt. 10: 14 ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν. Mark 6: 11. Luke 16: 26. John 4: 15. Rom. 14: 21. 1 Tim. 1: 4. prec. μήπω Rom. 9: 11—Hdian. 1. 10. 8. ib. 6. 2. 9.—So in continued prohibition, usually after μή, and then it takes the same construction as μή with the Imperat. or Subjunct. see in *Μή* no. I. f. β, γ. Seq. *imperat.* pres. expr. or impl. Matt. 6: 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν . . . . μηδὲ [μεριμνᾶτε] τῷ σώματι ὑμῶν. Mark 13: 11 μὴ προμεριμνᾶτε . . . . μηδὲ μελετᾶτε. Rom. 6: 13. Heb. 12: 5. μηδείς—μηδέ 1 Tim. 5: 22. *Aor.* 1 pass. 1 Pet. 3: 14. Seq. *Subjunct. pres.* 1 pers. plur. in exhortations 1 Cor. 10: 8, 9. 1 John 3: 18. *Aor.* 2 and 3 pers. Matt. 7: 6 μὴ δῶτε . . . μηδὲ βάλητε. Mark 13: 15. Col. 2: 21. 2 Tim. 1: 8. μηδὲ—μηδέ Mark 8: 26. μηδείς—μηδέ Luke 3: 14. Seq. infin. depending on a verb of prohibition Acts 4: 18. 1 Tim. 1: 4. — Once in antithetic apodosis, seq. imper. 2 Thess. 3: 10 εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.

b) in the middle of a clause, *not even*, Mark 2: 2 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν. 1 Cor. 5: 11. Eph. 5:

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3. Buttm. § 149. p. 428. Passow μηδέ no. 2.—Luc. D. Deor. 6. 2. Xen. Hi. 4. 4. Al.

Μηδείς, μηδεμία, μηδέν, (μηδέ, εἷς,) *not even one, no one,* i. e. no one whoever he may be, from the indefinite and hypothetic power of *μή*, differing from *οὐδείς* as *μή* from *οὐ*, see in *Μή* init.

a) genr. Matt. 16: 20 ἵνα μηδενὶ εἴπωσιν. Mark 6: 8 ἵνα μηδὲν αἴρωσιν εἰς ὁδόν. John 8: 10. Acts 4: 21. 1 Cor. 1: 7. Heb. 10: 2. al. — Xen. H. G. 5. 4. 20.—With *μή, μηκέτι,* or *μηδείς* repeated, in a strengthened negation, comp. Buttm. § 148. 6. 1 Pet. 3: 6 μὴ φοβούμενοι μηδεμίαν πτόησιν. Mark 11: 14 μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι. Acts 4: 17. 2 Cor. 6: 3.—Xen. Mem. 1. 2. 39.

b) in prohibitions, e. g. seq. *Imper.* pres. Luke 3: 13 μηδὲν πλέον . . . πράσσετε. 1 Cor. 3: 18, 21. Tit. 2: 15. James 1: 13. c. imper. impl. Matt. 27: 19. Phil. 2: 3. c. dupl. neg. Rom. 13: 8. (Luc. D. Deor. 24. 1.) Seq. *Subjunct.* aor. Matt. 17: 9 μηδενὶ εἴπητε τὸ ὅραμα. Acts 16: 28. (Luc. D. Deor. 1. 2.) Matt. 8: 4 ὅρα, μηδενὶ εἴπῃς. c. dupl. neg. Mark 1: 44.

c) neut. *μηδέν, nothing.* (*α*) as adv. *not at all, in no respect,* e. g. μηδὲν διακρινόμενος Acts 10: 20. 11: 12. James 1: 6. After verbs of profit or loss, deficiency, etc. Mark 5: 26 καὶ μηδὲν ὠφεληθεῖσα. Luke 4: 35. 2 Cor. 11: 5. Phil. 4: 6. Comp. Passow in *μηδείς.* (Luc. D. Deor. 1. 2. Xen. Oec. 11. 9.) So ἐν μηδενὶ *in nothing,* in no respect, 2 Cor. 7: 9. Phil. 1: 28. James 1: 4.—(*β*) Metaph. μηδὲν ὤν, *being nothing,* i. e. of no account, no weight of character, Gal. 6: 3. Comp. Buttm. § 129. 6. — Dem. 562. 23. Al.

Μηδέποτε, adv. (μηδέ, ποτέ,) *not even ever, never,* 2 Tim. 3: 7.—Xen. Cyr. 1. 6. 10.

Μηδέπω, adv. (μηδέ, πω,) *even not yet, not yet,* Heb. 11: 7.—Luc. pro Lapsu 15.

Μῆδος, ου, ὁ, a Mede, Acts 2: 9. — The country of Media, *Μηδία,* lay between the Caspian sea on the north, and Persia on the south, extending on the North and West to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia: Shirvan, Adserbijan, Ghilan, Masanderan, and Irak Adjami. See Rosemn. Bibl. Geogr. I. i. p. 276.

Μηκέτι, adv. (μή, ἔτι,) *no more, no further, no longer,* in the general sense of *μή*, and construed in the same manner; see *Μή* init. E. g. after ἵνα, comp. *Μή* I. b. 2 Cor. 5: 15. Eph. 4: 14 ἵνα μηκέτι ὦμεν νήπιοι. — With the *infin.* comp. *Μή* I. d. Acts 4: 17. 25: 24 ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. Eph. 4: 17. (Xen. Mem. 4. 3. 8.) c. inf. after ὥστε Mark 1: 45. 2: 2. c. inf. et τοῦ Rom. 6: 6. εἰς τὸ μή seq. inf. 1 Pet. 4: 2. — With *participles,* as expressing a cause, comp. *Μή* I. e. *γ.* Rom. 15: 23 νυνὶ δὲ μηκέτι τόπον ἔχων κ. τ. λ. 1 Thess. 3: 1, 5. (Hdian. 1. 15. 1.) As expressing a result, Acts 13: 34, comp. *Μή* I. e. *δ.*— Luc. D. Mort. 6. 1. — In negative expressions of *wish, entreaty, command,* see *Μή* I. f. Seq. *Opt.* implying a negative *wish,* Mark 11: 14 μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι. Seq. *Imper.* pres. John 5: 14 et 8: 11 μηκέτι ἁμάρτανε. Eph. 4: 28. 1 Tim. 5: 23. (Xen. Cyr. 3. 2. 13.) Seq. *Subjunct.* pres. 1 pers. plur. Rom. 14: 13. Aor. 2 and 3 pers. Mark 9: 25. Matt. 21: 19. Comp. in *Μή* I. f. *γ.*

Μῆκος, εος, ους, τό, length, Rev. 21: 16 bis. Metaph. Eph. 3: 18. Sept. for אֹרֶךְ Gen. 6: 15 al. saep. — Ael. V. H. 3. 1. Xen. Oec. 19. 2.

Μηκύνω, f. *υνῶ,* (μῆκος,) *to make long* Xen. Mem. 3. 13. 5. In N. T. Mid. *μηκύνομαι to lengthen oneself,* spoken of plants, i. e. *to grow up,* Mark 4: 27. So Sept. in Act. for גָּדַל Is. 44: 14.

Μηλωτή, ῆς, ἡ, (μῆλον a sheep,) *a sheep-skin,* as used for clothing, Heb. 11: 37. Sept. for אַדֶּרֶת spoken of a prophet's mantle 1 K. 19: 13, 19. 2 K. 2: 8, 13, 14. Comp. Ἱμάτιον b, and Ἔνδυμα. — Poll. Onomast. 10. 45 or 176. Clem. Rom. Ep. 1 ad Cor. 17.

Μήν a particle of strong affirmation, *yea, assuredly,* etc. Buttm. § 149. p. 432. In N. T. only in the connexion ἦ μην, see in Ἦ, and Buttm. l. c.

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Μήν, μηνός, ὁ, a month. a) pp. Luke 1: 24, 26, 36, 56. 4: 25. Acts 7: 20. 18: 11. 19: 8. 20: 3. 28: 11. James 5: 17. Rev. 9: 5, 10, 15. 11: 2. 13: 5. 22: 2. Sept. for חֹדֶשׁ Gen. 7: 11. 8: 4, 5, et saep. — Hdian. 1. 14. 17. Xen. Mem. 4. 8. 2.

b) meton. for *new-moon*, which was the first day of the month and a festival, Gal. 4: 10. So Heb. חֹדֶשׁ Sept. *νεομηνία* Num. 28: 1. Ps. 81: 4. Comp. Jahn § 352.

Μηνύω, f. ύσω, to make known, to show, to disclose, sc. something before unknown, trans. Luke 20: 37. John 11: 57 *ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ.* 1 Cor. 10: 28. c. dat. Acts 23: 30.—2 Macc. 3: 7. Jos. Ant. 1. 11. 2. Thuc. 2. 42.

Μὴ οὐ, see in *Μή* no. III. b.

Μήποτε, neg. partic. (*μή, ποτέ,*) in the same general sense and uses as *μή* q. v.

I. As a negative particle, *not even, never*, in no supposable case. Heb. 9: 17 *ἐπεὶ μήποτε ἰσχύει* [*διαθήκη*] *ὅτε ζῇ ὁ διαθέμενος.*—Xen. Mem. 1. 4. 6.

II. As a Conjunction, *that not ever, that never, lest ever*, i. e. lest at some time or other, indefinite, i. q. *lest perhaps*, comp. *Μή* no. II. So after verbs implying *purpose*, seq. *Subjunct.* and preceded by a future, a present or aorist, or a pret. Indic. as in *Ἵνα* 1. A. a, c, d. So c. fut. preced. Matt. 4: 6 *ἀροῦσί σε, μήποτε προσκόψῃς κ. τ. λ.* Luke 4: 11. c. pres. v. aor. preced. Matt. 5: 25 *ἴσθι εὐνοῶν . . . μήποτέ σε παραδῷ κ. τ. λ.* 7: 6. 13: 29. 27: 64. Mark 4: 12. Luke 12: 58. 14: 8, 12. *ἵνα μήποτε* Luke 14: 29. c. praet. preced. Matt. 13: 15. Acts 28: 27. Seq. *Indic. fut.* Mark 14: 2 *μήποτε θόρυβος ἔσται τοῦ λαοῦ*, comp. in *Μή* II. c. —After verbs implying *fear* or *caution*, seq. *Subjunct.* Matt. 15: 32. Luke 21: 34 *προσέχετε ἑαυτοῖς, μήποτε βαρηθῶσιν κ. τ. λ.* Heb. 2: 1. 4: 1. - with prec. verb impl. Matt. 25: 9. Acts 5: 39. (Xen. Cyr. 1. 6. 10.) Seq. *Indic. fut.* Heb. 3: 12, comp. in *Μή* II. c.

III. As an interrogative particle, comp. Passow in *ποτέ*, e. g. in a direct inquiry implying a negative answer. John 7: 26 *μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες; do the rulers then certainly know?* do they perhaps know etc.—Indirect, *whether perhaps, if perhaps*, seq. *Opt.* Luke 3: 15 *διαλογιζομένων πάντων . . . μήποτε αὐτὸς εἴη ὁ Χριστός.* Seq. *Subjunct.* 2 Tim. 2: 25. See Herm. ad Vig. p. 810. Matth. § 514. c.

Μήπω, adv. (*μή, πω,*) *not yet*, Rom. 9: 11. Heb. 9: 8.—Xen. Mem. 4. 4 23.

Μήπως, conjunct. (*μή, πως,*) *that in no way, that by no means*, i. e. *lest in any way, lest perhaps*; so after verbs implying *purpose*, seq. Subjunct. and preceded by the pres. comp. in *Μή* II. a. 1 Cor. 9: 27 *ὑπωπιάζω μου τὸ σῶμα . . . μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.* 2 Cor. 2: 7. 9: 4. c. Aor. preced. Gal. 2: 2, comp. Winer § 60. 2. p. 421.—After verbs implying *fear* or *caution*, e. g. seq. Indic. comp. in *Μή* II. c. Gal. 4: 11 *φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς.* Seq. Subjunct. aor. Acts 27: 29. Rom. 11: 21 [*βλέπετε*] *μήπως οὐδὲ σοῦ φείσηται.* 1 Cor. 8: 9. 2 Cor. 11: 3. 12: 20 bis, where supply at the end *εὑρεθῶσι.* Once construed with both Indic. and Subjunct. 1 Thess. 3: 5 *ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν*, i. e. [fearing] *lest perhaps the tempter* etc. see in Winer § 60. 2. p. 421.

Μηρός, οῦ, ὁ, the thigh Rev. 19: 16, where comp. Cic. Verr. II. lib. IV. 43. Sept. for יָרֵךְ Gen. 24: 2, 9.—Luc. D. Deor. 9. 1. Xen. Cyr. 7. 3. 6.

Μήτε, conj. (*μή, τε,*) a continuative referring usually rather to a *part* of a proposition or clause, *and not, also not*; hence *neither, not even*. See Buttm. § 149. p. 427. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, after *μή, neither, nor.* Eph. 4: 27 *ὁ ἥλιος μὴ ἐπιδυέτω . . . μήτε δίδοτε τόπον τῷ διαβόλῳ.* 2 Thess. 2: 2. — Hdian. 4. 15. 19.—Repeated, *μήτε—μήτε, neither—nor*, before different parts of the same clause, Matt. 5: 34 sq. *μὴ ὀμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, . . . μήτε ἐν τῇ γῇ, . . . μήτε εἰς Ἱεροσ. κ. τ. λ.* Acts 23: 8, 12, 21. 1 Tim. 1: 7. James 5: 12. al.—Xen. Lac. 15. 3.

b) alone in the middle of a clause,

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not even, Mark 3: 20 ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. — Xen. Lac. 10. 7. Al.

Μήτηρ, έρος, τρός, ἡ, a mother, comp. Buttm. § 47.

a) pp. Matt. 1: 18. 2: 11, 13, 20. al. ssep. Trop. of one in the place of a mother, Matt. 12: 49, 50. Mark 10: 30. John 19: 27. Rom. 16: 13. Sept. for אֵם Gen. 2: 24. 44: 20.—Xen. Mem. 2. 2. 1. trop. Hom. Il. 6. 429.

b) genr. for *parent*, ancestor, progenitrix. Gal. 4: 26 ἡ δὲ ἄνω Ἱερουσ. ἐλευθέρα ἐστίν, ἥτις ἐστὶ [Σάῤῥα] μήτηρ πάντων ἡμῶν, i. e. which represents Sarah our common mother, comp. v. 22, 24, 28. So Sept. and אֵם Gen. 3: 20. Others *metropolis*, as אֵם and Sept. μητρόπολις 2 Sam. 20: 19.—Trop. of a city as the parent or source of wickedness and abominations, Rev. 17: 5 Βαβυλὼν ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων. —Test. XII Patr. p. 539. p. 735. Al.

Μήτι, neg. partic. (μή, τὶ indef.) *not at all, not perhaps*, see Buttm. § 150. p. 434. In N. T.

a) as negat. only in the connexion εἰ μήτι, *if not perhaps, unless perhaps*, Luke 9: 13. 1 Cor. 7: 5. 2 Cor. 13: 5. —Also μήτιγε i. q. μήτι but stronger, *not at all then*, i. e. for Engl. *not to say then, much more then*, 1 Cor. 6: 3. Comp. Buttm. § 150. p. 434. Herm. ad Vig. p. 803.

b) as interrog. *whether at all? whether perhaps?* i. e. *is* or *has then, perhaps?* Buttm. l. c. Matt. 7: 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν; 12: 23. 26: 22, 25. Mark 4: 21. 14: 19 bis. Luke 6: 39. John 4: 29. 7: 31. 8: 22. 18: 35. 21: 5. Acts 10: 47. 2 Cor. 12: 18. James 3: 11. μήτι ἄρα 2 Cor. 1: 17. Sept. for הֲ Mal. 3: 8. הָה Gen. 20: 9.

Μήτιγε, see in *Μήτι* a.

Μήτις, pron. interrog. (μή, τὶς indef.) *whether any one? is* or *has any one?* John 4: 33. 7: 48. Comp. *Μή* III.

Μήτρα, ας, ἡ, (μήτηρ,) *matrix, womb*. Luke 2: 23. Rom. 4: 19. Sept. for רֶחֶם Num. 3: 12. Jer. 1: 5. רַחַם 1 Sam. 1: 5, 6.—Ael. V. H. 10. 3. Hdot. 3. 108.

Μητραλῴας, ου, ὁ, Attic μητρα-λοίας, (μήτηρ, ἀλοιάω i. q. ἀλοάω to thresh, to smite,) *a smiter of his mother, a matricide*, 1 Tim. 1: 9. Comp. Rom. 1: 30.— Thom. Mag. p. 695. Attic form, Luc. Deor. Concil. 12. Lys. 116. 43. Plato Phaedo § 62.

Μητρόπολις, εως, ἡ, (μήτηρ, πόλις,) *metropolis*, 1 Tim. 6: 23 in the spurious subscription.—Xen. An. 5. 2. 3.

Μία, see in *Εἷς*.

Μιαίνω, f. ανῶ, perf. pass. μεμίασμαι Tit. 1: 15, comp. Buttm. § 101. n. 8; perf. pass. 3 pers. sing. μεμίανται Tit. 1: 15, comp. Buttm. § 101. n. 7; aor. 1 pass. ἐμιάνθην, comp. Buttm. § 110. n. 3; pp. *to colour, to tinge*, Hom. Il. 4. 141. Anthol. Gr. II. p. 153. *to stain, to pollute*, Hdian. 1. 15. Luc. Phalar. prior 12.—In N. T. *to defile, to pollute*, trans.

a) in the Levitical sense, John 18: 28 ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. So Sept. for טָמֵא Lev. 5: 3. 22: 5, 8.—Tob. 2: 9.

b) in a moral sense, Jude 8 σάρκα μὲν μιαίνουσι. Pass. *to be polluted, corrupt*, Tit. 1: 15 bis. Heb. 12: 15.—Hdian. 2. 5. 10. Thuc. 2. 102.

Μίασμα, ατος, τό, (μιαίνω,) pp. a colouring, staining, Suid. βαφή; and hence *pollution, defilement*, in a moral sense, 2 Pet. 2: 20 τὰ μ. τοῦ κοσμου. — Judith 9: 2. Luc. Tim. 43. Dem. 1374. 11.

Μιασμός, οῦ, ὁ, (μιαίνω,) *pollution, defilement*, in a moral sense, 2 Pet. 2: 10 ἐν ἐπιθυμίᾳ μιασμοῦ, i. e. in polluted desire, unclean lust, comp. Buttm. § 123. n. 4. — Wisd. 14: 26. Test. XII Patr. p. 583.

Μίγμα, ατος, τό, (μίγνυμι,) *mixture*, John 19: 39 μίγμα σμύρνης καὶ ἀλόης.—Ecclus. 38: 8.

Μίγνυμι, f. μίξω, *to mix, to mingle*, pp. c. accus. et dat. and in Pass. c. dat. Rev. 8: 7 μεμιγμένα αἵματι. 15: 2. See Matth. § 403. b. — Diod. Sic. 1. 2 pen. Xen. Mem. 4. 3. 6. — Also c. acc. et μετά τινος, see in *Μετά* I. 2. b. δ. Luke 13: 1 ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν

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θυσιῶν αὐτῶν. Matt. 27: 34.—Plato Tim. p. 35. A.

Μικρός, ά, όν, small, little, comparat. *μικρότερος smaller, less;* pp. opp. of *μέγας* large.

a) of magnitude, Matt. 13: 32 *μικρότερος πάντων τῶν σπερμάτων.* Mark 4: 31. James 3: 5.—Palaeph. 52. 1. Xen. Oec. 8. 11.—Of stature, Luke 19: 3 *τῇ ἡλικίᾳ μικρὸς ἦν.* Sept. for שָׁפָל Ez. 17: 6. (Xen. Cyr. 8. 4. 20.) Hence also of age, *small, young,* not grown up. Acts 8: 10 *ἀπὸ μικροῦ ἕως μεγάλου.* 26: 22. Heb. 8: 11. Rev. 11: 18. 13: 16. 19: 5, 18. 20: 12. Comp. in *Μέγας* a.—In a compar. sense for *less, younger,* Lat. *minor natu,* Mark 15: 40 *τοῦ Ἰακ. τοῦ μικροῦ of James the less.*

b) of quantity, *a little,* 1 Cor. 5: 6 *μικρὰ ζύμη.* Gal. 5: 9. (Xen. Mem. 3. 14. 1, 3.) Trop. Rev. 3: 8. Adv. *μικρόν τι* 2 Cor. 11: 1, 16. Sept. for מְעַט Job 10: 20. Prov. 6: 10.—So of space, neut. *μικρόν* as adv. *a little, προελθὼν μικρόν* Matt. 26: 39. Mark 14: 35.—Xen. Cyr. 4. 2. 6.

c) of number, *little, few,* Luke 12: 32 *τὸ μικρὸν ποίμνιον.* Sept. for מְצַם Gen. 30: 30. 47: 9.—Xen. Oec. 2. 8.

d) of time, John 7: 33 *μικρὸν χρόνον.* 12: 35. Rev. 6: 11. 20: 3. Hence absol. *μίκρον* sc. *χρόνον, a little while,* pp. acc. of time how long, John 13: 33. 14: 19. 16: 16, 17, 18, 19. Heb. 10: 37. So *μετὰ μικρόν, after a while,* a little after, Matt. 26: 73. Mark 14: 70.—Jos. Ant. 4. 7. 1. Xen. Eq. 7. 15. ib. 8. 7.

e) trop. of dignity, authority, *low, humble,* Matt. 10: 42 *ἕνα τῶν μικρῶν τούτων,* spoken of the disciples. 18: 6, 10, 14. Mark 9: 42. Luke 17: 2. Matt. 11: 11 *ὁ δὲ μικρότερος ἐν. τ. β.* Luke 7: 28. 9: 48. Comp. in *Βελτίων.*—Ael. V. H. 2. 27. Xen. An. 3. 2. 10.

Μίλητος, ου, ἡ, Miletus, a maritime city in the southern part of Ionia on the confines of Caria, a few miles south of the Meander. It was celebrated for a temple of Apollo, and as the birth place of Thales and Anaximander. A few ruins now mark its probable site, near a village called Palat or Palatch. See Rosenm. Bibl. Geogr. I. ii. p. 187.—Acts 20: 15, 17. 2 Tim. 4: 20.

Μίλιον, ίου, τό, a mile, Matt. 5: 41, i. e. the Roman *milliare* or mile of 1000 paces, whence its name. It is usually estimated at 1611 yards, while the English mile contains 1760 yards. Comp. Adam's Rom. Ant. p. 503. Rees' Cyclop. arts. *Measure, Mile.* — Pol. 34. 11. 8. Strabo V. p. 332.

Μιμέομαι, f. *ήσομαι,* depon. Mid. (*μῖμος,*) pp. *to mimic,* but in a good sense, i. e. *to imitate, to follow,* sc. as an example, c. acc. 2 Tim. 3: 7 *πῶς δεῖ μιμεῖσθαι ἡμᾶς.* v. 9. Heb. 13: 7. 3 John 11. —Wisd. 4: 2. Hdian. 4. 9. 5. Xen. Cyr. 1. 3. 10.

Μιμητής, οῦ, ὁ, (μιμέομαι,) an imitator, follower; only in the phrase *μιμητὴς γίνομαι, to become an imitator,* i. e. *to imitate,* i. q. *μιμέομαι.* 1 Cor. 4: 16. 11: 1. Eph. 5: 1. 1 Thess. 1: 6. 2: 14. Heb. 6: 12. 1 Pet. 3: 13.—Jos. Ant. 6. 6. 12. Hdian. 6. 8. 5. Xen. Mem. 1. 6. 3.

Μιμνήσκω, f. *μνήσω, to recall to one's mind, to remind,* Hom. Od. 12. 38. Il. 1. 407. — In N. T. only as a partial depon. Mid. *μιμνήσκομαι,* f. *μνήσομαι,* aor. 1 pass. *ἐμνήσθην* both as mid. and pass. Buttm. § 136. 2. § 113. n. 6; perf. part. *μεμνημένος* 2 Tim. 1: 4, as pres. Buttm. § 114. p. 292. comp. Matth. § 495. b. — *To call to mind, to recollect, to remember,* usually c. c. gen. Buttm. § 132. 5. 3.

a) pp. pres. Heb. 2: 6 *ὅτι μιμνήσκῃ αὐτοῦ,* quoted from Ps. 8: 5 where Sept. for זָכַר. Heb. 13: 3. Aor. 1 as Mid. Matt. 26: 75 *ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος.* Luke 1: 54 *ἐλέους.* v. 72. 23: 42. 24: 8. Acts 11: 16. 1 Cor. 11: 2. 2 Tim. 1: 4. 2 Pet. 3: 2. Jude 17. Heb. 8: 12 et 10: 17 *τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι,* i. q. I will pardon them, quoted from Jer. 31: 34 where Sept. for לֹא זָכַר, and so Sept. for סָלַח Jer. 33: 8.—Luc. D. Deor. 2. 1. Xen. Mem. 2. 1. 33. — Seq. *ὅτι,* Matt. 5: 23. 27: 63. Luke 16: 25. John 2: 17, 22. 12: 16. seq. *ὡς* Luke 24: 6.—Ecclus. 7: 16 or 18. Xen. Cyr. 3. 1. 27.

b) aor. 1 *ἐμνήσθην* as pass. Buttm. § 113. n. 6. Matth. § 495. e; *to be remembered, to be had in remembrance, ἐνέ-*

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πιον τοῦ θεοῦ, for good, as prayers Acts 10: 31, coll. v. 4; or for punishment Rev. 16: 19. So Sept. for נזכר Ez. 18: 22. comp. Num. 10: 9. Ps. 109: 14.

Μισέω, ῶ, f. *ήσω, to hate,* trans. Pass. *to be hated, odious.*

a) c. acc. of pers. usually implying active ill will in words and conduct, a persecuting spirit. Matt. 5: 43 *μισήσεις τὸν ἐχθρόν σου,* where for the fut. in an imperative sense comp. in Ἀγαπάω b. v. 44. 10: 22 ἔσεσθε μισούμενοι. 24: 9, 10. Mark 13: 13. Luke 1: 71. 6: 22, 27. 19: 14. 21: 17. John 7: 7 bis. 15: 18 bis, 19, 23 bis, 24, 25. 17: 14. Eph. 5: 29. Tit. 3: 3. 1 John 2: 9, 11. 3: 13, 15. 4: 20. Sept. for שָׂנֵא Gen. 37: 3. Lev. 26: 17.—Hdian. 1. 13. 5. Xen. Cyr. 1. 2. 7. — By impl. i. q. *to persecute,* Rev. 17: 16 οὗτοι μισήσουσι τὴν πόρνην. So Sept. and שָׂנֵא 2 Sam. 5: 8. 22: 18.

b) seq. acc. of thing, i. q. *to detest, to abhor.* John 3: 20. Rom. 7: 15 ὃ μισῶ, τοῦτο ποιῶ. Heb. 1: 9. Jude 23. Rev. 2: 6 bis, 15. 18: 2.—Tob. 4: 15. Xen. Cyr. 4. 2. 37.

c) spec. in antith. with ἀγαπάω it is i. q. *not to love, to love less, to slight,* c. acc. of pers. Matt. 6: 24 τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει. Luke 14: 26. 16: 13. John 12: 25. Rom. 9: 13. So Sept. and שָׂנֵא Gen. 29: 31. Deut. 21: 16. Mal. 1: 3. See Tholuck Bergpr. in loc.

Μισθαποδοσία, ας, ἡ, (μισθαποδότης,) pp. 'full payment of wages;' hence *recompense, requital,* e. g. in the sense of *reward* Heb. 10: 35. 11: 26; also *punishment* Heb. 2: 2. — Constit. Apostol. 6. 11. comp. μισθοδοσία Thuc. 8. 83.

Μισθαποδότης, ου, ὁ, (μισθός, ἀποδίδωμι,) pp. 'a payer in full of wages;' hence *requiter, rewarder,* Heb. 11: 6.—Constit. Apost. 4. 6.

Μίσθιος, ία, ιον, also of two endings, (μισθός,) *hired,* and as subst. *one hired, a hired servant,* Luke 15: 17, 19. Sept. for שָׂכִיר Lev. 25: 20. Job 7: 1.—Tob. 5: 11. Ecclus. 7: 20.

Μισθός, οῦ, ὁ, hire, wages, recompense.

a) pp. and genr. Matt. 20: 8. Luke 10: 7 ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστιν. Acts 1: 18 μισθὸς ἀδικίας, i. e. the wages of his crime. Rom. 4: 4. 1 Cor. 3: 8. 1 Tim. 5: 18. James 5: 4. 2 Pet. 2: 15 μισθὸς ἀδικίας, i. e. wages got by iniquity. Jude 11 μισθοῦ i. e. *for hire* or *gain,* comp. Buttm. § 132. 6. 1, 2. Sept. for שָׂכָר Gen. 30: 28. Mal. 3: 5. מַשְׂכֹּרֶת Gen. 31: 7. — Ael. V. H. 8. 8. Xen. Mem. 1. 6. 5.

b) in the sense of *reward,* Matt. 5: 12 ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. v. 46. 6: 1, 2, 5, 16. 10: 41 bis, 42. Mark 9: 41. Luke 6: 23, 35. John 4: 36. 1 Cor. 3: 14. 9: 17, 18. 2 John 8. Rev. 11: 18. 22: 12. So Sept. and שָׂכָר Gen. 15: 1. —Hdian. 1. 3. 5. Xen. An. 2. 2. 20.

c) in the sense of *retribution, punishment,* 2 Pet. 2: 13 μισθὸς ἀδικίας. — 2 Macc. 8: 33. Callim. Hymn. in Dian. 264 οὐδὲ γὰρ Ἀτρείδης ὀλίγῳ ἐπεκόμπασε μισθῷ.

Μισθόω, ῶ, f. *ώσω,* (μισθός,) *to hire out, to let for hire,* Ael. V. H. 6. 1. Diod. Sic. 12. 56. — In N. T. only Mid. μισθόομαι, οῦμαι, f. ώσομαι, *to hire out to oneself,* i. q. simply *to hire,* trans. see Buttm. § 135. 8. Matt. 20: 1 μισθώσασθαι ἐργάτας. v. 7. Sept. for שָׂכַר Judg. 9: 4. 2 Chr. 24: 12.—Ael. V. H. 14. 17. Xen. An. 6. 4. 13.

Μίσθωμα, ατος, τό, (μισθόω,) *hire, wages, rent,* Sept. for אָחֻזָּה Deut. 23: 19. Ael. V. H. 4. 12. Hdot. 2. 180. —In N. T. *a thing hired or rented,* e. g. *a lodging, hired dwelling,* Acts 28: 30.

Μισθωτός, οῦ, ὁ, (μισθόω,) *one hired, a hired servant,* Mark 1: 20. John 10: 12, 13. Sept. for שָׂכִיר Ex. 12: 45. Lev. 19: 13. — Luc. de Merc. Cond. 36. Dem. 1199. 21.

Μιτυλήνη, ης, ἡ, Mitylene, the celebrated capital of the island of Lesbos, Acts 20: 14. It was the birth-place of Sappho, Alcaeus, Pittacus, etc. and is now called *Castro.* Rosemn. Bibl. Geogr. III. p. 372.

Μιχαήλ, ὁ, indec. *Michael,* Heb. מִיכָאֵל i. e. who as God? pr. n. of an archangel, the patron of the Jewish nation, Jude 9. Rev. 12: 7. See in Ἀρχάγγελος.

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Μνᾶ, ᾶς, ἡ, Lat. *mina*, pp. a Greek weight containing 100 *δραχμαί*, and larger than the Roman *libra* or pound in the proportion of 4 to 3. Hence as the latter is usually reckoned at about 12 oz. Engl. avoirdupois, the *μνᾶ* would be nearly equivalent to the Engl. *pound* avoirdupois; see Boeckh Staatsh. d. Ath. I. p. 19. Adam's Rom. Ant. p. 490. Rees' Cycl. art. *Weights*.—Hdot. 2. 180. — In N. T. *μνᾶ* is a silver coin, estimated by weight, containing 100 *δραχμαί*, and being itself the 60th part of a talent. According to Boeckh l. c. p. 16, the Attic *μνᾶ* was nearest equal to 16⅔ dollars, comp. in *Δραχμά*. It varied however in different countries. Luke 19: 13, 16 bis, 18 bis, 20, 24 bis, 25.—Dem. 1231. 13. Xen. Mem. 2. 5. 2 sq.

Μνάομαι, see *Μιμνήσκω*.

Μνάσων, ωνος, ὁ, Mnason, pr. n. of a Christian, Acts 21: 16.

Μνεία, ας, ἡ, (*μιμνήσκω,*) *recollection, remembrance*, Phil. 1: 3 *ἐπὶ τῇ μνείᾳ ὑμῶν*. So *μνείαν ἔχειν to have remembrance of*, i. q. to recollect, to remember, 1 Thess. 3: 6. 2 Tim. 1: 3. Also *μνείαν ποιεῖσθαι to make remembrance of*, i. e. to bear in mind, to make mention of, Rom. 1: 9. Eph. 1: 16. 1 Thess. 1: 2. Philem. 4. Sept. genr. for זֵכֶר Is. 26: 8. *μν. ποιεῖσθαι* for עָשָׂה זֵכֶר Ps. 111: 4. for זֵכֶר Job 14: 13.—Ael. V. H. 6. 1. *μν. ἔχειν* Aristoph. Eccl. 1154 or 1162. Isocr. p. 89. D. *μν. ποιεῖσθαι* Aeschin. 23. 5. Isocr. p. 105. B.

Μνῆμα, ατος, τό, (*μιμνήσκω,* pp. *a memorial, monument*, intended to preserve the memory of any person or thing, Hom. Od. 15. 126; hence *sepulchral monument, cenotaph*, Hom. Il. 23. 619. Dem. 1310. 15.—In N. T. meton. *a tomb, sepulchre*, see in *Μνημεῖον*. Mark 5: [3], 5. Luke 8: 27. 23: 53 *ἔθηκαν αὐτὸ* (*τὸ σῶμα*) *ἐν μνήματι λαξευτῷ*. 24: 1. Acts 2: 29. 7: 16. Rev. 11: 9. Sept. for קֶבֶר Ex. 14: 11. Ez. 37: 12. קְבוּרָה Ez. 32: 23 sq.—Jos. Ant. 7. 1. 3. Diod. Sic. 13. 86. Xen. Cyr. 7. 3. 11.

Μνημεῖον, ου, τό, (*μιμνήσκω,*) pp. *a memorial, monument*, i. q. *μνῆμα*, Xen. Ag. 6. 2; hence a *sepulchral monument, cenotaph*, Dem. 1125. 16. Thuc. 5. 11. — In N. T. meton. *a tomb, sepulchre*, Matt. 8: 28. 27: 52 *καὶ τὰ μνημεῖα ἀνεῳχθησαν*. v. 53. 28: 8. Mark 5: 2. al. So Matt. 23: 29 *κοσμεῖτε τὰ μνημεῖα*, and Luke 11: 47 *οἰκοδομεῖτε τὰ μνημεῖα*, i. e. *ye adorn* or *build up* (repair) *the sepulchres* of the prophets, see in *Κοσμέω* b, and *Κονιάω*. Comp. 1 Macc. 13: 27. Jos. Ant. 13. 6. 6. Sept. for קֶבֶר Gen. 23: 6, 9. 49: 30. קְבוּרָה Gen. 35: 20. —Xen. H. G. 3. 2. 14, 15.—The sepulchres of the Hebrews were often caverns, Gen. 23: 9 sq. or were hewn by art out of rocks or in the sides of hills, in various forms and sizes, sometimes with several compartments. They were closed by a door or layer of stone, and the entrance was often decorated with ornaments and whitewashed. See Calmet Art. *Sepulchre*. Jahn § 206. § 207, and notes. Al.

Μνήμη, ης, ἡ, (*μιμνήσκω,*) *remembrance, recollection*, e. g. *μνήμην ποιεῖσθαι to call to mind, to bear in recollection*, 2 Pet. 1: 15. Sept. for זֵכֶר Ps. 30: 5. — Ael. V. H. 5. 3. Diod. Sic. 1. 2 init. *μν. ποιεῖσθαι* Thuc. 2. 54.

Μνημονεύω, f. *εύσω,* (*μνήμων, μιμνήσκω,*) *to remember, to call to mind, to bear in mind.*

a) pp. absol. Mark 8: 18. Seq. gen. comp. Buttm. § 132. 5. 3. Luke 17: 32 *μνημονεύετε τῆς γυναικὸς Λώτ*. John 15: 20 *τοῦ λόγου*. 16: 4, 21. Acts 20: 35. Gal. 2: 10. Col. 4: 18. 1 Thess. 1: 3. Heb. 11: 15. 13: 7. So Sept. for זָכַר Ps. 63: 7. — 1 Macc. 12: 11. Luc. D. Deor. 4. 4. Diod. Sic. 1. 21. — Seq. accus. comp. Matth. § 347. n. 2. Winer § 30. 7. c. Matt. 16: 9 *τοὺς ἄρτους*. 1 Thess. 2: 9 *τὸν κόπον*. 2 Tim. 2: 8. So God is said *to remember sin*, i. e. to punish it, Rev. 18: 5. Sept. for זָכַר Ex. 13: 3. Is. 43: 18.—2 Macc. 9: 21. Hdian. 6. 1. 16. Xen. Mem. 2. 7. 7. — Seq. *ὅτι* Acts 20: 31. Eph. 2: 11. 2 Thess. 2: 5. *πόθεν* Rev. 2: 5. *πῶς* 3: 3. Comp. *Μιμνήσκω* a.

b) by impl. *to mention, to speak of*, seq. *περί*, Heb. 11: 22 *περὶ τῆς ἐξόδου ... ἐμνημόνευσε*.—Hdian. 1. 1. 5. Xen. Vect. 4. 25.

Μνημόσυνον, ου, τό, (pp. neut.

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of adj. *μνημόσυνος* commemorative,) *a memorial, monument*, i. q. *μνημεῖον*, Hdot. 2. 136, 148. — In N. T. genr. *memorial*, i. e. any thing causing or preserving the remembrance of a person or thing. Matt. 26: 13 et Mark 14: 9 *εἰς μνημόσυνον αὐτῆς for a memorial of her*, i. e. in memory of her, to her honourable remembrance, fame. Acts 10: 4 *αἱ προσευχαί σου . . . ἀνέβησαν εἰς μν. ἐνώπιον τ. θ. thy prayers . . . are come up as a memorial, into remembrance, before God*. Sept. for זִכָּרוֹן Ex. 17: 14. Ps. 102: 13. זֵכֶר Ex. 12: 14. Mal. 3: 16.—Ecclus. 10: 17. 24: 20.

Μνηστεύω, f. *εύσομαι*, (*μνάομαι*,) *to ask in marriage, to woo*, trans. Hom. Od. 18. 276. Xen. H. G. 6. 4. 37. Mid. id. Ael. V. H. 10. 15. — In N. T. only Pass. pp. *to be asked in marriage*, hence *to be betrothed, affianced*, c. dat. of pers. Matt. 1: 18 *μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ*. Luke 1: 27. 2: 5. So Sept. for Pu. אֹרַשׂ Deut. 22: 23, 25, 27, 28.—Artemid. 2. 12.

Μογιλάλος, ου, ὁ, ἡ, (*μόγις, λαλέω*,) *speaking with difficulty, a stammerer*, Mark 7: 32. Sept. for אִלֵּם pp. tongue-tied Is. 35: 6.—Aetius VIII. 38. Phavor. *μόλις τὸ φθέγμα διορθοῦν δυνάμενος*.

Μόγις, adv. (*μόγος* labour, pains,) *with difficulty, hardly*, Luke 9: 39. — 3 Macc. 7: 6. Xen. An. 3. 4. 48.

Μόδιος, ου, ὁ, Lat. *modius*, a Roman measure for things dry, equal to one sixth part of the Attic *medimnus*, and containing therefore 1.916 gall. Engl. or nearly *one peck*; comp. in *Κόρος*. Boeckh Staatsh. d. Ath. I. p. 100 sq. Adam's Rom. Ant. p. 505. — Matt. 5: 15. Mark 4: 21. Luke 11: 33. —Jos. Ant. 9. 4. 5. Dinarch. 95. 37.

Μοιχαλίς, ίδος, ἡ, (i. q. *μοιχάς* fem. to *μοιχός*,) *an adulteress*, Rom. 7: 3 bis. 2 Pet. 2: 14 *ὀφθαλμοὶ μεστοὶ μοιχαλίδος eyes full of an adulteress*, i. e. gazing with desire after such persons. Sept. for נֹאֶפֶת Ez. 16: 38. 23: 45. — Plut. Plac. Philosoph. 1. 7. Tom. IX. p. 493. ed. R. Tom. V. p. 245. Tauchn. See Lob. ad Phryn. p. 452.—Trop. from the Heb. *one faithless towards God*, as an adulteress towards her husband; in O. T. spoken chiefly of those who forsook God for idols, Hos. 3: 1. Is. 57: 3, 7 sq. Ez. c. 16. c. 23. In N. T. genr. of those who neglect God and their duty towards him, and yield themselves up to their own lusts and passions, James 4: 4. So *γενεὰ πονηρὰ καὶ μοιχαλίς*, where *μοιχαλίς* in apposit. expresses an attribute, *adulterous*, i. e. *faithless, idolatrous*, Matt. 12: 39. 16: 4. Mark 8: 38.

Μοιχάω, ῶ, f. *ήσω*, (*μοιχός*,) *to defile a married woman, to commit adultery with* her; trop. *τὴν θάλασσαν*, i. e. to get possession of the sea covertly and without right, Xen. H. G. 1. 6. 15. — In N. T. only Mid. *μοιχάομαι, ῶμαι*, genr. *to commit adultery*, used both of man and woman, intrans. Matt. 5: 32 bis, *ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς . . . . μοιχᾶται*. 19: 9 bis. Mark 10: 11, 12. Sept. for נָאַף Jer. 3: 8. 9: 2. — Different is Thom. Mag. p. 619, *μοιχᾶται ὁ ἀνήρ, μοιχεύεται δὲ ἡ γυνή*.

Μοιχεία, ας, ἡ, (*μοιχεύω*,) *adultery*, Matt. 15: 19. Mark 7: 21. John 8: 3. Gal. 5: 19. Sept. for נְאָפִים Jer. 13: 27. comp. Hos. 2: 4 [2].—Wisd. 14: 26. Luc. D. Deor. 17. 2. Hdian. 5. 7. 6.

Μοιχεύω, f. *εύσω*, also Mid. *μοιχεύομαι*, (*μοιχός*,) *to commit adultery*, genr. and absol. Active Matt. 5: 27 *οὐ μοιχεύσεις*. 19: 18. Rom. 13: 9. Mark 10: 19 *μὴ μοιχεύσῃς*. Luke 18: 20. James 2: 11 bis; all in allusion to Ex. 20: 13. Deut. 5: 17, where Sept. for נָאַף. For the fut. as imperative, see Winer § 44. 3. Matth. § 498. c. Luke 16: 18 bis. Rom. 2: 22 bis. Mid. once John 8: 4. (Diod. Sic. 1. 78. Xen. Mem. 2. 1. 5.) Seq. acc. *to commit adultery with* any one, Matt. 5: 28 *ἤδη ἐμοίχευσεν αὐτήν*. So Sept. for נָאַף trop. Jer. 3: 9. — Luc. D. Deor. 6. 3. Aeschin. Dial. Socr. 2. 14. —Symbol. once seq. *μετά τινος*, Rev. 2: 22. Comp. in *Μοιχαλίς* fin.

Μοιχός, οῦ, ὁ, *an adulterer*, Luke 18: 11. 1 Cor. 6: 9. Heb. 13: 4. Sept. for נֹאֵף Job 24: 15. Prov. 6: 32. — Ael. V. H. 10. 13. Xen. Mem. 2. 1. 5. — Trop. from the Heb. *one faithless towards God* etc. see in *Μοιχαλίς* fin.

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James 4: 4. So Sept. and מְנִיאָה Is. 57: 3.

Μόλις, adv. (*μῶλος*, *μόλος*, labour, pains,) i. q. *μόγις* but less Attic, Buttm. Ausf. Spr. § 16. n. 2. Passow sub. v. *with difficulty, hardly, scarcely*, Acts 14: 18. 27: 7, 8, 16. Rom. 5: 7. 1 Pet. 4: 18.—Hdian. 3. 6. 4. Xen. Conv. 4. 37.

Μολόχ, ὁ, indec. *Moloch*, Heb. מֶלֶךְ (king) Jer. 32: 35, also מִלְכֹּם *Milcom* 1 K. 11: 5. 2 K. 23: 13, and מַלְכָּם *Malcam* Jer. 49: 1, 3, pr. n. of an idol of the Ammonites, to which the Hebrews also offered human victims, both during their wanderings and afterwards in the valley of Hinnom, Lev. 18: 21. 20: 2 sq. 1 K. 11: 7, etc. comp. in *Γέεννα*. The Rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. Similar to this was also the statue of *Saturn* among the Carthaginians, see Diod. Sic. 20. 14. Münter Religion der Karthager p. 19. Hence both Moloch and the Carthaginian Saturn prob. represent the *planet Saturn*, to which the Semitic nations sacrificed human victims; see Gesen. Lex. art. מֶלֶךְ. Comment. on Isa. Vol. II. p. 343, coll. p. 327 sq. Jahn § 411. —In N. T. only Acts 7: 43 *καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ*, comp. in *Ἀναλαμβάνω* a. This passage is quoted from Amos 5: 26, where Sept. *Μολόχ* for Heb. מַלְכְּכֶם *your king*, i. q. מַלְכְּךָ.

Μολύνω, f. *υνῶ*, *to soil, to stain, to defile*, Sept. Cant. 5: 3. for טָבַל Gen. 37: 30. Jos. Ant. 3. 6. 1. Luc. Anarch. v. Gymnas. 1.—In N. T. symbol. Rev. 3: 4 *οὐκ ἐμόλυναν τὰ ἱμάτια*. 14: 4. Metaph. 1 Cor. 8: 7 *ἡ συνείδησις αὐτῶν . . . μολύνεται, their conscience is defiled*, i. e. is blunted, weakened.—Ecclus. 21: 28. Artem. II. 26. Porph. de Abstin. I. 42.

Μολυσμός, οῦ, ὁ, (*μολύνω*,) *a soiling*, hence *defilement, pollution*, in a moral sense, 2 Cor. 7: 1. Sept. for הֲנִפָּה Jer. 23: 15.—Esdr. 8: 83. 2 Macc. 5: 27.

Μομφή, ῆς, ἡ, (*μέμφομαι*,) *fault found, blame, censure*, i. e. occasion of complaint, Col. 3: 13.—Eurip. Orest. 1068, 9. Aristoph. Pac. 663, 4.

Μονή, ῆς, ἡ, (*μένω*,) pp. *stay* in a place Xen. An. 5. 1. 5. In N. T. *abode, dwelling, mansion*, John 14: 2. So *ποιεῖν μονὴν παρά τινι, to make one's abode with* any one, i. e. *to abide* or *dwell with* him, trop. John 14: 23, comp. Rev. 21: 3.—pp. Jos. Ant. 8. 13. 7. Thuc. 1. 131.

Μονογενής, *ές*, *οῦς*, ὁ, ἡ, adj. (*μόνος*, *γένος* from *γίνομαι*,) *only born, only begotten*, i. e. *only child*, Luke 7: 12 *μονογενὴς τῷ μητρί*. 8: 42 *θυγάτηρ μου. ἦν*. 9: 38. Heb. 11: 17.—Tob. 3: 15. 6: 9. Jos. Ant. 2. 7. 4. Diod. Sic. 4. 73.—In John's writings spoken only of ὁ *Λόγος*, the *only begotten* Son of God in the highest sense, as alone knowing and revealing the essence of the Father, John 1: 14, 18. 3: 16, 18. 1 John 4: 9. Comp. *Λόγος* III. Others here by impl. *most dear, only beloved*, as Sept. for יָחִיד Ps. 22: 21. 35: 17.

Μόνον, adv. see in *Μόνος* c.

Μόνος, *η*, *ον*, *only, alone*, i. e.

a) pp. without others, without companions, e. g. of persons, Matt. 14: 23 *μόνος ἦν ἐκεῖ*. Mark 6: 47 *καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς*. 9: 2 *κατ' ἰδίαν μόνους*. v. 8. Luke 10: 40. John 8: 9. Rom. 11: 3. 16: 4. Heb. 9: 7. 2 John 1. al. Sept. for לְבַד Gen. 2: 18. 32: 23. (Hdian. 3. 5. 15. Xen. Cyr. 6. 1. 36.) Trop. of one acting by his own authority, *alone*, John 8: 16; or as *destitute* of help from another John 8: 29. 16: 32.—Ael. V. H. 9. 40.—Of things, Luke 24: 12 *τὰ ὀθόνια κείμενα μόνα*, i. e. without the body of Jesus. John 12: 24 *ὁ κόκκος . . . μόνος μένει*, i. e. sterile, barren.—Spoken in an *adverbial* sense, of persons and things, comp. Buttm. § 123. n. 3. Matt. 4: 4 *οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρ.* John 5: 44 *τὴν δόξαν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε*. Jude 4. Rev. 15: 4. (Xen. Mem. 4. 5. 9.) So after *εἰ μή*, Matt. 12: 4 *εἰ μὴ τοῖς ἱερεῦσι μόνοις*. (comp. Acts 11: 19.) Matt. 17: 8. 24: 36. Luke 5: 21. Phil. 4: 15. Rev. 9: 4.

b) *alone* of many, *one* out of many, Luke 24: 18 *σὺ μόνος παροικεῖς Ἰερου-*

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σαλέμ κ. τ. λ. 1 Cor. 9: 6. 2 Tim. 4: 11. —Xen. Cyr. 1. 4. 27. Mem. 1. 4. 11.

c) neut. μόνον as adv. *only, alone,* Buttm. § 115. 4. E. g. simply, Matt. 5: 47 τοὺς ἀδελφοὺς ὑμῶν μόνον. 9: 21 ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ. Mark 5: 36. Acts 18: 25. 1 Cor. 7: 39. Gal. 1: 23. Heb. 9: 10. (Hdian. 3. 4. 19. Xen. Conv. 5. 2.) After εἰ μή, Matt. 21: 19 εἰ μὴ φύλλα μόνον. Mark 6: 8. Acts 11: 19. With negatives, e. g. μὴ μόνον *not only,* simply Gal. 4: 18. James 1: 22; in antith. or gradation, seq. ἀλλά Phil. 2: 12. seq. ἀλλὰ καί *but also,* John 13: 9 μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας κ. τ. λ. (Hdian. 2. 5. 10.) οὐ μόνον, *not only,* comp. in Οὐ c; simply James 2: 24; in antith. or gradation, seq. ἀλλά Acts 19: 26. (Xen. Cyr. 1. 6. 16.) seq. ἀλλὰ καί *but also,* Matt. 21: 21. John 5: 18 ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν. 11: 52. Acts 21: 13. Rom. 1: 32. Heb. 12: 26. al.—Hdian. 1. 12. 14. Xen. Cyr. 1. 6. 17. Al.

Μονόφθαλμος, ου, ὁ, ἡ, (μόνος, ὀφθαλμός,) *one-eyed,* having lost an eye, Matt. 18: 9. Mark 9: 47. — Luc. Ver. Hist. 1. 3. The earlier Greeks said ἑτερόφθαλμος, Lob. ad Phryn. p. 136.

Μονόω, ῶ, f. ώσω, (μόνος,) *to leave alone,* Pass. *to be left alone,* e. g. as a widow, *to be solitary,* prob. childless, 1 Tim. 5: 5. — Diod. Sic. 19. 39. Xen. Ven. 9. 9.

Μορφή, ῆς, ἡ, form, shape, Mark 16: 12 ἐν ἑτέρᾳ μορφῇ. Sept. for תְּבוּנִית Is. 44: 13.—Xen. Oec. 6. 16. — Phil. 2: 7 μορφὴν δούλου λαβών i. e. appearing in a humble and despised condition. Comp. Test. XII Patr. p. 744 τὸν βασιλέα τῶν οὐρ. τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως, i. q. p. 542 ὁ θεὸς σῶμα λαβών, and p. 644 sq. θεὸν ἐν σχήματι ἀνθρώπου. Hence also Phil. 2: 6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων *who being in the form of God,* i. e. as God, like God, where the force of the antithesis would seem most naturally to refer to the divine majesty and glory, as Sept. for זִיו Dan. 4: 33. comp. 5: 6, 9, 10. Or μορφή may here have the sense of *nature,* φύσις, so that ἐν μορφῇ θεοῦ ὑπάρχων would be i. q. *being of that nature,* of the same nature with God; comp. Eurip. Bacch. 54 μορφὴν τ' ἐμὴν μετέβαλον εἰς ἄνδρος φύσιν. Plato Repub. II. p. 381. c, θεὸς κάλλιστος καὶ ἄριστος ὢν . . . μένει ἀεὶ ἁπλῶς ἐν τῇ αὐτοῦ μορφῇ. comp. Jos. c. Ap. 2. 22.

Μορφόω, ῶ, f. ώσω, (μορφή,) *to form, to fashion,* trans. Sept. for תָּאַר Is. 44: 13. Plut. ed. R. X. p. 207 ult. In N. T. Pass. *to be formed,* trop. Gal. 4: 19 ἄχρις οὗ μορφωθῇ Χρ. ἐν ὑμῖν i. e. until the very image of Christ be impressed upon your hearts.

Μόρφωσις, εος, ἡ, (μορφόω,) pp. *a forming;* hence *form, appearance,* e. g. mere external form, 2 Tim. 3: 5 ἔχοντες μόρφωσιν εὐσεβείας.—Test. XII Patr. p. 742 ἰδεῖν τὴν μ. τῆς ὄψεως αὐτοῦ. — By impl. *a prescribed form, norma,* Rom. 2: 20 ἔχων τὴν μ. τῆς γνώσεως.

Μοσχοποιέω, ῶ, f. ήσω, (μόσχος, ποιέω,) *to make a calf,* i. e. the image of a calf or bullock, found only Acts 7: 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian *Apis,* comp. Ex. 32: 4 sq. where Sept. ἐποίησαν μόσχον.

Μόσχος, ου, ὁ, pp. *shoot* of a plant, young and tender, Hom. Il. 11. 105. Dioscor. IV. 108. Hence *a young animal,* and espec. in prose and N. T. *a calf, a young bullock,* Luke 15: 23, 27, 30. Heb. 9: 12, 19. Rev. 4: 7. Sept. for עֵגֶל Ex. 32: 4, 8, 19. פַּר Ex. 29: 10 sq. Lev. 4: 3 sq. בָּקָר Gen. 12: 16. 24: 35.—Ael. H. An. 14. 11. Hdot. 3. 28 of the god Apis, i. e. a young bullock.

Μουσικός, ή, όν, (μοῦσα,) *devoted to the muses,* i. e. to the liberal arts and sciences, *learned,* Ael. V. H. 4. 15. In N. T. *skilled in music, a musician,* Rev. 18: 22 φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν, perh. here *singers.* — 1 Macc. 9: 39, 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

Μόχθος, ου, ὁ, wearisome labour, travail, including the idea of painful effort, sorrow; in N. T. only as coupled with κόπος. 2 Cor. 11: 27 ἐν κόπῳ καὶ μόχθῳ. 1 Thess. 2: 9. 2 Thess. 3: 8.

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Sept. for עָמָל Deut. 26: 7. Ecc. 2: 18 sq.—Wisd. 10: 10. Xen. Conv. 8. 40.

Μυελός, οῦ, ὁ, *marrow,* Heb. 4: 12. — Sept. Gen. 45: 18. Eurip. Hippol. 255 or 257. Alciphr. I. 23.

Μυέω, ῶ, f. *ήσω,* (*μύω* to shut up,) *to initiate, to instruct,* sc. in things before unknown, Pass. Phil. 4: 12, parall. with *μανθάνω* in v. 11.—Diod. Sic. 4. 7 *μυεῖν τοὺς ἀνθρώπους· τοῦτο δ' ἐστὶν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα, καὶ ὑπὸ τῶν 'ἀπαιδεύτων ἀγνοούμενα.* Spec. to initiate into the heathen mysteries etc. Diod. Sic. 5. 48. Hdot. 2. 51.

Μῦθος, ου, ὁ, *speech, discourse,* Hom. Od. 11. 561. Xen. Mem. 1. 2. 58. In N. T. *fable, fiction,* a mythic tale, mythic discourse, 1 Tim. 1: 4. 4: 7 *τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ.* 2 Tim. 4: 4. Tit. 1: 14. 2 Pet. 1: 16. — Hdian. 1. 11. 6. Diod. Sic. 1. 19. Dem. 1219. 14.

Μυκάομαι, ῶμαι, f. *ήσομαι,* (*μύ*) *to moo, to low,* pp. as the cow or ox, Hom. Il. 18. 580. Luc. D. Deor. Mar. 15. 2. *to bellow* Il. 21. 237. Transferred to other animals, Plut. ed. R. VIII. p. 319 ult. Theocr. 26. 20. In N. T. of a lion, *to roar,* Rev. 10: 3 *ὥσπερ λέων μυκᾶται.*—Anthol. Gr. I. p. 246.

Μυκτηρίζω, f. *ίσω,* (*μυκτήρ* nose, *μύζω,*) *to turn up one's nose* in scorn, and hence *to mock, to deride,* Pass. Gal. 6: 7 *θεὸς οὐ μυκτηρίζεται,* i. e. God will not let himself be mocked. Sept. for לָעַג Job 22: 19. Ps. 80: 7. — Test. XII Patr. p. 700. Lys. Fragm. 36.

Μυλικός, ή, όν, (*μύλη* mill,) *belonging to a mill,* e. g. *λίθος μυλικός a mill-stone,* Mark 9: 42.

Μύλος, ου, ὁ, (*μύλη* from *μύλλω, μύω,*) pp. *a grinder,* hence *a mill, a mill-stone.* The mills used by the Hebrews are still common in the East; they were composed of two stones, of which the lower was fixed, and the upper was turned round upon it (Heb. רֶכֶב rider), having a hole in the middle for receiving the grain. The grinding was mostly done by hand by female slaves, and though exceedingly laborious was usually accompanied by song. Larger mills were turned by an ass; whence the upper mill-stone was called *ὀνικός* Matt. 18: 6; or also *ὄνος,* Hesych. *ὄνος· ὁ ἀνώτερος λίθος τοῦ μύλου.* Xen. An. 1. 5. 5. comp. Luc. Asin. 28, 42. See Jahn § 138, 139. Calmet art. *Corn.* — Hence in N. T.

a) *a mill,* Rev. 18: 22 *καὶ φωνὴ μύλου, the song of the mill,* i. e. the singing of the maid servants when grinding, comp. Jer. 25: 10. Sept. for רֵחַיִם Ex. 11: 5. Is. 47: 2.—Plut. ed. R. VIII. p. 172. 10. IX. p. 301. 5. Comp. Hesych. l. c.

b) by synecd. *a mill-stone,* i. e. the upper one or rider, e. g. *μύλος ὀνικός* Matt. 18: 6. Luke 17: 2. *μ. μέγας* Rev. 18: 21. Sept. for רֶכֶב Judg. 9: 53. 2 K. 11: 21.—Anthol. Gr. III. p. 46, 51.

Μύλων, ωνος, ὁ, (*μύλη*) *mill-house, pistrinum,* place where the mill is, Matt. 24: 41.—Luc. Asin. 42. Dem. 1111. 27. See in *Μύλος.*

Μύρα, ων, τά, Myra, one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts 27: 5.

Μυριάς, άδος, ἡ, (*μυρίος,*) *a myriad,* i. e. *ten thousand,* Acts 19: 19. Sept. for רִבּוֹא Ezra 2: 64. Neh. 7: 66. רִבָּבָה Deut. 33: 17. Lev. 26: 8. — Ael. V. H. 2. 25. Xen. Cyr. 2. 1. 6. — Put as in Engl. for any indefinitely large number, Luke 12: 1. Acts 21: 20. Heb. 12: 22. Jude 14. Rev. 5: 11. 9: 16. So Sept. and רְבָבָה Gen. 24: 60. 1 Sam. 21: 11.

Μυρίζω, f. *ίσω,* (*μύρον,*) *to anoint* sc. for burial, *to embalm,* trans. Mark 14: 8 *προέλαβε μυρίσαι μου τὸ σῶμα.* — Aristoph. Plut. 529. Hdot. 1. 195.

Μυρίος, α, ον, very many, innumerable, Pind. Nem. 10. 84. Theocr. 16. 22. Plur. *μυρίοι* id. Hom. Od. 8. 110. — In N. T. only plur. *μυρίοι ten thousand,* pp. Matt. 18: 24 *μυρίων ταλάντων.* Sept. for עֲשָׂרֹת אֲלָפִים Esth. 3: 9. רִבּוֹ 1 Chr. 29: 7.—Diod. Sic. 15. 59. Xen. Cyr. 2. 1. 5. — Put as in Engl. for any indefinitely large number, 1 Cor. 4: 15 *ἐὰν μυρίους παιδαγωγοὺς ἔχητε,* i. e. ten thousand masters. 14: 19.—Jos. Ant. 5. 3. 2. Hdian. 2. 3. 14. Xen. Cyr. 5. 1. 13.

Μύρον, ου, τό, (Heb. מֹר,) *any ar-*

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omatic balsam distilling of itself from a tree or plant, espec. *myrrh*, μύῤῥα, σμύρνα, Ael. V. H. 12. 31. comp. Diod. Sic. 5. 41. In N. T. genr. *ointment, unguent*, i. e. perfumed, Matt. 26: 7 ἀλάβαστρον μύρου. v. 9, 12. Mark 14: 3, 4. Luke 7: 37, 38. 23: 56. John 11: 2. 12: 3 bis, 5. Rev. 18: 13. Opp. to ἔλαιον, Luke 7: 46 ἐλαίῳ τὴν κεφ. μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας, comp. Xen. below. Sept. for שֶׁמֶן טוֹב Ps. 133: 2. שֶׁמֶן Prov. 27: 9. Cant. 1: 2.— Ael. V. H. 9. 9. Pol. 31. 4. 1. Xen. Conv. 2. 3, 4 opp. to ἔλαιον.

Μυσία, ας, ἡ, *Mysia*, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts 16: 7, 8. The Mysian cities Assos, Pergamus, and Troas, are mentioned in N. T.

Μυστήριον, ίου, τό, (μύστης, μυέω q. v.) *a mystery*, i. e. something into which one must be *initiated*, instructed, before it can be known, something of itself not obvious and above human insight. In N. T. spoken of facts doctrines, principles, etc. not fully revealed, but only obscurely or symbolically set forth.

a) genr. Matt. 13: 11 ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασ. τῶν οὐρ. *to know the mysterious things of the kingdom of heaven*, i. e. in a deeper and more perfect manner than they were made known to others. Mark 4: 11. 8: 10. 1 Cor. 14: 2. Eph. 5: 32 τὸ μυστήριον τοῦτο μέγα ἐστίν. 2 Thess. 2: 7 τὸ μυστήριον τῆς ἀνομίας, mysterious wickedness, i. e. hidden, as yet unknown to Christians, opp. ἀποκαλύπτεσθαι in v. 8; comp. Buttm. § 123. n. 4. (Jos. B. J. 1. 24. 1 κακίας μυστήριον.) Rev. 1: 20 τὸ μυστ. τῶν ἑπτὰ ἀστέρων. 10: 7. 17: 5, 7. —Wisd. 2: 22. Hdian. 8. 7. 8. Of the Eleusinian mysteries, e. g. the lesser, τὰ μικρά Diod. Sic. 4. 14; the greater Diod. Sic. 4. 25. Dem. 29, ult. Xen. H. G. 1. 4. 14.

b) spec. of the Gospel, the Christian dispensation, as having been long hidden and first revealed in later times. Eph. 3: 9 et Col. 1: 26 τὸ μυστήριον τὸ ἀπεκεκρυμμένον ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ. Eph. 6: 19 τὸ μ. τοῦ εὐαγγελίου. Col. 2: 2 τὸ μ. τοῦ θεοῦ. 4: 3 et Eph. 3: 4 τοῦ Χρ. 1 Tim. 3: 9 τῆς πίστεως. Rom. 16: 25. 1 Cor. 2: 7. 4: 1. 13: 2. Eph. 3: 3. Col. 1: 27. So of particular doctrines or parts of the gospel, Rom. 11: 25. 1 Cor. 15: 51. Eph. 1: 9. 1 Tim. 3: 16.

Μυωπάζω, f. άσω, (μύωψ from μύω, ὤψ,) pp. *to shut the eyes*, i. e. to contract the eyelids, *to blink, to twinkle*, like one who cannot see clearly; hence by impl. *to be near-sighted*, trop. 2 Pet. 1: 9. — Aristot. Probl. Sect. 31. Suid. ἐμυώπασεν· ἄκροις τοῖς ὀφθαλμοῖς προσέσχε, μυωπάζω γὰρ τὸ καμμύω.

Μώλωψ, ωπος, ὁ, (μάω, σμάω,) *a stripe, weal*, i. e. mark of a stripe or blow, trop. 1 Pet. 2: 24 οὗ τῷ μώλωπι ἰάθητε, i. e. collect. *stripes*, quoted from Is. 53: 5 where Sept. for חֲבוּרָה.—pp. Luc. Philopseud. 20. Plut. Aem. Paul. 19 fin.

Μωμάομαι, ῶμαι, f. ήσομαι, depon. Mid. (μῶμος,) *to find fault with, to carp at, to blame*, c. acc. 2 Cor. 8: 20. Aor. 1 ἐμωμήθην as pass. 2 Cor. 6: 3 ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν, comp. Buttm. § 113. n. 6.—Wisd. 10: 14. Luc. D. Deor. 20. 2. Hom. Il. 3. 412.

Μῶμος, ου, ὁ, *fault*, i. e. fault-finding, *censure*, Ecclus. 18: 15. Plut. ed. R. IX. p. 263. 6. In N. T. *fault* as found, *blemish*, trop. *stain, disgrace*, 2 Pet. 2: 13 σπῖλοι καὶ μῶμοι. — pp. Sept. for מוּם of a bodily defect, Lev. 12: 16 sq. Deut. 15: 21. Anthol. Gr. I. p. 74, 75.

Μωραίνω, f. ανῶ, (μωρός,) pp. *to make dull, not acute*, see in *Μωρός*. Hence

a) of impressions on the taste, Pass. *to become insipid, tasteless*, to lose its savour, as salt, Matt. 5: 13 et Luke 14: 34 ἐὰν δὲ τὸ ἅλας μωρανθῇ. Comp. Tholuck Bergpred. p. 122.

b) of the mind, *to make foolish*, i. e. to shew to be foolish, c. acc. 1 Cor. 1: 20 ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου. Pass. Rom. 1: 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, *they became foolish*, i. e. acted like fools. Sept. trans. for כִּסֵּל Is. 44: 15. Pass. for נִכְסַל 2 Sam. 24: 10. נִבְעַר Is. 19: 11.— In profane writers μωραίνω in this sense is intrans.

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to be foolish, to act foolishly, Luc. D. Mort. 13. 3. Xen. Mem. 1. 1. 11.

Μωρία, ας, ἡ, (*μωρός,*) *folly, foolishness, absurdity*, spoken of what seems foolish and absurd, 1 Cor. 1: 18 *ὁ λόγος . . . τοῖς μὲν ἀπολλυμένοις μωρία ἐστι.* v. 21, 23. 2: 14. 3: 19.—Ecclus. 20: 31. Dem. 128. 10. Thuc. 5. 41.

Μωρολογία, ας, ἡ, (*μωρόλογος* from *μωρός, λέγω,*) *foolish talk*, empty discourse, Eph. 5: 4. — So *μωρολογεῖν* Plut. ed. R. VI. p. 669. 8.

Μωρός, ά, όν, pp. *dull, not acute*, e. g. of impressions on the taste, *insipid, tasteless*, Dioscor. 4. 18. p. 122. Hippocr. de Diaeta 2. 27. 2. Comp. Tholuck Bergpred. p. 122. In N. T. of the mind, *stupid, foolish*, and *ὁ μωρός* subst. *a fool*; e. g. of persons, Matt. 7: 26 *ὁμοιωθήσεται ἀνδρὶ μωρῷ.* 23: 17 *μωροὶ καὶ τυφλοί.* v. 19. 25: 2 *αἱ πέντε μωραί* sc. *παρθένοι.* v. 3, 8. 1 Cor. 3: 18. 4: 10. So prob. Matt. 5: 22, where others render it *wicked, impious*, like Heb. נָבָל Sept. *ἄφρων* Ps. 14: 1. 53: 2. Job 2: 10; but *μωρός* no where else has this sense. Comp. Tholuck Bergpr. p. 178 sq. (Arr. Epict. 3. 22. 85.) Of things, 1 Cor. 1: 25 *τὸ μωρὸν τοῦ θεοῦ* i. e. what men count foolish in the ordinances and proceedings of God, comp. v. 23, 24. v. 27 *τὰ μωρὰ τοῦ κόσμου.* 2 Tim. 2: 23 et Tit. 3: 9 *ζητήσεις μ.* Sept. of pers. for נָבָל Deut. 32: 6. Is. 32: 5, 6. כְּסִיל Ps. 94: 8.—Luc. Paras. 25. Xen. Cyr. 3. 3. 45. of things Luc. Epigr. 1. Xen. ib.

Μωσῆς or *Μωϋσεύς, έως, ὁ,* also *Μωϋσῆς, οῦ,* and in some edit. *Μωσῆς, οῦ,* Matt. 17: 4. John 5: 46. al. *Moses*, Heb. מֹשֶׁה (drawn out sc. from the water), pr. n. of the great Hebrew prophet and legislator. On the forms and flexion, see Winer § 5. p. 44. § 10. The form *Μωσῆς*, gen. *έως*, comes from Heb. מֹשֶׁה, and is found chiefly in the Evangelists, Matt. 8: 4. 17: 3. 23: 2. Mark 1: 44. 9: 4, 5. Acts 3: 22. al. —*Μωϋσῆς* and *Μωϋσεύς*, also in Sept. and Josephus, and in some editions everywhere in N. T. are derived from the Egyptian form, see Gesen. Lex. art. מֹשֶׁה. Jos. Ant. 2. 9. 6 *τὸ γὰρ ὕδωρ μῶ οἱ Αἰγύπτιοι καλοῦσιν, ὑσῆς δὲ τοὺς ἐξ ὕδατος σωθέντας*, comp. c. Apion. 1. 31. E. g. *Μωϋσῆς*, gen. *οῦ*, Acts 6: 14. 7: 35, 37. Matt. 17: 4. al. *Μωϋσεύς* Acts 15: 1, 5. 2 Tim. 3: 8. al. — Meton. for *the books of Moses*, the Pentateuch, Luke 16: 29, 31. 24: 27. Al.

N.

Ναασσών, ὁ, indec. *Naason*, Heb. נַחְשׁוֹן (diviner), pr. n. of a chief of Judah, whose sister was the wife of Aaron, Matt. 1: 4 bis. Luke 3: 32. Comp. Ex. 6: 23. Num. 2: 3.

Ναγγαί, ὁ, indec. *Naggae*, pr. n. of a man, Luke 3: 25.

Ναζαρέθ or *Ναζαρέτ, ἡ,* indec. *Nazareth*, prob. Heb. נֵצֶר, Aram. נצרתא, (a twig,) see Hengstenb. Christol. Vol. II. init. Bibl. Repos. IV. p. 182 sq. pr. n. of a small city in lower Galilee, just north of the great plain of Esdraelon, and about mid-way between the lake of Tiberias and the Mediterranean. It lies at the foot and on the side of a hill facing the E. and S. E. along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. Here is now shewn the supposed place where the men of the city were about to cast Jesus down from the precipice, Luke 4: 29. See Rosenm. Bibl. Geogr. II. ii. p. 85 sq. Jowett's Chr. Res. p. 128, and in Calmet sub. v. Miss. Her. 1824. p. 307. — Matt. 2: 23. 4: 13. 21: 11. Mark 1: 9. Luke 1: 26. 2: 4, 39, 51. 4: 16. John 1: 46, 47. Acts 10: 38.

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Ναζαρηνός, οῦ, ὁ, a Nazarene, i. e. an inhabitant of Nazareth, spoken of Jesus, Mark 1: 24. 14: 67. 16: 6. Luke 4: 34.

Ναζωραῖος, ου, ὁ, a Nazaraean, i. q. *Nazarene,* an inhabitant of Nazareth, in some editions written *Ναζαραῖος* in Matt. 2: 23. 26: 71. John 18: 7. — Spoken of Jesus, Matt. 10: 47. 26: 71. Luke 18: 37. 24: 19. John 18: 5, 7. 19: 19. Acts 2: 22. 3: 6. 4: 10. 6: 14. 22: 8. 26: 9. Matt. 2: 23 *ὅτι Ναζωραῖος κληθήσεται he shall be called a Nazarene,* i. e. looking to the etymology of the name (see in *Ναζαρέθ*) *he shall be called a shoot, branch,* in allusion to such passages as Is. 11: 1. 53: 2. Zech. 3: 8. 6: 12, etc. but here also implying reproach, from the contempt in which Nazareth was held. See Hengstenb. Christol. Vol. II. init. Bibl. Repos. IV. p. 186 sq.—Once of Christians in contempt, as the followers of Jesus of Nazareth, Acts 24: 5.

Ναθάν, ὁ, indec. *Nathan,* Heb. נָתָן (given sc. of God), pr. n. of a son of David, Luke 3: 31. Comp. 2 Sam. 5: 14.—Not the prophet Nathan 2 Sam. 7: 2 sq. 12: 1 sq.

Ναθαναήλ, ὁ, indec. *Nathanael,* Heb. נְתַנְאֵל (given of God), pp. i. q. *Θεόδωρος* Theodore, pr. n. of a disciple of Christ, supposed to be the same with the apostle *Βαρθολομαῖος* q. v. John 1: 46, 47, 48, 49, 50. 21: 2.

Ναί adv. of affirmation, *yea, yes, certainly.*

a) pp. in answer to a question. Matt. 9: 28 *πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναί, κύριε.* 13: 51. 17: 25. 21: 16. John 11: 27. 21: 15, 16. Acts 5: 8. 22: 27. Rom. 3: 29.—Ael. V. H. 13. 4. Xen. Mem. 4. 2. 20.

b) as expressing assent to the words or deeds of another. Matt. 11: 26 *ναί, ὁ πατήρ,* [sc. *ὀρθῶς ποιεῖς,*] *ὅτι οὕτως κ. τ. λ.* Luke 10: 21. Rev. 16: 7. 22: 20 *ναί, ἔρχου κύριε,* in some edit. — Act. Thom. § 17, 18. Xen. Mem. 2. 7. 14.—Seq. *καί* introducing a subsequent limitation or modification. Matt. 15: 27 et Mark 7: 28 *ναί, κύριε· καὶ γὰρ τὰ κυνάρια κ. τ. λ.* comp. in *Γάρ* I. b, fin. Viger. p. 424.—Arr. Epict. 2. 10. 20. Plato Soph. p. 226. E.

c) intens. in strong affirmation, asseveration, Luke 11: 51 *ναί, λέγω ὑμῖν, ἐκζητηθήσεται κ. τ. λ.* 12: 5 *ναί, λέγω ὑμῖν, τοῦτον φοβήθητε, yea, I say unto you, fear him.* Philem. 20. Rev. 1: 7 *ναί, ἀμήν.* 14: 13. 22: 20 *ναί, ἔρχομαι ταχύ.* (Arr. Epict. 2. 13. 21. comp. Hom. Il. 1. 234. Pind. Nem. 11. 30. Vig. p. 424.) Also seq. *καί, yea and more also,* Matt. 11: 9 et Luke 7: 26 *ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου, yea, and more than a prophet.* — Xen. Conv. 8. 4. — With the art. *τὸ ναί, yea,* i. e. the word *yea.* 2 Cor. 1: 17 *ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ, ναὶ, καὶ τὸ οὔ, οὔ.* v. 20. James 5: 12. c. art. impl. 2 Cor. 1: 18, 19 bis. Matt. 5: 37. Comp. Tholuck Bergpr. p. 300.

Naΐν, ἡ, indec. *Nain,* a town of Galilee situated according to Eusebius about two miles south of Mount Tabor, near Endor, Luke 7: 11. See Rosenm. Bibl. Geogr. II. ii. p. 94.

Ναός, οῦ, ὁ, (*ναίω* to dwell,) pp. *dwelling,* hence *temple, fane,* as the dwelling of a god; in classic writers mostly i. q. *ἱερόν,* though sometimes spoken of the interior and most sacred part of a temple where the image of the god was set up, Hdot. 1. 183.—Hence in N. T.

a) genr. of any temple, *ἐν χειροποιήτοις ναοῖς* Acts [7: 48.] 17: 24.—Hdian. 7. 3. 13. Xen. Mem. 3. 8. 10.—So Acts 19: 24 *ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος silver shrines of Diana,* i. e. miniature copies of the temple of Diana at Ephesus, containing a small image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travellers, probably as memorials, or to be used in their devotions. See Hammond and Wetstein in loc. — Artemid. IV. 34 *Κρατῖνος ὁ ἡμέτερος, ἀργυρέου ναοῦ ἐργεπιστάτης δόξας εἶναι.* Diod. Sic. 1. 15, 97. ib. 20. 14 *ἔπεμψαν δὲ καὶ τοὺς ἐκ τῶν ἱερῶν χρυσοῦς ναοὺς τοῖς ἀφιδρύμασι πρὸς τὴν ἱκεσίαν.* Hdot. 2. 63 *τὸ δὲ ἄγαλμα, ἐὸν ἐν νηῷ μικρῷ ξυλίνῳ κατακεχρυσομένῳ κ. τ. λ.* comp. Dion. Hal. 2. 12 *τὰ τῆς Ἐφησίας Ἀρτέμιδος ἀφιδρύματα παρ' Ἕλλησιν.*

b) of the temple at Jerusalem, or in

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allusion to it, but spoken only of *the fane* or edifice itself, in distinction from ἱερόν, which included also the courts and other appurtenances, see Ἱερόν. — (α) pp. Matt. 23: 16 bis ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ . . . ἐν τῷ χρυσῷ τοῦ ναοῦ. v. 17, 21. v. 35 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου, i. e. the altar of burnt offerings which stood in the court of the priests before the entrance of the ναός, see in Ἱερόν. 27: 5 ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, prob. in the entrance of the ναός, since Judas could not enter within it. 26: 61 et 27: 40. Mark 14: 58 et 15: 29. Luke 1: 9, 21, 22. John 2: 20. 2 Thess. 2: 4. For the καταπέτασμα τοῦ ναοῦ Matt. 27: 51. Mark 15: 38. Luke 23: 45, see in Καταπέτασμα. Sept. for הֵיכָל 1 K. 6: 5, 17. Ps. 5: 8. 11: 4. — Jos. Ant. 8. 4. 1. ib. 11. 4. 3. — (β) Symbol. of the temple of God in heaven, to which that of Jerusalem was to correspond, comp. Heb. 8: 5. 9: 11. So Rev. 3: 12. 7: 15. 11: 1, 2, 19 bis, ἠνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ κ. τ. λ. 14: 15, 17. 15: 5, 6, 8 bis. 16: 1, 17. 21: 22 bis — Test. XII Patr. p. 550. comp. Wisd. 3: 14.—(γ) Metaph. of persons in whom God or his Spirit is said to dwell or act, e. g. the body of Jesus, John 2: 19, 21. of Christians 1 Cor. 3: 16, 17 bis. 6: 19. 2 Cor. 6: 16 bis. Eph. 2: 21. — Act. Thom. § 12 γίνεσθε ναοὶ ἅγιοι.

Ναούμ, ὁ, indec. *Nahum*, Heb. נַחוּם (comfort), pr. n. of an ancestor of Jesus, not the prophet, Luke 3: 25.

Νάρδος, ου, ἡ, *nard*, i. e. the oriental or Indian *spikenard*, *andropagon nardus* of Linn. Heb. נֵרְד, Sanscr. *narda*, Plin. H. N. 12. 12 or 26. See Celsii Hierobot. II. p. 1 sq. Jones on the Spikenard of the Ancients, in Asiat. Researches Vol. V. The ancients extracted from it an oil or ointment which was highly prized, Theophr. H. Plant. 9. 7. Dioscor. 1. 66. comp. Tibull. 2. 2. 7. Hor. Epod. 5. 59. Ovid. Art. Am. 3. 443.—Hence in N. T. μύρον νάρδου πιστικῆς *ointment of pure spikenard*, i. e. the most precious, Mark 14: 3. John 12: 3.—Sept. for נֵרְד Cant. 1: 12. 4: 13, 14.

Νάρκισσος, ου, ὁ, *Narcissus*, (pp. a flower,) pr. n. of a man at Rome, Rom. 16: 11. He is supposed to have been the freed-man and favourite of the emperor Claudius, comp. Sueton. Claud. 28. Tacit. Annal. 12. 57.

Ναυαγέω, ῶ, f. ήσω, (ναυαγός one shipwrecked, from ναῦς ἄγνυμι,) *to make shipwreck*, i. e. *to be shipwrecked*, intrans. 2 Cor. 11: 25 τρὶς ἐναυάγησα. Trop. 1 Tim. 1: 19 περὶ τὴν πίστιν. — pp. Dem. 910. 7. Xen. Cyr. 3. 1. 24. trop. Philo de Somn. p. 1128. D. Gal. Sal. c. 24.

Ναύκληρος, ου, ὁ, (ναῦς, κλῆρος,) *ship-owner*, *nauclerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts 27: 11. Comp. Adam's Rom. Ant. p. 406. —Jos. Ant. 9. 10. 2. Pol. 4. 6. 1. Xen. Mem. 2. 6. 38.

Ναῦς, gen. νεώς, acc. ναῦν, ἡ, see Buttm. § 58. p. 99, (from νάω, ναύω,) *a ship*, *vessel*, Acts 27: 41. Sept. for אֳנִיָּה 1 K. 9: 26. אֳנִיָּה Job 9: 26. — Hdian. 1. 11. 11. Xen. H. G. 1. 6. 19.

Ναύτης, ου, ὁ, (ναῦς,) *a ship-man*, *sailor*, *seaman*, Acts 22: 27, 30. Rev. 18: 17. — Jos. Ant. 9. 10. 2. Xen. H. G. 7. 1. 12.

Ναχώρ, ὁ, indec. *Nahor*, Heb. נָחוֹר (snorting), pr. n. of the grandfather of Abraham, Luke 3: 34. Comp. Gen. 11: 22 sq.

Νεανίας, ου, ὁ, (νεάν, νέος,) *a youth*, *a young man*, Acts 20: 9. 23: 17, 18, 22. Sept. for נַעַר Judg. 16: 26. — Hdian. 1. 9. 2. Xen. Mem. 3. 1. 2. — Spoken of Saul i. e. Paul, Acts 7: 58, where however it determines nothing definitely as to his age; since νεανίας, like νεανίσκος, was applied to men in the vigour of manhood, up to the age of 40 years; see in Νεανίσκος. So of soldiers, Sept. for בָּחוּר 2 Sam. 6: 1. 1 Chr. 19: 10. also Hdian. 6. 8. 7. Xen. Cyr. 2. 2. 6. of Mars Luc. D. Deor. 15. 3.

Νεανίσκος, ου, ὁ, (νεάν, νέος,) *a youth*, *a young man*, Mark 14: 51 εἷς τις νεανίσκος. 16: 5. Luke 7: 14. Sept. for נַעַר 1 Sam. 17: 55. Is. 3: 3. יֶלֶד Ezra 10: 1. — Jos. Ant. 6. 9. 2. Ael. V. H. 9.

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39. Xen. An. 7. 2. 38. — So of young man in the prime and vigour of manhood up to the age of 40 years or more. Matt. 19: 20, 22, comp. Luke 18: 18 where it is ἄρχων. Acts 5: 10 νεανίσκοι, i. e. the younger members of the community, i. q. νεώτεροι in v. 6. Opp. to πρεσβύτεροι or πατέρες, Acts 2: 17. 1 John 2: 13, 14. Of soldiers Mark 14: 51. So Sept. for נַעַר Gen. 41: 12. Josh. 6: 23. אֲנָשִׁים Josh. 2: 1, 23. — Pol. 5. 25. 3. Hdian. 7. 6. 3. Xen. Cyr. 5. 1. 9, 13. Phavorin. νεανίσκος ἀπ' ἐτῶν εἰκοσιτριῶν ἕως ἐτῶν τριακοντατεσσάρων, ἢ τεσσαράκοντα ἑνός.

Νεάπολις, εως, ἡ, (νέος, πόλις,) *Neapolis*, a city and port of Macedonia on the Sinus Strymonicus, a few miles E. S. E. of Philippi, on the confines of Thrace, Acts 16: 11. — Strabo VII. p. 330. Plin. H. N. 14. 18.

Νεεμάν, ὁ, indec. *Naaman*, Heb. נַעֲמָן (pleasantness,) pr. n. of a Syrian warrior and captain, Luke 4: 27. Comp. 2 K. c. 5.

Νεκρός, οῦ, ὁ, (νέκυς,) *dead*, as subst. and adj. pp. only of persons or trop. in allusion to them.

I. Subst. *one dead, a dead person*, and this is the Homeric and early usage, see Passow in voc.

a) *dead body, corpse*, Matt. 23: 27 γέμουσιν ὀστέων νεκρῶν. Rev. 20: 13. Sept. for נְבֵלָה Deut. 28: 6. Jer. 7: 31. —Jos. B. J. I. 9. 1. Hdian. 4. 15. 16. Xen. Cyr. 4. 6. 5. H. G. 3. 2. 5.

b) genr. *a dead person*, plur. *the dead*, e. g. (α) as yet unburied, Matt. 8: 22 θάψαι τοὺς νεκρούς. Luke 7: 15. Heb. 9: 17. So for *one slain* Rev. 16: 3. Sept. for מֵת Gen. 22: 3 sq.—Pol. 2. 34. 12. Hom. Il. 23. 51.—(β) as buried, laid in a sepulchre, and therefore as being in ᾅδης q. v. and see also Gesen. Lex. art. שְׁאוֹל. Luke 16: 30 ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοῦς. John 5: 25 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τ. υἱοῦ τ. θ. Acts 10: 42. Rom. 14: 9. Heb. 11: 35. Rev. 1: 18. So οἱ νεκροὶ ἐν Χριστῷ i. e. those who have died in the Christian faith. Sept. for מֵתִים Ecc. 9: 5. Is. 8: 19. (Luc. D. Mort. 3. 1, 2. ib. 22. 2. Hom. Od. 11. 34.) In reference to being raised again from the dead, resurrection, e. g. ζῶντας ἐκ νεκρῶν trop. Rom. 6: 13. ζωὴ ἐκ ν. trop. 11: 15, see in Ζωή a. α. So ζωοποιεῖν τοὺς ν. Rom. 4: 17. ἐγείρειν τοὺς νεκρούς Matt. 10: 8. John 5: 21. Acts 26: 8. 2 Cor. 1: 9. ἐγείρειν τινὰ ἀπὸ ν. ἐκ νεκρῶν Matt. 14: 2. 27: 64. Acts 3: 15. Gal. 1: 1. 1 Thess. 1: 10. ἀνιστῆναι ἐκ τῶν νεκρῶν Matt. 17: 9. Luke 16: 31. John 20: 9. trop. Eph. 5: 14. ἀνάστασις τῶν νεκρῶν Matt. 22: 31. Acts 17: 32. Rom. 1: 4. 1 Cor. 15: 13, 21, 42. ἀν. ἡ ἐκ νεκρῶν Acts 4: 2. ἐξανάστασις τῶν ν. Phil. 3: 11.—(γ) emphat. οἱ νεκροὶ *the dead*, i. e. *utterly dead*, extinct, Matt. 22: 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12: 27. Luke 20: 38. — (δ) trop. plur. *those dead to* Christ and his Gospel, spiritually dead. Matt. 8: 22 ἄφες τοὺς νεκροὺς κ. τ. λ. *let the spiritually dead bury their dead*, i. e. let no lesser duty keep you from the one great duty of following me. Luke 9: 60. So Rom. 6: 13. 11: 15. Eph. 5: 14, see in β above.

II. Adj. νεκρός, ά, όν, *dead*, in Attic and later usage.

a) pp. Matt. 28: 4 ἐγένοντο ὥσει νεκροί. Acts 20: 9 καὶ ἤρθη νεκρός *was taken up dead*, i. e. for dead. 28: 6. Rev. 1: 17. Sept. for מֵת 2 Sam. 19: 6. Is. 27: 36.—Luc. D. Deor. 7. 4. ib. Philops. 31. Arr. Epict. 1. 9. 33.—Trop. for *lost, perished*, given up as dead, e. g. the prodigal son Luke 15: 24, 32, parall. with ἀπολωλώς. — Aristoph. Ran. 420. Menand. Incert. fab. 188. p. 249. ed. Mein.

b) metaph. in opp. to the life of the Gospel, e. g. (α) of persons, *dead to* Christ and his gospel and so exposed to punishment, spiritually dead, Rev. 3: 1. c. dat. of cause or manner, Eph. 2: 1 ἡμᾶς ὄντας νεκροὺς παραπτώμασι. v. 5. seq. ἐν c. dat. Col. 2: 13. seq. διά τι, Rom. 8: 10 τὸ σῶμα νεκρὸν διὰ ἁμαρτίαν, i. e. as to the body ye still remain subject to sinful passions etc. Others here, *mortal*. — Vice versa, νεκρὸς εἶναι τῇ ἁμαρτίᾳ, *to be dead to sin*, no longer willingly subject to it, Rom. 6: 11, i. q. ἀποθανεῖν τῇ ἁμ. in v. 2. — (β) Of things, *dead*, i. e. *inactive, inoperative*, e. g. ἁμαρτία Rom. 7: 8. πίστις James 2:

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17, 20, 26. So ἔργα νεκρά *dead works*, i. e. external righteousness, not proceeding from a living faith, and therefore *fruitless*, sinful, Heb. 6: 1. 9: 14. Al.

Νεκρόω, ῶ, f. ώσω, (νεκρός,) *to put to death*, and Pass. *to be put to death, to die*, pp. Anthol. Gr. IV. p. 276. In N. T. trop. *to deaden*, to deprive of force and vigour, e. g. τὰ μέλη i. e. *to mortify* Col. 3: 5. Pass. part. νενεκρωμένος, η, ον, *deadened*, i. e. *dead*, powerless, impotent, as σῶμα νενεκρ. Rom. 4: 19. Heb. 11: 12. — Plut. ed. R. IX. p. 758. 3. comp. ἀπονεκροῦσθαι Arr. Epict. 4. 5. 21.

Νέκρωσις, εως, ἡ, (νεκρόω,) pp. *a putting to death*, hence.

a) *death*, i. e. violent death, 2 Cor. 4: 10 τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν περιφέροντες, i. e. ever exposed to suffer for the cause of Christ the same violent death which he suffered.

b) trop. *deadness, impotency*, Rom. 4: 19. Comp. ἀπονέκρωσις Arr. Epict. 1. 5. 4.

f. καινός. Νέος, α, ον, *young, new*, Compar. νεώτερος, *younger*. See Tittm. Synon. N. T. p. 59.

a) pp. of persons, *young, youthful*. Tit. 2: 4 ἵνα σωφρονίζωσι τὰς νέας, opp. πρεσβύτιδας. Sept. for נַעַר Gen. 37: 2. Prov. 22: 15.—Jos. Ant. 4. 6. 10. Luc. D. Mort. 12. 4. Xen. Mem. 2. 1. 5, 31. — Compar. νεώτερος, *younger*, sc. of two or more, Luke 15: 12, 13, ὁ νεώτερος αὐτῶν, ὁ ν. υἱός. Sept. for קָטָן Gen. 9: 24. 27: 15. 42: 13. (Xen. Cyr. 3. 1. 1. An. 1. 1. 1.) Genr. for *a young person*, plur. *the younger, the young*, in opp. to those older, John 21: 18 ὅτε ἦς νεώτερος. Acts 5: 6 οἱ νεώτεροι, i. q. οἱ νεανίσκοι in v. 10. 1 Tim. 5: 1, 2, 11, 14. Tit. 2: 6. 1 Pet. 5: 5. As implying inferior dignity Luke 22: 26. Sept. for נַעַר Ps. 148: 12. Jer. 1: 6, 7.—Ceb. Tab. 2. Dem. 242. 15. Thuc. 1. 42.

b) of things, *new, recent*, e. g. οἶνος, ἀσκοί, Matt. 9: 17 bis. Mark 2: 22 ter. Luke 5: 37 bis, 38, 39. Sept. for חָדָשׁ Lev. 23: 17. Cant. 7: 13. — Hom. Il. 6. 462. Hdian. 1. 5. 26. Xen. Cyr. 1. 6. 38. —Trop. of the heart, disposition, nature, as *renewed* and therefore *better*, e. g. 1 Cor. 5: 7 ἵνα ἦτε νέον φύραμα. Col. 3: 10. Heb. 12: 24 διαθήκη νέα.

Νεοσσός, οῦ, ὁ, (νεός,) *youngling*, the young of animals esp. of birds. Luke 2: 24 δύο νεοσσοὺς περιστερῶν, where some Mss. have the later form νοσσούς, see Lob. ad Phr. p. 206. Stuez Dial. Alex. p. 185. So Sept. for אֶפְרוֹחַ Lev. 5: 7. Prov. 30: 17. אֶפְרֹחִים Deut. 22: 6.—Ael. V. H. 1. 6. Xen. Oec. 7. 34.

Νεότης, ητος, ἡ, (νέος,) *youth, youthful age*. Matt. 19: 20 ἐκ νεότητός μου. Mark 10: 20. Luke 18: 20. Acts 26: 4. 1 Tim. 4: 12 μηδείς σου τῆς ν. καταφρονείτω *let no one despise thy youth*, i. e. conduct thyself with the wisdom of riper age, as is said immediately after. Sept. for נְעוּרִים Gen. 8: 21. Num. 30: 17. יַלְדוּת Ecc. 11: 9, 10.—Hdian. 1. 3. 3. Xen. Mem. 2. 1. 31.

Νεόφυτος, ου, ὁ, ἡ, adj. (νέος, φύω,) *newly planted*, Suid. νεόφυτον τὸ νεωστὶ φυτευθέν. Sept. for נָטַע Job 14: 9. Ps. 144: 12.—In N. T. as subst. trop. *a neophyte, new convert*, 1 Tim. 3: 6.

Νέρων, ωνος, ὁ, *Nero*, the Roman emperor, only in the spurious subscription 2 Tim. 4: 23.

Νεύω, f. νεύσω, *to nod, to beckon*, as a sign to any one, seq. dat. John 13: 24 νεύει οὖν αὐτῷ Σίμων. Acts 24: 10.—Sept. Prov. 4: 25. Arr. Epict. 2. 18. 18. Ael. V. H. 14. 22.

Νεφέλη, ης, ἡ, (dim. of νέφος,) pp. *small cloud, nebula*, perh. Luke 12: 54, comp. 1 K. 18: 44. Genr. *a cloud*, Jude 12 νεφέλαι ἄνυδροι. [2 Pet. 2: 17.] Sept. for עָנָן Gen. 9: 13, 14. שַׁחַק Ps. 36: 6. עָב Judg. 5: 4. Ecc. 11: 4. — Luc. D. Deor. 6. 4. Xen. An. 1. 8. 8.— As accompanying supernatural appearances and events, e. g. the pillar of cloud in the desert, 1 Cor. 10: 1, 2; comp. Sept. and עָנָן Ex. 13: 21, 22. In connexion with Christ, as with a voice from heaven Luke 9: 35; or at his transfiguration, νεφέλη φωτεινή, Matt. 17: 5 bis. Mark 9: 7 bis. Luke 9: 34 bis; as receiving him up at his ascension, Acts 1: 9; as surrounding him at his second coming, Matt. 24: 30. 26: 64. Mark 13: 26. 14: 62. Luke 21: 27. Rev. 1: 7. 14:

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14 bis, 15, 16. As surrounding ascending saints or angels, 1 Thess. 4: 17. Rev. 10: 1. 11: 12.—Comp. of God, Ps. 18: 8 sq. 97: 2. Is. 19: 1.

Νεφθαλείμ, ὁ, indec. *Nephthalim*, Heb. נַפְתָּלִי (my wrestling) *Naphtali*, pr. n. of the sixth son of Jacob, born of Bilhah, comp. Gen. 30: 8. In N. T. only meton. for *the tribe of Naphtali*, Matt. 4: 13, 15. Rev. 7: 6.

Νέφος, εος, ους, τό, a cloud, pp. Hdian. 1. 14. 4. Diod. Sic. 1. 38. In N. T. trop. for *crowd, throng*, Heb. 12: 1 *νέφος μαρτύρων*.—Apoll. Rh. Argon. 4. 397. Hdot. 8. 109 *νέφος τοσοῦτο ἀνθρώπων*. Diod. Sic. 3. 29 *τὰ νέφη τῶν ἀκρίδων*.

Νεφρός, οῦ, ὁ, kidney, usually plur. *οἱ νεφροὶ the kidneys, reins, loins*, Sept. for כִּלְיוֹת Ex. 29: 13, 32. Job 16: 13. —In N. T. trop. for *the inmost mind*, the seat of the desires and passions, Rev. 2: 23 *ἐρευνῶν νεφροὺς καὶ καρδίας*. Comp. Sept. and כִּלְיוֹת in the similar phrase Ps. 7: 10. Jer. 11: 20. 17: 10. 20: 12.

Νεωκόρος, ου, ὁ, (*ναός* Att. *νεώς*, *κορέω*,) pp. *temple-sweeper*, hence *temple-keeper*, prefect of a temple, who had charge also of the decorations, Jos. Ant. 1. 7. 6. Xen. An. 5. 3. 6. Suid. *νεωκόρος· ὁ τὸν νεὼν κοσμῶν καὶ εὐτρεπίζων, ἀλλ' οὐχ ὁ σαρῶν*. Hence for *worshipper*, pp. one who frequents the temple of God, e. g. of the Israelites in the desert, Jos. B. J. 5. 9. 4 *οὓς ὁ θεὸς ἑαυτῷ νεωκόρους ἦγεν*, and so *νεωκορεῖν* ib. —In N. T. as an honorary title assumed by cities distinguished for the worship of a particular deity, e. g. of Ephesus as *a worshipper, devotee* of Diana, Acts 19: 35 *νεωκόρος τῆς μεγάλης Ἀρτέμιδος*. — It occurs in inscriptions and on the coins of several cities, see in Wetstein N. T. II. p. 588.

Νεωτεροικός, ή, όν, (*νέος, νεώτερος*,) *youthful*, pertaining to youth, 2 Tim. 2: 22 *τὰς ν. ἐπιθυμίας φεῦγε*. — 3 Macc. 4: 8. Jos. Ant. 16. 11. 7. Pol. 10. 24. 7.

Νεώτερος, α, ον, see in *Νέος*.

Νή a particle of swearing, always affirmative, and taking the accus. of that by which one swears. Passow sub. v. Buttm. § 149. p. 430. 1 Cor. 15: 31 *νὴ τὴν ὑμ. καύχησιν*, i. e. by all my ground of glorying in you, sc. I protest etc. So Sept. for חַי Gen. 42: 15, 16. — Luc. D. Deor. 19. 1. Ael. V. H. 1. 33. Xen. Cyr. 1. 3. 10.

Νήθω, f. *νήσω*, (i. q. *νέω*, Buttm. § 114,) *to spin*, absol. Matt. 6: 28 et Luke 12: 27 *οὐδὲ νήθει*, sc. *τὰ κρινά*. Sept. for טָוָה Ex. 35: 25, comp. 26: 31. 38: 18.—Anthol. Gr. III. p. 63, 189. Comp. H. Planck in Bibl. Repos. I. p. 676 sq.

Νηπιάζω, f. *άσω*, (*νήπιος*,) *to be as a child, childlike*, intrans. 1 Cor. 14: 20 *τῇ κακίᾳ νηπιάζετε*, i. e. be ignorant of it, comp. Matt. 18: 3. — Gr. proverb, *διαφέρει δὲ τοῦ νηπίου καθ' ἡλικίαν οὐδὲν ὁ ἐν ταῖς φρεσὶ νηπιάζων*, comp. Wetstein in loc.

Νήπιος, ία, ιον, also of two endings, ὁ, ἡ, (*νη*- insep. *un*, *ἔπος*,) pp. not speaking, *infans*, and hence *an infant, child, babe*, without any definite limitation of age.

a) pp. Matt. 21: 16 *ἐκ στόματος νηπίων καὶ θηλαζόντων*, quoted from Ps. 8: 3 where Sept. for עוֹלֵל. 1 Cor. 13: 11 quinq. *ὅτε ἤμην νήπιος κ. τ. λ.* By impl. *a minor*, one not yet of age, Gal. 4: 1. —Sept. genr. for עוֹלָל and עוֹלֵל of a child playing in the streets Jer. 6: 11. 9: 20, asking for bread Lam. 4: 4, borne in the arms Lam. 2: 20, once of the foetus Job 3: 16. — Hom. Il. 9. 440. Hdian. 2. 15. 7. Diod. Sic. 1. 74.

b) metaph. *babe*, for *one unlearned, unenlightened, simple*, in a good sense, Matt. 11: 25 *ἀπεκάλυψας αὐτὰ νηπίοις*. Luke 10: 21. Rom. 2: 20. Implying censure, 1 Cor. 3: 1 *ὡς νηπίοις ἐν Χριστῷ*. Gal. 4: 3. Eph. 4: 14. Heb. 5: 13. Sept. for פְּתִי Sept. Prov. 1: 32. Ps. 19: [8.] 119: 130. — Plut. ed. R. VI. p. 128 pen.

Νηρεύς, έως, ὁ, Nereus, pr. n. of a Christian at Rome, Rom. 16: 15.

Νηρί, ὁ, indec. *Neri*, pr. n. of a man, Luke 3: 27.

Νησίον, ου, τό, (dim. of *νῆσος*,) *a small island, islet*, sc. *Κλαύδη* q. v. Acts 27: 16.

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Νῆσος, ου, ἡ, (prob. *νέω* to float,) *an island,* Acts 13: 6. 27: 26. 28: 1, 7, 9, 11. Rev. 1: 9. 6: 14. 16: 20. Sept. for אִי Ps. 72: 10. Ez. 26: 15, 18.—Diod. Sic. 3. 44. Xen. H. G. 4. 8. 7.

Νηστεία, ας, ἡ, (*νηστεύω,*) *a fasting, fast,* abstinence from eating.

a) genr. e. g. for want of food, 2 Cor. 6: 5. 11: 27 *ἐν λίμῳ καὶ δίψει, ἐν νηστείαις πολλάκις.*—Diod. Sic. 1. 82. Plut. ed. R. VIII. p. 327. 13.

b) in a religious sense, e. g. of the private fastings of the Jews, Matt. 17: 21 et Mark 9: 29 *ἐν προσευχῇ καὶ νηστείᾳ.* Luke 2: 37. Acts 14: 23. 1 Cor. 7: 5. To this kind of fasting great merit was attributed, and the Pharisees practised it often, sometimes twice a week, comp. Matt. 9: 4. Luke 18: 12. Dan. 9: 3. Is. 58: 3 sq. Tob. 12: 8. Test. XII Patr. p. 702, 711 sq. In their longer fastings they abstained only from the better kinds of food, Dan. 10: 2 sq. Sept. for צוֹם Dan. et Is. l. c. Ps. 69: 11. — Spec. *the fast,* i. e. the great annual public fast of the Jews, the great day of atonement, which occurred in the month Tisri corresponding to the new moon of October, and thus served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts 27: 9. Comp. Lev. 16: 29 sq. 23: 27 sq. Jos. Ant. 3. 10. 3, where also the time is marked, § 4 *τρεπομένου τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν.* Jahn § 103, 357. — Philo de Vit. Mos. 2. p. 657. C. Plut. ed. R. VIII. p. 669. 12. genr. Ael. V. H. 5. 20.

Νηστεύω, f. εύσω, (*νῆστις,*) *to fast, to abstain from eating,* in N. T. only of private fasting, see in *Νηστεία.* Matt. 6: 16 bis, 17, 18. 9: 14 bis. Mark 2: 18 ter, 19 bis. Luke 5: 33. 18: 12. Acts 10: 30. 13: 2, 3. Sept. for צוּם Judg. 20: 26. 1 Sam. 7: 6.—Ael. V. H. 5. 20.—With the notion of *grief, mourning,* with which fasting was often connected, Matt. 9: 15 *πενθεῖν . . . νηστεύσουσιν.* Mark 2: 20. Luke 5: 34, 35. Comp. 2 Sam. 12: 16. Ezra 10: 6. Neh. 1: 4, where Sept. and Heb. צוּם.—Of the Saviour's supernatural fast of forty days, Matt. 4: 2. Or it may possibly be meant, that his fasting consisted in abstaining from all usual food and living only on the scanty supplies of the desert; comp. Act. Thom. § 20 *νηστεύει συνεχῶς, καὶ ἄρτον ἐσθίει μόνον μετὰ ἅλατος, καὶ τὸ ποτὸν αὐτοῦ ὕδωρ.* 1 Sam. 31: 13. Dan. 10: 2 sq.

Νῆστις, ιος, ὁ, ἡ, adj. (*νη*- insep. *un, ἐσθίω,*) *not having eaten, fasting,* plur. acc. *νήστεις* Matt. 15: 32. Mark 8: 3.—Plut. Cato Maj. 23 *νῆστιν.* Dion. Hal. Rhetor. 9. 16 *νήστεις.* Another plur. *νήστιδες* occurs Athen. VII. 79. p. 126. See Lob. ad Phryn. p. 326.

Νηφάλιος, ία, ιον, (*νήφω,*) *sober, temperate, abstinent,* espec. in respect to wine, Jos. Ant. 3. 12. 2. comp. Anthol. Gr. IV. p. 53. Plut. VI. p. 594. 7. Reisk. In N. T. trop. *sober-minded, watchful, circumspect,* 1 Tim. 3: 2 *δεῖ οὖν ἐπίσκοπον εἶναι νηφάλιον κ. τ. λ.* v. 11. Tit. 2: 2. Comp. 1 Thess. 5: 6. — Phavorin. *νηφάλιός ἐστιν ὁ ἀεὶ νήφων καὶ σύνεσιν ἔχων τῇ ἡλικίᾳ κατάλληλον.* — In 1 Tim. 3: 2, 11, text. recept. has the later synon. form *νηφαλέος, α, ον,* comp. Passow s. v.

Νήφω, f. ψω, to be sober, temperate, abstinent, espec. in respect to wine, Jos. B. J. 5. 5. 7 *ἀπὸ ἀκράτου νήφοντες.* Xen. Cyr. 7. 5. 20. In N. T. *to be sober-minded, watchful, circumspect,* intrans. 1 Thess. 5: 6 *γρηγορῶμεν καὶ νήφωμεν.* v. 8. 2 Tim. 4: 5 *σὺ δὲ νῆφε ἐν πᾶσι.* 1 Pet. 1: 13. 4: 7. 5: 8.—Jos. B. J. 2. 12. 1. Luc. Hermot. 47 *νῆφε καὶ μέμνησο ἀπιστεῖν.* Hdian. 2. 15. 1.

Νίγερ, ὁ, indec. *Niger,* surname of Simon a teacher at Antioch, Acts 13: 1.

Νικάνωρ, ορος, ὁ, Nicanor, pr. n. of one the of the seven primitive deacons, Acts 6: 5.

Νικάω, ῶ, f. ήσω, (*νίκη,*) *to be victorious,* e. g.

a) intrans. *to come off victor, to prevail.* Rom. 3: 4 *ἵνα νικήσῃς ἐν τῷ κρίνεσθαί σε,* quoted from Sept. Ps. 51: 4 where Heb. זָכָה to be pure. Seq. infin. Rev. 5: 5. — Dem. 1436. 18. Xen. Mem. 4. 4. 17.

b) trans. *to overcome, to conquer, to subdue,* c. acc. Luke 11: 22 *ὁ ἰσχυρότερος . . . νικήσῃ αὐτόν.* Rom. 12: 21 bis,

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μὴ νικῶ (pass.) ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.—Diod. Sic. 4. 57. Xen. Cyr. 1. 10. 4. Mem. 2. 6. 35. — Spoken of Jesus or his followers as victorious over the world, over evil, over all the adversaries of his kingdom, c. acc. expr. or impl. 1 John 5: 4 bis νικᾷ τὸν κόσμον κ. τ. λ. v. 5. Rev. 3: 21. 6: 2 bis. 12: 11. 17: 14. Perf. for pres. or fut. John 16: 33 ἐγὼ νενίκηκα τὸν κόσμον. 1 John 2: 13, 14. 4: 4. Hence Part. absol. ὁ νικῶν, *the victor*, he that overcometh, Rev. 2: 7, 11, 17. 3: 5. 21: 7. Nom. absol. Rev. 2: 26. 3: 12, 21. comp. Buttm. § 145. n. 1. Winer § 28. 3. Praegn. seq. ἐκ τοῦ θηρίου Rev. 15: 2, see in Ἐκ no. 1. b.—Also of the adversaries of Christ's kingdom as temporarily victorious, Rev. 11: 7. 13: 7.

Νίκη, ης, ἡ, victory, meton. for the ground or pledge of victory, 1 John 5: 4 αὕτη ἐστὶν ἡ νίκη . . . ἡ πίστις ὑμῶν. — pp. Jos. B. J. 1. 27. 3. Xen. Cyr. 7. 1. 10.

Νικόδημος, ου, ὁ, Nicodemus, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrim, who came to Jesus by night prob. as a serious though timid inquirer. John 3: 1, 4, 9. 7: 50. 19: 39.

Νικολαΐτης, ου, ὁ, a Nicolaitan, pp. a follower of Νικόλαος, Rev. 2: 6, 15. Many suppose this to be an heretical sect sprung from some leader of that name. Or the word may also be symbolical, referring to those who are called in v. 14 τοὺς κρατοῦντας τὴν διδάχην Βαλαάμ; since the Greek name Νικόλαος corresponds to the Heb. בִּלְעָם, if this latter be taken as compounded from בָּלַע i. q. νικάω, and עָם λαός. So Eichhorn in Comm. ad loc. Comp. the symbolical use of Ἰεζάβελ in Rev. 2: 20. But Gesenius gives to the name בִּלְעָם another derivation and sense, i. e. from בַּל and עָם, q. d. *non-populus*.

Νικόλαος, ου, ὁ, Nicolas, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts 6: 5.

Νικόπολις, εως, ἡ, Nicopolis, (pp. city of victory,) a city of Thrace, now *Nikopi*, on the river Nessus (Karasu), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Tit. 3: 12, and in the spurious subscription.—There were other cities of this name, e. g. in Epirus, Moesia, Armenia, etc.

Νῖκος, εος, ους, τό, (νίκη,) *victory*, a later form for νίκη, Passow s. v. Lob. ad Phryn. p. 647. 1 Cor. 15: 55 ποῦ σου, ᾅδη, τὸ νῖκος; v. 57. So εἰς νῖκος adv. *victoriously*, triumphantly, Matt. 12: 20, see in Ἐκβάλλω b, and Κρίσις c. 1 Cor. 15: 54, comp. Is. 25: 8. Comp. in Εἰς no. 3. b. Sept. εἰς νῖκος for לָנֶצַח 2 Sam. 2: 26. Job 36: 7. — Sept. Ez. 3: 8. Anthol. Gr. III. p. 242.

Νινευΐ, ἡ, indec. *Nineveh*, Heb. נִינְוֵה, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke 11: 32. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, where there still exists a village called *Nunia*; see Niebuhr's Travels II. p. 353. Germ. Rosenm. Bibl. Geogr. I. ii. p. 94, 114. Comp. Gen. 10: 11, and the book of Nahum. The Greeks and Romans called it Νῖνος, *Ninus*, Hdot. 1. 193. Plin. H. N. 6. 13.

Νινευΐτης, ου, ὁ, a Ninevite, Matt. 12: 41. Luke 11: 30.

Νιπτήρ, ῆρος, ὁ, (νίπτω,) *a washbasin*, John 13: 5. — Pollux Onom. 10. 78 ποδανιπτήρ.

Νίπτω, f. ψω, a later present form for which the earlier writers used νίζω, f. ψω, Passow s. v. Buttm. § 114. p. 293; *to wash*, sc. some part of the body, as the face, hands, feet. Ablutions of the hands and feet were very common with the Jews, e. g. of the hands before eating, comp. Matt. 15: 2. Mark 7: 3; of the feet, as a mark of hospitality offered to a guest on his arrival, and performed by menial servants or slaves, comp. 1 Sam. 25: 41. Gen. 18: 4. 19: 2. 24: 32. 43: 24. Judg. 19: 21. Jahn § 123, 145, 149. Calmet art. *Baptism, Foot*.—Trans. *to wash*, e. g. the face, τὸ πρόσωπον Matt. 6: 17; by impl. the eyes, τοὺς ὀφθαλμούς John 9: 7 bis, 11 bis, 15; the hands, τὰς χεῖρας Matt. 15: 2. Mark 7: 3; the

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feet, τοὺς πόδας John 13: 5, 6, 8 bis, 10, 12, 14 bis. 1 Tim. 5: 10. So Sept. for רַחֵץ of the face Gen. 43: 31, the hands Ex. 30: 20. Deut. 21: 6, the feet 1 Sam. 25: 41. Gen. 18: 4. — Luc. Epigr. 19. Artemid. 5. 55.

Νοέω, ῶ, f. ήσω, (νόος, νοῦς,) *to see* with the eyes, *to perceive*, as ὀφθαλμοῖς νοεῖν Hom. Il. 24. 294. ib. 3. 396. Xen. An. 3. 4. 44. In N. T. trop. *to see* with the mind, i. e.

a) *to perceive, to understand, to comprehend*, absol. Matt. 16: 9 οὔπω νοεῖτε; Mark 8: 17. τῇ καρδίᾳ John 12: 40. c. acc. expr. or impl. Eph. 3: 4 ἀναγινώσκοντες νοῆσαι σύνεσίν μου. v. 20. 1 Tim. 1:. 7. Rom. 1: 20. seq. infin. Heb. 11: 3. seq. ὅτι Matt. 15: 17. 16: 11. Mark. 7: 18. Sept. for הָבִין Prov. 1: 2, 6.—Ael. V. H. 5. 5. Diod. Sic. 5. 31. Plut. Thes. 3.

b) i. q. *to have in mind, to think of, to consider*, absol. Matt. 24: 15 et Mark 13: 14 ὁ ἀναγινώσκων νοείτω. c. acc. 2 Tim. 2: 7 νόει ἃ λέγω. — Ecclus. 11: 7. Hom. Il. 9. 533 or 537. Arr. Epict. 3. 1. 18.

Νόημα, ατος, τό, (νοέω,) *thought*, i. e.

a) pp. what is thought out, excogitated, hence *purpose, project, device*. 2 Cor. 2: 11 οὐ γὰρ αὐτοῦ (τοῦ Σατανᾶ) τὰ νοήματα ἀγνοοῦμεν. 10: 5. — Baruch. 2: 8. 3 Macc. 5: 30. Hom. Il. 10. 104.

b) meton. as in Engl. for *the mind*, e. g. the understanding, 2 Cor. 3: 14 ἐπωρώθη τὰ νοήματα αὐτῶν. 4: 4; also the affections, disposition, 2 Cor. 11: 3 οὕτω φθαρῇ τὰ νοήματα ὑμῶν. Phil. 4: 7.—Hom. Od. 20. 82, 346.

Νόθος, ου, ὁ, ἡ, adj. *bastard, spurious*, Heb. 12: 8. — Jos. Ant. 5. 7. 1. Xen. An. 2. 4. 25.

Νομή, ῆς, ἡ, (νέμω to pasture, to feed,) *pasture*, i. e.

a) the act of feeding, pp. Xen. Oec. 7. 20; in N. T. trop. *a feeding, eating, spreading*, as of a gangrene, and hence νομὴν ἔχειν i. q. *to eat, to spread*, 2 Tim. 2: 17 ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει. — So of an ulcer Pol. 1. 81. 6. of fire Jos. B. J. 6. 2. 9. Pol. 1. 48. 5.

b) *pasturage*, trop. John 10: 9 νομὴν εὑρήσει, i. e. shall have enjoyment, shall find happiness. Sept. for מִרְעֶה Gen. 47: 5. 1 Chr. 4: 39, 40. מַרְעִית Ps. 74: 1. נָוֶה Prov. 24: 15. — Hdot. 1. 110. Xen. Cyr. 3. 2. 20.

Νομίζω, f. ίσω, (νόμος custom,) *to regard or acknowledge as custom, to have and hold as customary*, viz.

a) pp. i. q. *to do by custom, to be accustomed, to be wont*, and Pass. id. Acts 16: 13 οὗ ἐνομίζετο προσευχὴ εἶναι, *where according to custom was the prosecuche*, i. e. παρὰ ποταμόν. For this custom, comp. the decree of the city Halicarnessus in Jos. Ant. 14. 10. 23, by which the Jews are permitted τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάσσῃ κατὰ τὸ πάτριον ἔθος.—Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Act. Hdian. 6. 1. 9. Diod. Sic. 13. 113. Dem. 1077. 25.

b) genr. *to regard* or *acknowledge as* any thing, i. e. in its customary character, or in its customary manner, e. g. τινὰ θεὸν νομίζειν Dinarch. 102. 13. τὴν αἰχμαλωτὸν γυναῖκα ἐνόμιζεν Conon. Narrat. 44. So pass. Luke 3: 23 ὡς ἐνομίζετο, *as he was regarded, reckoned*, i. e. according to Jewish custom. — Dem. 1022. 16 οἱ νομιζόμενοι μὲν υἱεῖς, μὴ ὄντες δὲ γένει ἐξ αὐτῶν. Hdot. 4. 180. — Hence genr. *to regard, to think, to suppose*, e. g. seq. inf. c. acc. Luke 2: 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι. Acts 7: 25. 8: 20. 14: 19. 16: 27. 17: 29. 1 Cor. 7: 26. 1 Tim. 6: 5. seq. inf. 1 Cor. 7: 36. Seq. ὅτι, Matt. 5: 17 μὴ νομίσητε ὅτι ἦλθον κ. τ. λ. 10: 34. 20: 10. Acts 21: 29.—seq. inf. c. acc. Ael. V. H. 8. 6. Xen. Cyr. 1. 4. 5. seq. inf. Xen. Ag. 2. 3. seq. ὅτι Xen. Cyr. 8. 1. 22.

Νομικός, ή, όν, (νόμος law,) *pertaining to law*.

a) genr. Tit. 3: 9 μάχαι νομικαί, i. e. disputes relating to the Mosaic law. — Adv. νομικῶς according to law, Plut. ed. R. VIII. p. 111. 7, 8.

b) of persons, *one skilled in the law, a lawyer*. Tit. 3: 13 Ζηνᾶν τὸν νομικὸν προπέμψον. — Plut. Reisk. VII. p. 99. 13 οἱ νομικοί. Strabo XII. p. 813. C, οἱ παρὰ Ῥωμαίοις νομικοί. Arr. Epict. 2. 13. 7. — In the Jewish sense, *an interpreter and teacher of the Mosaic law*, so called in Luke, (once in Matt.) elsc-

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where νομοδιδάσκαλος and γραμματεύς, see in Γραμματεύς b. Matt. 22: 35 et Luke 10: 25 νομικός τις, comp. Mark 12: 28 γραμματεύς. Luke 7: 30 11: 45, 46, 52. 14: 3.—Jos. B. J. 2. 21. 7.

Νομίμως, adv. (νόμιμος, νόμος,) *lawfully*, according to law and custom, 1 Tim. 1: 8. 2 Tim. 2: 5.—Arr. Epict. 3. 10. 8 εἰ νομίμως ἤθλησας. Xen. Mem. 4. 4. 1.

Νόμισμα, ατος, τό, (νομίζω,) pp. 'any thing acknowledged and sanctioned by custom or law;' hence *current money, coin*, Lat. *numisma*. Matt. 22: 19 τὸ ν. τοῦ κήνσου. — Jos. Ant. 14. 14. 1. Hdian. 2. 15. Xen. Cyr. 4. 6. 12.

Νομοδιδάσκαλος, ου, ὁ, (νόμος, διδάσκαλος,) *a law-teacher*, i. e. a teacher and expounder of the Jewish law, i. q. νομικός and γραμματεύς, Luke 5: 17. Acts 5: 34. See in Γραμματεύς b. — Spoken also of Christian teachers who obtruded themselves upon the churches as expounders of the Mosaic law, 1 Tim. 1: 7 θέλοντες εἶναι νομοδιδάσκαλοι.

Νομοθεσία, ας, ἡ, (νομοθετέω,) *law-giving, legislation*, the giving of a code of laws, Diod. Sic. 1. 94. Pol. 4. 81. 12 ἀπὸ τῆς Λυκούργου νομοθεσίας. In N. T. meton. *legislation*, i. q. *the laws given, code of laws, the law*, e. g. the Mosaic code, Rom. 9: 4 ὧν αἱ διαθῆκαι καὶ ἡ νομοθεσία.—2 Macc. 6: 23. Dion. Hal. Ant. Rom. 2. 63. Plut. Reisk. VI. p. 892. 2, 5 ἕως οὗ παντάπασιν ὑπεριδόντες τὴν Λυκούργου νομοθεσίαν.

Νομοθετέω, ῶ, f. ήσω, (νομοθέτης,) *to make or give laws, to establish as law, to legislate.*

a) pp. and seq. dat. *for* any one, Xen. Apol. Socr. 15 Λυκούργου τοῦ Λακεδαιμονίοις νομοθετήσαντος. Sept. for יָרָה Ex. 24: 12. Hence in N. T. Pass. *to be legislated for, to receive laws*, where the dat. of the active construction becomes the nom. to the passive, Buttm. § 134. 5. Winer § 40. 1. Heb. 7: 11 ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο *for the people received the* (Mosaic) *law upon this condition*, sc. of being under the Levitical priesthood.

b) *to establish, to sanction*, pp. as law, or by law, pass. Heb. 8: 6 ἥτις (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. —Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.

Νομοθέτης, ου, ὁ, (νόμος, τίθημι,) *a law-giver, legislator*, James 4: 12. — Jos. Ant. 3. 7. 7. Diod. Sic. 1. 94. Xen. Mem. 1. 2. 31.

Νόμος, ου, ὁ, (νέμω to divide out, to allot,) pp. 'any thing divided out, allotted,' what one has in use and possession; hence *usage, custom*, Sept. and תּוֹרָה 2 Sam. 7: 19. Jos. Ant. 1. 13. 3. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28. In N. T. only *law*, as prescribed by custom or statute.

a) genr. and without reference to a particular people or state. Rom. 4: 15 οὗ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. 5: 13. 7: 8. 1 Tim. 1: 9.—Dem. 774. 18. Xen. Mem. 1. 2. 41 sq.

b) spec. of particular laws, statutes, ordinances, spoken in N. T. mostly of the Mosaic statutes, viz. (α) Of laws relating to civil rights and duties, John 7: 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον κ. τ. λ. John 8: 5 comp. Lev. 20: 10. John 19: 7 comp. Lev. 24: 16 et Deut. 13: 5. Acts 23: 3. 24: 6. So the law of marriage Rom. 7: 2, 3. 1 Cor. 7: 39; of the Levitical priesthood Heb. 7: 16. Also Heb. 9: 19 κατὰ νόμον i. e. according to the ordinance or command, sc. respecting the promulgation of the law, see Ex. 20: 18, 19. 24: 2 sq. Sept. for תּוֹרָה Num. 19: 14.—So of particular civil laws among the Greeks, Dem. 325. 13. ib. 599. 24. Xen. H. G. 3. 3. 2. — (β) Of laws relating to external religious rites, e. g. purification Luke 2: 22. Heb. 9: 22; circumcision John 7: 23. Acts 15: 5, comp. 21: 20, 24; sacrifices Heb. 10: 8. So Sept. and תּוֹרָה Lev. 6: 9, 14. al. — (γ) Of laws relating to the hearts and conduct of men, Rom. 7: 7 ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις. James 2: 8. Heb. 8: 10 et 10: 16 διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, quoted from Jer. 31: 33 where Sept. for תּוֹרָה. — (δ) By impl. for *a written law*, a law expressly given, i. q. ὁ νόμος ἔγγραπτος. Rom. 2: 14 ἔθνη τὰ μὴ νόμον ἔχοντα . . . ἑαυτοῖς εἰσι νόμος. — Diod. Sic. 1. 94 νόμοι ἔγγραπτοι.

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c) *the law*, i. e. *a code* or *body of laws*, in N. T. only of the Mosaic code. (α) pp. Matt. 5: 18 ἰῶτα ἓν . . . οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. 22: 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Luke 16: 17. John 1: 17 ὁ νόμος διὰ Μωσέως ἐδόθη. 7: 19. Acts 7: 53. Rom. 2: 13 sq. 5: 13. 1 Cor. 15: 56. Gal. 3: 10 sq. 1 Tim. 1: 8. James 2: 9, 11. al. ἔργα νόμου see in Ἔργον b. γ. 4. Rom. 2: 15. Gal. 2: 16. 3: 10. οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπὸ νόμον, *those under the Mosaic law*, Rom. 4: 16. 3: 19. 1 Cor. 9: 20. ὅσοι ἐν νόμῳ id. Rom. 2: 12. Sept. and תּוֹרָה Deut. 1: 5. 4: 44. al.—(β) Trop. for the Mosaic dispensation, Rom. 10: 4 τέλος γὰρ νόμου Χριστός. Heb. 7: 12. 10: 1. — (γ) Meton. for *the book of the law*, i. e. pp. the books of Moses, *the Pentateuch*, Matt. 12: 5. Luke 2: 23, comp. Ex. 13: 2. Luke 10: 26. 1 Cor. 9: 8, 9, comp. Deut. 25: 4. 1 Cor. 14: 34, comp. Gen. 3: 16. So Sept. and תּוֹרָה Neh. 8: 2. — As forming part of the Old Test. ὁ νόμος καὶ οἱ προφῆται, Matt. 5: 17. Luke 16: 16. John 1: 46. Acts 13: 15. 28: 23. Rom. 3: 21. (Jos. de Macc. 18.) νόμος καὶ προφ. καὶ ψάλμοι Luke 24: 44.—Also simply ὁ νόμος for *the Old Testament*, John 10: 34. 12: 34. 15: 25 coll. Ps. 35: 19. 1 Cor. 14: 21 coll. Is. 28: 11, 12.—2 Macc. 2: 18.

d) trop. ὁ νόμος τέλειος, *the more perfect law*, put for the Christian dispensation, in contrast with that of Moses, comp. above in c. β. James 1: 25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας. So without τέλειος, James 2: 12. 4: 11. — Also of the laws, precepts, established by the gospel, e. g. ὁ νόμος Χριστοῦ Gal. 6: 2. absol. Rom. 13: 8, 10 πλήρωμα οὖν νόμου ἡ ἀγάπη. Gal. 5: 23.

e) trop. *law*, i. e. *rule*, *norm*, *standard*, sc. of judging or acting. Rom. 3: 27 διὰ ποίου νόμου· τῶν ἔργων; οὐχί· ἀλλὰ διὰ νόμου πίστεως. 7: 23, 25. 8: 2, 7. 9: 31. In the sense of *rule of life*, *discipline*, Phil. 3: 5 κατὰ νόμον, Φαρισαῖος. —Arr. Epict. 1. 26. 1. Al.

Νόος, see Νοῦς.

Νοσέω, ῶ, f. ήσω, (νόσος,) *to be sick*, pp. Hdian. 3. 15. 3. Thuc. 1. 138. In N. T. trop. νοσεῖν περί τι, *to have a sickly longing for* any thing, *to pine after*, *to dote about*; 1 Tim. 6: 4 νοσῶν περὶ ζητήσεις καὶ λογομαχίας.—περί τι Plut. de Ira cohib. 14, or ed. Reisk. VII. p. 812. 10. VIII. p. 161. 3 τοῖς περὶ δόξαν νοσοῦσιν. Plato Phaedr. p. 228. C. πρός τι Diod. Sic. T. VI. p. 227 ult. ed. Tauchn. or X. p. 155. Bip. c. dat. Ael. V. H. 2. 13.

Νόσημα, ατος, τό, (νοσέω) *sickness*, *disease*, i. q. νόσος John 5: 4.—Luc. Abdicat. 18. Xen. Cyr. 6. 2. 27.

Νόσος, ου, ὁ, ἡ, sickness, *disease*. Matt. 4: 23 θεραπεύων πᾶσαν νόσον. v. 24. 9: 35. 10: 1. Mark 1: 34. 3: 15. Luke 4: 40. 6: 17. 7: 21. 9: 1. Acts 19: 12. Sept. for חֳלִי 2 Chr. 21: 19. מַחֲלָה Ex. 15: 26.—Hdian. 1. 3. 1. Xen. Mem. 1. 4. 13.—Metaph. for *pain*, *sorrow*, *evil*, Matt. 8: 17 καὶ τὰς νόσους [ἡμῶν] ἐβάστασεν, translated from Is. 53: 4, Heb. מַכְאֹבֵינוּ.

Νοσσιά, ᾶς, ἡ, contracted later form for Att. νεοσσιά, (from νεοσσός,) *a nest* sc. with the young, Sept. for קֵן Ps. 84: 4. Pausan. 9. 30. p. 769. comp. Hdot. 3. 111. See Lob. ad Phryn. p. 246 sq. Sturz de Dial. Alex. p. 185. — In N. T. *a nest of young birds*, *brood*, Luke 13: 34 ὃν τρόπον ὄρνις τὴν ἑαυτῆν νοσσιάν. So Sept. and קֵן Deut. 32: 11.

Νοσσίον, ου, τό, contr. for Att. νεοσσίον, see in νοσσιά, (dimin. from νεοσσός,) *a young bird*, Plur. τὰ νοσσία *a brood of young birds*, Matt. 23: 37. Sept. for אֶפְרֹחִים Ps. 84: 4. — So τὰ νεοττία Aristot. H. An. 9. 29. Ael. V. H. 10. 3.

Νοσσός, see Νεοσσός.

Νοσφίζω, f. ίσω, (νόσφι apart, away,) pp. to put apart, to separate, Mid. *to separate oneself*, *to go away*, Hom. Od. 11. 73. Act. *to take* or *snatch away*, *to rob*, Pind. Nem. 6. 106.—In N. T. Mid. *to take away for oneself*, *to keep back* any thing which belongs to another, *to embezzle*, *to purloin*, absol. Tit. 2: 10. Seq. ἀπό c. gen. partitively, (see in Ἀπό III. 7,) Acts 5: 2, 3 νοσφίσασθαι ἀπὸ τῆς τιμῆς. — c. ἀπό Sept. Josh. 7: 1. οὐδὲν ἐκ τινός Philo de Vit.

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Mos. 1. p. 641. E. c. acc. 2 Macc. 4: 32. Xen. Cyr. 4. 2. 42.

Νότος, ου, ὁ, *the south wind,* or strictly *the south-west wind,* Lat. *notus.*

a) pp. Luke 12: 55 *νότον πνέοντα.* Acts 27: 13. 28: 13. Sept. for דָּרוֹם Job 37: 17. תֵּימָן Cant. 4: 16. improp. for קָדִים Ex. 10: 13.—Hdot. 2. 25. Xen. An. 5. 7. 7.

b) meton. *the south,* the southern quarter of the heavens and earth. Matt. 12: 42 et Luke 11: 31 *βασίλισσα νότου,* comp. 1 K. c. 10. Luke 13: 29. Rev. 21: 13. Sept. for דָּרוֹם Ecc. 1: 5. Ez. 40: 25. נֶגֶב Josh. 15: 2. תֵּימָן Ex. 26: 35.—Jos. Ant. 8. 13. 2. Hdot. 6. 139.

Νουθεσία, ας, ἡ, (*νουθετέω,*) pp. a putting in mind, i. e. *warning, admonition, exhortation.* 1 Cor. 10: 11 *ταῦτα ἐγράφη πρὸς νουθεσίαν ἡμῶν.* Eph. 6: 4. Tit. 3: 10.—Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. The form *νουθετία* was regarded as more Attic, Lob. ad Phryn. p. 512.

Νουθετέω, ῶ, f. *ήσω,* (*νοῦς, τίθημι,*) pp. to put in mind, to put to one's heart; hence *to warn, to admonish, to exhort,* trans. Acts 20: 31 *οὐκ ἐπαυσάμην . . . νουθετῶν ἕνα ἕκαστον.* Rom. 15: 14. 1 Cor. 4: 14. Col. 1: 28. 3: 16. 1 Thess. 5: 12, 14. 2 Thess. 3: 15. Sept. for יָסַר Job 4: 3.—Jos. Ant. 4. 8. 24. Xen. Cyr. 8. 2. 15.

Νουμηνία, ας, ἡ, Att. contr. for *νεομηνία,* (*νέος, μήν,*) pp. *new-month,* i. e. *the new-moon,* as a festival, Col. 2: 16. See in *Μήν* b. Sept. for אֶחָד חֹדֶשׁ Ex. 40: 2, 15. רֹאשׁ חֹדֶשׁ Num. 10: 10. 28: 11. חֹדֶשׁ 2 Chr. 2: 4. 29: 17.—Jos. Ant. 4. 4. 6. Dem. 799 ult. Xen. An. 5. 6. 23.

Νουνεχῶς, adv. (*νουνεχής* having understanding, from *νοῦς, ἔχω,*) *understandingly, discreetly.* Mark 12: 34 *νουνεχῶς ἀπεκρίθη.* — Pol. 2. 13. 1. Diod. Sic. 31. T. VI. p. 159 Tauchn. X. p. 41. Bip. So *εὖ καὶ ἐχόντως νοῦν* Plat. de Legg. III. 126. See Lob. ad Phr. p. 604.

Νοῦς, νοῦ, acc. *νοῦν,* ὁ, Att. contr. for *Νόος, νόου;* but in N. T. and the Fathers only genit. *νόος,* dat. *νοΐ,* Winer § 8. 2. Lob. ad Phr. p. 453. Buttm. Ausf. Sprachl. § 36. n. 6; pp. the seer, perceiver, i. e. the intelligent or intellectual principle, *the mind.*

a) as the seat of emotions and affections, mode of thinking and feeling, disposition, moral inclination, i. q. *heart.* Rom. 1: 28 *παρέδωκεν αὐτοὺς ὁ θ. εἰς ἀδόκιμον νοῦν.* 12: 2. 1 Cor. 1: 10. Eph. 4: 17, 23. Col. 2: 18. 1 Tim. 6: 5 *διεφθαρμένων τὸν νοῦν.* 2 Tim. 3: 8. Tit. 1: 15. So for firmness or presence of mind, 2 Thess. 2: 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. 7: 23, 25. Sept. for לֵבָב Is. 10: 7, 12. — Hom. Od. 1. 3. Luc. de Salt. 85. Xen. Cyr. 5. 2. 17.

b) *understanding, intellect.* Luke 24: 45 *διήνοιξεν αὐτῶν τὸν νοῦν.* 1 Cor. 14: 14, 15 bis, 19. Phil. 4: 7. Rev. 13: 18 *ὁ ἔχων τὸν νοῦν,* i. e. wise. Sept. for לֵבָב Josh. 14: 7. — Diod. Sic. 3. 6. Xen. Mem. 3. 12. 7.

c) meton. *mind,* for what is in the mind, i. e. *thought, counsel, purpose, opinion;* e. g. of God or Christ, Rom. 11: 34 *τίς γὰρ ἔγνω νοῦν κυρίου,* quoted from Is. 40: 13 where Sept. for רוּחַ. 1 Cor. 2: 16 bis. Of men, Rom. 14: 5. —Judith 8: 14. Xen. An. 3. 3. 2.

d) trop. of things, *sense, meaning.* Rev. 17: 9 *ὧδε ὁ νοῦς ὁ ἔχων σοφίαν,* i. e. the deep or hidden sense.—Synes. Ep. 103 *σὺ κακῶς ἐπεδείξω τὸν νοῦν τῆς ἐπιστολῆς.* Aristoph. *νοῦν δ' ἔχει τινά;* sc. the words. cf. Herodot. 4. 131

Νυμφᾶς, ᾶ, ὁ, *Nymphas,* pr. n. of a Christian, Col. 4: 15.

Νύμφη, ης, ἡ, (obsol. *νύβω,* Lat. *nubo,* to veil,) *a bride, spouse,* newly married. See Jahn § 154.

a) pp. John 3: 29 *ὁ ἔχων τὴν νύμφην νυμφίος ἐστί.* Rev. 18: 23. 21: 2, 9. 22: 17. Sept. for כַּלָּה Jer. 2: 32. 7: 32. Joel 2: 16.—Ael. V. H. 4. 1. Xen. Conv. 9. 3.

b) as opp. to ἡ *πενθερά,* it is put for *daughter-in-law,* Matt. 10: 35. Luke 12: 53 bis. So Sept. and כַּלָּה Mic. 7: 6. Gen. 38: 11. Ruth 1: 6, 7.—Tob. 11: 16, 17. Jos. Ant. 5. 9. 1.

Νυμφίος, ου, ὁ, (*νύμφη,*) *a bridegroom, spouse,* newly married, Matt. 9:

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15 bis. 25: 1, 5, 6, 10. Mark 2: 19 bis, 20. Luke 5: 34, 35. John 2: 9. 3: 29 ter. Rev. 18: 23. Sept. for חֹתֶן Ps. 19: 6. Jer. 7: 32.—Hdian. 4. 11. 7. Xen. Cyr. 4. 6. 5.

Νυμφών, ῶνος, ὁ, (νύμφη,) *bridal chamber*, where the nuptial bed was prepared, usually in the house of the bridegroom whither the bride was brought in procession; in N. T. only in the phrase *υἱοὶ τοῦ νυμφῶνος, sons of the bridal chamber*, Matt. 9: 15. Mark 2: 19. Luke 5: 34. These were the companions of the bridegroom, *bridemen*, called by the Greeks *παρανύμφιοι*, just as the bride had also her companions or bridemaids. Jahn § 154. Comp. Judg. 14: 11. Ps. 45: 14 sq. Jer. 7: 34. 1 Macc. 9: 37. Act. Thom. § 11.—Tob. 6: 13, 17. Act. Thom. § 9, 11. Suid. *νυμφῶνος· κοιτῶνος.*

Νῦν, adv. also *νυνί* as strengthened by the demonstr. *ί*, Matth. § 607. Buttm. § 80. 2; *now*, Lat. *nunc*, Germ. *nun*.

1. pp. as adv. of time, *now*, spoken *a*) of the actual present, as opp. both to time past and future. Luke 6: 21 *οἱ πεινῶντες νῦν.* v. 25. John 4: 18 *καὶ νῦν ὃν ἔχεις κ. τ. λ.* 12: 27 *νῦν ἡ ψυχή μου τετάρακται*, for the perf. as present see Buttm. § 113. 6. John 16: 22. 17: 5, 7. Acts 2: 33. 10: 33. 26: 6. 1 Cor. 16: 12. Gal. 2: 20. 1 John 2: 18. al. saep. Sept. for כַּהַּה Josh. 14: 11. Is. 48: 7.—Hdian. 1. 4. 7. Diod. S. 1. 10. Xen. Oec. 20. 24.—In direct antith. to something done in time past, e. g. *νῦν δέ* Luke 16: 25. Gal. 4: 9. Eph. 5: 8. Phil. 3: 18. Heb. 9: 26. James 4: 16. *νυνὶ δέ*, in which connexion chiefly is *νυνί* found, Rom. 3: 21. 6: 22. 1 Cor. 5: 11 coll. v. 9. 2 Cor. 8: 11. Philem. 11. al. *ἀλλὰ νῦν* Luke 22: 36. So in antith. to something future, emphat. Mark 10: 30 *νῦν ἐν τῷ καιρῷ τούτῳ*, opp. *ἐν τῷ αἰῶνι τῷ ἐρχομένῳ.*—Xen. Conv. 8. 4 *νῦν ἐν τῷ παρόντι.* — With the art. *ὁ, ἡ, τὸ νῦν*, as adj. *the now existing, present*, see Buttm. § 125. 6. Acts 22: 1 *τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.* Rom. 3: 26 *ἐν τῷ νῦν καιρῷ.* 8: 18. 2 Cor. 8: 13. Gal. 4: 25 *τῇ νῦν Ἱερουσ.* 1 Tim. 4: 8. 2 Tim. 4: 10. 2 Pet. 3: 7. (Diod. Sic. 2. 5 fin. Xen. Cyr. 4. 6. 3. ib. 6. 6. 13.) So *ἀπὸ τοῦ νῦν* sc. *χρόνου, from now, henceforth*, Luke 1: 48. 2 Cor. 5: 16. *ἄχρι τοῦ νῦν until now*, Rom. 8: 22. Phil. 1: 5. *ἕως τοῦ νῦν* id. Matt. 24: 21. Mark 13: 19. *τὰ νῦν* or *τανῦν* adv. *now, at present*, Buttm. § 125. n. 5. Acts 4: 29. 5: 38. 17: 30. 20: 32. 27: 22. non. al. (Soph. Elect. 421 or 423. Hdot. 7. 104. Xen. Mem. 3. 10. 15.) *τὸ νῦν ἔχον as it now is*, i. e. for the present, Acts 24: 25, see in Ἔχω f.

b) in reference to time just past, *now*, i. e. *just now, even now*, comp. Viger. p. 426. E. g. seq. perf. John 14: 29 *καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι.* Acts 7: 52. Seq. aor. Matt. 26: 65. John 13: 31. 21: 10. Rom. 5: 11. seq. imperf. John 11: 8 *νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι.*—seq. perf. Xen. Cyr. 5. 2. 27. impf. ib. 4. 5. 48.

c) in reference to future time just at hand, *now*, i. e. *even now, presently*, immediately, comp. Viger. p. 426. Lob. ad Phryn. p. 19. Matth. § 607. E. g. seq. fut. John 12: 31 *νῦν ὁ ἄρχων τοῦ κ. τ. ἐκβληθήσεται ἔξω.* Acts 13: 11. Phil. 1: 20. (Aristoph. Vesp. 151. Xen. Cyr. 4. 1. 23.) Seq. pret. for fut. as implying what is immediately to take place, Winer § 41. 2. Matth. § 504. 3. John 4: 23 *ἔρχεται ὥρα, καὶ νῦν ἐστιν.* 16: 32. John 12: 31 *νῦν κρίσις ἐστὶ τοῦ κόσμου.* 16: 5 *νῦν δὲ ὑπάγω πρός κ. τ. λ.* Acts 26: 17.

2. As a particle of transition or continuation, *now*. a) genr. *now*, as marking a present condition, i. e. in the present state of things, as things are. Luke 2: 29 *νῦν ἀπολύεις τὸν δοῦλόν σου.* 11: 39. Rom. 5: 9. 2 Cor. 7: 9. Col. 1: 24. *καὶ νῦν* Acts 3: 17. 20: 25. — In antithesis, *νῦν δέ* 1 Cor. 13: 13; and so as preceded by *εἰ*, Luke 19: 42. John 8: 40. 1 Cor. 7: 14. al. *νυνὶ δέ* after *εἰ*, Rom. 7: 17. Heb. 8: 6. 11: 16 al. — Xen. Cyr. 7. 2. 16. c. *εἰ* preced. Hdot. 3. 25. Xen. Mem. 2. 3. 14.

b) as implying that one thing follows *now out of* another, thus marking a conclusion, inference, i. q. *now then, now therefore*, i. e. since these things are so. Acts 12: 11 *νῦν οἶδα ἀληθῶς.* 22: 16 *καὶ νῦν τί μέλλεις;* 1 Cor. 14: 6 *νυνὶ δέ.* So *νῦν οὖν* Acts 16: 36. 23: 15.

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interrog. Acts 15: 10. νῦν ἄρα Rom. 8: 1.—Xen. Cyr. 7. 5. 54 νῦν οὖν.

c) emphat. in commands and exhortations, implying that what is to be done should be done *now*, at once, on the spot, comp. Passow νῦν no. 2. c. Viger. p. 426. So c. imperat. Matt. 27:42 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ. v. 43. John 2: 8. James 4: 13 ἄγε νῦν. 5: 1. 1 John 2: 28. Acts 7: 34 νῦν δεῦρο. — Hom. Il. 23. 485. Aristoph. Pac. 851. Al.

Νύξ, νυκτός, ἡ, *night*, Lat. *nox*.

a) pp. Matt. 14: 25 τετάρτῃ φυλακῇ τῆς νυκτός. Mark 6: 48. Luke 2: 8. Rev. 8: 12 καὶ ἡ νὺξ ὁμοίως. 21: 25. 22: 5. trop. John 9: 4. Sept. for לַיְלָה Gen. 1: 5. Job 3: 6, 7.—Hdian. 4. 6. 8. Xen. Mem. 4. 3. 4.—In specifications of time, comp. in Ἡμέρα a. α. *Genit.* of time *when*, indefinite and continued, Buttm. § 133. 6. 4. E. g. νυκτός *by night* Matt. 2: 14. 27: 64. John 3: 2. al. ἡμέρας καὶ νυκτός *by day and by night*, i. e. continually, Luke 18: 7. Acts 9: 24. Rev. 4: 8. νυκτὸς καὶ ἡμ. 2 Tim. 1: 3. (Xen. H. G. 1. 1. 11. ἡμ. κ. ν. Xen. Mem. 2. 2. 8. νυκ. κ. ἡμ. Conv. 4. 48.) μέσης δὲ νυκτός Matt. 25: 6. κατὰ μέσον τῆς ν. Acts 27:27. διὰ τῆς νυκτός *during the night*, i. e. either the whole night Luke 5: 5, or by night Acts 5: 19. 16: 9. See *Διά* 1. 2.—*Dative* of time *when*, definite, Buttm. § 133. 3. 4. E. g. Luke 12: 20 ταύτῃ τῇ νυκτὶ *this very night*. Acts 12: 6. (Xen. An. 6. 1. 13.) ἐν νυκτὶ *by night* Acts 18: 9. ἐν τῇ ν. Matt. 26: 31. John 11: 10.—Xen. Conv. 1. 9.—*Accus.* of time *how long*, Buttm. § 131. 8. Matt. 4: 2 νύκτας τεσσαράκοντα. 12: 40 τρεῖς νύκτας. So τὰς νύκτας *the nights*, i. e. during the nights, Luke 21: 37. νύκτα καὶ ἡμέραν *night and day*, continually, Mark 4: 27. Luke 2: 37. Acts 26: 7. 2 Thess. 3: 8. al. — Xen. Conv. 4. 54 τὰς ν. Hiero 7. 10 νύκτα κ. ἡμ.

b) metaph. for a time of moral and spiritual darkness, the opposite of gospel light and day. Rom. 13: 12 ἡ νὺξ προέκοψε. 1 Thess. 5: 5. Al.

Νύσσω v. ττω, f. ξω, *to prick, to pierce*, e. g. τὴν πλευράν John 19: 34.—Ecclus. 22: 20. Jos. B. J. 3. 7. 35. Plut. Aemil. Paul. 20 pen.

Νυστάζω, f. ξω, (νεύω,) pp. *to nod*, hence *to slumber, to drowse*, intrans. Matt. 25: 5 ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Trop. 2 Pet. 2: 3. Sept. for נוּם Ps. 121: 3. Nah. 3: 18. — Ecclus 22: 8. Xen. Cyr. 8. 3. 43.

Νυχθήμερον, ου, τό, (νύξ, ἡμέρα,) *a day and night*, twenty-four hours, 2 Cor. 11: 25.—Geopon. 5. 8. 8. ib. 12. 19. 18. Found only in very late writers, see Sturz de Dial. Alex. p. 186.

Νωέ, ὁ, indec. *Noah*, Heb. נֹחַ (rest), pr. n. of the patriarch preserved from the deluge, Matt. 24: 37, 38. Luke 3: 36. 17: 26, 27. Heb. 11: 7. 1 Pet. 3: 20. 2 Pet. 2: 5.

Νωθρός, ά, όν, (i. q. νωθής,) *slow, dull, stupid*, pp. physically, Ecclus. 4: 29. Luc. de Astrol. 21. In N. T. trop. of the mind, Heb. 5: 11 νωθροὶ γεγόνατε ταῖς ἀκοαῖς. 6: 12.—Sept. Prov. 22: 29. Pol. 4. 8. 5. Plut. Lycurg. 18 med.

Νῶτος, ου, ὁ, *the back*, of men or animals. Rom. 11: 10 τὸν νῶτον αὐτῶν σύγκαμψον, quoted from Ps. 69: 24 where Sept. for מָתְנַיִם loins. Sept. for גַּב 1 K. 7: 32. עֹרֶף 2 K. 17: 14.—Plut. Vit. Marii 33. Pausan. X. 27. The earlier and more Attic form was τὸ νῶτον, Lob. ad Phryn. p. 290.

Ξ.

Ξενία ας, ἡ, (ξένος,) pp. *guest-right*, alliance of hospitality, *hospitium*, Pol. 33. 16. 2. Xen. Ag. 8. 3, 4. comp. Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446; *hospitality, entertainment*, Jos. Ant. 5. 2. 8. Ael. V. H. 9. 15.

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Dem. 81.20. In N. T. *place for a guest, a lodging*, Acts 28: 3 ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν. Philem. 22.—Jos. Ant. 5. 2. 8 penult. Hesych. ξενία· ὑποδοχή, κατάλυμα, καταγώγιον.

Ξενίζω, f. ίσω, (ξένος,) 1. *to receive as a guest, to entertain*, trans. Pass. *to be entertained, to lodge* with any one. Acts 10: 6 ξενίζεται παρά τινι Σίμωνι βυρσεῖ. v. 18, 23, 32. 21: 16. 28: 7 ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. 13: 2.—Philo de Abr. p. 368. D. Ael. V. H. 13. 26. Xen. Cyr. 6. 2. 3 ξενισθέντες τότε παρὰ Κύρῳ.

2. *to appear strange to* any one, *to surprise*, trans. Jos. Ant. 1. 1. 4 τὸν θεὸν ἐξένισεν τὸ πραττόμενον. In N. T. Part. plur. τὰ ξενίζοντα, *strange things*, i. e. novel, surprising, Acts 17: 20. (2 Macc. 9: 6. Diod. Sic. 12. 53.) Also Mid. ξενίζομαι, *to be surprised, to think strange of*, seq. dat. of cause or object, 1 Pet. 4: 12 μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει, comp. Winer § 31. 1. Buttm. § 133. 3. 3. So c. ἐν ᾧ 1 Pet. 4: 4, comp. in Ἐν no. 3. c. γ. — ἐπί τινι Jos. Ant. 1. 1. 2. Pol. 2. 27. 4.

Ξενοδοχέω, ῶ, f. ήσω, (ξενοδόχος, from ξένος, δέχομαι,) *to entertain strangers, to practise hospitality*, absol. 1 Tim. 5: 10. — Max. Tyr. Diss. 32. 133. Dio Cass. 78. 3. The Atticists prefer the form ξενοδοκέω, Lob. ad Phr. p. 307.

Ξένος, η, ον, pp. adj. *not of one's family, stranger*. Hence

1. Subst. ὁ ξένος, *a guest, stranger*. a) pp. *a friend allied in hospitality, hospes*, such an alliance being usual among friends who lived in different cities or countries, who then were entertained at each other's houses, see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. So Rom. 16: 23 Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης, i. e. here by impl. *entertainer, host*. — Dem. 194. 19. Diod. Sic. 17. 47. Xen. An. 3. 1. 4.

b) genr. *a stranger, foreigner*, as coming from another place or country, Matt. 25: 35 ξένος ἤμην. v. 38, 43, 44. 27: 7 εἰς τάφον τοῖς ξένοις. Acts 17: 21 οἱ ἐπιδημοῦντες ξένοι resident strangers, foreigners. Heb. 11: 13. Sept. for נָכְרִי Ruth 2: 10. 2 Sam. 15: 19. גֵּר Job. 31: 32. — Ceb. Tab. 2. Hdian. 5. 7. 4. Xen. Mem 4. 4. 17.—Trop. as not belonging to the christian community, *an alien*, seq. gen. Eph. 2: 12 ξένοι τῶν διαθηκῶν, *aliens from the covenants*, comp. Winer § 30. 6. Buttm. § 132. 6. 1. (Soph. Oed. Tyr. 218 sq.) So absol. *a stranger, not a Christian*, Eph. 2: 19. 3 John 5.

2. Adj. *strange*, i. e. *foreign, unknown*, as coming from another country. Acts 17: 18 δαιμόνια ξένα. Trop. Heb. 13: 9 διδαχαῖς ξέναις *strange doctrines*, i. e. foreign to the christian faith.—Wisd. 16: 2. Ael. V. H. 2. 13 ξένοι δαίμονες. Xen. Ven. 11. 1. — Trop. *strange*, i. e. *novel, unheard of*, causing wonder, 1 Pet. 4: 12 ὡς ξένου ὑμῖν συμβαίνοντος. — Wisd. 19: 5. Luc. Contempl. 13. Diod. Sic. 3. 52.

Ξέστης, ου, ὁ, Lat. *sextus* or *sextarius*, pp. a Roman measure, the 16th part of a modius, containing about 1½ pint English, but differing in different countries; comp. in Βάτος and Κόρος. Adam's Rom. Ant. p. 504. Later Heb. קְסְטָא, see Buxt. Lex. Chald. 2076. — In N. T. genr. for any small measure or vessel, *cup, pitcher*, etc. Mark 7: 4, 8. — pp. Jos. Ant. 8. 2. 9. Arr. Epict. 1. 9. 33.

Ξηραίνω, f. ανῶ, (ξηρός,) aor. 1 ἐξήρανα James 1: 11, comp. Buttm. § 101. 4; perf. pass. ἐξήραμμαι Mark 3: 1, 3, comp. Buttm. § 101. n. 8; also 3 pers. sing. ἐξήρανται Mark 11: 21, comp. Buttm. § 101. n. 7. — *To dry, to make dry*, trans. Pass. *to be dried up, to become dry*. E. g. of plants, Act. *to dry up, to wither*, once James 1: 11 ὁ ἥλιος . . . ἐξήρανε τὸν χόρτον. Pass. *to wither away*, Matt. 13: 6 et Mark 4: 6 διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. Matt. 21: 19, 20. Mark 11: 20, 21. Luke 8: 6. John 15: 6. 1 Pet. 1: 24. In the sense of *to be dry, ripe*, as ὁ θερισμός Rev. 14: 15. Sept. for יָבֵשׁ Jer. 12: 4. Hos. 9: 19.—Dem. 1278. 22. Xen. Mem. 4. 3. 8.—Of fluids, Pass. *to be dried up*, Rev. 16: 12 τὸ ὕδωρ. Mark 5: 29 ἡ πηγή. Sept. for יָבֵשׁ Gen. 8: 7. 1 K. 17: 7. Is. 19: 5. — Of the body or its members, Pass. *to wither, to pine away*, Mark 3: 1 ἐξηραμμένην ἔχων τὴν χεῖρα. v. 3. 9: 18 καὶ ξηραίνεται *and he pineth away*. Sept. and יָבֵשׁ

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1 K. 13: 4. Prov. 17: 22.—Act. Thom. § 48.

Ξηρός, ά, όν, dry. a) of a tree, *dry, withered*, Luke 23: 31 εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; i. e. a green or dry tree as emblematic of the righteous and the wicked, comp. Ps. 1: 3. Ez. 20: 47 coll. 21: 3. Sept. for יָבֵשׁ Is. 56: 3. Ez. 17: 24. —Diod. Sic. 20. 42. Xen. Oec. 7. 36.—Of the body or its members, John 5: 3. ἡ χεὶρ Matt. 12: 10. Luke 6: 6, 8. Comp. Sept. for Heb. צַמָּק Hos. 9: 17. —Test. XII Patr. p. 535 ἡ χεὶρ.

b) ἡ ξηρά sc. γῆ, *the dry land*, as opp. to ἡ θαλάσση, Matt. 23: 15. Heb. 11: 29. So Sept. and יַבָּשָׁה Gen. 1: 9, 10. Jonah 1: 9.—Strabo 3. p. 211.

Ξύλινος, η, ον, (ξύλον,) *wooden, made of wood.* 2 Tim. 2: 20 σκεύη ξύλινα. Rev. 9: 20. Sept. for gen. עֵץ Lev. 11: 32. Deut. 10: 1.—Hdian. 4. 7. 8. Xen. An. 5. 2. 5.

Ξύλον, ου, τό, (ξύω,) *wood*, i. e.

a) genr. for fuel, timber, etc. 1 Cor. 3: 12 λίθους τιμίους, ξύλα, χόρτον. Rev. 18: 12 bis, see in Θύϊνος. So Sept. and עֵץ Gen. 22: 3, 6 sq. — Ael. V. H. 5. 6. Xen. Cyr. 5. 3. 49.

b) any thing made of wood, e. g. (α) *a staff, club*, as μετὰ μαχαιρῶν καὶ ξύλων Matt. 26: 47, 55. Mark 14: 43, 48. Luke 22: 52.—Jos. B. J. 5. 3. 1. Hdian. 7. 7. 8. Dem. 645. 16.—(β) *stocks*, Lat. *nervus*, a wooden block or frame with holes in which the feet and sometimes the hands and neck of prisoners were confined, comp. Adam's Rom. Ant. p. 272. Acts 16: 24 τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον. Sept. for כֶּר Job 33: 11. — Luc. Tox. 29 τὰ σκέλη ἐν τῷ ξύλῳ κατακεκλεισμένα. Lys. 117. 32. Plut. ed. R. VIII. p. 361. 4. — (γ) *a stake, cross*, i. q. σταυρός, Acts 5: 30 et 10: 39 κρεμάσαντες ἐπὶ ξύλου. 13: 29. Gal. 3: 13 see in Ἐπικατάρατος. 1 Pet. 2: 24. So Sept. and עֵץ Deut. 21: 22, 23. Esth. 5: 14. comp. Josh. 10: 26, 27.

c) living wood, i. e. *a tree*. Luke 23: 31 ἐν τῷ ὑγρῷ ξύλῳ, see in Ξηρός a. Rev. 2: 7 ξ. τῆς ζωῆς, see in Ζωή a. β. 22: 2 bis, 14. Sept. for עֵץ Gen. 1: 11, 12. 2: 9.—Palaeph. 34. 4. Xen. An. 6. 4. 4, 5.

Ξυράω, ῶ, f. ήσω, (ξυρόν, ξύω,) *to shear, to shave*, sc. the locks or beard. Mid. Acts 21: 24 ἵνα ξυρήσονται τὴν κεφαλήν *that they may shear their heads*, i. e. let them be shorn, comp. Buttm. § 135. 8. Pass. part. fem. ἐξυρημένη 1 Cor. 11: 5, 6. Sept. for גָּלַח Gen. 41: 14. Num. 6: 9, 19. — Diod. Sic. 1. 83. Pol. 30. 16. 3. Hdot. 2. 65. Some of the grammarians regard ξυρέω as the better form, Lob. ad Phryn. p. 205.

O.

Ὁ, ἡ, τό, gen. τοῦ, τῆς, τοῦ, see Buttm. § 75. 2, originally a demonstrative pronoun, *this, that*, but in Attic and later usage mostly a prepositive article, *the*; Buttm. § 126. 1. Matth. 264, § 286. Passow Vol. III. p. 274.

I. As a demonstrative pronoun, *this, that*, Buttm. Matth. Passow l. c. Winer § 20.

a) simpl. once in the words cited from the poet Aratus, Acts 17: 28 τοῦ γὰρ καὶ γένος ἐσμέν, *for of* THIS ONE (him) *we are also the offspring*. Buttm. § 126. n. 7. Matth. § 286.—Hom. Il. 1. 12. Soph. Oed. Tyr. 1082 τῆς γὰρ πέφυκα μητρός. Xen. Ath. 2. 8.

b) in distinctions and distribution, with μέν, δέ, e. g. ὁ μὲν—ὁ δέ, *the one—the other, that one—this one*. Phil. 1: 16, 17 οἱ μὲν ἐξ ἀγάπης . . . οἱ δὲ ἐξ ἐριθείας. Heb. 7: 5, 6 οἱ μὲν . . . ὁ δέ. v. 23, 24. So distributively, *one—another*; plur. *some—others*. Matt. 13: 23 ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα. 22: 5, 6. οἱ μὲν . . . οἱ δέ Acts 14: 4. 17: 32. 28: 24. τοῖς μὲν . . . τοῖς δέ Rom. 2: 7, 8. τοὺς μὲν . . . τοὺς δέ Eph. 4: 11. Also οἱ μὲν—ἄλλοι δέ Matt. 16: 14. John 7: 12. καὶ

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τινες—οἱ δέ Acts 17: 18. See Buttm. § 126. 2, and n. 4. Matth. § 288, and n. 6. Winer § 20. 1. — So Matt. 28: 17 οἱ δὲ ἐδίστασαν, *but some doubted*, i. e. in antith. to *all* as impl. in προσεκύνησαν. See Fritzsche Comm. in loc.

c) in the narrative style, ὁ δέ is used by way of transition to another person or party already mentioned, without a preceding ὁ μέν, *but this one*, i. e. *but he, and he*, etc. Matt. 2: 5 οἱ δὲ εἶπον. 16: 14. Mark 8: 28 οἱ δὲ ἀπεκρίθησαν. Luke 7: 40 ὁ δέ φησι. 8: 30, 48. John 6: 20. 8: 11. al. saep. So with a participle intervening, Matt. 2: 9 οἱ δὲ ἀκούσαντες . . . ἐπορεύθησαν. v. 14, 21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον. 4: 4 ὁ δὲ ἀποκριθεὶς εἶπε. v. 20. 12: 39. Mark 1: 45. Luke 6: 8. John 8: 9. al. saep. See Buttm. § 126. 4. Matth. § 289 ult. Winer § 20. 2. — Jos. Ant. 6. 11. 9. Xen. An. 2. 3. 2. c. part. Jos. B. J. 4. 11. 1.

II. As the prepositive article, originally a demonstrative as above, but having its demonstrative power gradually softened down so as simply to mark an object as *definite* or *specific*. It corresponds in many respects to the English *the*, and French *le, la*, but more nearly to the Germ. *der, die, das*; though it is sometimes used where we still say *this*, often where we employ no article, and sometimes even where we put the indefinite *a, an*. Usually it is omitted where the English omits it. The usage of languages varies much in respect to their articles; and in Greek especially, the usage seems in many cases never to have become fixed, but to have been left to the taste and judgment of the writer or speaker; as is also in some measure the case with our English *the*. Further, to the writers of the N. T. the use of the Heb. article (הַ) was vernacular; and this could hardly fail to impart a shade of colouring to their mode of employing the article in Greek; though probably not to such an extent as is often supposed. See Buttm. § 124 sq. Matth. § 264—285. Passow Vol. III. p. 275 sq. Winer § 17 sq. Stuart Gramm. of N. T. § 89 sq.

A) With *Substantives*, or words standing for substantives.

1. simply, i. e. without adjectives or other adjuncts, where the subst. is to be expressed as *definite* or *specific*.

a) genr. where the subst. refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety. So in English. E. g. (α) as already mentioned, Matt. 1: 24 ὁ ἄγγελος, coll. v. 20. Matt. 2: 7 τοὺς μάγους, coll. v. 1. Matt. 5: 1 τοὺς ὄχλους, coll. 4: 25. Matt. 13: 25, 26 τοῦ σίτου, ὁ χόρτος, τὰ ζιζάνια, sc. there spoken of. v. 30. (But v. 27 ζιζάνια indef.) 19: 14. Mark 5: 39. Matt. 21: 18 εἰς τὴν πόλιν i. e. Jerusalem, but in John 4: 8 εἰς τὴν π. i. e. Sichem. Acts 9: 17 εἰς τὴν οἰκίαν, coll. v. 11. So by impl. Matt. 2: 11, coll. v. 9. al. saepiss. Buttm. § 124. 1. Matth. § 267. Winer § 17. 1. b.—(β) As of common notoriety. Matt. 1: 22 διὰ τοῦ προφήτου, sc. Isaiah, but 2: 15 διὰ τ. π. Hosea. Matt. 2: 4 τοῦ λαοῦ i. e. the Jewish people. 2: 7 τοῦ παιδίου, sc. for which the Magi were inquiring. 5: 1 εἰς τὸ ὄρος, i. e. near by. 5: 25 ἐν τῇ ὁδῷ, sc. to the judge. 9: 28 εἰς τὴν οἰκίαν, i. e. where he was to lodge. 8: 12 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδ. sc. which are well known as belonging to that place. 12: 41 ἐν τῇ κρίσει, i. e. the day of judgment. 21: 8 ἀπὸ τῶν δένδρων, which grew there. 13: 2 τὸ πλοῖον, which was there, or which he had bespoken. 26: 27 τὸ ποτήριον, sc. usually served at table. Mark 2: 24 et 3: 2 ἐν τοῖς σάββασιν, i. e. on a certain sabbath, (But Matt. 12: 2 ἐν σαββάτῳ indef.) Luke 5: 14 τῷ ἱερεῖ, i. e. the proper priest. v. 16 ἐν ταῖς ἐρήμοις, sc. near the city. 12: 54 τὴν νεφέλην, the harbinger of rain. 16: 21 οἱ κύνες, sc. of that city. John 3: 10 ὁ διδάσκαλος τοῦ Ἰσρ. (see Winer § 17. 4. p. 98.) 13: 5 εἰς τὸν νιπτῆρα, which belonged to the chamber. 21: 20 ἐν τῷ δείπνῳ, coll. 13: 23 sq. Acts 11: 13 ὁ ἄγγελος, coll. 10: 3. Acts 21: 38 ὁ Αἰγύπτιος, i. q. in Engl. *that Egyptian*. Rom. 4: 3 ἡ γραφή, the Scriptures. 5: 15 οἱ πολλοί, the many, the great mass etc. 1 Cor. 10: 1, 2 ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, i. e. the pillar of cloud and the Red Sea. James 2: 25 τοὺς ἀγγέλους, the spies sent by Joshua. Rev. 5: 13 τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα κ. τ. λ. i. e. the glory etc. which belongs to God

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and none other. Rom. 11: 36. al. saepiss. Winer § 17. 1. Buttm. § 124. n. 2 ult. Matth. § 267.—Here however it often depends on the feeling of the writer, whether the object shall be expressed as definite or not; as Matt. 12: 1 τίλλειν στάχυας, i. e. some ears, indef. but Mark 2: 23 et Luke 6: 1 τίλλειν τοὺς στάχυας sc. of the grain just before mentioned. Mark 6: 8 ἵνα μηδὲν αἴρωσιν εἰς ὁδόν i. e. for journeying, for this or any other journey; but Luke 9: 3 εἰς τὴν ὁδόν, i. e. for this journey.

b) with *proper names* of persons, places, etc. Here the usage is various, and seems to depend mostly on the will of the writer, or on some special idiom. (α) Of persons, as ὁ Ἰησοῦς, Matt. 3: 13, 15, and so almost universally in Matthew, and generally in the other gospels, but less frequently elsewhere; also αὐτὸς ὁ Ἰησοῦς Luke 24: 15; without art. e. g. Ἰησοῦς Luke 2: 52. 4: 1. 1 John 2: 22. al. saep. ὁ Ἰωάννης Matt. 3: 13. 11: 1; without art. Matt. 3: 4. 9: 14. 11: 2, 4. ὁ Πιλάτος Matt. 27: 13, 17, 22, and so more usually; but without art. Luke 13: 1. 23: 6. Acts 13: 28. ὁ Παῦλος Acts 14: 11, 19. 15: 2; without art. 13: 16. 15: 36. al. ὁ Παῦλος καὶ ὁ Βαρνάβας Acts 13: 43, 46; without art. 15: 2, 12, 25. ὁ Στεφάνος Acts 6: 9. 7: 59. 8: 2; without art. 6: 5, 8. al. saepiss. So before the compound pr. n. for Jehovah, Rev. 1: 4 ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν κ. τ. λ. Where the proper name has an adjunct of title, office, family, etc. the article is omitted, as Ἰωάννης ὁ Βαπτιστής Matt. 3: 1. Mark 8: 28. Πιλάτῳ τῷ ἡγεμόνι Matt. 27: 2. Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου Gal. 1: 19. Σίμων ὁ καναναίτης Matt. 10: 4. Acts 18: 8, 17. al. saep. Where the pr. name is indeclinable, the article would seem to be more necessary, in order to mark the case; but usage is here equally variable, e. g. ὁ Ἰωσήφ Matt. 1: 18, 24; without art. Luke 2: 33. 4: 22. τὸν Δαβίδ Acts 13: 22. Matt. 22: 42; usually without art. Matt. 1: 20. Mark 2: 25. al. saep. Comp. the genealogies in Matt. 1: 1 sq. Luke 3: 23 sq. Buttm. § 124. 3. Winer § 17. 8.—(β) With geographical names; where as a general rule names of countries take the article more frequently than those of cities, Winer § 17. 7. Generally also where two or more names follow each other, only the first takes the article, as Matt. 4: 25 ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπ. καὶ Ἱεροσ. καὶ Ἰουδαίας κ. τ. λ. Luke 3: 1. Acts 1: 8. 2: 9. 6: 9. 9: 31. 14: 21. 1 Thess. 1: 8. But see Acts 2: 9 τὴν Ἀσίαν, and 1 Thess. 1: 7.—Spec. (1) Names of countries, as ἡ Ἀσία Acts 19: 10, 22, 26, 27, and so always except Acts 6: 9. 1 Pet. 1: 1, by the above rule. ἡ Ἀχαΐα Acts 18: 12, 27, and usually; but without art. 2 Cor. 9: 2. ἡ Γαλατία 1 Cor. 11: 1. Gal. 1: 2; without art. 2 Tim. 4: 10. ἡ Γαλιλαία Matt. 2: 22. 4: 12, and so always except Matt. 4: 15, and Luke 17: 11. Acts 9: 31, by preced. rule. ἡ Ἰουδαία Matt. 2: 1, 5, and so always except Matt. 4: 25. Acts 2: 9, by preced. rule. ἡ Ἰταλία Acts 18: 2 and always. ἡ Κύπρος Acts 13: 4. 21: 3; without art. 15: 39. ἡ Μακεδονία Acts 16: 10. 19: 21; without art. 16: 9. 1 Cor. 16: 5. al. ἡ Συρία Matt. 4: 24. Acts 18: 18; without art. Acts 21: 3. The name Αἴγυπτος never has the article. Comp. in Engl. *the Crimea*, *the Dekkan*, Germ. *die Turkey*, *die Schweitz*, Fr. *la France*, *la Suisse*, *la Prusse*, etc. Comp. Winer l. c.—(2) Names of cities have the article least frequently, espec. after the prep. ἐν, εἰς, ἐκ. E. g. ἡ Ἀντιόχεια only Acts 15: 23. ἡ Δαμασκός only Acts 9: 3. 22: 6; once εἰς τὴν Δ. 26: 12. ἡ Ἔφεσος only Acts 18: 21. 19: 17. 20: 16. ἐν τοῖς Ἱεροσολύμοις twice John 5: 2. 10: 22. ἡ Ἱερουσαλήμ once Acts 5: 28. c. adj. Gal. 4: 25, 26. ἡ Καπερναούμ once Luke 4: 23. ἡ Ναζαρέθ twice Matt. 4: 13. Luke 4: 16. ἡ Ῥώμη twice, Acts 18: 2 ἐκ τῆς Ῥ. 28: 14. So Hdian. 1. 6. 14, but often without art. see Irmisch Index ad Hdian. Τύρος has not the art. in N. T. but ἡ Τύρος Hdian. 3. 3. 6. Comp. Winer l. c.—(3) Names of rivers take the art. as in Engl. e. g. ὁ Ἰορδάνης, *the Jordan*, always, Matt. 3: 5, 6. al. ὁ Εὐφράτης Rev. 16: 12. c. adj. 9: 14. So Hdian. 6. 5. 3.—Names of mountains do not occur in N. T. except in connexion with τὸ ὄρος, see in Ἐλαία a, and Σινᾶ. Names of nations belong properly under d, below.—The rule has been laid down for geograph-

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ical names, that where first mentioned they are without the article, but take it afterwards; but the converse of this is just as often true. E. g. Acts 17: 10 εἰς Βέροιαν, v. 13 ἐν τῇ Β. Acts 20: 15 εἰς Μίλητον, v. 17 ἀπὸ τῆς Μ. But also ib. v. 13, 14 εἰς τὴν Ἄσσον, comp. v. 16, 18; also 17: 1, 11, 13. 18: 1 et 19: 1. See too Καισαρεία.

c) with nouns implying a person or thing as *alone* or *monadic*, either as pre-eminent above all others, or as alone existing; thus approaching the nature of a proper name, and sometimes passing over into one. E. g. ὁ Χριστός *the Christ*, the Messiah, Matt. 1: 17. 2: 4, and so almost always where it stands alone; without the art. as a pr. name very rarely in the Gospels and Acts, as Luke 23: 2. John 9: 22; but oftener in the Epistles, Rom. 5: 6. 6: 4. 1 Cor. 1: 17, 23. (Winer § 17. 4. n. 1.) ὁ υἱὸς τοῦ θεοῦ v. τοῦ ἀνθρώπου, see in Υἱός. ὁ διδάσκαλος Mark 14: 14. So ὁ διάβολος *the devil* κατ' ἐξοχήν Matt. 4: 1, 5, 8, and always except Acts 13: 10, comp. 1 Pet. 5: 8. ὁ πονηρός *the evil one* Matt. 6: 13. 13: 19, 25. ὁ ἀντίχριστος 1 John 2: 18. ὁ πειράζων 1 Thess. 3: 5. ὁ θάνατος Rev. 6: 8. 20: 13, 14. ὁ ἄψινθος Rev. 8: 11. (Xen. Cyr. 3. 3. 4. An. 6. 6. 7.) ὁ Σεβαστός, *Augustus*, pp. *the august*, Acts 25: 21, 25. Comp. Winer § 17. 6. Matth. § 268. — The names of God, θεός and κύριος, (the latter also of Christ,) often have the article, but more frequently omit it, espec. in the oblique cases; see in Θεός a, and Κύριος B. a, b. The name πατήρ applied to God has usually the art. and a genitive, but also simply ὁ πατήρ Matt. 28: 19. Luke 10: 22; also παρὰ πατρός John 1: 14. So τὸ πνεῦμα and τὸ πνεῦμα ἅγιον, almost as pr. n. Matt. 28: 19. Acts 1: 8. 10: 19. Rom. 15: 30. 1 Cor. 2: 10. 2 Cor. 13: 3; without art. 1 Pet. 1: 2. Acts 8: 15. 1 Cor. 12: 3. Jude 20. See Winer § 18. p. 108, 110. Buttm. § 124. n. 3. — Also with nouns or names of single objects, concrete or abstract, where also the article is often omitted when they are otherwise so definite that no ambiguity can arise. E. g. ὁ ἥλιος Matt. 13: 43. Mark 1: 32; without art. Matt. 13: 6. Luke 21: 25; and so too ἀπὸ ἀνατολῆς ἡλίου Rev. 7: 2. 16: 12. al. (Ael. V. H. 4. 1. Xen. An. 1. 10. 15.) ὁ οὐρανός, οἱ οὐρανοί, Matt. 3: 2, 16, and usually in the Gospels and Apocalypse; without art. Matt. 5: 45. 6: 20. 1 Cor. 8: 5, and more usually in the epistles. ἡ γῆ Matt. 5: 13, 18; without art. 1 Pet. 3: 5, 10. Acts 17: 24. al. So κόσμος, θάλασσα, μεσημβρία, νύξ, etc. comp. Winer § 18. p. 108 sq. (ἀπὸ καταβολῆς κόσμου always without art. Matt. 13: 35. al.) Also ἡ ἀγορά Matt. 20: 3. Acts 16: 19; but Mark 7: 4 ἀπὸ ἀγορᾶς, comp. Engl. *from market*. Luke 7: 32. ὁ νόμος *the law* of Moses, Matt. 5: 18. 22: 36. John 1: 17; without art. Rom. 2: 23. 3: 20, 21, 31. Gal. 2: 21. 3: 2. al. τοῦ ἀγροῦ Matt. 6: 28, 30; but ἀπ' ἀργοῦ as opp. to the city, Mark 15: 21. Luke 15: 25. Comp. Winer l. c.— So with abstract nouns, in respect to which languages vary, e. g. in Engl. *virtue* always without art. but *truth* or *the truth*; Germ. usually *die Tugend*, *die Wahrheit*, French *la vertu*, *la vérité*, rarely without the article; while the Greek inserts it or also omits it where no ambiguity can arise. E. g. ἡ ἀρετή 2 Pet. 1: 5 bis; without art. v. 3. ἡ ἀγάπη Rom. 13: 10 bis. 1 Cor. 13: 4, 8; without art. v. 2, 3. 2 Cor. 2: 8. ἡ ἁμαρτία Rom. 5: 12. 6: 1, 2, 17, 18; without art. Rom. 3: 9, 20. 5: 13. al. ἡ δικαιοσύνη Rom. 5: 17. 6: 18, 19, 20; without art. Rom. 4: 9. 5: 21. 9: 30. al. ἡ πίστις Rom. 3: 30, 31. 4: 9; without art. Acts 6: 5. Rom. 1: 17. 3: 28. al. etc. etc. See also Matt. 15: 19. Gal. 5: 19 sq. Col. 3: 8. Comp. Matth. § 264. p. 545. Winer § 18. 1. Buttm. § 124. n. 3.

d) with nouns implying a definite *genus* or class of individuals, distinct from all others, Matth. § 264. p. 544. Winer § 17. l. c. E. g. (α) genr. in Plur. αἱ ἀλώπεκες Matt. 8: 20. οἱ αἰετοί 24: 28. So οἱ νεκροί *the dead* Matt. 14: 2. 22: 31. Mark 12: 26. 1 Cor. 15: 29, 42; but more frequently also without the article, espec. in connexion with words referring to a rising from the dead, as ἐγείρειν, ἀναστῆναι, ἀνάστασις, etc. Matt. 17: 9. Luke 24: 46. Acts 3: 15. Rom. 10: 7. al. (οἱ ν. Luc. Necyom. 17. D. Mort. 17. 2. without art. D. Mort. 3. 1. ib. 20. 3.) Here belong also the

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plural names of nations, which take the article as generic, e. g. οἱ Ἰουδαῖοι *the Jews*, i. e. the whole nation, Matt. 2: 2. Luke 7: 3. John 5: 1; sometimes also spoken of certain individuals or a particular class as representing the whole, Mark 7: 3. John 2: 18, 20; but Ἰουδαῖοι *Jews* indef. Acts 2: 5, 10. So οἱ Ἕλληνες John 7: 35. οἱ Ῥωμαῖοι John 11: 48.—(β) In the Sing. where the noun expresses a *generic* idea, or stands as the representative of a class, where in English also we commonly put *the*. Matt. 12: 35 ὁ ἀγαθὸς ἄνθρωπος . . . καὶ ὁ πονηρός. Mark 3: 27. Luke 10: 7 ὁ ἐργάτης. John 10: 11 ὁ ποιμὴν ὁ καλός. Rom. 1: 17 ὁ δίκαιος. Gal. 3: 20. 4: 1. Here too we may refer ὁ σπείρων *the sower* Matt. 13: 3. Mark 4: 3. Also ἐπὶ τὴν πέτραν, ἐπὶ τὴν ἄμμον, Matt. 7: 24, 26. Comp. Buttm. § 124. n. 2.—Xen. Mem. 2. 3. 16 bis. — For participles in a similar sense, see below in D.

e) with nouns in themselves indefinite, which yet become definite as standing in *some certain relation* to the definite person or thing there spoken of, Buttm. § 124. n. 2. § 127. 7. Winer § 17. 2. E. g. Luke 18: 15 τὰ βρέφη i. e. their own children. John 5: 36. Acts 14: 10 εἶπε μεγάλῃ τῇ φωνῇ. 26: 24. (Luc. Saturn. 3. Diod. Sic. 1. 83.) 1 Cor. 11: 5 ἀκατακαλύπτῳ τῇ κεφαλῇ, so in Engl. *with the head uncovered*, i. e. *her* head. Heb. 7: 24. Rev. 4: 7. — The definiteness of such nouns is often strengthened by the genit. of a pronoun, e. g. Matt. 3: 4 ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ. Mark 8: 17. John 19: 2. Rev. 2: 18. So τὸ ὄνομα αὐτοῦ Matt. 1: 21, 23. Luke 1: 13. al.—Theophr. Char. 11 or 19. Ael. H. An. 13. 15 ὀλιγὴν ἔχει τὴν οὐράν. Xen. Cyr. 5. 1. 4 ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα. — The article may also be omitted before such nouns, when otherwise definite, as 1 Tim. 2: 8 ἐπαίροντας ὁσίους χεῖρας. 2 Pet. 2: 14. Winer § 18. 2.

f) where two or more nouns in the same case are *connected by καί* etc. if the first have the article, the second takes or omits it in certain circumstances, viz. (α) If the nouns are of different genders the article is by rule repeated, as Matt. 15: 4 τίμα τὸν πατέρα καὶ τὴν μητέρα. v. 5. Matt. 8: 26. Luke 14: 26. Acts 13: 50 τὰς σεβομένας γυναῖκας . . . καὶ τοὺς πρώτους κ. τ. λ. 15: 20. Rom. 8: 2. 1 Cor. 2: 4. Eph. 2: 3. Col. 2: 13. al. So as connected by οὔτε 1 Cor. 3: 7. Winer § 18. 3. (Diod. Sic. 1. 50. Plato Charmid. 17 init. or p. 160. B, τὰ τοῦ τάχους τε καὶ τῆς ὀξύτητος.) But sometimes the article is here omitted, espec. where the nouns express kindred ideas, Col. 2: 22 τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρ. Luke 1: 6. 14: 23. 23: 49. Rev. 5: 12. — Plato Rep. 9. p. 586. E, τῇ ἐπιστήμῃ καὶ λόγῳ. de Legg. p. 784. E.—(β) If the nouns are of the same gender, but express different and independent objects, the article is repeated, as Mark 2: 16 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. v. 18 οἱ μαθηταὶ τοῦ Ἰωάννου καὶ οἱ Φαρισαῖοι. 12: 13. Luke 1: 58. 11: 39. 12: 11. 23: 4. Acts 6: 4. Rev. 22: 1. al. saep. So with τε—καί, Acts 17: 10, 14. al. Also where the art. is necessary for distinctness, as 1 Cor. 1: 28. See Winer § 18. 5.—Diod. Sic. 1. 30 διὰ τὴν ἀνυδρίαν καὶ τὴν σπάνιν κ. τ. λ. Xen. Cyr. 1. 2. 2. Ath. 1. 4.—(γ) But if the nouns be of the same gender and stand in near relation to each other, the article is more commonly not repeated. E. g. when they all are parts of one general idea, of a whole, etc. Mark 15: 1 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, where the elders and scribes stand as one division over against the priests. Luke 14: 3, 21. Phil. 2: 17. Col. 2: 8, 19. 1 Tim. 4: 7. 1 Pet. 2: 25. al. (Plato Phaedo p. 78. B, τῷ μὲν συντεθέντι τε καὶ συνθέτῳ ὄντι κ. τ. λ. Hdot. 1. 65 fin. Matth. § 268. n. 1.) + Or where a noun is added for nearer explanation, Col. 3: 17 εὐχ. τῷ θεῷ καὶ πατρί. Eph. 1: 3. Phil. 4: 20. 2 Pet. 1: 11. 2: 20. al. + Or where with the first noun and its article there is connected a genit. or other adjunct which refer also to the second, Phil. 1: 25 εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τ. π. 1 Thess. 2: 12. 3: 7. Eph. 3: 5. Acts 1: 25 τῆς διακονίας ταύτης καὶ ἀποστολῆς. Winer § 18. 4. (Ael. H. An. 7. 29. Diod. Sic. 1. 86 fin.) + Or where the nouns thus connected are adjectives or other predicates referring to one subject, Acts 3: 14 ὑμεῖς τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε. 2: 20. Mark 9:

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25. John 21: 24. Phil. 3: 3. 1 Thess. 2: 15. So with ἀλλά John 10: 1. (Ael. H. An. 2. 32. Diod. Sic. 3. 27.) Also in pr. names, when they all stand in like relation, Acts 1: 13. 15: 23.

g) with the *subject* or *predicate* of a sentence; here a common rule is, that the subject takes the article and the predicate omits it, Matth. § 264. n. p. 546. Winer 17. 5. But this is true only in so far as the former is more frequently definite than the latter; and the case may be inverted; or both may be definite or indefinite; so that strictly speaking the subject and predicate *as such* neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. E. g. (α) The *subject* takes the article, but not the predicate. John 1: 1 θεὸς ἦν ὁ λόγος. 4: 24 πνεῦμα ὁ θεός. 6: 63 τὰ ῥήματα ... πνεῦμά ἐστι καὶ ζωή ἐστιν. Rom. 6: 21, 23. 1 John 3: 15. 4: 8 ὁ θεὸς ἀγάπη ἐστίν. So Luke 1: 35. al. saepiss. —(β) Both *subject* and *predicate* have the article. E. g. Matt. 6: 22 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. John 1: 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρ. 6: 63. 1 Cor. 15: 56. 2 Cor. 3: 17 ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. Phil. 3: 19 ὧν ὁ θεὸς ἡ κοιλία. 1 John 2: 7. 3: 4 ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. Rev. 18: 23. al. saep. So Matt. 13: 19—23, where the subject c. art. is repeated by οὗτος. Comp. Matth. Winer l. c.—(γ) The *predicate* has the article, where the subject is without it. E. g. where the subject is a proper name, 1 John 4: 15. 3: 1, 6; or a pronoun, as ἐγώ, John 6: 51 ἐγώ εἰμι ὁ ἄρτος. Acts 7: 32. ὑμεῖς, 2 Cor. 3: 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε. Matt. 5: 13, 14. οὗτος, Matt. 3: 17 οὗτός ἐστιν ὁ υἱός μου κ. τ. λ. Mark 6: 3. John 1: 19 αὕτη ἐστὶν ἡ μαρτυρία κ. τ. λ. Acts 4: 11. 1 Cor. 11: 24, 25. So where the predicate is a participle with the article, the subject being still a pronoun, e. g. ἐγώ εἰμι ὁ μαρτυρῶν John 8: 18. οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες Matt. 10: 20. οὗτος Mark 4: 16. John 9: 8. ἐκεῖνος Mark 7: 15. So Luke 8: 21, where the subject without the art. is repeated by οὗτος. Once the predicate has two nouns, one without and the other with the article, John 8: 44 ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ sc. τοῦ ψεύδους, see in Αὐτός I. 2. b. — (δ) But sometimes *both* subject and predicate are without the article, Matt. 20: 16 πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. 22: 14. Winer § 17. 5 ult. Matth. § 264. note. — Ael. H. An. 3. 23 αἰτία τούτων φύσις ἀγαθή. Isocr. ad Demon. p. 8. B, καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ἀφειλομένη.

h) with a noun in the nominative, where it stands for *the vocative*, Winer § 29. Matth. § 312. Buttm. § 33. n. 4. § 45. 1. Matt. 27: 29 χαῖρε, ὁ βασιλεῦς τ. Ἰ. Mark 9: 25. 10: 47 ὁ υἱὸς Δ. ἐλέησόν με. Luke 8: 54 ἡ παῖς, ἐγείρου. 12: 32. John 8: 10. Acts 13: 41. Rom. 8: 15. al.—Plato Symp. p. 172. A. Xen. Mem. 3. 14. 4.

2. With nouns as accompanied by adjuncts. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or also after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Buttm. § 125.

a) c. *Subst.* as adjunct, either in the genit. or in apposition. (α) In the genit. and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in no. 1 above. E. g. between the art. and noun, 1 Pet. 3: 20 ἡ τοῦ θεοῦ μακροθυμία. 2 Pet. 3: 20; here the two articles stand side by side, comp. Buttm. § 125. 2. More freq. the gen. is put last, as Matt. 3: 2 ἡ βασιλεία τῶν οὐρανῶν. 3: 1 ἐν τῇ ἐρήμῳ τῆς Ἰουδ. v. 3 τὴν ὁδὸν κυρίου. 6: 22. saep. Here the art. is sometimes for the sake of emphasis repeated, as Matt. 26: 28 τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. Mark 14: 24. 1 Cor. 1: 18 ὁ λόγος ὁ τοῦ σταυροῦ. Winer § 19. 1. Buttm. § 125. n. 2. Matth. § 278. —Plat. Gorg. p. 481. E, ὁ δῆμος ὁ Ἀθηναίων. — Where the leading noun is readily understood from the connexion, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so espec. the words γυνή, μητήρ, παῖς, υἱός, ἀδελφός, etc.

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Comp. Buttm. § 125. 4, 5. E. g. Matt. 1: 6 ἐκ τῆς τοῦ Οὐρίου sc. γυναικός. 4: 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. In N. T. this occurs mostly in apposition, see below. — (β) In apposition, and here the leading noun takes or omits the art. as in no. 1; while with the adjunct the article is inserted or omitted, according as the latter is or is not intended to distinguish the leading noun from all others of the like kind or name, comp. Matth. § 274. Winer § 19. 3. E. g. Rom. 8: 23 υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. John 16: 13 ὅταν δ' ἐλθῇ ἐκεῖνος, τὸ πνεῦμα κ. τ. λ. More usually with pr. names, which then themselves commonly omit the art. as Matt. 2: 1, 3 Ἡρώδης ὁ βασιλεύς. 3: 1 Ἰωάννης ὁ Βαπτιστής. 4: 21 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. 21: 11 Ἰησοῦς ὁ προφήτης. 27: 2. Mark 10: 47. Acts 21: 8. 25: 13. Eph. 3: 1. al. saep. (Hdot. 1. 107. Xen. Cyr. 1. 5. 2.) Here too the article often stands without its substantive, see above in α, fin. Matt. 10: 2 Ἰάκωβος ὁ τοῦ Ζεβεδαίου sc. υἱός. v. 3. Mark 2: 14. 16: 1 Μαρία ἡ τοῦ Ἰακώβου sc. μήτηρ, comp. 15: 40. (also Μαρία Ἰακώβου Luke 24: 10. comp. Acts 1: 13.) John 19: 25 Μ. ἡ τοῦ Κλεοπᾶ sc. γυνή. Acts 13: 22. al. Comp. Matth. l. c.—Hdot. 7. 204. Xen. An. 3. 3. 20.—But where the noun in apposit. is not thus meant for definite distinction, it omits the article, as Luke 2: 36 Ἄννα προφῆτις, θυγάτηρ Φανουήλ. 3: 1 Τιβηρίου καίσαρος, comp. Winer § 19. 3. Acts 6: 5 bis. 7: 10 Φαραὼ βασιλέως. Matt. 12: 24. Rom. 1: 1 Παῦλος δοῦλος Ἰ. Χρ. Jude 1. al. So Luke 4: 31 Καπερναούμ, πόλιν τῆς Γαλ. 23: 51. See Matth. l. c.—Hdot. 1. 1. Thuc. 1. 1. — Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art. Rev. 16: 12 ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, but 9: 14 ἐπὶ τῷ π. τῷ μεγάλῳ Εὐφράτῃ. Or the name is put between the art. and ποταμός, as Mark 1: 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. Matth. l. c. p. 559 ult. — Hdot. 1. 72 ὁ Ἅλυς ποταμός. Thuc. 6. 50. Xen. An. 2. 5. 1.

b) c. *Adject.* as adjunct. (α) pp. as expressing an essential or intrinsic quality of the subst. and forming with it one idea. Here if the subst. have no art. the adject. takes none, and is put either before or after the noun, as Matt. 14: 14 εἶδεν πολὺν ὄχλον. 26: 47 ὄχλος πολύς. Luke 11: 13 ἀγαθὰ δόματα. Matt. 7: 11 δόματα ἀγαθά. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Buttm. § 125. 1, 3. Matth. § 277. a. Winer § 19. 1. a. E. g. Matt. 7: 13 διὰ τῆς στενῆς πύλης. 12: 35 ὁ ἀγαθὸς ἄνθρ. 28: 19 τοῦ ἁγίου πνεύματος. Mark 6: 39. Luke 1: 35. John 4: 23. saep. — More commonly after the noun, Acts 12: 10 ἐπὶ τὴν πύλην τὴν σιδηρᾶν. Luke 8: 8 ἐπὶ τὴν γῆν τὴν ἀγαθήν. Mark 13: 11 τὸ πνεῦμα τὸ ἅγιον. Luke 21: 3 ἡ χήρα ἡ πτωχή. John 6: 13. 10: 11. James 1: 9. 3: 7. saepiss. — So where the noun has also a genit. as Matt. 1: 25 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. 3: 17. 6: 6. Tit. 2: 11.—(β) Where the adject. is the *predicate* of a clause or sentence, it naturally stands without the article as being indefinite, comp. in no. 1. g. Its place is then usually before the subject, as Matt. 7: 13 πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδός. Heb. 5: 11 περὶ οὗ πολὺς ἡμῖν ὁ λόγος κ. τ. λ. But also after the subject, as Matt. 9: 37 ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι. James 2: 26. Comp. Matth. § 277. b.—(γ) Where an adject. connected with a noun having the article, expresses, not an intrinsic quality belonging to the noun, but a circumstance or condition predicated of it, the adject. then stands without the art. either after the noun, or before the noun and its article, and constitutes a species of indirect predicate; see Buttm. § 125. n. 3. Matth. § 277. b. E. g. John 5: 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου. So where an adj. has an adverbial sense, Luke 23: 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. (Luc. D. Deor. 8. 1 ἔχων τὸν πέλεκυν ὀξύτατον.) Also the adjectives of quantity ὅλος and πᾶς, e. g. Matt. 4: 23 ὅλην τὴν Γαλιλαίαν. Luke 4: 14. 5: 5 δι' ὅλης τῆς νυκτός. Rom. 8: 36; also Matt. 16: 26 τὸν κόσμον ὅλον. Mark 1: 33 ἡ πόλις ὅλη. John 4: 53. Winer § 19. 1. marg. (Xen. Cyr. 2. 1. 24 ὅλαις ταῖς τ. 2. 4. 26 ὅλην τὴν

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νύκτα. 2. 1. 30 τὴν π. ὅλην κ. τ. λ.) So πᾶς, Matt. 6: 29 ἐν πάσῃ τῇ δόξῃ. Acts 1: 18. James 1: 8; also Matt. 9: 35 τὰς πόλεις πάσας. Luke 12: 7. Rev. 13: 12. Adj. ἅπας follows the same rule, Matt. 28: 11. Luke 3: 21. Mark 16: 15. Luke 19: 48. See Buttm. § 127. 6. Matth. § 277. p. 564. § 265. 2. Winer § 17. 10. (Xen. H. G. 3. 4. 12, 16.) ⊢ Less frequently πᾶς stands between the art. and subst. and is then emphatic, Acts 20: 18 τὸν πάντα χρόνον. Gal. 5: 14. 1 Tim. 1: 16. Buttm. Matth. l. c. — To the above rule belong apparently the following: 1 John 5: 20 ἡ ζωὴ αἰώνιος in text. rec. Luke 12: 12 τὸ πνεῦμα ἅγιον in text. rec. 1 Cor. 10: 3 τὸ βρῶμα πνευματικόν. Gal. 1: 4 τοῦ αἰῶνος πονηροῦ. But in all these the adj. expresses an intrinsic quality; and the construction is rather to be referred to the later Greek usage, which began in such cases to omit the article; comp. Winer § 19. 1. a. Bernhardy Gramm. p. 323. — (δ) *Numerals* follow the general rule in α above; e. g. cardinals, Matt. 10: 1 τοὺς δώδεκα ἀποστόλους. 20: 21 οἱ δύο υἱοί μου. Mark 6: 41. al. Ordinals, Matt. 20: 6 τὴν ἑνδεκάτην ὥραν. Mark 14: 12. Luke 1: 59; also Mark 15: 34 τῇ ὥρᾳ τῇ ἐννάτῃ. John 2: 1. Heb. 4: 4.

c) c. *Pron.* as adjunct, e. g. (α) *Personal* pronouns in the genit. used instead of possessives, follow the same general rule as the gen. of nouns, see above in a. α. Buttm. § 127. 7. E. g. Matt. 5: 30 ἡ δεξιά σου χεῖρ. Rom. 6: 12 ἐν τῷ θνητῷ ὑμῶν σώματι. Oftener after the noun, Matt. 3: 17 ὁ υἱός μου ὁ ἀγαπητός. Acts 2: 39 ὁ θεὸς ἡμῶν. — (β) *Possessive* pronouns follow the rule of adjectives, see above in b. α. Matt. 18: 20 εἰς τὸ ἐμὸν ὄνομα. John 4: 42. Rom. 15: 4; and so where the subst. is implied, as Luke 5: 33 οἱ δὲ σοί sc. μαθηταί. 22: 42. 1 John 2: 2; also c. art. after the noun, John 5: 30 ἡ κρίσις ἡ ἐμή. 6: 38. 10: 27. 14: 27. 1 John 1: 3. Here the art. is essential to definiteness, Buttm. § 124. n. 1. — (γ) *Demonstrative* pronouns are either put between the art. and noun, as 2 Cor. 12: 3 τὸν τοιοῦτον ἄνθρωπον. Mark 9: 37; or more commonly either before the article and noun or after the noun, as αὐτός, οὗτος, ἐκεῖνος, etc. which being definite usually require the article along with the subst. which they qualify. Matt. 3: 4 αὐτὸς δὲ ὁ Ἰωάννης. John 5: 36 αὐτὰ τὰ ἔργα. Acts 16: 18 αὐτῇ τῇ ὥρᾳ. John 16: 27. 1 Cor. 15: 28; also Gal. 6: 13 οἱ περιτεμνόμενοι αὐτοί. So Matt. 20: 21 οὗτοι οἱ δύο υἱοί μου. Luke 7: 44. 9: 48. John 6: 51, 58; also Matt. 3: 9 ἐκ τῶν λίθων τούτων. 26: 8, 31. John 2: 19, 20. So Matt. 27: 63 ἐκεῖνος ὁ πλάνος. 18: 1 ἐκείνῃ τῇ ὥρᾳ. 24: 19; also Matt. 7: 25 τῇ οἰκίᾳ ἐκείνῃ. Mark 3: 24, 25. saep. See Buttm. § 127. 6. Matth. § 265. 1. Winer § 17. 9. — But genit. αὐτοῦ instead of a possessive pron. stands like the genitives in α above, and in a. α, except that it is put before both the noun and article, as Matt. 2: 2 εἴδομεν αὐτοῦ τὸν ἀστέρα, comp. Buttm. § 127. 7. For ὁ αὐτός see below in C, and in Αὐτός.

d) c. *Particip.* as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article, e. g. Matt. 2: 2 ὁ τεχθεὶς βασιλεύς. v. 7. 3: 7 τῆς μελλούσης ὀργῆς. 4: 18. al. More commonly it stands after the noun, and then if the noun be definite, the participle also takes the article when a definite, well-known, or special relation is to be expressed, Winer § 19. 1. c. Matth. § 275. Matt. 7: 13 ἡ ὁδὸς ἡ ἀπάγουσα. 20: 12. 26: 28 τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυνόμενον. Luke 22: 19. Acts 9: 7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ. Rom. 1: 3. 2 Tim. 3: 15. 1 Pet. 1: 21 εἰς θεόν, τὸν ἐγείραντα. 3: 5. 5: 10. saep. (Luc. D. Mort. 11. 1. Pol. 3. 48. 6.) Elsewhere the article is not repeated, and there arises the *participial construction*, in which the participle merely expresses a predicate like a finite verb, Buttm. § 125. n. 2. § 144. Winer l. c. John 4: 6 ὁ οὖν Ἰησοῦς, κεκοπιακὼς κ. τ. λ. v. 39. Acts 3: 26. 23: 27 τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰ. 26: 4. Rom. 2: 27. 16: 1. 1 Pet. 3: 5. saep. — Luc. D. Mort. 10. 9. Diod. Sic. 5. 34.

e) c. *Preposit. and its case* as adjunct, i. e. as periphrasis for an adject. or the like. Here if the leading noun be indefinite the adjunct in general is so likewise, and is put after the nouns, as

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1 Tim. 4: 3 εἰς μετάληψιν μετὰ εὐχαριστίας. 1: 5 ἀγάπη ἐκ καθαρᾶς καρδίας. Rom. 14: 17. Winer § 19. 4. — Plato Rep. 2. p. 378. D. — But if the leading noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more commonly after it, with the article repeated or not according to circumstances. E. g. Matt. 15: 1 οἱ ἀπὸ Ἱεροσ. γραμματεῖς. Rom. 9: 11 ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ. 11: 27 ἡ παρ' ἐμοῦ διαθήκη. Luke 1: 70. Acts 27: 2. ⊢ After the noun, with art. repeated, Matt. 6: 6 τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ. 7: 3. Mark 4: 31. John 12: 21. Acts 4: 2. 27: 5. 2 Cor. 8: 4. 1 Thess. 1: 8. saep. Winer § 19. 1. b. So for the sake of definiteness or distinction where the leading noun has not the article, as Acts 26: 18 πίστει τῇ εἰς ἐμέ. 2 Tim. 1: 13 ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χ. Ἰ. Tit. 3: 5. See Winer § 19. 4.—But *vice versa* the adjunct sometimes omits the article when it stands before the leading noun, as Rom. 9: 3 τῶν συγγενῶν μου κατὰ σάρκα. 2 Cor. 7: 7 τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ. Eph. 2: 11 τὰ ἔθνη ἐν σαρκί. 1 Cor. 10: 18 τὸν Ἰσραὴλ κατὰ σάρκα. So Col. 1: 4 τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰ. Eph. 1: 15. See Winer § 19. 2, espec. par. 2. — Pol. 5. 64. 6. Xen. An. 1. 4. 4 τὸ μὲν ἔσωθεν [τεῖχος] πρὸ τῆς Κιλίκιας, opp. τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας.

f) c. *Adv.* as adjunct, i. e. as placed between the art. and subst. and thus forming a periphrasis for an adjective, Buttm. § 125. 6. Acts 13: 42 τὸ μεταξὺ σάββατον. Rom. 7: 22 κατὰ τὸν ἔσω ἄνθρωπον. 2 Pet. 1: 9. See also in Ἄνω, Κατώ, etc.

Note. In cases like many of the preceding, where the article is repeated with the adjunct after the noun, some writers attribute to it the nature and name of a relative pronoun, especially before participles, comp. in d; on the ground that in English and other languages it is usually rendered by a relative. But this is to confound the idioms of different languages. In a still greater number of like cases the article is not used at all; and in no case can the Greek relative be substituted for it, without also changing the adjunct into a finite verb.

B) With *Adjectives*. a) As connected with nouns, see above in A. 2. b.

b) used as nouns, and then the article is employed or not, precisely as with nouns. (α) genr. as ὁ ἀγαθός *the good man*, generic, Rom. 5: 7. οἱ τυφλοί Matt. 9: 28. οἱ σοφοί, οἱ συνετοί, 1 Cor. 1: 19, 27. οἱ τέλειοι 2: 6. al. John 8: 7 ὁ ἀναμάρτητος ὑμῶν, definite. So 2 Cor. 8: 15 ὁ τὸ πολὺ . . . καὶ ὁ τὸ ὀλιγόν sc. συλλέξας, quoted from Sept. Ex. 16: 18, with allusion to v. 17. Comp. Buttm. § 123. 3. Matth. § 269. (Luc. D. Deor. 16. 1 οἱ ἀνόητοι. Xen. Mem. 3. 9. 5 οἱ σοφοί. An. 7. 7. 36 τὸ πολύ.) In some adjectives, a difference of signification is thus produced, as ἄλλος *other*, ὁ ἄλλος *the other*, see in Ἄλλος, and also Ἕτερος, Πλείων, Πολύς, Πᾶς etc. — (β) Neut. adjectives with the art. are often put as abstract nouns, e. g. Sing. Rom. 1: 19 τὸ γνωστὸν τοῦ θεοῦ. 2: 4 τὸ χρηστὸν τ. θ. 8: 3. 1 Cor. 1: 25, 2 Cor. 4: 17. 8: 8. Heb. 6: 17. 7: 18. al. saep. Matth. § 269. Buttm. § 128. 2. Winer § 34. 1. Sing. as collect. Heb. 7: 7 τὸ ἔλαττον, τὸ κρεῖττον, *the less, the greater*, Matth. § 445. 5. Plur. c. gen. as τὰ κρυπτὰ τῶν ἀνθρ. v. τῆς καρδίας Rom. 2: 16. 1 Cor. 14: 25. 4: 5. 2 Cor. 4: 5. τὰ ἀόρατα αὐτοῦ Rom. 1: 20. So Luke 18: 27 τὰ ἀδύνατα παρὰ ἀνθρώποις. Trop. for persons 1 Cor. 1: 27, 28. ⊢ So neut. accus. as adverb, τοὐναντίον for τὸ ἐναντίον, 2 Cor. 2: 7. Gal. 2: 7. 1 Pet. 3: 9. See Buttm. § 131. n. 6. comp. § 115. 4. Matth. § 446. 7.—(γ) *Numerals* used as nouns follow the same rule, e. g. Card. οἱ δέκα Matt. 20: 24. οἱ δώδεκα Luke 8: 1. Ord. οἱ πρῶτοι Matt. 20: 10. ὁ δεύτερος καὶ ὁ τρίτος 22: 26. — Neut. as adv. with or without the art. Matth. § 446. 7; e. g. τὸ πρῶτον John 10: 40. 12: 16. 19: 39; more comm. πρῶτον Matt. 6: 23. 1 Cor. 12: 28. al. τὸ δεύτερον 2 Cor. 13: 2. Jude 5; δεύτερον John 3: 4. 4: 54. 1 Cor. 12: 18. τὸ τρίτον Mark 14: 41. John 21: 17 bis; τρίτον Luke 20: 12. 1 Cor. 12: 28. al.— Xen. Oec. 2. 13 τὸ πρῶτον. Cyr. 2. 2. 2 τὸ δεύτ. Oec. 4. 15 πρῶτον, δεύτερον.

C) With *Pronouns*. (α) Pron. *possessive*, as connected with nouns, see

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above in A. 2. c. As standing for nouns, these take or omit the article like nouns, e. g. τὸ ἐμόν lit. *the mine*, what is mine, Matt. 25: 27. τὰ ἐμά id. 20: 15. Luke 15: 31. John 17: 10. comp. Buttm. § 128. 1. τὸ σόν Matt. 20: 14. Luke 6: 30. οἱ σοί *thy family* Mark 5: 19. οἱ ἡμέτεροι *our fellow Christians*, etc. Tit. 3: 14. —(β) With *demonstratives*, e. g. ὁ τοιοῦτος, either as a generic idea, *every* or *all such*, as a class, Matt. 19: 14. Acts 22: 22 αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον. Rom. 16: 18 οἱ τοιοῦτοι. 1 Cor. 5: 11. 2 Cor. 10: 11 ὁ τοιοῦτος. Acts 19: 25 τὰ τοιαῦτα. Rom. 1: 32; or as a definite person already mentioned, 2 Cor. 12: 2, 3, 5. Comp. Buttm. § 124. n. 1. Matth. § 265. 7. Winer § 17. 11 ult. With αὐτός the art. affects the signification, ὁ αὐτός *the same*, see in Αὐτός no. III. For nouns with οὗτος, ἐκεῖνος, see above in A. 2. c. γ.

D) With *Participles*. a) As connected with nouns, see above in A. 2. d.

b) absol. in the place of nouns, and then the use of the article corresponds to the usage with nouns. Matth. § 270, 271. § 570. p. 1126. Winer § 17. 3. (α) genr. Matt. 4: 3 ὁ πειράζων *the tempter*. 13: 3 ὁ σπείρων generic. Mark 5: 14 οἱ δὲ βόσκοντες αὐτοῦς for *the herdsmen*. Luke 7: 14. Rom. 4: 4. Rev. 15: 2. Matth. § 271. So neut. as abstr. John 3: 6 τὸ γεγεννημένον ἐκ τ. σαρκός. c. gen. Phil. 3: 8. Buttm. § 128. 1.—(β) Where the idea of verbal action still remains in the participle, corresponding in Engl. to *he who, those who*, etc. Here the participle in itself is indefinite and general, but the action which it expresses is thus made definite and becomes limited to certain specified individuals or a class, which themselves thus become definite and specific. Matth. § 268 init. Winer § 17. 3. E. g. οἱ δὲ ἐσθίοντες lit. *those eating*, those who ate, not the same as 'the eaters,' Matt. 14: 21. 15: 38. So Mark 4: 9 ὁ ἔχων ὦτα ἀκούειν, ἀκούετω. 10: 42. John 5: 29 bis. v. 32 ἄλλος . . . ὁ μαρτυρῶν περὶ ἐμέ. Acts 2: 47. Rom. 10: 5. 14: 3. 16: 17. 1 Cor. 9: 13 οἱ τὰ ἱερὰ ἐργαζόμενοι. 2 Cor. 10: 17. 11: 4. Gal. 1: 23. al. saep. (Soph. Electr. 194 or 200. Xen. Cyr. 4. 5. 6.) As followed by οὗτος emphat. Matt. 26: 23. Mark 12: 40. Luke 8: 14. John 6: 46. al. As limiting a more general word, e. g. πᾶς ὁ αἰτῶν, πᾶς ὁ ζητῶν, Luke 11: 10. πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς Luke 18: 9. Gal. 1: 7. In apposit. with a personal pron. impl. Matt. 7: 23. Rom. 2: 1. Comp. Matth. § 276. p. 561.—For the occasional omission of the article in such cases in the classics, see Matth. § 271. n. — (γ) c. Neut. accus. as adv. e. g. τὸ νῦν ἔχον, *for the present*, Acts 24: 25, see in Ἔχω f.

E) Before *Prepositions with their cases*, which then form a periphrasis for a subst. or adjective. Comp. Matth. § 272. b. Buttm. § 125. 5. Winer § 55. (α) genr. of pers. as οἱ ἀπὸ τῆς Ἰταλίας, *those from Italy*, i. q. the Italians, Heb. 13: 24. Phil. 4: 22 οἱ ἐκ τῆς καίσαρος οἰκίας. Rom. 4: 14 οἱ ἐκ νόμου *they of the law*. 2: 8 οἱ ἐξ ἐριθείας *the contentious*. Mark 3: 21 οἱ παρ' αὐτοῦ.—Spec. before περί c. acc. of pers. either as οἱ περὶ τὸν Παῦλον, i. e. *Paul and his companions*, Acts 13: 13; comp. Buttm. § 150. p. 439. Matth. § 583. c. 1. (Pol. 5. 1. 7. Xen. An. 7. 4. 16.) Or, αἱ περὶ Μάρθαν καὶ Μαρίαν i. e. simply *Martha and Mary*, John 11: 19. Buttm. l. c. Matth. l. c. no. 2. (Hdian. 7. 9. 1. Xen. Mem. 3. 5. 10.) Or also, οἱ περὶ αὐτόν *those around him*, his companions only, Mark 4: 10. Luke 22: 49; comp. Matth. l. c. no. 3. —Xen. H. G. 7. 5. 12. — (β) Neut. τό, τά, see Matth. § 283. E. g. τὰ ἔν τινι, as Eph. 1: 10 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς *the things celestial and terrestrial*. Luke 25: 33 τὰ ἐν ὁδῷ *the events in the way*. τὸ ἔκ τινος, as Rom. 12: 18 τὸ ἐξ ὑμῶν *as far as depends on you*. 1 Cor. 13: 10 τὸ ἐκ μέρους, comp. v. 9. τὸ v. τὰ ἐπί Rom. 16: 19. Eph. 1: 10. τὸ κατά adverbially, Rom. 9: 5. Luke 11: 3. Acts 4: 18. (Matth. § 283. Buttm. § 125. n. 5.) τὰ περί τινος *the things concerning* any one, Luke 24: 19. Acts 23: 15. Phil. 1: 27. τὰ περὶ ἐμέ *my affairs, state*, Phil. 2: 23. τὰ περὶ τὸν τόπον *the environs* Acts 28: 7. Comp. Matth. § 583. n. p. 1161. (Diod. Sic. 1. 50. Isocr. ad Phil. p. 92. E.) τὰ πρός τινα, as Heb. 2: 17 et 5: 1 τὰ πρὸς τὸν θεόν *divine things*. Luke 14: 28, 32. 19: 42. τὸ ὑπέρ τινος Phil. 1: 29. 4: 10.

F) Before *Adverbs*, which then usu-

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ally stand in place of a subst. or adjective, Buttm. § 125. 6, 7. E. g. (α) as subst. Phil. 3: 14 τὰ ὀπίσω ἐπιλανθανόμενος. Matt. 11: 23 μέχρι τῆς σήμερον. Mark 5: 1 εἰς τὸ πέραν. 15: 1 ἐπὶ τὸ πρωΐ. Luke 10: 35 ἐπὶ τὴν αὔριον. John 1: 29. Rom. 8: 22. Eph. 2: 17. Col. 3: 1, 2. 1 Tim. 4: 8. al.—(β) With the adverbial sense retained, as τὰ νῦν or τανῦν, *now, at present*, Acts 4: 29. al. Buttm. § 125. n. 5. See in Νῦν 1. a.

G) The Neuter of the art. is prefixed: a) absol. to the *Genitive* of a noun, and thus expresses the abstract idea of something having *relation* or *reference* to that noun, as *pertaining* to it or *derived* from it, as *done by* or *to* it, etc. Buttm. § 128. n. 1. Matth. § 284. E. g. Sing. τό, Matt. 21: 21 τὸ τῆς συκῆς *the thing of the fig tree*, i. e. done to it. 1 Cor. 10: 24 τὸ ἑαυτοῦ, τὸ τοῦ ἑτέρου. James 4: 14. 2 Pet. 2: 22. (Plato Parmen. p. 136. E. Xen. Oec. 16. 7.) More freq. Plur. τά, Matt. 21: 21 ἀπόδοτε τὰ καίσαρος, καίσαρι· καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. 16: 23. Luke 2: 49. Rom. 8: 5. 14: 19 τὰ τῆς εἰρήνης διώκωμεν. 1 Cor. 2: 11. 13: 11. Phil. 2: 4 τὰ ἑαυτῶν, τὰ ἑτέρων. So 2 Cor. 11: 30 τὰ τῆς ἀσθενείας μου καυχήσομαι, *things pertaining to my infirmity*, or perhaps as a mere periphrasis for simply *my infirmity*, comp. Buttm. l. c. note 2. Matth. § 285. — Hdian. 3. 2. 10. Plato Phaedo § 44. p. 95. A. Thuc. 8. 31 τὰ Ἀθηναίων φρονεῖν.

b) Sing. τό is prefixed to single words and to whole clauses when they are to be taken as independent, or as themselves constituting an object, Buttm. § 125. 8. 2. Matth. § 280. E. g. with single words, Gal. 4: 25 τὸ γὰρ Ἄγαρ, i. e. *the name Agar* as here used, signifies etc. 2 Cor. 1: 17 τὸ ναὶ ναί, καὶ τὸ οὐ οὔ. James 5: 12. (Dem. 255. 4. Plato Gorg. p. 496. D, τὸ διψῶντα.) So with a phrase or clause, Luke 22: 2 ἐζήτουν . . . τὸ πῶς ἀνέλωσιν αὐτόν. Mark 9: 23. Luke 1: 62. 9: 46. 19: 48. 22: 24, 37. Acts 4: 21. 22: 30. Rom. 8: 26. al. — Jos. Ant. 10. 10. 4. Plato Phaedo 8 init. p. 62. B. Rep. I. p. 327. C.

c) Sing. τό is prefixed to the *Infinitive* when taken as a noun, which is then employed in all the constructions that occur with real substantives; Buttm. § 125. 8. 1. § 140. 5. Matth. § 540. Winer § 45. p. 263, 265, 268. Thus (α) *Nominative* c. τό, Phil. 1: 21 ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. v. 29. 1 Cor. 7: 26. 2 Cor. 8: 11 τὸ ἐπιτελέσαι. Gal. 4: 18. saep. Matth. l. c. p. 1060. Winer l. c. p. 263.—(β) *Genitive* c. τοῦ, and this is the most frequent construction: (1) As depending on nouns and verbs which elsewhere govern the genitive, e. g. on a noun, Acts 20: 3 ἐγένετο γνώμη τοῦ ὑποστρέφειν κ. τ. λ. Rom. 15: 23 ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς. 1 Cor. 9: 6, 10. 2 Cor. 8: 11 ἡ προθυμία τοῦ θέλειν. Heb. 5: 12. 1 Pet. 4: 17. al. saep. So in a laxer use of the genit. Luke 1: 57. 2: 21 ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν. Rom. 11: 8. Phil. 3: 21. On an adj. as ἄξιος 1 Cor. 16: 4. βραδύς Luke 24: 25. ἕτοιμος Acts 23: 15. also Luke 17: 1. On a verb, Luke 1: 9 ἔλαχε τοῦ θυμιάσαι. So after verbs of restraining, hindering, Luke 4: 42. 24: 16 οἱ δὲ ὀφθ. αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. Acts 10: 47. 14: 18 μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. 20: 27. Rom. 15: 22. 1 Pet. 3: 10. al. Winer l. c. p. 269.—(2) As referring to a whole sentence and expressing *purpose*, where many supply ἕνεκα or the like, Buttm. § 140. n. 1. Matth. § 540. n. 1. Winer § 45. 4. b. Here it nearly accords with the Engl. infin. with *to*, i. q. *in order to, that*, and so τοῦ μή, *in order not to, that not, lest*, etc. Matt. 2: 13 μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. 3: 13. 13: 3 ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Luke 1: 73 coll. v. 68. Luke 1: 79 coll. v. 78. 5: 1, 7. Heb. 10: 7. al. saepiss. So negat. Acts 21: 12 παρεκαλοῦμεν . . . τοῦ μὴ ἀναβαίνειν κ. τ. λ. Rom. 6: 6. James 5: 17. al. saep. Here it sometimes alternates with the simple infin. as Luke 1: 77 coll. v. 76. 2: 24 coll. v. 22. Once with ἕνεκα expressed, 2 Cor. 7: 12. (Thuc. 1. 45.) In this sense also after verbs of *deciding, commanding*, etc. which of course imply purpose, Acts 27: 1 ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν κ. τ. λ. 1 Cor. 7: 37. Luke 9: 51. 4: 10 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε. Acts 15: 20. Winer § 45. p. 270. — (3) In a laxer sense expressing more

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the notion of result, (like the later use of ἵνα, comp. Ἵνα no. 2, 3,) and put by way of explanation, epexegetically, where the simple infin. or ὥστε c. infin. might stand; see Winer § 45. p. 270 sq. Here it also accords with the Engl. infin. with *so as to, so that*, etc. Acts 7: 19 οὗτος ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη κ. τ. λ. Once after ποιεῖν, Acts 3: 12 ἡμῖν τί ἀτενίζετε, ὡς . . . πεποιηκόσι τοῦ περιπατεῖν αὐτόν; comp. in Ἵνα 3. a. δ, and Ποιέω. no. 1. d. So Rom. 1: 24 παρέδωκεν αὐτοὺς ὁ θεὸς . . . εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα κ. τ. λ. 7: 3. 1 Cor. 10: 13. Here too prob. belongs the difficult construction in Rev. 12: 7, ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος, where ὁ *M.* and οἱ ἄγγ. are in the nom. absol. and the clause is equivalent to ὥστε πολεμῆσαι τὸν *M.* καὶ τοὺς ἀγγ. μετὰ κ. τ. λ. Others read ἐπολέμησαν. Comp. Winer § 45. p. 271. — (4) After a preposition, as ἀντί James 4: 15. ἐκ 2 Cor. 8: 11. πρό Matt. 6: 8. James 17: 5. — Ael. V. H. 2. 34.—(γ) Dative c. τῷ, as implying cause 2 Cor. 2: 12, purpose 1 Thess. 3: 3; after prep. ἐν, see Ἐν no. 2. a, fin. Matth. § 541. Winer § 45. 5.—(δ) *Accusative* c. τό, as depending on a verb, Luke 7: 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. 1 Cor. 14: 39. 2 Cor. 8: 11 τὸ ποιῆσαι ἐπιτελέσατε. Rom. 14: 13. As governed by the prep. διά, εἰς, πρός, see in Διά II. 2. a. Εἰς no. 3. a, c, d. Πρός III. Al.

Ὀγδοήκοντα, οἱ, αἱ, τά, (ὀκτώ,) *eighty*, Luke 2: 37. 16: 7.—Xen. An. 4. 8. 15.

Ὄγδοος, η, ον, ordin. (ὀκτώ,) *eighth*, Luke 1: 59. Acts 7: 8. Rev. 17: 11. 21: 20.—Xen. An. 4. 6. 1. — In 2 Pet. 2: 5 ὄγδοον Νῶε . . . ἐφύλαξε, *Noah the eighth person*, i. e. one of eight, Noah and seven others, comp. 1 Pet. 3: 20. See Winer § 38. 2. Matth. § 469. 9. Comp. Plato Legg. 3. p. 695. C, (Δαρεῖος) ἐλθὼν εἰς τὴν ἀρχὴν καὶ λαβὼν αὐτὴν ἕβδομος, διείλετο κ. τ. λ. Dem. 261. 3. The Greeks more usually add αὐτός, Thuc. 1. 46. Xen. H. G. 2. 2. 17.

Ὄγκος, ου, ὁ, pp. *mass, weight, magnitude*, Ael. V. H. 14. 7. Xen. Cyr. 6. 2. 32. trop. Jos. B. J. 4. 5. 2. *a tumor, swelling*, Diod. Sic. 2. 36. Trop. *inflation* Jos. B. J. 7. 11. 2. *elation, pride*, Diod. Sic. 18. 50. — In N. T. *weight, burden, impediment*, Heb. 12: 1 ὄγκον πάντα ἀποθέμενοι.—Xen. Ven. 8. 8.

Ὅδε, ἥδε, τόδε, demonstr. pron. from ὁ, ἡ, τό, as pron. and enclit. δε, Buttm. § 76. 1; *this, that; hic, haec, hoc*; genr. equivalent to οὗτος, but stronger. Matth. § 470. 1. F. g.

a) as referring to the person or thing last before mentioned. Luke 10: 39 τῇδε ἦν ἀδελφή. 16: 25. Comp. Matth. l. c.—Xen. Apol. 29.

b) as introducing what follows, i. q. *the following*. Acts 15: 23 γράψαντες . . . τάδε· οἱ ἀπ. κ. τ. λ. 21: 11. Rev. 2: 1, 8, 12, 18. 3: 1, 7, 14. Comp. Matth. l. c. Passow ὅδε no. 1.

c) instead of an adv. for *here, there*, i. e. δεικτικῶς, see Matth. § 471. 12. Passow no. 2. So James 4: 13 πορευσώμεθα εἰς τήνδε τὴν πόλιν.—Plut. Sympos. I. qu. 6. 1 τήνδε τὴν ἡμέραν.

Ὁδεύω, f. εύσω, (ὁδός,) *to be on the way, to journey, to travel*, intrans. Luke 10: 33. Sept. for הָלַךְ 1 K. 6: 12. — Jos. B. J. 3. 6. 3. Hdian. 7. 3. 9.

Ὁδηγέω, ῶ, f. ήσω, (ὁδηγός,) pp. *to lead the way*, i. e. *to lead, to guide*, trans. Matt. 15: 14 τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ. Luke 6: 39. Rev. 7: 17. Sept. for נָחָה Ex. 13: 17. נָהַג Ps. 80: 2. הוֹלִיךְ Josh. 24: 3. — Phocylid. 22. Hdian. 3. 3. 13. Plut. ed. R. VI. p. 526. 1.—Trop. of teaching, John 16: 13 ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Acts 8: 31. So Sept. for הוֹרָה Ps. 86: 11. הִדְרִיךְ Ps. 25: 5.—Wisd. 9: 11.

Ὁδηγός, οῦ, ὁ, (ὁδός, ἡγέομαι,) pp. *way-leader*, i. e. *a leader, guide*, Acts 1: 16. Trop. of a teacher Matt. 15: 14. 23: 16, 24. Rom. 2: 19.—2 Macc. 5: 15. Pol. 5. 5. 15. trop. Wisd. 7: 15.

Ὁδοιπορέω, ῶ, f. ήσω, (ὁδοιπόρος way-faring, from ὁδός, πόρος, πορεύομαι,) *to be on the way, to journey, to travel*, intrans. Acts 10: 9. — Jos. de Vit. § 32. Ael. V. H. 10. 4.

Ὁδοιπορία, ας, ἡ, (ὁδοιπορέω, a

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journeying, travel, John 4: 6. 2 Cor. 11: 26. — 1 Macc. 6: 41. Hdian. 2. 15. 11. Xen. Cyr. 1. 2. 10.

Ὁδός, οῦ, ἡ, *way*, i. e. a) in respect to place, *a way, high-way, road, street*. (α) genr. Matt. 2: 12 δὶ ἀλλῆς ὁδοῦ ἀνεχώρησαν. 7: 13, 14. 8: 28. 13: 4, 19. John 14: 4, 5. Acts 8: 26. Heb. 10: 20. James 2: 25. al. Sept. for דֶּרֶךְ Num. 21: 4. Deut. 28. 7. (Hdian. 3. 3. 1, 2. Xen. An. 5. 3. 1.) Of a street in a city etc. Matt. 22: 9 ἐπὶ τὰς διεξόδους τῶν ὁδῶν. v. 10. Luke 14: 23. So Sept. for חוּץ Jer. 5: 1. 7: 16. (Hdian. 2. 9. 6. Xen. An. 5. 2. 22.) Also κατὰ τὴν ὁδόν *along* or *on the way* Luke 10: 4. Acts 8: 36.—Hdian. 2. 12. 2. Xen. An. 4. 6. 11.—(β) Seq. gen. of place *to* which a way leads, comp. Passow ὁδός no. 2. Matth. § 367. Heb. 9: 8 ἡ τῶν ἁγίων ὁδός *the way, entrance, into the sanctuary*. So Sept. ἡ ὁδὸς τοῦ ξύλου τῆς ζ. for Heb. דֶּרֶךְ הָעֵץ Gen. 3: 24. (comp. Hdian. 8. 5. 10.) Meton. for the whole region to or through which a way leads, Matt. 10: 5 εἰς ὁδὸν ἐθνῶν *into the way* i. e. country *of the Gentiles*. 4: 15 ὁδὸν θαλάσσης *way of the sea*, i. e. the region around the sea of Galilee, quoted from Is. 8: 23 where Sept. for דֶּרֶךְ הַיָּם. — (γ) In the phrases ἑτοιμάζειν v. κατασκευάζειν τὴν ὁδόν *to prepare the way* sc. for a king, see in Ἑτοιμάζω a. pp. Rev. 16: 12. trop. Matt. 3: 3. 11: 10. Mark 1: 2, 3. al. So εὐθύνειν τὴν ὁδόν John 1: 23. All in allusion to Is. 40: 3 where Sept. for פַּנּוּ דֶרֶךְ. Comp. ἡ ὁδὸς ἡ βασιληΐα Hdot. 5. 53. — (δ) Meton. of Jesus as *the way*, i. e. the *author* and *medium* of access to God and eternal life, John 14: 6.

b) in action, *way*, i. e. a being on the way, *a going, journey, progress, course*. (α) genr. εἰς τὴν ὁδόν *for the way, journey*, Matt. 10: 10. Mark 6: 8. Luke 9: 3. ἐξ ὁδοῦ Luke 11: 6. ἐν τῇ ὁδῷ *in* or *by the way, on the journey*, Matt. 15: 32. Mark 8: 3, 27. Acts 9: 17, 27. al. κατὰ τὴν ὁδόν *by* or *on the way* Acts 25: 3. 26: 13. Also 1 Thess. 3: 11 κατευθύναι τὴν ὁδὸν ἡμῶν. Acts 8: 39 πορεύεσθαι τὴν ὁδόν *to go on one's way*, to continue one's journey, comp. Buttm. § 131. 3. (So Sept. for הֹלֵךְ דֶּרֶךְ Prov. 7: 19. Xen. Cyr. 5. 2. 22.) Sept. genr. for דֶּרֶךְ Gen. 24: 21, 40. 42: 25. 45: 21.—Hdian. 2. 11. 2. Xen. Mem. 3. 13. 5.—So Mark 2: 23 καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας, *and his disciples began to go plucking the ears of grain*, i. e. they went along plucking the ears etc. Here ὁδὸν ποιεῖν is Hebraism for עָשָׂה דֶּרֶךְ, as Sept. and Heb. Judg. 17: 8, corresponding to the Lat. *iter facere*. The more classic Greek is Mid. ποιεῖσθαι τὴν ὁδόν Jos. Ant. 18. 4. 3. Xen. Ag. 2. 1; also ποιεῖσθαι πορείαν Diod. Sic. 2. 13. Xen. Cyr. 5. 2. 31; but later writers employ the Act. e. g. ποιεῖν ὁδόν Xenoph. Ephes. lib. 3 init. ποιεῖν τὴν πορείαν Polyaen. 1. 49. 3. For the sense comp. Matt. 12: 1. Luke 6: 1. —(β) Seq. gen. of time, as Luke 2: 44 ἡμέρας ὁδόν *a day's journey*. Acts 1: 12 σαββάτου ἔχον ὁδόν, *a sabbath-day's journey*, i. e. according to the Rabbinic limitation, 1000 larger paces, equal to about 7½ furlongs; see Buxt. Lex. Ch. art. מיל. Lightfoot Hor. Heb. in Act. l. c. Jahn § 113. VIII. Sept. ὁδ. τριῶν ἡμ. for Heb. דֶּרֶךְ Gen. 30: 36. 31: 23.—Jos. Ant. 5. 3. 1. Xen. Cyr. 1. 1. 3.

c) trop. *way, manner, means*, i. e. (α) *way* or *method* of proceeding, of doing or effecting any thing. 1 Cor. 4: 17 τὰς ὁδούς μου τὰς ἐν Χρ. 12: 31. (Dem. 733. 20. Xen. Cyr. 1. 3. 4.) So αἱ ὁδοὶ τοῦ θεοῦ *the ways of God*, his mode of proceeding, administration, *counsels*, Acts 13: 10. Rom. 11: 33. Rev. 15: 3. Sept. and דֶּרֶךְ Ps. 18: 31.—(β) *way* or *means* of arriving at or obtaining any thing. Luke 1: 79 ὁδὸς εἰρήνης, i. e. the way to salvation. Acts 2: 28 ὁδοὺς ζωῆς. 16: 17. 2 Pet. 2: 21. Sept. and אֹרַח Prov. 10: 18. — Luc. Hermot. 14 ὁδὸς ἡ ἐπὶ φιλοσοφίαν ἄγουσα.—(γ) *way* of thinking, feeling, acting, *manner* of life and conduct. Matt. 21: 32 ἦλθε Ἰωάννης ἐν ὁδῷ δικαιοσύνης, i. e. living a just and holy life. Rom. 3: 17 ὁδὸν εἰρήνης *peaceful life*, quoted from Is. 59: 8 where see Gesen. Comm. James 5: 20.—Seq. gen. of pers. *the way* or *ways of* any one i. e. his *mode of life, conduct, actions*, Acts 14: 16. Rom. 3: 16. James 1: 8. 2 Pet. 2: 15. Jude 11. (Sept. for דֶּרֶךְ Job 23: 10.) But the *way of God* or of the Lord, is also *the way, walk, life* which

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God approves and requires, Matt. 22: 16. Luke 20: 21. Acts 18: 25, 26. Heb. 3: 10. (Sept. and דֶּרֶךְ Job 23: 11. Ps. 25: 4.) Hence absol. for *the Christian way, the Christian religion*, Acts 9: 2. 19: 9, 23. 22: 4. 24: 14, 22. So 2 Pet. 2: 2 ἡ ὁδὸς τῆς ἀληθείας *the true religion*. — Judith 5: 8, 18. So *a way* or *sect* of philosophy Luc. Hermot. 46. Al.

Ὀδούς, ὀδόντος, ὁ, *a tooth*, Matt. 5: 38. 8: 12 ὁ βρυγμὸς τῶν ὀδόντων. 13: 42, 50. 22: 13. 24: 51. 25: 30. Mark 9: 18. Luke 13: 28. Acts 7: 54. Rev. 9: 8. Sept. for שֵׁן Lev. 24: 30. Job 16: 9. — Luc. D. Mort. 6. 2. Xen. Mem. 1. 4. 6.

Ὀδυνάω, ῶ, f. ήσω, (ὀδύνη) *to pain, to distress*, in body or mind, trans. Jos. Ant. 7. 2. 1. Arr. Epict. 4. 1. 112. — In N. T. only Pass. or Mid. *to be pained, distressed, to sorrow*. Luke 2: 48. 16: 24 ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. v. 25 σὺ δὲ ὀδυνᾶσαι, for which 2 pers. Sing. comp. in Κανάομαι. Acts 20: 38. Sept. for Hiph. הֵחִיל Zech. 9: 5. Hiph. חָמַר Zech. 12: 10. — Luc. Lexiph. 13. Arr. Epict. 4. 1. 124. Aeschin. 9. 3.

Ὀδύνη, ης, ἡ, *pain, distress, sorrow*, of body or mind, Rom. 9: 2. 1 Tim. 6: 10. Sept. for אָוֶן Gen. 35: 18. יָגוֹן Jer. 8: 18. עָמָל Job 7: 3. — Luc. Tox. 61. Xen. Mem. 1. 3. 12.

Ὀδυρμός, οῦ, ὁ, (ὀδυρόμαι to bewail,) *wailing, lamentation, mourning*. Matt. 2: 18 κλαυθμὸς καὶ ὀδυρμὸς μέγας, quoted from Jer. 31: 15 where Sept. for תַּמְרוּרִים. 2 Cor. 7: 7. — 2 Macc. 11: 6. Jos. Ant. 2. 15. 4. Ael. V. H. 14. 22.

Ὀζίας, ου, ὁ, *Ozias*, Heb. עֻזִּיָּה (might of Jehovah) *Uzziah*, a pious king of Judah from 811 to 759 B. C. Matt. 1: 8, 9. See Chr. c. 26, and comp. 2 K. c. 15, where he is called עֲזַרְיָה, Ἀζαρίας, *Azariah*. See Gesen. Lex. Heb. art. עֻזִּיָּה.

Ὄζω, f. ὄσω or ὀσω, *to smell, to have a scent*, intrans. e. g. fragrant, Ael. V. H. 13. 16. Xen. Conv. 2. 3. In N. T. of a corpse, *to stink*, absol. John 11: 39. Sept. for בָּאַשׁ Ex. 8: 14. — Arr. Epict. 4. 11. 15, 18.

Ὅθεν relat. adv. *whence*, see Buttm. § 116. 4.

a) of place, Acts 14: 26 ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θ. 28: 13. Matt. 12: 44. Luke 11: 24. Heb. 11: 19. Sept. for מֵאַיִן Ps. 121: 1. — Xen. An. 2. 3. 14, 16. — In the sense of ἐκεῖθεν ὅπου, *thence where*, Matt. 25: 24, 26 συνάγων ὅθεν οὐ διεσκόρπισας. Comp. Matth. § 473. n. 2. — Thuc. 1. 89.

b) of a source, means, i. q. *whereby*, 1 John 2: 18 ὅθεν γινώσκομεν. — Jos. Ant. 2. 3. 4. Hdian. 1. 16. 4.

c) illative, as referring to a cause, ground, motive, i. q. *wherefore, whereupon*, Matt. 14: 7 ὅθεν μεθ' ὅρκου ὡμολόγησεν. Acts 26: 19. Heb. 2: 17. 3: 1. 7: 25. 8: 3. 9: 18. — Judith 8: 20. Xen. Mem. 1. 1. 2.

Ὀθόνη, ης, ἡ, pp. *fine white linen* Hom. Od. 7. 107. In N. T. genr. *linen cloth*, e. g. *a sheet, sail*, Acts 10: 11 σκεῦος ὡς ὀθόνην μεγάλην. 11: 5. — Luc. Jov. Trag. 46. Hdian. 5. 6. 21.

Ὀθόνιον, ου, τό, (dimin. from ὀθόνη,) *a smaller linen cloth, bandage*, in N. T. only of bandages in which dead bodies were swathed for burial, Luke 24: 12. John 19: 40. 20: 5, 6, 7. Sept. for סָדִין Judg. 14: 13. מַשְׂוָה Hos. 2: 7, 11. [2: 5, 9.] — Pollux On. 4. 181 ὀθόνιον· τὸ ἐπίδεσμον. Luc. Philops. 34. *sail-cloths* Pol. 5. 89. 2. Dem. 1145. 6.

Οἶδα, see in Εἴδω no. II.

Οἰκειακός, ή, όν, see in Οἰκιακός.

Οἰκεῖος, α, ον, (οἶκος,) *belonging to the house, domestic, familiar*, Luc. Eun. 7. Xen. Cyr. 8. 1. 15. In N. T. only plur. οἱ οἰκεῖοι τινος, *those of one's house*, i. q. *household, family*, 1 Tim. 5: 8. Trop. for *associates, kindred*, e. g. τοῦ θεοῦ, i. q. τέκνα τοῦ θεοῦ, Eph. 2: 19. τῆς πίστεως Gal. 6: 10. Sept. pp. for שְׁאֵר Lev. 18: 6. 21: 2. — pp. Ael. V. H. 14. 32. Xen. Mem. 1. 2. 48. trop. Diod. Sic. 13. 91.

Οἰκέτης, ου, ὁ, (οἶκος,) *house-companion*, one living in the same house, Ecclus. 6: 11. Hdot. 8. 106. In N. T. *a domestic, a servant, slave*, Luke 16: 13 οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν. Acts 10: 7. Rom. 14: 4. 1 Pet. 2: 18. Sept. for עֶבֶד Gen. 9: 25. 27: 37. — Hdian. 7. 4. 10. Xen. Mem. 2. 1. 9, 16.

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Οἰκέω, ῶ, f. *ήσω,* (οἶκος,) *to house, to dwell, to abide,* e. g.

a) intrans. seq. *ἐν, to dwell in,* trop. of the Holy Spirit abiding in Christians, Rom. 8: 9 *πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν.* v. 11. 1 Cor. 3: 16. Of sin or a sinful propensity abiding in men, Rom. 7: 17 *ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.* v. 18, 20. Sept. c. *ἐν* pp. for יָשַׁב Gen. 4: 15, 19. 19: 30. — Ael. V. H. 12. 64. pp. Luc. Merc. Cond. 3. Xen. Cyr. 2. 1. 5.—Seq. *μετά* c. gen. *to dwell with* any one, and spoken of man and wife, *to live with, to cohabit,* 1 Cor. 7: 12, 13. So Sept. and יָשַׁב Prov. 21: 19. comp. 1 K. 3: 17.

b) trans. *to dwell in, to inhabit,* 1 Tim. 6: 16 *φῶς οἰκῶν ἀπρόσιτον.*—Sept. Gen. 24: 13. Hdian. 2. 10. 15. Xen. Mem. 1. 1. 8.—For *ἡ οἰκουμένη,* see in its order.

Οἴκημα, ατος, τό, (οἰκέω,) pp. *a dwelling, a house, building,* Thuc. 4. 115. Xen. An. 7. 4. 15. In N. T. and espec. in polite Attic usage, *a prison,* Acts 12: 7 *φῶς ἔλαμψεν ἐν τῷ οἰκήματι.* — Plut. Solon. 15 *τοὺς Ἀθηναίους λέγουσι . . . ἀστείως ὑποκορίζεσθαι . . . οἴκημα δὲ τὸ δεσμωτήριον καλοῦντας.* Dem. 789. 2. Thuc. 4. 48. Of a brothel Ael. V. H. 6. 1. Xen. Mem. 2. 2. 4.

Οἰκητήριον, ου, τό, (οἰκητήρ, οἰκέω,) *a dwelling, habitation, abode,* e. g. of angels, many of whom the later Jews supposed to have relinquished heaven out of love for the daughters of men, Jude 6. See Lib. Henochi in Fabr. Cod. pseud. V. T. I. p. 179 sq. Test. XII Patr. p. 529 sq. Jos. Ant. 1. 3. 1. comp. Gen. 6: 2. Trop. of the future spiritual body as the abode of the soul, 2 Cor. 5: 2. Sept. for מָעוֹן Jer. 25: 30. — pp. 2 Macc. 11: 2. Jos. Ant. 8. 5. 1. Cebet. Tab. 17.

Οἰκία, ας, ἡ, (οἶκος,) *a house, dwelling, habitation.*

a) pp. and genr. Matt. 2: 11 *ἐλθόντες εἰς τὴν οἰκίαν.* 7: 24 sq. John 12: 3. al. Matt. 5: 15 *οἱ ἐν τῇ οἰκίᾳ those in the house,* i. e. the household. Sept. for בַּיִת Gen. 19: 4. Ex. 1: 21.—Hdian. 2. 4. 18. Xen. Mem. 3. 6. 14.—Of *heaven* as the dwelling of God, John 14: 2 *ἐν τῇ οἰκίᾳ τοῦ πατρός κ. τ. λ.* Comp. Ps. 11: 4. Is. 63: 15. Am. 9: 6. Artemid. 2. 68 *ὁ οὐρανὸς θεῶν ἐστὶν οἶκος.* — Trop. of the body as the habitation of the soul, 2 Cor. 5: 1 bis, comp. v. 2.

b) meton. *a household, family,* those who live together in a house. Matt. 10: 13. 12: 25 *οἰκία μερισθεῖσα καθ' ἑαυτῆς.* John 4: 53 *αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.* 1 Cor. 16: 15. Sept. for בַּיִת Gen. 50: 8.—Dem. 1358. 13. Xen. Mem. 2. 7. 6. —Spec. prob. *domestics, servants, attendants,* Phil. 4: 22 *οἱ ἐκ τῆς καίσαρος οἰκίας.* So Sept. and בַּיִת Gen. 24: 2. comp. Jos. Ant. 17. 5. 8 (*Ἀντίπατρον*) *ὡς . . . τοῦ καίσαρος διεφθαρκότα τὴν οἰκίαν.*

c) meton. *goods, property,* i. e. one's house and what is in it. Matt. 23: 14 *κατεσθίετε τὰς οἰκίας τῶν χηρῶν.* Mark 12: 40. Luke 20: 47. So בַּיִת, Sept. *τὰ ὑπάρχοντα,* Gen. 45: 18.—Ael. V. H. 4. 2. Xen. Mem. 4. 1. 2. Al.

Οἰκιακός, ή, όν, (οἰκία,) *belonging to the house, domestic,* i. q. *οἰκεῖος,* in N. T. only plur. *οἱ οἰκιακοί τινος those of one's house,* i. e. *household, family,* Matt. 10: 25, 36. Some Mss. have the doubtful form *οἰκειακός.* — Plut. Cicero 20.

Οἰκοδεσποτέω, ῶ, f. *ήσω,* (οἰκοδεσπότης,) pp. *to be house-master,* and genr. *to be head of a family, to rule a household,* absol. 1 Tim. 5: 14. — Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phr. p. 373.

Οἰκοδεσπότης, ου, ὁ, (οἶκος, δεσπότης,) *a house-master, head of a family, paterfamilias,* Matt. 10: 25. 13: 27, 52. 20: 1, 11. 21: 33. 24: 43. Mark 14: 14. Luke 12: 39. 13: 25. 14: 21. Pleonast. 22: 11 *οἰκοδεσπ. τῆς οἰκίας.* — Jos. c. Apion. 2. 11. Plut. Qu. Rom. 20. ed. R. VII. p. 99. 11. A later form, for which the earlier writers said *οἴκου* v. *οἰκίας δεσπότης,* see Lob. ad Phr. p. 373. H. Planck in Bibl. Repos. I. p. 668 sq.

Οἰκοδομέω, ῶ, f. *ήσω,* (οἰκοδόμος,) pp. *to build a house,* and genr. *to build, to construct, to erect,* trans. Comp. Lob. ad Phr. p. 487 sq. 587.

a) pp. e. g. *οἰκίαν* Luke 6: 48. *πύργον* Matt. 21: 33. Mark 12: 1. Luke 14: 28. *ναόν* Mark 14: 58. Luke 12: 18.

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C. dat. commodi, Luke 7: 5 τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. Acts 7: 47, 49. Seq. ἐπί c. gen. *to build upon*, Luke 4: 29. ἐπί c. acc. Matt. 7: 24, 26. Luke 6: 49. Absol. Luke 14: 30. 17: 28. John 2: 20. Part. οἱ οἰκοδομοῦντες *the builders*, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7. Sept. for בָּנָה Gen. 4: 16. 8: 20. c. ἐπί Ez. 16: 31. — Diod. Sic. 3. 55. Xen. Mem. 3. 8. 8. acc. et dat. Diod. Sic. 4. 80.—Trop. of a system of instruction, doctrine, etc. Rom. 15: 20. Gal. 2: 18. —Xen. Cyr. 8. 7. 15.

b) by impl. *to rebuild, to renew*, sc. a building decayed or destroyed, Matt. 23: 29 τοὺς τάφους τῶν προφητῶν. Luke 11: 47, 48. So Matt. 26: 61. 27: 40. Mark 15: 29. So Sept. and בָּנָה Josh. 6: 26. Job 12: 14. Am. 9: 14.

c) metaph. *to build up, to establish, to confirm*, spoken of the christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, 1 Cor. 3: 9, 10, and ever built up progressively and unceasingly more and more from the foundation. See Neander Gesch. d. Pflanzung der chr. Kirche I. p. 166, and in Bibl. Repos. IV. p. 245. (α) Externally, Matt. 16: 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 1 Pet. 2: 5. Acts 9: 31. —(β) Internally, in a good sense, *to build up* in the faith, *to edify*, to cause to advance in the divine life, 1 Cor. 8: 1 ἡ ἀγάπη οἰκοδομεῖ. 10: 23. 14: 4 bis, 17. 1 Thess. 5: 11. In a bad sense, *to embolden* 1 Cor. 8: 10.

Οἰκοδομή, ῆς, ἡ, (οἶκος, δομή,) a later word used for both οἰκοδόμησις and οἰκοδόμημα, Passow s. v. Lob. ad Phr. p. 487, 490.

1. *a building up*, act of building, e. g. ἡ οἰκ. τῶν τειχέων 1 Macc. 16: 23. Sept. 1 Chr. 26: 27. Jos. Ant. 11. 5. 8 init. In N. T. only metaph. *a building up* in the faith, *edification*, advancement in the divine life, spoken of the christian church and its members, see in Οἰκοδομέω c. Rom. 14: 19 διώκετε . . . τὰ τῆς οἰκοδομῆς. 15: 2. 1 Cor. 14: 5, 12, 26. 2 Cor. 10: 8. 12: 19. 13: 10. Eph. 4: 12, 16, 29. So 1 Cor. 14: 3 λαλεῖ οἰκοδομὴν i. e. τὰ τῆς οἰκοδομῆς. 1 Tim. 1: 4 in Mss.

2. *a building, an edifice*, i. q. οἰκοδόμημα, see Lob. l. c. and p. 421. Matt. 24: 1 τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13: 1, 2. Trop. of the christian church as the temple of God, see in Οἰκοδομέω c. 1 Cor. 3: 9 θεοῦ οἰκοδομή ἐστε. Eph. 2: 21.—Spoken of the future spiritual body as the abode of the soul, 2 Cor. 5: 1.

Οἰκοδομία, ας, ἡ, (οἰκοδομέω,) *a building up*, act of building, Jos. Ant. 11. 5. 7, 8. Xen. Mem. 3. 1. 7. In N. T. trop. *edification*, christian improvement, 1 Tim. 1: 4 in text. rec. Others οἰκοδομή or οἰκονομία.

Οἰκοδομός, οῦ, ὁ, (οἶκος, δέμω,) lit. *house-builder*, i. e. genr. *a builder, architect*, Acts 4: 11 in Mss. Sept. for בֹּנֶה 2 K. 12: 12. 22: 6.—Jos. Ant. 11. 5. 8. Xen. H. G. 7. 2. 20. Comp. Lob. ad Phr. p. 487 sq. 587.

Οἰκονομέω, ῶ, f. ήσω, (οἰκονόμος,) pp. *to be manager of a household*, and genr. *to be manager, steward*, etc. absol. Luke 16: 2.—Diod. Sic. 12. 15 τὰ χρήματα. Xen. Mem. 4. 5. 10 τὸν ἑαυτοῦ οἶκον.

Οἰκονομία, ας, ἡ, (οἰκονομέω,) *economy*, pp. *management of a household* or of household affairs.

a) pp. i. e. *stewardship, administration*, the office of a manager or steward. Luke 16: 2 ἀπόδος λόγον τῆς οἰκονομίας. v. 3, 4.—Sept. Is. 22: 19. Jos. c. Apion. 2. 18. Xen. Oec. 1. 1. — Trop. of the apostolic office, 1 Cor. 9: 17. Col. 1: 25. Eph. 3: 2.

b) *an economy*, i. e. a disposition or arrangement of things, *a dispensation, scheme*. Eph. 1: 10 εἰς τὴν οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. So Eph. 3: 9 et 1 Tim. 1: 4 in later edit.—Hdian. 6. 1. 2. Xen. Cyr. 5. 3. 25.

Οἰκονόμος, ου, ὁ, (οἶκος, νέμω,) *a house-manager, overseer, steward.*

a) pp. one who had authority over the servants or slaves of a family, to assign their tasks and portions; with which was also united the general management of affairs and accounts. Such persons were themselves usually slaves,

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Luke 12: 42; so Eliezer Gen. 15: 2. 24: 2; and so Joseph is called the οἰκονόμος of Potiphar, Test. XII Patr. p. 715, coll. Gen. 39: 4. See D'Orville ad Chariton p. 127 sq. But free persons appear also to have been thus employed, Luke 16: 1, 3, 8, comp. v. 3, 4. The οἰκονόμοι had also some charge over the sons of a family, prob. in respect to pecuniary matters, thus differing from the ἐπίτροποι or tutors, Gal. 4: 2. Comp. Gen. 24: 3.—Luc. Tim. 14 ὡς κατάρατος οἰκέτης, ἢ οἰκονόμος, ἢ παιδότριψ. id. de Merc. Cond. 12. Plut. de Lib. educ. 7. ed. R. VI. p. 11. 13. Diod. Sic. 36. X. p. 156. Bip. or VI. p. 228. Tauchn. γίνεται δὲ τούτων [οἰκετῶν] ἀρχηγὸς Ἀθηνῶν . . . οἰκονόμος ὢν δυοῖν ἀδελφῶν μεγαλοπλούτων. Xen. Mem. 2. 10. 4.

b) in a wider sense, for one who administers a public charge or office, *a steward, minister, agent*, genr. 1 Cor. 4: 2. So of the fiscal officer of a city or state, *treasurer, quaestor*, Rom. 16: 23 οἰκονόμος τῆς πόλεως.—Diod. Sic. 1. 62. Xen. Mem. 3. 4. 7, 11. Of royal quaestors Esdr. 4: 49. Jos. Ant. 11. 6. 12. — Trop. of the apostles and other teachers as *stewards, ministers* of the gospel, 1 Cor. 4: 1. Tit. 1: 7. 1 Pet. 4: 10.

Οἶκος, ου, ὁ, a house, dwelling, home.

a) genr. Matt. 9: 6 ὕπαγε εἰς τὸν οἶκόν σου. v. 7. Mark 3: 20. Luke 1: 40. John 7: 53. 11: 20. Acts 10: 22. al. So ἐν οἴκῳ *at home* 1 Cor. 11: 34. 14: 35. κατ' οἶκον, κατ' οἴκους, *from house to house*, in private houses, Acts 2: 46. 5: 42. 8: 3. 20: 20. ἡ κατ' οἶκόν τινος ἐκκλησία, Rom. 16: 5. al. see in Ἐκκλησία b. Sept. genr. for בַּיִת Gen. 39: 2, 16. saepiss.—Hdian. 1. 17. 7. Xen. Cyr. 8. 6. 4.—Spoken of various kinds of houses, edifices, as ὁ οἶκος τοῦ βασιλέως v. τοῦ ἀρχιερέως i. e. *a palace* Matt. 11: 8. Luke 22: 54. Sept. for בַּיִת Gen. 12: 15. הֵיכָל 2 K. 20: 18. Dan. 1: 4. (Hdian. 3. 10. 9.) οἶκος ἐμπορίου *house of traffic, bazar*, John 2: 16. Spec. οἶκος τοῦ θεοῦ *house of God*, i. e. *the tabernacle* or *temple* where the presence of God was manifested and where God was said to dwell, e. g. the tabernacle Matt. 12: 4. Mark 2: 26. Luke 6: 4. (So Sept. and בַּיִת 1 Sam. 1: 7, 24. al.) The temple at Jerusalem, Matt. 21: 13. John 2: 16, 17. Acts 7: 47, 49. al. Once for ὁ ναός alone, Luke 11: 51, comp. Matt. 23: 35. Also οἶκος τῆς προσευχῆς id. Matt. 21: 13. Mark 11: 17. Luke 19: 46. So Sept. and בַּיִת of the temple 2 Sam. 7: 13. Ezra 1: 2, 3 sq.—By synecd. put for a room or part of a house, e. g. the *coenaculum* or large room for eating Luke 14: 23; for the ὑπερῷον or place of prayer Acts 2: 2. 10: 30. 11: 13. — Jos. Ant. 10. 11. 2. Xen. Conv. 2. 18.— Trop. of persons, e. g. Christians as the spiritual *house* or *temple* of God, 1 Pet. 2: 5, comp. in Οἰκοδομέω c. Of those in whom evil spirits dwell, Matt. 12: 44. Luke 11: 24.

b) in a wider sense, *dwelling-place, habitation, abode*, as a city or country, Matt. 23: 38 ὁ οἶκος ὑμῶν ἔρημος ἀφίεται. Luke 13: 35.—Xen. H. G. 3. 2. 10.

c) meton. *a household, family*, those who live together in a house, Luke 10: 5 εἰρήνη τῷ οἴκῳ τούτῳ. Acts 10: 2. 11: 14 σὺ καὶ πᾶς ὁ οἶκός σου. 16: 15. 1 Cor. 1: 16. 2 Tim. 1: 16. Tit. 1: 11. al. Including also the idea of household-affairs etc. Acts 7: 10. 1 Tim. 3: 4, 5, 12. So Sept. and בַּיִת Gen. 7: 1. 12: 17. al.—Ael. V. H. 4. 27. Arr. Epict. 4. 6. 31. Xen. Cyr. 1. 6. 17. comp. Mem. 1. 5. 3. — Trop. οἶκος τοῦ θεοῦ, *household of God*, i. e. *the Christian church*, Christians. 1 Tim. 3: 15 ἐν οἴκῳ θεοῦ . . . ἥτις ἐστὶ ἐκκλησία θεοῦ ζῶντος. Heb. 3: 6. 10: 21. 1 Pet. 4: 17. So of the Jewish church, Heb. 3: 2, 5. Sept. and בֵּית יְהוּדָה Num. 12: 7.

d) meton. *family, lineage, posterity*, descended from one head or ancestor. Luke 1: 27 ἐξ οἴκου Δαβίδ. v. 69. 2: 4. So Sept. and בַּיִת 1 K. 12: 16, 19. Ex. 6: 14. — Jos. Ant. 8. 4. 3. Dem. 1058. 18, 20. Xen. Cyr. 3. 6. 2.—By Hebraism extended to a whole *people, nation*, as descended from one ancestor, e. g. οἶκος Ἰσραήλ, *house* or *people of Israel*, Matt. 10: 6. 15: 24. οἶκος Ἰακώβ id. Luke 1: 33. οἶκος Ἰούδα Heb. 8: 8. So Sept. for בֵּית יִשְׂרָאֵל Lev. 10: 6. Judg. 1: 23. בֵּית יַעֲקֹב Ex. 19: 3. בֵּית יְהוּדָה 1 K. 12: 23. Jer. 31: 31. Al.

Οἰκουμένη, ης, ἡ, (pres. part. Pass. fem. of οἰκέω q. v.) sc. γῆ, *the inhabited earth, the world*, i. e.

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a) pp. as inhabited by Greeks, Dem. 85. 17. Xen. Vect. 1. 6; and later by Greeks and Romans, see Passow in οἰκέω no. 2. Hence (α) *the Roman empire*, Acts 17: 6. 24: 5 τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην.—Jos. Ant. 12. 3. 1. Hdian. 5. 2. 5. — (β) of *Palestine* and the adjacent countries, Luke 2: 1 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, comp. in Κυρήνιος. Luke 21: 26. Acts 11: 28 see in Κλαύδιος. — Jos. Ant. 8. 13. 4. B. J. 5. 5. 1.

b) genr. in later usage, *the habitable globe, the earth, the world*, sc. as known to the ancients. (α) pp. Matt. 24: 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον . . . ἐν ὅλῃ τῇ οἰκουμένῃ. Rom. 10: 18. Heb. 1: 6. Rev. 16: 14. Hyperbol. Luke 4: 5 πάσας τὰς βασιλείας τῆς οἰκουμένης, i. q. τοῦ κόσμου in Matt. 4: 8. Sept. for אֶרֶץ Is. 23: 17. תֵּבֵל Ps. 19: 4. 24: 2.—Jos. Ant. 4. 8. 2 Pol. 1. 1. 5. Diod. Sic. 1. 1.—(β) Meton. *the world*, for *the inhabitants* of the earth, mankind, Acts 17: 31 κρίνειν τὴν οἰκ. ἐν δικαιοσύνῃ. 19: 27. Rev. 3: 10. 12: 9. So Sept. and תֵּבֵל Ps. 9: 9. 98: 9.—(γ) Trop. Heb. 2: 5 ἡ οἰκουμένη ἡ μέλλουσα, i. q. ὁ αἰὼν ὁ μέλλων, see in Αἰών no. 2.

Οἰκουργός, οῦ, ὁ, ἡ, adj. (οἶκος, ἔργον,) *doing house-work*, fem. *a housewife*, Tit. 2: 5 in some Mss. for οἰκουρός. Not elsewhere found, and prob. an error in copying.

Οἰκουρός, οῦ, ὁ, ἡ, adj. (οἶκος, οὖρος watchman, guard,) pp. *guarding the house*, Artemid. 2. 11. Aristoph. Vesp. 964 or 970 κύων οἰκουρός. — In N. T. *keeping the house*, i. e. keeping at home, *domestic*, spoken of females Tit. 2: 5. Comp. 1 Tim. 5: 13.—Philo de Exsecr. p. 932. D, ὄψονται καὶ γυναῖκας . . . σώφρονας, οἰκουροὺς, καὶ φιλάνδρους. Dio Cass. 56. p. 391 γυνὴ σώφρων, οἰκουρὸς, οἰκονόμος, παιδοτρόφος. Dinarch. 100. 37. Comp. Hom. Il. 6. 490.

Οἰκτείρω, f. ερῶ, (οἶκτος pity,) later fut. οἰκτειρήσω, see Passow s. v. Lob. ad Phryn. p. 741; *to pity, to have compassion on*, seq. acc. Matth. § 414. Rom. 9: 15 οἰκτειρήσω ὃν ἂν οἰκτείρω, quoted rom Ex. 33: 19 where Sept. fut. ήσω or רָחַם, as also 2 K. 13: 23. Mic. 7: 19. Comp. Tittm. de Synon. N. T. p. 69 sq. — f. ήσω Test. XII Patr. p. 632. Jos. de Macc. § 5. f. ερῶ Palaeph. 23. 4. Luc. Tim. 42. pres. Plut. Lucull. 19. Xen. An. 3. 1. 19.

Οἰκτιρμός, οῦ, ὁ, (οἰκτείρω,) *pity, compassion, mercy*, i. e. the feeling, less strong than ἔλεος q. v. Tittm. de Synon. N. T. p. 69 sq. Col. 3: 12 σπλάγχνα οἰκτιρμοῦ, but text. rec. σπλ. οἰκτιρμῶν. Elsewhere only plur. Rom. 12: 1. 2 Cor. 1: 3. Phil. 2: 1. Heb. 10: 28. So Sept. for Heb. רַחֲמִים, Sing. Zech. 1: 16. 7: 9. Plur. 2 Sam. 24: 14. Ps. 144: 9. Dan. 9: 9.—Sing. Bar. 2: 21. Ecclus. 5: 6. Plur. 1 Macc. 3: 45. Pind. Pyth. 1. 164.

Οἰκτίρμων, ονος, ὁ, ἡ, adj. (οἰκτείρω,) *pitiful, compassionate, merciful*, Luke 6: 36 bis. James 5: 11. Sept. for רַחוּם Ex. 34: 6. Neh. 9: 17. — Ecclus. 2: 11. Theocr. Id. 15. 75. Anthol. Gr. IV. p. 219.

Οἶμαι, see Οἴομαι.

Οἰνοπότης, ου, ὁ, (οἶνος, πότης from πίνω,) *a wine-drinker, wine-bibber*, Matt. 11: 19. Luke 7: 34. Sept. for סֹבֵא יַיִן Prov. 23: 20.—Anthol. Gr. II. p. 94. Pol. 20. 8. 2.

Οἶνος, ου, ὁ, *wine*. a) pp. as οἶνος νέος *new wine, must*, Matt. 9: 17 ter, 18. Mark 2: 22 quater. Luke 5: 37 bis, 38. Also Mark 15: 23 ἐσμυρνισμένον οἶνον. Luke 1: 15 οἶνον καὶ σίκερα οὐ μὴ πίῃ. 7: 33. 10: 34. John 2: 3 bis, 9, 10 bis. 4: 46. Rom. 14: 21. Eph. 5: 18. 1 Tim. 3: 8. 5: 23. Tit. 2: 3. Rev. 18: 13. Sept. for יַיִן Gen. 9: 21, 24. 14: 18. תִּירוֹשׁ Gen. 27: 28. Judg. 9: 13.—Hdian. 5. 5. 16. Xen. Oec. 17. 9.—Meton. for *the vine and its fruit* Rev. 6: 6. So Sept. and תִּירוֹשׁ Joel 1: 10. Comp. Jahn § 66 sq. § 144.

b) symbol. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, i. e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espec. in Θυμός. Rev. 14: 10. 16: 19. 19: 15. Comp. Jer. 25: 15. Is. 51: 17. Ez. 23: 31 sq.—Also symbol. οἶνος τοῦ θυμοῦ τῆς πορνείας, *wine of wrath of for-*

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nication, i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. 14: 8. 18: 3. So ellipt. οἶνος τῆς πορνείας Rev. 17: 2. Comp. Jer. 51: 7.

Οἰνοφλυγία, ας, ἡ, (οἰνόφλυξ, οἰνοφλυγέω, from οἶνος, φλύω to overflow,) *wine-drinking, drunkenness, vinolency*, 1 Pet. 4: 3.—Ael. V. H. 3. 14. Xen. Oec. 1. 22. So οἰνοφλυγέω Sept. for סָבָא Deut. 21: 20. Is. 56: 12.

Οἴομαι, contr. οἶμαι, Buttm. § 114. p. 123. Passow s. voc. *to suppose, to think, to be of opinion*, pp. seq. infin. c. acc. e. g. aor. John 21: 25 οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Seq. inf. simpl. when the subject of both verbs is the same, Phil. 1: 16 οἰόμενοι θλῖψιν ἐπιφέρειν τοῖς δεσμοῖς μου. Seq. ὅτι instead of inf. James 1: 7. Comp. Matth. § 539.—c. inf. et acc. Hdian. 4. 15. 15. Xen. Cyr. 1. 4. 10. c. inf. 2 Macc. 7: 24. Xen. Mem. 2. 1. 15.

Οἷος, α, ον, a correlative relat. pron. corresponding to ποῖος, τοῖος, etc. Buttm. § 79; pp. *of what kind* or *sort, what, such as, qualis*.

a) pp. in a dependent clause, with τοιοῦτος etc. corresponding, 1 Cor. 15: 48 bis, οἷος ὁ χοϊκός, τοιοῦτοι οἱ χοϊκοί, κ. τ. λ. 2 Cor. 10: 11. c. ὁ αὐτός Phil. 1: 30. c. τοιοῦτος etc. impl. Matt. 24: 21 θλῖψις μεγάλη, οἵα οὐ γέγονεν. Mark 9: 3. 13: 19. 2 Cor. 12: 20 bis. 2 Tim. 3: 11 οἷά μοι ἐγένετο. Rev. 16: 18. — c. τοιοῦτος Ecclus. 49: 14. Xen. Hi. 6. 8. impl. Hdian. 5. 5. 11. Xen. Cyr. 1. 6. 5, 27.

b) in an independent clause it has the nature of an exclamation, implying something great or unusual, *what, what manner of, how great*, see Passow s. v. no. 1. Luke 9: 55 οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς. 1 Thess. 1: 5. 2 Tim. 3: 11 ult. — Jos. Ant. 10. 3. 2. Hdian. 7. 4. 2.

c) neut. οὐχ οἷον, adv. *not so as, not so*, usually followed by an antith. as ἀλλά, *not so—but*, Pol. 18. 18. 11. ib. 1. 20. 12. Passow in οἷος no. 6. e. Hence Rom. 9: 6 οὐχ οἷον δὲ, ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ, *but not so* (sc. would I reason) *as that the promise of God is become void*, and then the antithesis follows indirectly in the general sense, and directly in ἀλλ' v. 7. — Others take οὐχ οἷον δὲ ὅτι, for οἷον seq. infin. *such that*, q. d. οὐχ οἷον *it is not possible*; comp. Buttm. § 150. p. 435. Matth. § 533. 3. comp. § 539. But this accords less well with the context.

Οἴω obsol. theme, see in Φέρω.

Ὀκνέω, ῶ, f. ήσω, (ὄκνος slowness, tardiness,) *to be slow, tardy, to delay*, intrans. c. inf. Acts 9: 38 μὴ ὀκνῆσαι ἐλθεῖν ἕως αὐτῶν. Sept. for נָעַצְבוּ Judg. 18: 9. נִמְהָעָ Num. 22: 16. — Jos. de Vita s. § 48. Luc. D. Deor. 6. 1. Xen. Mem. 2. 3. 14.

Ὀκνηρός, ά, όν, (ὀκνέω,) *slow, tardy, slothful*, of persons, Matt. 25: 26 πονηρὲ δοῦλε καὶ ὀκνηρέ. Rom. 12: 11. Sept. for עָצֵל Prov. 6: 6, 9.—Dem. 777. 5. Hdian. 2. 4. 10. Thuc. 1. 142.—Neut. of things, *tedious, tiresome*, Phil. 3: 1 τὰ αὐτὰ γράφειν . . . ἐμοὶ μὲν οὐκ ὀκνηρόν.—Theocr. Id. 24. 35.

Ὀκταήμερος, ου, ὁ, ἡ, adj. (ὀκτώ, ἡμέρα, comp. Buttm. § 70. n. 2,) *an eighth-day* person or thing; Phil. 3: 5 περιτομῇ ὀκταήμερος, *as to circumcision an eighth-day man*, i. e. circumcised on the eighth day.—Comp. Gregor. Naz. Orat. 25. p. 465. D, Χριστὸς ἀνίσταται τριήμερος, Λάζαρος τετραήμερος.

Ὀκτώ, οἱ, αἱ, τά, indec. card. num. *eight*, Luke 2: 21. 9: 28. 13: 4, 11, 16. John 5: 5. 20: 26. Acts 9: 33. 1 Pet. 3: 20.

Ὄλεθρος, ου, ὁ, (ὄλλυμι,) *destruction, ruin, death*. 1 Cor. 5: 5 εἰς ὄλεθρον τῆς σαρκός. Of divine punishment, 1 Thess. 5: 3 αἰφνίδιος ὄλεθρος. 2 Thess. 1: 9. 1 Tim. 6: 9. Sept. for אֵיד Ob. 13. נֶגֶד Prov. 21: 7.—Hdian. 8. 8. 10. Xen. An. 1. 2. 26.

Ὀλιγόπιστος, ου, ὁ, ἡ, adj. (ὀλίγος, πίστις,) *of little faith, incredulous*, Matt. 6: 30. 8: 26. 14: 31. 16: 8. Luke 12: 28.—Act. Thom. § 28. Not found in classic writers.

Ὀλίγος, η, ον, *little*, pp. opp. of πολύς much.

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a) of number, *small*, in N. T. only plur. ὀλίγοι, αι, α, *few*. Matt. 7: 14 ὀλίγοι . . . οἱ εὑρίσκοντες αὐτήν. 9: 37 οἱ δὲ ἐργάται ὀλίγοι. 15: 34. 20: 16. 22: 14. 25: 21, 23. Mark 6: 5. 8: 7. Luke 10: 2. 12: 48 δαρήσεται ὀλίγας sc. πληγάς. (Buttm. § 134. n. 2.) Luke 13: 23. Acts 17: 4, 12. Heb. 12: 10 πρὸς ὀλίγας ἡμέρας. 1 Pet. 3: 20. Rev. 2: 14, 20. 3: 4. So Sept. for מְעַט Num. 13: 19. Is. 10: 7. — Hdian. 4. 13. 8. Xen. Cyr. 2. 1. 3. —Hence 1 Pet. 5: 12 δὶ ὀλίγων ἔγραψα, i. e. *in few words*, briefly. Comp. Thuc. 4. 95 δὶ ὀλίγου.

b) of magnitude, amount, *little*, *small*, in N. T. only in Sing. Luke 7: 47 ὀλίγον ἀφίεται, or ὀλίγον may here be an adv. comp. below in d. Acts 12: 18 τάραχος οὐκ ὀλίγος. 15: 2. 19: 23, 24. 27: 20. 2 Cor. 8: 15. 1 Tim. 4: 8 πρὸς ὀλίγον ὠφέλιμος *profitable for little*. 5: 23. James 3: 5. Sept. for מְעַט 1 K. 17: 10, 12.—Hdian. 1. 14. 4. Ael. V. H. 4. 27. Xen. Cyr. 5. 4. 25.—Hence Eph. 3: 3 ἐν ὀλίγῳ προέγραψα, *in brief*, briefly. —Aristot. Rhet. 3. 11.

c) of time, *little*, *short*, *brief*, Acts 14: 28 χρόνον οὐκ ὀλίγον. James 4: 14 πρὸς ὀλίγον sc. χρόνον. Rev. 12: 12. So ἐν ὀλίγῳ sc. χρόνῳ Acts 26: 28, 29, see in Ἐν no. 2. a.—Hdian. 2. 14. 10. Xen. Ath. 3. 11. ἐν ὀλίγῳ Xen. H. G. 4. 4. 12, et c. χρόνῳ Cyr. 2. 4. 2.

d) neut. ὀλίγον as adv. spoken of space, amount, time, etc. Mark 1: 19 προβὰς ὀλίγον. 6: 31. Luke 5: 3. 7: 47 ἀγαπᾷ ὀλίγον. 1 Pet. 1: 6. 5: 10. Rev. 17: 10 ὀλίγον αὐτὸν δεῖ μεῖναι. Sept. for מְעַט Ps. 37: 10. — Ael. V. H. 12. 9. Xen. Conv. 1. 14.

Ὀλιγόψυχος, ου, ὁ, ἡ, adj. (ὀλίγος, ψυχή,) *low-spirited*, *feeble-minded*, *faint-hearted*, 1 Thess. 5: 14. Sept. for קְצַר רוּחַ Prov. 14: 29. עֲצוּב רוּחַ Is. 54: 6. — Artemid. 3. 5. ὀλιγοψυχέω Isocr. p. 392. B.

Ὀλιγωρέω, ῶ, f. ήσω, (ὀλίγωρος caring little, careless, from ὀλίγος, ὥρα care,) *to care little for*, *to make light of*, *to contemn*, seq. gen. Heb. 12: 5 μὴ ὀλιγώρει παιδείας κυρίου, quoted from Prov. 3: 11 where Sept. for אַל־תִּמְאַס. — Hdian. 1. 1. 1. Xen. Mem. 2. 4. 3.

Ὀλίγως, adv. *little*, *but a little*, *scarcely*, 2 Pet. 2: 8 in later edit. for ὄντως in text. rec. — Hippocr. Aphor. lib. 1, quickly, speedily.

Ὀλοθρευτής, οῦ, ὁ, (ὀλοθρεύω,) *a destroyer*, 1 Cor. 10: 10, comp. Num. c. 14. It is i. q. ὁ ὀλοθρεύων q. v. in Ὀλοθρεύω.

Ὀλοθρεύω, f. εύσω, (ὄλεθρος,) *to destroy*, trans. only in particip. Heb. 11: 28 ὁ ὀλοθρεύων τὰ πρωτότοκα. Sept. for מַשְׁחִית Ex. 12: 23. Comp. 1 Chr. 21: 12, 15, 16. Sept. also for הוֹרִישׁ Josh. 3: 10. שָׁדַד Jer. 25: 36. — Wisd. 18: 25.

Ὁλοκαύτωμα, ατος, τό, (ὁλοκαυτόω Jos. Ant. 1. 13. 1. Xen. Cyr. 8. 3. 24, ὁλόκαυτος, from ὅλος, καίω,) *a holocaust*, *whole burnt-offering*, pp. in which the whole victim was burned; but genr. *burnt-offering*, Mark 12: 33. Heb. 10: 6, 8. Sept. for עֹלָה Ex. 18: 12. 24: 5. saep. אִשֶּׁה Ex. 30: 20. Lev. 4: 35. See Jahn § 379. — Comp. ὁλοκαυτόω Jos. Ant. 3. 9. 1. ὁλοκαύτωσις ib. 9. 7. 4.

Ὁλοκληρία, ας, ἡ, (ὁλόκληρος,) *wholeness*, *soundness*, sc. of body, Acts 3: 16. Sept. for מְתֹם Is. 1: 6.

Ὁλόκληρος, ου, ὁ, ἡ, (ὅλος, κλῆρος,) *whole in every part*, i. e. genr. *whole*, *entire*, *perfect*. 1 Thess. 5: 23 ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα *your whole spirit, soul, and body*, i. e. *your whole man*. Trop. in a moral sense, James 1: 4 ἵνα ἦτε τέλειοι καὶ ὁλόκληροι. See Gesen. Sept. pp. for שָׁלֵם Deut. 27: 6. תָּמִים Ezz. 15: 5. — pp. Jos. Ant. 3. 12. 2. Luc. Philops. 8. trop. Wisd. 15: 3. Pol. 18. 28. 9. Bauer and Wahl. Gesen. p. 44, c.

Ὀλολύζω, f. ξω, an onomatopoetic verb, pp. *to cry aloud* to the gods, either in supplication or thanksgiving; espec. of prayers and hymns of joy uttered by females on festival days, accompanied with shouts and shrieks, Hom. Il. 6. 301. Od. 3. 450. ib. 22. 408, 411. In later usage, genr. *to cry aloud*, Lat. *ululare*, e. g. in joy, *to shout*, Theocr. 17. 64. In N. T. in complaint, *to shriek*, *to howl*, absol. James 5: 1 κλαύσατε ὀλολύζοντες. So Sept. for הֵילִיל Is. 13: 6. 15: 3. 16: 7. — Diod. Sic. 3. 59. Dem. 313. 20, 21.

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Ὅλος, η, ον, *whole, the whole, all,* including every part; for the construction with nouns having the article, see in Ὁ, ἡ, τό, II. A. 2. b. γ. p. 522. E. g. of space, extent, amount, etc. Matt. 4: 23 ὅλην τὴν Γαλιλαίαν. 5: 29 ὅλον τὸ σῶμα. 16: 26 κόσμον ὅλον κερδήσῃ. 21: 4 τοῦτο δὲ ὅλον γέγονεν. 22: 40. Mark 1: 33 πόλις ὅλη. Luke 1: 65. John 4: 53. 1 Cor. 5: 6. Rev. 6: 12. al. Neut. ὅλον *the whole* sc. mass, Matt. 13: 33. Luke 13. 21. δι' ὅλου *throughout,* in every part, John 19: 23. Sept. for כֹּל Gen. 25: 25. Zech. 4: 2. כָּלִיל Ex. 28: 27.—Hdian. 4. 4. 9. Xen. 2. 3. 17.—Of time, Matt. 20: 6 ὅλην τὴν ἡμέραν. Luke 5: 5 δι' ὅλης τῆς νυκτός. Acts 11: 26 ἐνιαυτὸν ὅλον. 28: 30. al. So Sept. and כֹּל Ex. 10: 13. כָּלִיל Num. 4: 6. תָּמִים Lev. 25: 30.—Jos. B. J. 1. 2. 8. Hdian. 8. 4. 3.—Of an affection, emotion, condition, Matt. 22: 37 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, κ. τ. λ. quoted from Deut. 6: 5 where Sept. and כֹּל. Luke 10: 27. John 9: 34 ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος. John 13: 10.—Jos. B. J. 1. 2. 4 ὅλος τοῦ πάθους ἦν. Xen. Mem. 2. 6. 28. AL.

Ὁλοτελής, ές, οῦς, ὁ, ἡ, adj. (ὅλος, τέλος,) *wholly complete, perfect, whole.* 1 Thess. 5: 23 ἁγιάσαι ὑμᾶς ὁλοτελεῖς, i. e. *wholly,* in every part, comp. Buttm. § 123. n. 3.—Aquil. ὁλοτελῶς for כָּלִיל Deut. 13: 17.

Ὀλυμπᾶς, ᾶ, ὁ, *Olympas,* pr. n. of a Christian, Rom. 16: 15.

Ὄλυνθος, ου, ὁ, *an untimely fig, winter fig, grossus,* i. e. such as grow under the leaves and do not ripen at the proper season, but hang upon the trees during winter, Rev. 6: 13. Sept. for פֶּגֶ Cant. 2: 13.—Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdot. 1. 193.

Ὅλως, adv. (ὅλος,) *wholly, altogether,* in every part or sense, 1 Cor. 6: 7 ὅλως ἥττημα ὑμῖν ἐστιν. Also *every where,* generally, 1 Cor. 5: 1. Negat. οὐ v. μὴ ὅλως *not at all,* 1 Cor. 15: 29. Matt. 5: 34. — Luc. Tim. 13. Xen. Oec. 20. 20. negat. Palaeph. 3. 5. Hdian. 1. 1. 5.

Ὄμβρος, ου, ὁ, *a heavy shower, violent rain,* with thunder and tempest, Lat. *imber,* Luke 12: 54. Sept. for שְׂעִירִים Deut. 32: 2. — Hdian. 1. 14. 4. Xen. Oec. 5. 18.

Ὀμείρομαι, *to long for, to have strong affection for,* seq. gen. i. q. ἱμείρομαι, for which it is substituted 1 Thess. 2: 8 in later edit. — Symmach. Ps. 62: 2 ὀμείρεται. Hesych. ὀμειρόμενοι· ὀμείρονται, ἐπιθυμοῦσι. Photius p. 331. 9 ὀμείρονται· ἐπιθυμοῦσι. Comp. Fritzsche IV Evang. II. p. 792. This word is omitted in most modern lexicons.

Ὁμιλέω, ῶ, f. ήσω, (ὅμιλος,) *to be in a crowd* or *in company with* any one, *to have intercourse with,* Luc. Tim. 45. Xen. Conv. 2. 10. In N. T. *to converse, to talk with,* absol. Acts 20: 11. Luke 24: 15. seq. dat. Acts 24: 26. seq. πρός ἀλλήλους Luke 24: 14.—c. dat. Jos. Ant. 10. 11. 7. Xen. Mem. 1. 2. 15. c. πρός Xen. Mem. 4. 3. 2.

Ὁμιλία, ας, ἡ, (ὁμιλέω,) *a being together, companionship,* Xen. Mem. 3. 7. 5. In N. T. *intercourse, converse,* 1 Cor. 15: 33 φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί. — Ael. V. H. 13. 1 post init. Diod. Sic. 16. 54 ταῖς πονηραῖς ὁμιλίαις διέφθειρε τὰ ἤθη τῶν ἀνθρώπων. Xen. Mem. 1. 2. 19.

Ὅμιλος, ου, ὁ, (ὁμός, ὁμοῦ, ἴλη crowd,) pp. *a crowding together,* i. e. *a crowd, multitude,* Rev. 18: 17 in text. rec. —Hdian. 1. 1. 1. Thuc. 4. 112.

Ὁμίχλη, ης, ἡ, (kindr. ὀμιχέω to void water,) *a cloud, mist, dark cloud,* 2 Pet. 2: 17 ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, where some read νεφέλαι. Sept. for עֲרָפֶל Job 38: 9. Joel 2: 2. — Diod. Sic. 1. 7. Xen. An. 4. 2. 7.

Ὄμμα, ατος, τό, (ὄψομαι, ὤμμαι,) pp. *sight,* thing seen, Soph. Electr. 903. Usually *eye,* plur. τὰ ὄμματα, *the eyes,* Mark 8: 23. Sept. for עֵינַיִם Prov. 6: 4. 10: 27.—Jos. B. J. 4. 5. 5. Xen. Conv. 1. 9.

Ὄμνυμι and ὀμνύω, f. ὀμοῦμαι, aor. 1 ὤμοσα, Buttm. § 106. n. 5. § 114. p. 294. Moeris ὀμνύναι, Ἀττικῶς· ὀμνύειν, Ἑλληνικῶς. — *To swear,* i. e.

a) genr. and absol. *to take* or *make oath,* absol. Matt. 26: 74 et Mark 14: 71

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ἤρξατο . . . ὀμνύειν. Matt. 5: 34 μὴ ὀμόσαι ὅλως.—Xen. Oec. 4. 10.—The person or thing by which one swears is variously construed, e. g. *accus.* as τὸν οὐρανόν James 5: 12, comp. Buttm. § 131. n. 1. Matth. § 413. 10. (Jos. Ant. 5. 1. 1. Xen. An. 7. 6. 18.) With κατά c. gen. Heb. 6: 13 bis ἐπεὶ . . . ὤμοσε καθ' ἑαυτοῦ. v. 16. comp. in Κατά I. 1. c. γ. Sept. for בְּשֵׁבַע Is. 45: 23. Am. 4: 2. (Luc. Conviv. 32. Dem. 1306. 21.) Once with εἰς Ἱερουσαλήμ Matt. 5: 35, see in Εἰς no. 1. b. (Hdian. 2. 13. 4.) By Hebraism with ἐν c. dat. see in Ἐν no. 3. c. α, ult. Matt. 5: 34 ἐν τῷ οὐρανῷ, ἐν τῇ γῇ. v. 36. 23: 16 bis, 18 bis, 20 bis, 21 bis, 22 bis. Rev. 10: 6. So Sept. for בְּשֵׁבַע Ps. 63: 12. Jer. 5: 7.

b) spec. i. q. *to declare with an oath*, e. g. followed by the words of the oath, Heb. 3: 11 et 4: 3 ὡς ὤμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται, see in Εἰ I. 2. h. β. Heb. 7: 21. seq. inf. 3: 18. — c. inf. Plut. Galb. 22 fin. Xen. Ag. 1. 10. — Hence, *to promise with an oath*, seq. dat. et ὅτι, Mark 6: 23. c. ὅρκῳ seq. dat. et infin. Acts 2: 30 ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ θεὸς . . . ἀναστήσειν. Seq. accus. et dat. Acts 7: 17 τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ θεὸς τῷ Ἀβραάμ, where ἧς is by attr. for ἣν. So c. πρός τινα, Luke 1: 73 ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ, comp. Gen. 26: 3 ὅρκον ὃν ὤμοσε τῷ Ἀ. Deut. 7: 8. — c. dat. et inf. Xen. An. 7. 7. 40. πρός τινα Hom. Od. 14. 331.

Ὁμοθυμαδόν, adv. (ὁμόθυμος, from ὁμός, θυμός,) *with the same mind, with one accord, all together.* Acts 1: 14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ. 2: 1, 46. 4: 24. 5: 12. 7: 57. 8: 6. 12: 20. 15: 25. 18: 12. 19: 29. Rom. 15: 6. Sept. for יַחְדָּו Ex. 19: 8. Jer. 46: 21.—Jos. Ant. 15. 8. 2. Xen. H. G. 2. 4. 17.

Ὁμοιάζω, f. άσω, (ὅμοιος,) *to be like*, intrans. Mark 14: 70 ἡ λαλιά σου ὁμοιάζει.—The simple verb is not elsewhere found, but comp. παρομοιάζω Matt. 23: 27, προσομοιάζω Geopon. 2. 21. 6.

Ὁμοιοπαθής, έος, οῦς, ὁ, ἡ, adj. (ὅμοιος, πάθος from πάσχω,) *like-affected, suffering like things*, i. e. of like nature, affections, condition; hence genr. i. q. *like unto*, seq. dat. Acts 14: 15 ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι. James 5: 17. Buttm. § 133. 2. 2.—Wisd. 7: 3. Jos. de Macc. § 12. Theophr. H. Pl. 5. 8.

Ὅμοιος, α, ον, (ὁμός,) once ὅμοιος ὁ, ἡ, with two endings, Rev. 4: 3 ἶρις ὅμοιος in later edit. see Winer § 11. 1. Buttm. Ausf. Sprachl. § 60. n. 3; *like, resembling*, seq. dat. Buttm. § 133. 2. 2.

a) genr. e. g. in external form and appearance, John 9: 9. Rev. 1: 13 ὅμοιον υἱῷ ἀνθρώπου. v. 15. 2: 18. 4: 3 bis, 6, 7 ter. 9: 7 bis, 10, 19. 11: 1. 13: 2, 11. 14: 14. 16: 13. 21: 11, 18. (Xen. H. G. 3. 2. 27.) In kind or nature, Acts 17: 29. Gal. 5: 21. (Xen. Mem. 3. 1. 7.) In conduct, character, Matt. 11: 16 [ἡ γενεὰ αὕτη] ὁμοία ἐστὶ παιδίοις κ. τ. λ. 13: 52. Luke 7: 31, 32. 12: 36. (Xen. Ath. 3. 10 ὅμοιοι τοῖς ὁμοίοις εὔνοι εἰσι.) In condition, circumstances, Matt. 13: 31 ὁμοία ἐστὶν ἡ βασ. τῶν οὐρ. κόκκῳ σινάπεως. v. 33, 44, 45, 47. 20: 1. Luke 6: 47, 48, 49. 13: 18, 19, 21. 1 John 3: 2. Rev. 18: 18.—Hdian. 4. 13. 17. Xen. Hi. 1. 27.

b) i. q. *just like, equal, the same with*, e. g. in kind or nature, Jude v. 7 τὸν ὅμοιον τούτοις τρόπον. (Palaeph. 29. 3.) In conduct, character, once seq. gen. John 8: 55 ἔσομαι ὅμοιος ὑμῶν, ψεύστης. (Comp. Ecclus. 13: 16. Xen. An. 4. 1. 17.) In authority, dignity, power, Matt. 22: 39. Mark 12: 31. Rev. 13: 4.—Ecclus. 44: 19. Jos. Ant. 8. 14. 1 οὐκ ὢν ὅμοιος αὐτῷ τῇ στρατιᾷ.

Ὁμοιότης, τητος, ἡ, (ὅμοιος,) *likeness, similitude*, Heb. 4: 15. 7: 15. Sept. for מִין Gen. 1: 11, 12. — Jos. de Macc. 15. Plut. Galb. 9.

Ὁμοιόω, ῶ, f. ώσω, (ὅμοιος,) *to make like*, c. acc. et dat. Pass. aor. 1 ὁμοιώθην *to be* or *become like*, c. dat.

a) genr. only Pass. e. g. in external form, Acts 14: 11 οἱ θεοὶ . . . ὁμοιωθέντες ἀνθρώποις. Sept. for דָּמָה Is. 40: 18. (Diod. Sic. 4. 78.) In conduct, character, Matt. 6: 8. (Ecclus. 13: 1. Thuc. 3. 82.) In condition, circumstances, Heb. 2: 17 τοῖς ἀδελφοῖς ὁμοιωθῆναι. Once seq. ὡς, Rom. 9: 29 ὡς Γόμορρα ἂν ὡμοιώθημεν, quoted from

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Is. 1: 9 where Sept. so for דָּמָה לְ. — Thuc. 5. 103.

b) in comparisons, *to liken, to compare*, Pass. *to be likened, to be like*, Matt. 7: 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ. v. 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ. 11: 16. 13: 24. 18: 23. 22: 2. 25: 1. Mark 4: 30. Luke 7: 31. 13: 18, 20. Sept. for דָּמָה Cant. 2: 17. 7: 7. Ps. 102: 7. — Ecclus. 25: 14. Philostr. Vit. Sophist. 2. 27. 3 καί που καὶ τῷ Πολέμωνι ὁμοιούντων αὐτόν.

Ὁμοίωμα, ατος, τό, (ὁμοιόω,) pp. 'something made like,' *a likeness*, i. e.

a) pp. *form, shape, figure*, Phil. 2: 7 ἐν ὁμοιώματι ἀνθρώπου γενόμενος, parall. with μορφή. Rev. 9: 7. Sept. for דְּמוּת 2 K. 16: 10. 2 Chr. 4: 3. צֶלֶם 1 Sam. 6: 5. תַּבְנִית Deut. 4: 16 sq. תְּמוּנָה Ex. 20: 4.—1 Macc. 3: 49. Aristot. Eth. 8. 10.

b) abstr. *likeness, resemblance, similitude*, only in the sense of an adj. Buttm. § 123. n. 4. Winer § 32. 2. Rom. 1: 23 ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, i. q. ἐν εἰκόνι ὁμοίᾳ κ. τ. λ. *an image like unto mortal man*. 5: 14 ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam. 6: 5. 8: 3.

Ὁμοίως, adv. (ὅμοιος,) *in like manner, likewise*, Matt. 22: 26 ὁμοίως καὶ ὁ δεύτερος. Mark 4: 16. Luke 5: 10. John 6: 11. 1 Cor. 7: 3, 4. al. ὁμοίως ποιεῖν Luke 3: 11. 10: 37. al.—Sept. Esth. 1: 18. Hdian. 1. 10. 14. Xen. Mem. 4. 7. 8. Al.

Ὁμοίωσις, εως, ἡ, (ὁμοιόω,) pp. *a likening, comparison*, Luc. pro Imag. 19. —In N. T. *likeness, resemblance*. James 3: 9 τοὺς ἀνθρ. τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας, in allusion to Gen. 1: 26 where Sept. for כִּדְמוּת. So for דְּמוּת Ez. 1: 10. Dan. 10: 16. תַּבְנִית Ez. 8: 10.

Ὁμολογέω, ῶ, f. ήσω, (ὁμόλογος, from ὁμός, ὁμοῦ, λέγω,) pp. *to speak* or *say the same* with another, e. g. *to speak the same language*, c. dat. Hdot. 1. 142. ib. 2. 18. *to say the same things*, i. e. *to assent, to accord, to agree with*, c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23, 171. Xen. Cyr. 3. 3. 19.—Hence in N. T.

a) *to concede, to admit, to confess*, c. accus. e. g. a charge, Acts 24: 14 ὁμολογῶ δὲ τοῦτό σοι, ὅτι κ. τ. λ. So of sins, τὰς ἁμαρτίας 1 John 1: 9.—Ecclus. 4: 29. Hdian. 1. 6. 8. Xen. An. 1. 6. 7. —Hence *to confess publicly, to acknowledge openly, to profess*, e. g. c. acc. of cogn. noun, 1 Tim. 6: 12 ὡμολόγησας τὴν κ. ὁμολογίαν, comp. Buttm. § 131. 3. Seq. accus. genr. Acts 23: 8 Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. Rev. 3: 5 in later edit. Seq. inf. Tit. 1: 16 θεὸν ὁμολογοῦσιν εἰδέναι. (Xen. Mem. 2. 3. 9.) Seq. particip. for infin. Buttm. § 144. 4. *b*. Matth. § 555. n. 2. 1 John 4: 2 πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα. v. 3. 2 John 7. c. part. ὄντα impl. John 9: 22. Rom. 10: 9 ἐὰν ὁμολογήσῃς . . . κύριον [ὄντα] Ἰησοῦν. Absol. but with particip. impl. John 12: 42. Rom. 10: 10. (Ael. V. H. 2. 44. impl. 2. 4.) Seq. ὅτι instead of infin. Matth. § 539. 1. Heb. 11: 13 ὁμολογήσαντες ὅτι ξένοι καὶ π. εἰσίν. 1 John 4: 15. (Ael. V. H. 12. 2.) Seq. ὅτι as citing the express words, Matt. 7: 23. John 1: 20 bis. — Peculiar is the construction ὁμολογεῖν ἔν τινι, *to confess in one's case*, i. e. to profess or acknowledge him, see in Ἐν no. 3. c. α. Matt. 10: 32 bis. Luke 12: 8 bis. Comp. Winer § 32. 3. b. — By Hebraism, seq. dat. of pers. *to acknowledge in honour of* any one, i. q. *to give thanks, to praise*, Heb. 13: 15 χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. So Heb. הוֹדָה לְ, Sept. ἐξομολογέω, Ps. 75: 2. 1 Chr. 29: 13. ἀνθομολογέω Ez. 3: 11. Comp. in Ἀνθομολογέω and Ἐξομολογέω no. 1.

b) *to accord with* or *to* any one, i. q. *to promise*, seq. dat. et infin. Matt. 14: 7 μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται.—Jos. Ant. 8. 4. 3. Plut. Consol. ad Apoll. 5. ed. R. VI. p. 391 ult. Xen. An. 7. 4. 22.

Ὁμολογία, ας, ἡ, (ὁμολογέω,) *assent, accord, agreement*, Luc. Paras. 30. Thuc. 5. 21.—In N. T. *confession, profession*. 1 Tim. 6: 12, 13 τὴν καλὴν ὁμολογίαν, comp. in Ὁμολογέω a. In the sense of an adj. Buttm. § 123. n. 4. 2 Cor. 9: 13 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν κ. τ. λ. i. q. *your professed subjection*. Heb. 10: 23 κατέχωμεν ὁμολογίαν τῆς ἐλπίδος, i. e. *the hope we have*

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professed, i. e. the christian religion. — Hence meton. *profession* for 'the thing professed,' sc. the christian religion, Heb. 3: 1. 4: 14. Sept. for נֶדֶר vow Jer. 44: 25.—Philo de Somn. I. p. 654. 16, ὁ μὲν δὲ μέγας ἀρχιερεὺς τῆς ὁμολογίας κ. τ. λ.

Ὁμολογουμένως, adv. (part. pres. pass. of ὁμολογέω,) *by consent of all, confessedly*, without controversy, 1 Tim. 3: 16.—Jos. Ant. 2. 9. 6. Diod. Sic. 13. 26. Xen. Oec. 1. 11.

Ὁμότεχνος, ου, ὁ, ἡ, adj. (ὁμός, τέχνη,) *of the same trade*, Acts 18: 3. — Jos. Ant. 18. 13. 4. Luc. Demon. 23. Hdot. 2. 89.

Ὁμοῦ, adv. (pp. genit. neut. of ὁμός,) *at the same* place or time, *together*, e. g. of place, John 21: 2; of time John 4: 36. 20: 4. Sept. of time for יָחַד Job 34: 29.—of place Aeschin. 21. 12. Xen. Conv. 1. 3. of time Hdian. 1. 11. 13. Xen. An. 1. 10. 8.

Ὁμόφρων, ονος, ὁ, ἡ, (ὁμός, φρήν,) *of the same mind, like-minded*, 1 Pet. 3: 8. Comp. Rom. 12: 16.—Hes. Theog. 60. Anthol. Gr. IV. p. 34. So ὁμοφρονέω Plut. Otho 9.

Ὁμόω obsol. theme, see in Ὄμνυμι.

Ὅμως, advers. part. (ὁμός,) i. q. Engl. *at the same time*, i. e. *nevertheless, notwithstanding, yet*. E. g. as strengthened by μέντοι, John 12: 42 ὅμως μέντοι καὶ κ. τ. λ. i. q. in Engl. *yet nevertheless*. —simpl. 2 Macc. 15: 5. Hdian. 7. 7. 4. Xen. Cyr. 8. 2. 21. c. μέντοι ib. 2. 3. 22. Cebet. Tab. 33. — In the usage of Paul, ὅμως is put before a comparison with something inferior, out of which there then follows a conclusion à minore ad majus, i. q. *yet even*, 1 Cor. 14: 7 ὅμως τὰ ἄψυχα φωνὴν διδόντα κ. τ. λ. i. e. *yet even* as to inanimate musical instruments you require them to give forth distinct sounds; [how much more then, etc.] Gal. 3: 15 *yet even* a man's covenant, duly confirmed, no one annulleth, etc.

Ὄναρ, τό, found only in nom. and accus. Sing. *a dream*, in N. T. only κατ' ὄναρ *in a dream* Matt. 1: 20. 2: 12, 13, 19, 22. 27: 19. Heb. בַּחֲלוֹם, Sept. κατ' ὕπνον Gen. 20: 6. 31: 11. — κατ' ὄναρ Strabo 4. 1. 4. Artemid. 1. 2. 9. Ael. V. H. 1. 13. Earlier writers used simply ὄναρ, Dem. 429. 18. Xen. Conv. 4. 33. See Lob. ad Phr. p. 421 sq.

Ὀνάριον, ου, τό, (dim. of ὄνος,) *a young ass*, John 12: 14, coll. v. 15. — Athen. 13. p. 582. C.

Ὀνειδίζω, f. ίσω, (ὄνειδος,) pp. *to defame*, i. e. *to disparage, to reproach*.

a) genr. i. q. *to rail at, to revile*, to assail with opprobrious words, in later usage seq. acc. of pers. Matt. 5: 11 μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς. 27: 44. Mark 15: 32. Luke 6: 22. 1 Tim. 4: 10. 1 Pet. 4: 14. Rom. 15: 3, quoted from Ps. 69: 10 where Sept. for חֶרְפָּה, as also Ps. 42: 11. 2 Sam. 21: 21.—Ecclus. 22: 20. absol. Hom. Il. 7. 95. ib. 1. 211.

b) spec. *to reproach with* any thing, i. q. *to upbraid, to chide*, e. g. c. acc. pers. et ὅτι, Matt. 11: 20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις . . . ὅτι οὐ μετενόησαν. Seq. acc. of thing *for* which, Mark 16: 14 τὴν ἀπιστίαν αὐτῶν. — So τινὰ διότι Luc. Tox. 61. τινὰ εἴς τι Jos. B. J. 1. 12. 1. Diod. Sic. 20. 62. τινί τι Hdian. 3. 8. 12. τινά Plato Phaedo 18. p. 31. A. ὅτι ib. 17. p. 29. E.—Absol. *to upbraid* sc. with benefits conferred, James 1: 5.—Ecclus. 41: 29. τινί τι Pol. 9. 31. 4.

Ὀνειδισμός, οῦ, ὁ, (ὀνειδίζω,) *reproach, reviling, contumely*. Rom. 15: 3 οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, see in Ὀνειδίζω a. 1 Tim. 3: 7. Heb. 10: 33. 11: 26 τὸν ὀνειδ. τοῦ Χρ. *reproach like that of Christ*. 13: 13. Sept. for חֶרְפָּה Ps. 69: 10. v. 8, 11. Joel 2: 19.—Wisd. 5: 3. 1 Macc. 10: 70. Menand. Prot. p. 118. D. A late word, Lob. ad Phr. p. 512.

Ὄνειδος, εος, ους, τό, pp. *fame, name, report*, good or bad, e. g. *good fame, renown*, Eurip. Phoen. 828 or 835 κάλλιστον ὄνειδος. Usually and in N. T. *ill fame*, i. e. *reproach, disgrace*, Luke 1: 25 ἀφελεῖν τὸ ὄνειδός μου, sc. for sterility, in allusion to Gen. 30: 23 where Sept. for חֶרְפָּה, as also 2 Sam. 13: 13.

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Prov. 6: 33. Comp. Is. 4: 1.—1 Macc. 4: 58. Diod. Sic. 1. 93. Xen. Ven. 13. 8. Also *reproach* in words, Luc. Alex. 45. Dem. 19. 8.

Ὄνημι, see Ὀνίνημι.

Ὀνήσιμος, ου, ὁ, (ὀνίνημι, pp. profitable,) *Onesimus*, pr. n. of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle, Col. 4: 9. Philem. 10.

Ὀνησίφορος, ου, ὁ, (ὄνησις, φέρω, pp. profit-bringing,) *Onesiphorus*, pr. n. of a Christian at Ephesus, 2 Tim. 1: 16. 4: 19.

Ὀνικός, ή, όν, (ὄνος,) *pertaining to an ass*, e. g. μύλος ὀνικός, *an ass-millstone*, i. e. turned by an ass, a large upper-millstone, Matt. 18: 6. Luke 17: 2. See in Μύλος.

Ὀνίνημι, f. ὀνήσω, *to be of use, to profit*, c. acc. Ael. V. H. 7. 14. Xen. An. 3. 1. 38. *to gratify* Xen. An. 6. 1. 32. In N. T. only Mid. ὀνίναμαι, aor. 2 Opt. ὀναίμην, *to have profit, to have joy*, c. gen. *of* or *from* any one, Phil. 20 ναὶ, ἐγώ σου ὀναίμην. Buttm. § 132. 4. 2. *d.* Matth. § 327. 4.—Aristoph. Thesm. 469 ὀναίμην τῶν τέκνων. Dem. 842. 10. On the forms, espec. aor. 2 Ind. ὠνήμην or ὠνάμην, see Buttm. § 114. p. 294. Lob. ad Phr. p. 12 sq.

Ὄνομα, ατος, τό, *name*, i. e. the proper name or appellation of a person, etc. Heb. שֵׁם.

a) pp. and genr. Matt. 10: 2 τῶν δωδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα. Luke 1: 63 Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. 10: 20. Acts 13: 8. 1 Cor. 1: 13, 15 see below in d. β. Phil. 4: 3. Rev. 13: 1 ὄνομα βλασφημίας a blasphemous name. 17: 3. 21: 14. al. So Mark 6: 14 φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ his name had become known abroad; others *fame*, but unnecessarily. The verb καλέω *to call* sometimes takes ὄνομα with the name in apposit. Matt. 1: 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. v. 23, 25. See in Καλέω no. 2. a. So Mark 3: 16 ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. v. 17. Also καλεῖν τινα τῷ ὀνόματι τούτῳ i. e. *by* this name, Luke 1: 61; κ. ἐπὶ τῷ ὀνόματι *after* the name of any one, v. 59; see in Καλέω no. 2. a, and Ἐπί II. 3. c. η. Further, οὗ τὸ ὄνομα [ἐστί] Mark 14: 32. τὸ ὄνομα αὐτοῦ v. αὐτῆς [ἐγένετο] Luke 1: 5. ὄνομά μοι, σοι, αὐτῷ, i. e. *my, thy, his name*, etc. Mark 5: 9. Luke 2: 25. John 1: 6. 3: 1. al. Matth. § 308. (Hdian. 4. 12. 1. Xen. Mem. 3. 11. 1. An. 1. 5. 4.) Acc. ἄνθρωπος . . . τοὔνομα Ἰωσὴφ sc. καλούμενος, Matt. 27: 57. (Palaeph. 40. 3 τοὔνομα. Ael. V. H. 13. 27 init. Xen. Cyr. 2. 2. 11.) But also dat. ἄνθρωπος . . . ὀνόματι Σίμων *Simon by name* Matt. 27: 32. Mark 5: 22. Luke 1: 5. Acts 5: 1. Buttm. § 133. 3. 2. (Palaeph. 2. 4. Xen. An. 1. 4. 11.) Adv. κατ' ὄνομα *by name*, severally, John 10: 3. 3 John 15.—Meton. *name* is put for *the person* or persons bearing that name, e. g. Luke 6: 22 καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν, see in Ἐκβάλλω a. Acts 1: 15 ἦν τε ὄχλος ὀνόματων κ. τ. λ. Rev. 3: 4. 11: 13. So Sept. ἐξ ἀριθμοῦ ὀνομάτων for בְּמִסְפַּר שְׁמוֹת Num. 26: 53, 55. Comp. Jos. Ant. 1. 19. 10 τὰ [pecora] ἐπ' ὀνόματι τῷ Ἰακώβου τικτόμενα. Lat. 'nomen Caeninum' for Caeninenses, Liv. 1. 10. 'nomen Etruscum,' the Tuscan nation, ib. 7. 17.

b) implying *authority*, e. g. 'to come or to do any thing *in* or *by the name* of any one,' i. e. using his name; as his messenger, envoy, representative; by his authority, with his sanction. E. g. ἐν ὀνόματί τινος, see Ἐν no. 3. c. β. p. 274. Acts 4: 7 ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι κ. τ. λ. Matt. 21: 9 ὁ ἐρχόμενος ἐν ὀν. κυρίου. 23: 39. John 5: 43 bis. 10: 25 ἐν τῷ ὀν. τοῦ πατρός. Mark 16: 17 ἐν τῷ ὀν. μου δαιμόνια ἐκβαλοῦσι. Luke 10: 17. 24: 47. John 14: 26. Acts 3: 6 ἐν τῷ ὀν. Ι. Χρ. [λέγω σοι] ἔγειρε κ. τ. λ. 9: 27, 28. 1 Cor. 5: 4. 2 Thess. 3: 6. James 5: 14. αἰτεῖν ἐν τῷ ὀν. Ἰησοῦ John 14: 13, 14. al. see in Ἐν no. 3. c. β. p. 274. Comp. below in d. β. — So ἐπὶ τῷ ὀνόματί τινος, see in Ἐπί II. 3. c. α. p. 301. Mark 9: 39 ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀν. μου. Luke 9: 49. So λαλεῖν v. διδάσκειν ἐπὶ τῷ ὀν. Ἰησοῦ, see in Ἐπί l. c. Acts 4: 17, 18. 5: 28, 40. Of impostors, Matt. 24: 5. Mark 13: 6. Luke 21: 8. — Dat. τῷ ὀνόματί τινος, Matt. 7: 22 τῷ σῷ ὀνόματι προφητεύσαμεν κ. τ. λ. Mark 9: 38. Comp.

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in Δαιμόνιον b. δ. — So ἐπὶ τῷ ὀν. Jos. Ant. 4. 1. 1. Dem. 495. 7. ib. 917. 27. ἐκ τοῦ ὀν. Jos. Ant. 7. 1. 5.

c) as implying *character, dignity*, i. q. *name and dignity*, honourable appellation, title. Matt. 10: 41 bis, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, i. e. in the character of a prophet, *as* a prophet. v. 42. See in Εἰς no. 3. e. Matt. 18: 5 ὃς ἐὰν δέξηται παιδίον ἓν ἐπὶ τῷ ὀνόματί μου, i. e. in the character of being mine, as my disciple. Mark 9: 37. Comp. the fuller expression in v. 41 ἐν ὀνόματι ὅτι Χριστοῦ ἐστε. See in Ἐπί II. 3. c. α. So Eph. 1: 21 ὑπεράνω . . . παντὸς ὀνόματος κ. τ. λ. Phil. 2: 9 ὄνομα τὸ ὑπὲρ πᾶν ὄνομα. Acts 4: 12. Heb. 1: 4. Rev. 19: 16.—Act. Thom. § 27. Jos. Ant. 12. 4. 1 φέρνης ὀνόματι.—Hence *mere name*, as opp. to reality, Rev. 3: 1 ὄνομα ἔχεις ὅτι ζῇς καὶ νεκρὸς εἶ, i. e. thou art said to live, thou livest in name only. — Jos. Ant. 8. 13. 6. opp. to ἔργον Eurip. Phoen. 512 where comp. Porson. ib. Or. 448. Troad. 1241.

d) emphat. τὸ ὄνομα τοῦ θεοῦ, τοῦ κυρίου, τοῦ Χριστοῦ, etc. *the name of God, of Christ*, as periphrasis for *God himself*, *Christ himself*, in all their being, attributes, relations, manifestations; comp. Olshausen Comm. on Matt. 18: 20. Tholuck Bergpred. on Matt. 6: 9. E. g. genr. Matt. 28: 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, comp. below in β, and see in Βαπτίζω no. 2. a. β. — Spec. (α) of God, where *his name* is said to be hallowed, revealed, invoked, honoured, and the like. Matt. 6: 9 ἁγιασθήτω τὸ ὄνομά σου, i. e. all that the name of God includes, God himself in all his attributes and relations. Luke 11: 2. 1: 49 ἅγιον τὸ ὄνομα αὐτοῦ. John 12: 28. 17: 6 ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρ. Rom. 9: 17. Heb. 2: 12. (comp. Sept. and שֵׁם Ex. 9: 16.) After ἐπικαλέω to invoke, Acts 2: 21. 9: 14. Rom. 10: 13. also 2 Tim. 2: 19. So of praise, homage, Rom. 15: 9 τῷ ὀνόματι σου ψαλῶ. Heb. 6: 10. 13: 15. Rev. 11: 18. So Matt. 28: 19. Acts 15: 14 λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ, i. e. in honour of his name, of himself, comp. v. 17; here text. rec. has ἐπί, see in Ἐπί II. 3. c. ζ. John 17: 11, 12 τηρεῖν αὐτοὺς ἐν τῷ ὀνόματί σου, i. e. in the knowledge and observance, enjoyment of thy name, of thyself. Vice versa Rom. 2: 24 τὸ ὄν. τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται κ. τ. λ. 1 Tim. 6: 1. (2 Macc. 8: 4.) So genr. Sept. and שֵׁם Gen. 4: 26. Ps. 5: 12. 7: 18. 9: 3, 11. Is. 26: 8. saep. Comp. Gesen. Lex. שֵׁם no. 2.— (β) Of Christ, as the Messiah, where *his name* is said to be honoured, revered, believed on, invoked, and the like. Acts 19: 17 ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Phil. 2: 10. 2 Thess. 1: 12. Rom. 1: 5. Rev. 2: 13. 3: 8. Matt. 12: 21 ἐν τῷ ὀν. αὐτοῦ ἔθνη ἐλπιοῦσι. John 1: 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2: 23. 3: 18. Acts 3: 16. 1 John 3: 23. 5: 13. After ἐπικαλέω to invoke, 1 Cor. 1: 2. Acts 9: 21. 22: 16. After βαπτίζω, e. g. εἰς τὸ ὄνομα τοῦ κ. Ἰησοῦ Acts 8: 16. 19: 5. Matt. 28: 19. β. ἐπὶ τῷ ὀν. Ἰ. Acts 2: 38. β. ἐν τῷ ὀν. τοῦ κ. Acts 10: 48. See in Βαπτίζω no. 2. a. β. comp. Rom. 6: 3 βαπ. εἰς Χριστόν. (Hence by antith. also βαπ. εἰς τὸ ὄν. Παύλου 1 Cor. 1: 13, 15.) Where benefits are said to be received in or through *the name* of Christ, John 20: 31 ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts 4: 10, 30. 10: 43. 1 Cor. 6: 11. 1 John 2: 12. Where any thing is done *in his name* i. e. in and through him, through faith in him, Eph. 5: 20 εὐχαριστοῦντες . . . ἐν τῷ ὀν. τοῦ κ. Ἰ. Χρ. τῷ θεῷ καὶ πατρί, where it is i. q. δι' αὐτοῦ, e. g. Col. 3: 17 πάντα [ποιεῖτε] ἐν ὀν. κυρίου Ἰ. εὐχαριστοῦντες τῷ θεῷ καὶ π. δι' αὐτοῦ. Here can also be referred the phrase αἰτεῖν ἐν ὀνόματι Χρ. see above in b. — Espec. *the name* of Christ stands for Christ as the Head of the gospel dispensation, i. q. *Christ and his cause*, as Acts 8: 12 εὐαγγελιζόμενος τὰ . . . τοῦ ὀν. Ἰ. Χρ. 9: 15. Matt. 18: 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, see in Εἰς no. 3. d. α. p. 237. So where evils and sufferings are endured διὰ τὸ ὄνομα τοῦ Χρ. Matt. 10: 22 μισούμενοι διὰ τὸ ὄνομά μου, i. e. on account of me and my cause, as believing on me. Mark 13: 13. John 15: 21. Rev. 2: 3. ἐν ὀν. Χρ. 1 Pet. 4: 14. ἕνεκεν τοῦ ὄν. Χρ. Matt. 19: 29. Luke 21: 12. ὑπὲρ τοῦ ὀνόμ. Χρ. Acts 5: 41. 9: 16. 21: 13. 3 John 7. al. Or where one opposes and blasphemes τε

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ὄνομα τοῦ Χρ. Acts 26: 9. James 2: 7.—(γ) Of the Holy Spirit, Matt. 28: 19, see above. Al.

Ὀνομάζω, f. άσω, (ὄνομα,) *to name, to call by name*, trans.

a) genr. and seq. ὄνομα, *to name the name* of any one, *to call* or *pronounce his name*, seq. ἐπί τινα Acts 19: 13. Sept. for נָקַב Lev. 24: 16. Also *to call upon, to invoke, to profess* the name of any one, 2 Tim. 2: 19 πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. So Sept. for הִזְכִּיר Is. 26: 13. Jer. 20: 9. Josh. 23: 7. (Hdian. 5. 5. 13. Xen. Apol. Soc. 24.) Pass. *to be named*, i. e. *to be mentioned, heard of, known*, Rom. 15: 20 ὅπου ὀνομάσθη Χριστός i. e. where Christ is already known and professed. Eph. 1: 21. 5: 3 μηδὲ ὀνομαζέσθω ἐν ὑμῖν *let it not be so much as named among you*, i. e. let it not exist even in name. 1 Cor. 5: 1. Comp. Sept. for שֵׁמָע Esth. 9: 4. — Act. genr. Luc. Halc. 5. Hdot. 1. 86. Xen. Conv. 6. 1. Pass. Hdian. 2. 3. 15.

b) in the sense of *to call*, i. e. to give a name or appellation, c. dupl. acc. Luke 6: 13, 14 ὃν καὶ ὠνόμασε Πέτρον. Pass. 1 Cor. 5: 11. Seq. ἔκ τινος *to be named from* or *after* any one, Eph. 3: 15. Sept. for קָרָא Gen. 26: 18. Jer. 25: 29. — Wisd. 2: 13. Palaeph. 4. 3. Hdian. 3. 10. 9. c. ἔκ τινος Xen. Mem. 4. 5. 12.

Ὄνος, ου, ὁ, ἡ, *an ass*, male or female, Matt. 21: 2, 5, 7. Luke 13: 15. 14: 5. John 12: 15. Sept. for חֲמוֹר Gen. 12: 16. אָתוֹן Judg. 5: 10.—Luc. Asin. 51. Xen. An. 2. 1. 6.

Ὄντως, adv. (ὤν, εἰμί,) *really, truly*, in very deed, Mark 11: 32 ὅτι ὄντως προφήτης ἦν. Luke 23: 47. 24: 34. John 8: 36. 1 Cor. 14: 25. Gal. 3: 21. 2 Pet. 2: 18 in text. rec. With the art. ὁ, ἡ ὄντως as adj. *real, true*, 1 Tim. 5: 3, 5, 16. Buttm. § 125. 6. Sept. for אֲמִתָּם Num. 22: 37. — Hdian. 4. 12. 9. Xen. Conv. 9. 5. c. art. Jos. Ant. 15. 3. 5. Ael. V. H. 2. 10.

Ὄξος, εος, ους, τό, (ὀξύς,) pp. *sharp-wine, vinegar*, Pol. 12. 2. 8. Xen. An. 2. 3. 14. Also genr. *vinegar, sour wine, posca, vinum culpatum*, i. e. cheap poor wine, which mixed with water constituted a common drink, espec. for the poorer classes and soldiers; see Adam's Rom. Ant. p. 393. Jahn § 144. Sept. and חֹמֶץ Num. 6: 3. Ruth 2: 14. Plut. Cato Maj. 1 fin. ὕδωρ δ' ἔπινεν ἐπὶ τῆς στρατείας, πλὴν εἴποτε διψήσας περιφλεγῶς ὄξος ᾔτησεν. Comp. Ulpian 12. 38. Mingled with myrrh or bitter herbs it was given to persons about to be executed in order to stupify them, Babyl. Tr. Sanhedrin fol. 43. 1. c. 6, "Dixit R. Chasda: Qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus," in allusion to Prov. 31: 6. Comp. Galen. Simpl. Med. 15. 19.—So in N. T. genr. Matt. 27: 48 λαβὼν σπόγγον, πλήσας τε ὄξους. Mark 15: 36. Luke 23: 36. John 19: 29 bis, 30. Also Matt. 27: 34 ὄξος μετὰ χολῆς μεμιγμένον, i. q. in Mark 15: 23 ἐσμυρνισμένον οἶνον.

Ὀξύς, εῖα, ύ, *sharp, keen*, i. e.

a) pp. having a sharp edge, e. g. ῥομφαία, δρέπανον, Rev. 1: 16. 2: 12. 14: 14, 17, 18 bis. 19: 15. Sept. for חַדָּה Is. 49: 2. Ez. 5: 1.—Luc. D. Deor. 8. 1 bis. Hdot. 3. 8.

b) *quick, swift*, since the idea of sharpness, keenness, implies also eagerness, vehemence. Rom. 3: 15 ὀξεῖς οἱ πόδες αὐτῶν, comp. Is. 59: 7. So Sept. for קַל Amos 2: 15. מָהִיר Prov. 22: 28.—Hdian. 1. 9. 20. Plut. Romul. 10. Xen. Eq. 1. 13.

Ὀπή, ῆς ἡ, *an opening, hole*, e. g. a fissure in the earth, rocks, etc. Heb. 11: 38; a fountain, James 3: 11. So Sept. for נְקִרָה Ex. 33: 22. חֲגָוִים Obad. 3.—Jos. Ant. 9. 8. 2. Athen. 13. p. 569. B. Ael. V. H. 4. 28.

Ὄπισθεν, adv. (ὄπις a looking back,) pp. *from behind*, Buttm. § 116. 1. In N. T. only of place, *behind, after, at the back* of any person or thing. (In the classics also of time, Hom. Il. 9. 515. Od. 23. 249. Pind. Nem. 7. 149.)

a) absol. Mark 5: 27 ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν i. e. from behind. Matt. 9: 20. Luke 8: 44. Rev. 4: 6. 5: 1 βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, *a scroll written within and on the back*. — Arr. Alex. M. 1. 15. 12. Xen. An. 5. 6. 9.

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b) seq. genit. as prep. Buttm. § 146. 2, *behind, after*, Matt. 15: 23 κράζει ὄπισθεν ἡμῶν. Luke 23: 26. Sept. for אַחֲרֵי Gen. 18: 10. Ruth 2: 7. — Palaeph. 29. 5. Xen. Cyr. 3. 3. 25.

Ὀπίσω, adv. (ὄπις, comp. Buttm. § 115. 6,) *behind, back, backwards*, of place and time.

a) absol. in N. T. only of place, Luke 7: 38 στᾶσα ὀπίσω. Matt. 24: 18 μὴ ἐπιστρεψάτω ὀπίσω, sc. to his house. Sept. for אָחֹרַנִּית 1 K. 18: 37. — Jos. Ant. 6. 1. 3. Luc. Asin. 51. Ael. V. H. 13. 3. — With the art. τὰ ὀπίσω, pp. *things behind*, and εἰς τὰ ὀπίσω i. q. *backward, back*, comp. Buttm. § 125. 6. So ἀπέρχ. εἰς τὰ ὀπίσω *to go back, to fall back*, pp. John 18: 6. trop. from a teacher, 6: 66. βλέπω εἰς τὰ ὀπ. Luke 9: 62. στρέφομαι εἰς τὰ ὀπ. *to turn back* i. e. about, John 20: 14. ἐπιστρεψάτω εἰς τὰ ὀπ. *to turn back* sc. to one's house, Mark 13: 16. Luke 17: 31. Trop. Phil. 3: 14 τὰ ὀπίσω ἐπιλανθανόμενος, i. e. former pursuits and acquirements. Sept. εἰς τὰ ὀπ. for אָחוֹר 2 Sam. 1: 22. אַחֲרֵי Gen. 19: 17, 26.—So εἰς τοὐπίσω Hdian. 5. 6. 17. Thuc. 4. 4.

b) seq. gen. as prep. Buttm. § 146. 2, often in N. T. and Sept. but not usual in the classics; spoken both of place and time. (α) Of place, *behind, after*; e. g. place where, Rev. 1: 10 ἤκουσα ὀπίσω μου φωνήν, *behind me*. Sept. for אַחֲרֵי Cant. 2: 9. Is. 57: 8.—With verbs implying motion *after* any one, i. e. a following as a disciple, partisan, or otherwise, e. g. ἀκολουθεῖ ὀπίσω μου Matt. 10: 38. δεῦτε ὀπίσω μου 4: 19. Mark 1: 17. ἐλθεῖν, ἀπελθεῖν, Matt. 16: 24. Mark 1: 20. 8: 34. Luke 9: 23. 14: 27. John 12: 19. So Luke 19: 14. 21: 8. Acts 5: 37. 20: 30. Trop. 1 Tim. 5: 15. 2 Pet. 2: 10. Jude 7. Rev. 12: 15. Praegn. Rev. 13: 3, see in Θαυμάζω b. Sept. pp. for אַחֲרֵי 1 Sam. 13: 7. 2 K. 6: 19. trop. Deut. 4: 3. 2 K. 13: 2. (Palaeph. 32. 2.) Also implying motion *behind* any one, to his rear, in expressions of aversion, as ὕπαγε ὀπίσω μου, *get thee behind me*, i. e. *away, avaunt thee*, Matt. 4: 10 in later edit. 16: 23. Mark 8: 33. Luke 4: 8. So Sept. and אַחֲרֵי 1 K. 14: 9. Is. 38: 17.—(β) Of time, *after*, as ὁ ὀπίσω μου ἐρχόμενος Matt. 3: 11. Mark 1: 7. John 1: 15, 27, 30. Sept. for אַחַר Neh. 13: 19. אַחֲרֵי 1 K. 1: 24. Ecc. 10: 4. Chald. בָּתַר Dan. 2: 19.

Ὁπλίζω, f. ίσω, (ὅπλον,) *to furnish out, to prepare*, e. g. food or drink, Hom. Il. 11. 641. a chariot, ships, *to equip*, ib. 24. 190. Od. 17. 288. *to equip with arms, to arm*, Hdian. 1. 13. 5. Xen. Ag. 2. 7. Mid. *to prepare oneself* for a work, Il. 7. 417. *to arm oneself, to take arms*, Hom. Il. 8. 55. Hdian. 6. 9. 6. — In N. T. only Mid. *to arm oneself*, trop. in a moral sense, seq. acc. 1 Pet. 4: 1 ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε. Buttm. § 135. 4.—Jos. Ant. 6. 9. 4. Soph. Electr. 991 or 996 θράσος ὁπλίζεσθαι.

Ὅπλον, ου, τό, *an instrument, implement*, e. g. of an artisan Od. 3. 433. of a ship, plur. ropes, tackle, Hom. Od. 15. 288. Hdot. 9. 115. In N. T. only plur. τὰ ὅπλα, *instruments, implements*, e. g.

a) of war, *weapons, arms, armour*, John 18: 3. trop. 2 Cor. 6: 7. 10: 4 τὰ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Rom. 13: 12. Sept. pp. for כֶּלִים Jer. 21: 4. מָגֵן Jer. 46: 3. שֶׁלַח 2 Chr. 23: 10.—Hdian. 2. 11. 9. Xen. Cyr. 2. 1. 14.

b) metaph. *instruments*, with which any thing is effected or done, Rom. 6: 13 bis, ὅπλα ἀδικίας, ὅπλα δικαιοσύνης. —Sept. Prov. 14: 7.

Ὁποῖος, οία, οῖον, relat. pron. correlat. to ποῖος, τοῖος, Buttm. § 79. 6, *what*, i. e. *of what kind or sort, qualis*, and with τοιοῦτος, i. q. *as*, Acts 26: 29 τοιούτους, ὁποῖος κἀγώ εἰμι· (Xen. Cyr. 1. 6. 36.) Simpl. 1 Cor. 3: 13 ἔργον ὁποῖόν ἐστι. Gal. 2: 6. 1 Thess. 1: 9. James 1: 24.—Hdian. 6. 1. 1. Xen. Mem. 4. 4. 13.

Ὁπότε, compound relat. part. of time, (ὅτε,) *when, at what time*, see Buttm. § 116. 4, comp. § 79. 4; c. Indic. of what actually took place at a certain time, Luke 6: 3. Comp. Herm. ad Vig. p. 903, 917. Passow s. v.—Luc. D. Deor. 5. 5. Xen. An. 2. 1. 1.

Ὅπου, compound relat. adv. of place, (ποῦ,) pp. *where, in which* or *what place*, see Buttm. § 116. 4, comp. § 79. 4.

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a) pp. and after express mention of a place. Seq. Indic. Matt. 6: 19, 20 ἐν οὐρανῷ, ὅπου οὔτε σὴς κ. τ. λ. Mark 9: 44. Luke 12: 33. John 1: 28. al. With ἐκεῖ added pleonast. Rev. 12: 6 ὅπου ἔχει ἐκεῖ τόπον. v. 14. or also ἐπ' αὐτῶν 17: 9. See in Ἐκεῖ a, and Αὐτός II. 1. b. Sept. for אֲשֶׁר שָׁם Judg. 18: 10. (Paleph. 15. 2. Hdian. 2. 7. 5.) Seq. Subjunct. of that which is indef. Mark 14: 14. Comp. Herm. ad Vig. p. 741. — With ἐκεῖ emphat. in the corresponding clause. Matt. 6: 21 ὅπου γάρ ἐστιν ὁ θ. ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. Luke 12: 34. 17: 37. John 12: 26. — Simpl. and including the idea of a demonstrative, *there where*, Matt. 25: 24 θερίζων ὅπου οὐκ ἔσπειρας. v. 26. Mark 5: 40. John 3: 8. 7: 34. Rom. 15: 20. al.—Xen. Cyr. 1. 4. 16.—With ἄν, as ὅπου ἄν, *wheresoever*, comp. in Ἄν I. 2. a. So seq. Subjunct. Mark 9: 18 ὅπου ἂν αὐτὸν καταλάβῃ. 14: 9. ὅπου ἐάν id. Matt. 24: 28. Mark 6: 10. Seq. Indic. impf. Mark 6: 56.—Xen. Cyr. 4. 5. 41, c. Subj.

b) trop. in a wider sense, including also time, manner, circumstances, etc. Col. 3: 11 ὅπου οὐκ ἔνι Ἕλλην κ. τ. λ. 2 Pet. 2: 11. So c. ἐκεῖ emphat. James 3: 16. Simpl. i. q. *there where* Heb. 9: 16. 10: 18.—Sept. Prov. 26: 20. Xen. Cyr. 2. 3. 11. ib. 6. 1. 7. — So in reasoning, *where*, *whereas*, i. q. *since*, 1 Cor. 3: 3 ὅπου γὰρ ἐν ὑμῖν ζῆλος . . . οὐχὶ σαρκικοί ἐστε; Comp. Buttm. § 149. p. 424. — Luc. D. Deor. 18. 2 fin. Hdian. 2. 10. 13. ὅπου γε Xen. Cyr. 8. 4. 31.

c) by attract. after verbs of motion, instead of *whither*, Buttm. § 151. I. 8. Winer § 58. 7. E. g. seq. Indic. John 8: 21, 22 ὅπου ἐγὼ ὑπάγω. 14: 4. Heb. 6: 20. So ὅπου ἄν c. Subjunct. Luke 9: 57 ὅπου ἂν ἀπέρχῃ. James 3: 4. Rev. 14: 4. ὅπου ἐάν id. Matt. 8: 19.—Hdian. 2. 11. 8. Xen. Cyr. 8. 3. 23. Al.

Ὀπτάνω, see Ὁράω.

Ὀπτασία, ας, ἡ, (ὀπτάνω, ὀπτάζω,) *a sight, appearance*, espec. *a vision, apparition*, Luke 1: 22. 24: 23 ὀπτασίαν ἀγγέλων ἑωρακέναι. 26: 19. 2 Cor. 12: 1. Sept. for מַרְאָה Dan. 9: 23. 10: 1, 7, 8. —Anthol. Gr. I. p. 121. A later word for ὄψις, Passow s. v.

Ὀπτός, ή, όν, (ὀπτάω to roast, etc.) *roasted, broiled*, cooked by fire, Luke 24: 42 ἰχθύος ὀπτοῦ μέρος. Sept. for צְלִי Ex. 12: 8, 9. Is. 44: 16.—Hom. Od. 4. 66. Plut. ed R. VI. p. 481. 2.

Ὄπτω, obsol. theme to fut. ὄψομαι, see in Ὁράω.

Ὀπώρα, ας, ἡ, pp. *late summer, dog-days*, that season of the year which succeeded τὸ θέρος, and in which Sirius or the dog-star is predominant, Hom. Il. 22. 27. Xen. H. G. 3. 2. 10. Comp. Il. 5. 5 and Heyne's note; also Ideler's Kalendar der Griech. u. Röm. p. 15. In the East it is the season in which fruits ripen. — Hence in N. T. meton. and collect. *fruits*, Rev. 18: 14 ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς i. e. the fruits in which thou hast delighted. So Sept. and קַיִץ Jer. 40: 10, 12. — Jos. Ant. 4. 8. 21. Hdian. 1. 6. 3. Xen. H. G. 2. 4. 25.

Ὅπως, pp. relat. adv. of manner, *in what manner, how*, Buttm. § 116. 4. It passes over also into a conjunction, *in the manner that, so that*, etc.

I. As relat. Adv. *in what manner, how*, once in N. T. seq. Indic. aor. in the narration of an actual event, see Passow s. voc. A. 1. d. Luke 24: 20 τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς κ. τ. λ. — Jos. B. J. proem. § 2 ὅπως κατέστρεψαν. Hom. Il. 10. 545. Xen. An. 1. 6. 11.

II. As Conjunct. pp. *in such manner that*, and then genr. *so that, that*, in the various senses of ἵνα, with which it may be compared throughout, viz. τελικῶς, final, as marking end or purpose, *to the end that, in order that*; but also ἐκβατικῶς, ecbatic, as marking the event, result, upshot of an action, *so that it was* or *is* so and so. This latter use of ὅπως has been denied and supported in the same manner and by the same writers, as in ἵνα. See in Ἵνα init. Tittm. de Synon. N. T. lib. II. p. 53 sq. Winer § 57. p. 386. — In N. T. ὅπως is found only with the Subjunctive; though in the classics it is construed with other moods, like ἵνα. Buttm. § 139. 4.

1. τελικῶς, final, *to the end that, in order that*, and ὅπως μή *in order that not, lest*, c. Subjunct.

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a) simpl. i. e. without ἄν. (α) preceded by the *present* or aorist of any mood except the Indicative; and then the Subjunct. marks what it is supposed will really take place; comp. in Ἵνα no. 1. A. a. E. g. pres. Matt. 6: 2 ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν . . . ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρ. v. [5], 16. Heb. 9: 15. impl. 1 Pet. 2: 9. Aor. Mark 5: 23 ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ. Luke 16: 28. John 11: 57. Acts 9: 12. 2 Cor. 8: 14. 2 Thess. 1: 12. ὅπως μή Acts 20: 16. 1 Cor. 1: 29.—Xen. Cyr. 1. 2. 5. Conv. 8. 25.—(β) preceded by the *imperative*, comp. in Ἵνα no. 1. A. b. E. g. imper. aor. Matt. 2: 8 ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν κ. τ. λ. 6: 4. Acts 23: 15, 23. 2 Cor. 8: 11. ὅπως μή Matt. 6: 18. — Xen. Cyr. 1 4. 10. — (γ) preceded by the *future*, comp. in Ἵνα no. 1. A. c. Acts 24: 26. — (δ) preceded by a *past* tense, see in Ἵνα no. 1. A. d. Passow ὅπως B. 1. b. Matt. 26: 59 ἐζήτουν ψευδομαρτυρίαν . . . ὅπως θανατώσωσιν αὐτόν. Acts 9: 17, 24. 25: 26. Rom. 9: 17 bis. Gal. 1: 4.—Hdian. 4. 5. 8. Thuc. 2. 3.

b) with ἄν, i. e. ὅπως ἄν, see in Ἄν no. I. 2. c. E. g. preced. *pres.* Matt. 6: 5 in later edit. Rom. 3: 4 impl. (Plato Gorg. p. 481. A. Bekk. Isocr. ad Phil. c. 49.) Preced. *imper.* Acts 3: 19 ὅπως ἂν ἔλθωσι καιροὶ κ. τ. λ. *that at length the times etc. may come*, see Tittm. l. c. p. 63, 64. Preced. *fut.* Acts 15: 17. — c. praet. Xen. Cyr. 8. 3. 6.

2. ἐκβατικῶς, ecbatic, *so that, so as that*, c. Subjunct. see in Ἵνα no. 2. E. g. (α) preced. *pres.* Matt. 5: 45 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς καὶ προσεύχεσθε . . . ὅπως γένησθε υἱοὶ τοῦ πατρὸς κ. τ. λ. i. e. so as that ye may thus imitate your Father etc. see Tittm. l. c. p. 58. 5: 16. c. praet. as pres. Luke 16: 26 χάσμα μέγα ἐστήρικται, ὅπως κ. τ. λ. —Hdot. 1. 8.—(β) preced. *fut.* Matt. 23: 35 διώξετε . . . ὅπως ἔλθῃ ἐφ ὑμᾶς πᾶν αἷμα δίκαιον κ. τ. λ. — (γ) preced. *praet.* Heb. 2: 9 βλέπομεν Ἰησοῦν . . . ἐστεφανωμένον· ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου, *we see Jesus . . . for the suffering of death crowned with glory and honour, so as that by the grace of God he may taste death for every man.* Here belongs the phrase ὅπως πληρωθῇ τὸ ῥηθέν κ. τ. λ. preceded by a *past* tense or by τοῦτο γέγονεν implied, Matt. 2: 23. 8: 17. 12: 17. 13: 35. It is wholly equivalent to ἵνα πληρωθῇ, which see in Ἵνα no. 2. d.—(δ) Once ὅπως ἄν, Luke 2: 35. Comp. above in no. 1. b.

3. After verbs of *asking, entreating, exhorting*, and also of *deciding, commanding*, which in themselves imply a purpose, ὅπως became equivalent to a *demonstrative* conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer; comp. Ἵνα no. 3. The same verbs often take after them the infin. or also ἵνα. E. g. δέομαι in imperat. Matt. 9: 38 δεήθητε οὖν . . . ὅπως ἐκβάλῃ ἐργάτας κ. τ. λ. Luke 10: 2. Acts 8: 24. (Hdot. 9. 117.) So c. inf. et c. ἵνα, see in Ἵνα no. 3. a. β. After ἐρωτάω, praet. Luke 7: 3. 11: 37; aor. inf. Acts 23: 20; comp. in Ἵνα l. c. εὔχομαι and προσεύχομαι, James 5: 16. Acts 8: 15. impl. Philem. 6. comp. in Ἵνα l. c. παρακαλέω Matt. 8: 34, comp. Ἵνα l. c.—After verbs of *deciding*, Matt. 12: 14 συμβούλιον ἔλαβον κατ' αὐτοῦ . . . ὅπως αὐτὸν ἀπολέσωσιν. 22: 15. Mark 3: 6. comp. Matt. 27: 1 where it is ὥστε c. inf. See Tittm. l. c. p. 61. So after verbs or phrases implying *decision, authority, command*, as ᾐτήσατο ἐπιστολὰς . . . ὅπως κ. τ. λ. Acts 9: 2. αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως κ. τ. λ. Acts 25: 3. Comp. in Ἵνα no. 3. a. α.

Ὅραμα, ατος, τό, (ὁράω,) pp. thing seen, *a sight, spectacle*, genr. Acts 7: 31 ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ ὅραμα. Matt. 17: 9, coll. Mark 9: 9. Sept. for מַרְאֶה Ex. 3: 3. Deut. 28: 34. —Ael. V. H. 2. 13. Xen. Cyr. 3. 3. 66. — Spec. of a supernatural appearance, *a vision*, Acts 9: 10, 12. 10: 3, 17, 19. 11: 5. 12: 9. 16: 9, 10. 18: 9. Sept. for מַרְאֶה Gen. 46: 2. חָזוֹן Dan. 8: 2. מַחֲזֶה Gen. 15: 1. — Test. XII Patr. p. 569.

Ὅρασις, εως, ἡ, (ὁράω,) pp. *the sight*, sense of seeing, Wisd. 15: 15. Diod. Sic. 1. 59. Demad. 178. 41. In N. T. *appearance*, i. e.

a) pp. i. q. *aspect*, external form, Rev. 4: 3 bis, ὅμοιος ὁράσει λίθῳ ἰάσπιδι κ. τ. λ. i. e. in his appearance etc.—Eccius. 11: 2.

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b) i. q. ὅραμα, *a sight, vision*, presented to the mind, Rev. 9: 17. Acts 2: 17 ὁράσεις ὄψονται, quoted from Joel 3: 1 [2: 28] where Sept. for חִזָּיוֹן. Sept. for חָזוֹן Is. 1: 1. Jer. 14: 14. — Tob. 12: 19.

Ὁρατός, ή, όν, (ὁράω,) *seen, visible*, Col. 1: 16 ὁρατὰ καὶ τὰ ἀόρατα. — Sept. Job 34: 26. 37: 21. Xen. Cyr. 1. 6. 2.

Ὁράω, ῶ, less freq. ὀπτάνω, f. ὄψομαι, aor. 1 ὠψάμην see below, aor. 1 pass. ὤφθην; Aor. 2 εἶδον; perf. ἑώρακα, plupf. ἑωράκειν, for which double augm. see Buttm. § 84. n. 8.—Fut. ὄψομαι is from the obsol. theme ΟΠΤΩ, comp. Buttm. § 113. 4; for 2 pers. sing. ὄψει John 11: 40. al. see Winer § 13. 2. Buttm. § 103. III. 3. Aor. 1 ὠψάμην is late and rare, in Subjunct. Luke 13: 28, also Liban. Decl. IV. p. 611; in Opt. Anna Comn. XI. 342. comp. Lob. ad Phryn. p. 734. Pres. ὀπτάνω is also from the same theme, comp. Buttm. § 112. 13; only pass. Acts 1: 3, also 1 K. 8: 8. Tob. 12: 19. — For the 3 plur. perf. ἑώρακαν instead of ἑωράκασι, in Mss. Luke 9: 36. Col. 2: 1, see Buttm. § 103. V. 3. Ausf. Sprachl. § 87. n. 4. Winer § 13. 2. c. Sturz de Dial. Alex. p. 58. — Aor. 2 is made throughout by εἶδον q. v. in Εἴδω no. I.—*To see, to perceive with the eyes, to look at*, trans. implying not the mere act of seeing, but also the actual perception of some object, and thus differing from βλέπω. Comp. Tittm. de Synon. N. T. p. 114 sq.

a) pp. seq. accus. of person or thing, comp. in Εἴδω I. a. E. g. ὁράω, Luke 16: 23 ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν. 1: 22 ὀπτασίαν ἑώρακεν. 9: 36. 24: 23. John 4: 45. 5: 37. 6: 2. 9: 37. 20: 18, 25, 29. Acts 7: 44. 22: 15. 1 John 1: 1. al. ὄψομαι, Matt. 28: 7 ἐκεῖ αὐτὸν ὄψεσθε. v. 10. Luke 3: 6 ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ, comp. Is. 40: 5. Luke 13: 28. John 11: 40. Acts 2: 17. (Joel 2: 28, or 3: 1.) Rev. 1: 7. al. c. acc. impl. John 1: 34. 1 Pet. 1. 8. Sept. for רָאָה, ὁράω Ex. 2: 12. Gen. 13; 15. ὄψομαι Is. 35: 2. Jer. 4: 21.—ὁρ. Dem. 168. 1. Xen. Cyr. 5. 4. 31. ὄψ. Luc. Tim. 5. Xen. Cyr. 1. 4. 10. — So seq. acc. and particip. Buttm. § 144. 2, 4. b. Heb. 2: 8 οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. Matt. 24: 30 ὄψονται τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον. Mark 14: 62. Luke 13: 28. John 1: 52. So Sept. for רָאָה, ὁρ. Ex. 2: 6, 11. — ὁρ. Hdian. 1. 4. 2. Xen. Cyr. 1. 2. 8. ὄψ. Luc. Tim. 6. Xen. H. G. 3. 2. 9.—Also in various modified senses: (α) *to look upon, to behold, to contemplate*, once seq. εἰς, John 19: 37 ὄψονται εἰς ὃν ἐξεκέντησαν, from Zech. 12: 10 where Heb. הִבִּיטוּ, Sept. ἐπιβλέπομαι. Sept. ὄψ. c. acc. for רָאָה Ps. 8: 4. Is. 17: 8. — ὁρ. c. εἰς Hom. Il. 24. 633. Xen. Conv. 5. 6.—(β) *to see* sc. face to face, *to see and converse with*, i. e. to have personal acquaintance and intercourse with, e. g. ὁράω, John 6: 36. 8: 57 καὶ Ἀβραὰμ ἑώρακας; 14: 9 ὁ ἑώρακας ἐμέ. 15: 24. ὄψομαι John 16: 16, 17, 19. 1 John 3: 2. Seq. τὸ πρόσωπόν τινος, *to see one's face*, id. ὁρ. Col. 2: 1. ὄψ. Acts 20: 25. (Test. XII Patr. p. 636.) So *to see God*, ὁρᾶν, trop. for *to know him*, q. d. to be acquainted with him, to know his character, etc. only in John's writings, John 1: 18. 6: 46. 14: 7, 9. 15: 24. 1 John 3: 6. 4: 20. 3 John 11. (Ecclus. 43: 31.) In a wider sense *to see God*, i. q. *to be admitted to his presence*, to enjoy his intercourse and special favour, the figure being drawn from the customs of oriental courts, see in Βλέπω no. 2. a. Matt. 5: 8 ὄψονται τὸν θεόν. Heb. 12: 14. Rev. 22: 4 ὄψονται τὸ πρόσωπον αὐτοῦ, see in Βλέπω I. c. Comp. 1 K. 10: 8.—In the sense of *to visit*, ὄψ. ὑμᾶς John 16: 22. Heb. 13: 23. So Heb. רָאָה, Sept. ἰδεῖν, 2 Sam. 13: 5. 2 K. 8: 29.—(γ) *to see take place, to witness*, e. g. ὄψ. τὴν ἡμέραν τινός, Luke 17: 22, see in Εἴδω I. a. a.

b) trop. of the mind, *to see*, i. e. *to perceive* with the mind, senses, etc. (α) genr. *to be aware of, to observe*, c. accus. et particip. Acts 8: 23 σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. Seq. ὅτι James 2: 24. Sept. seq. ὅτι for רָאָה Gen. 26: 28. — c. acc. et part. Diod. Sic. 13. 53. c. ὅτι M. Antonin. 9. 27.—(β) of things, *to see and know*, i. e. to come to know, to learn, John 3: 11 ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν. v. 32. 8: 38. In the sense of *to understand*, Col. 2: 18 ἃ μὴ ἑώρακεν ἐμβατεύων. Rom. 15: 21, parall. with συνίημι. — Ecclus. 43: 32.

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Eurip. Phoen. 752 or 757 εἷς ἀνὴρ οὐ πάνθ' ὁρᾷ. Xen. Mem. 4. 7. 3, 5.

c) by Hebr. *to see*, i. e. *to experience*, e. g. good, *to attain to, to enjoy*, as John 3: 36 οὐκ ὄψεται ζωήν. So Sept. οὐκ ὄψεται φῶς for רָאָה Ps. 49: 20. Comp. in Εἶδω I. c. — Lycophr. Cassandr. 1019 βίον.

d) absol. *to see to it, to take care, to take heed*, only in imperat. phrases. (α) ὅρα, e. g. Heb. 8: 5 ὅρα γάρ, φησί, ποιήσῃς πάντα κ. τ. λ. quoted from Ex. 25: 40 whence Sept. for רְאֵה. Strictly for ὅρα ὅπως, comp. Matth. § 519. 7. p. 999.—Elsewhere only as followed by μή or its compounds, or an equivalent phrase, e. g. ὅρα μή, ὁρᾶτε μή, *take heed lest, beware*; seq. Subjunct. Matt. 8: 4 ὅρα, μηδενὶ εἴπῃς. Mark 1: 44. 1 Thess. 5: 15. Rev. 19: 10 ὅρα μή sc. ποιῇς. 22: 9. Seq. Imperat. Matt. 9: 30. 24: 6.— Epict. Ench. 19. Xen. Cyr. 3. 1. 27.— So before another like imperative, seq. ἀπό, i. q. *beware of*, Matt. 16: 6 ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης κ. τ. λ. Mark 8: 15. Luke 12: 15. — (β) Fut. σὺ ὄψει, ὑμεῖς ὄψεσθε, *see thou to it, look ye to it*, a milder form for the imperat. Winer § 44. 3. Matth. § 498. c. Matt. 27: 4 τί πρὸς ἡμᾶς; σὺ ὄψει. v. 24. Acts 18: 15. — Arr. Epict. 2. 5. 30. ib. 4. 6. 11. M. Antonin. 11. 13.

e) Pass. aor. 1 ὤφθην, once fut. 1 ὀφθήσομαι Heb. 9: 28, and once pres. part. ὀπτανόμενος Acts 1: 3, c. dat. *to be seen by* any one, *to appear to* any one, Buttm. § 134. 4. (α) pp. and spoken of things, seq. ἐν of place, Rev. 11: 19 καὶ ὤφθη ἡ κιβωτὸς . . . ἐν τῷ ναῷ αὐτοῦ. 12: 1, 3. c. dat. of pers. Acts 2: 3 καὶ ὤφθησαν αὐτοῖς . . . γλῶσσαι ὡσεὶ πυρός. 16: 9. Sept. and נִרְאָה Gen. 8: 5. 9: 14. Spoken of persons, seq. dat. of pers. e. g. angels, Luke 1: 11 ὤφθη δὲ αὐτῷ ἄγγελος. 22: 43. Acts 7: 30, 35; of God Acts 7: 2; of persons dead, Matt. 17: 3 ὤφθησαν αὐτοῖς Μωϋσῆς κ. τ. λ. Mark 9: 4. c. ἐν of manner, Luke 9: 31 οἱ ὀφθέντες ἐν δόξῃ. Of Jesus after his resurrection, Luke 24: 34. Acts 1: 3. 9: 17. 13: 31. 26: 16. 1 Cor. 15: 5, 6, 7, 8. 1 Tim. 3: 16; or in his second coming, Heb. 9: 28. So Sept. for נִרְאָה, of angels Ex. 3: 2. Judg. 6: 12. of God Gen. 12: 7. 17: 1. — Hdian. 2. 11. 5. Luc. D. Mort. 23. 1. c. ὑπό τινος Ael. V. H. 2. 26. Xen. Ven. 12. 20. — (β) as Mid. *to shew oneself*, to present oneself *to* or *before* any one, Acts 7: 26 ὤφθη αὐτοῖς μαχομένοις. So Sept. for הִתְרָאֹת 2 K. 14: 8. — Hdian. 1. 16. 8, 12. — (γ) Fut. 1 pass. ὀφθήσομαι as causat. Acts 26: 16 μάρτυρα ὧν τε εἶδες, ὧν [τούτων ἃ] τε ὀφθήσομαί σοι, i. e. *a witness of what thou seest and of what I will yet cause thee to see*; see Buttm. § 135. 8. comp. Xen. Cyr. 1. 4. 18 ἃ [ὅπλα] οἱ ὁ πάππος ἐπεποίητο. Better perhaps, *of those things* [as to] *which I will hereafter appear unto thee*. See Winer § 40. 3. no. 1. p. 215. Al.

Ὀργή, ῆς, ἡ, (ὀργάω, ὀρέγω,) pp. 'the native character, disposition, temper of mind,' *impulse, impetus*, Hes. Op. 302 or 306. Hdot. 1. 73. Thuc. 6. 17. Hence genr. and in N. T. *passion*, i. e. any violent commotion of mind, *indignation, anger, wrath*, espec. as including desire of vengeance, punishment, and therein differing from θυμός, comp. Tittm. de Synon. N. T. p. 131 sq. p. 255, and in Bibl. Repos. I. p. 466. So Zeno in Diog. Laert. 7. 113 ὀργή ἐστιν ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἠδικηκέναι οὐ προσηκόντως.

a) pp. and genr. Mark 3: 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς i. e. indignantly. Rom. 12: 19. Eph. 4: 31. Col. 3: 8. Also for *irascibleness, fretfulness*, 1 Tim. 2: 8. James 1: 19, 20, ἔστω πᾶς ἄνθρωπος . . . βραδὺς εἰς ὀργήν· ὀργὴ γάρ κ. τ. λ. Sept. for אַף 2 Sam. 12: 5. Job 16: 9. חֵמָה Prov. 21: 14. כַּעַס Deut. 32: 19. קֶצֶף Josh. 9: 20.—Gnom. Poet. μονόστ. 354. p. 183. ed. Tauchn. γίγνου δ' ἐς ὀργὴν μὴ ταχύς γ', ἀλλὰ βραδύς. Hdian. 4. 3. 8. Xen. Eq. 9. 2. Mem. 2. 6. 63.—Spoken of God, as implying utter abhorrence of sin and aversion to those who live in it. Rom. 9: 22 εἰ δὲ θελὼν ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν. Heb. 3: 11. 4: 3. So Sept. and אַף Ex. 4: 14. Deut. 29: 20. זַעַם Is. 10: 5. חָרוֹן Ex. 32: 11. al. saep. — Jos. Ant. 8. 7. 6.

b) meton. *wrath*, as including the idea of *punishment*, e. g. as the penalty of law, Rom. 4: 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται. 13: 4, 5.—Ecclus. 7: 16. Dem.

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528. 4 τῷ δράσαντι δ' οὐκ ἴσην τὴν ὀργὴν . . . ἔταξεν ὁ νόμος.—Also of the *punitive wrath* of God, the divine judgments to be inflicted upon the wicked, e. g. ἀπὸ τῆς μελλούσης ὀργῆς Matt. 3: 7. Luke 3: 7. 1 Thess. 1: 10. ὀργὴ θεοῦ ἀπ' οὐρανοῦ Rom. 1: 18. ὀργὴ ἐν ἡμέρᾳ ὀργῆς 2: 5 bis. Rev. 6: 17. So Luke 21: 23. John 3: 36. Rom. 2: 8. 3: 5. 5: 9. 9: 22 σκεύη ὀργῆς. Eph. 2: 3 τέκνα φύσει ὀργῆς. Eph. 5: 6. Col. 3: 6. 1 Thess. 2: 16. 5: 9. Rev. 6: 16. 11: 18. For the phrase οἶνος τῆς ὀργῆς v. τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ, see in θυμός. Rev. 14: 10. 16: 19. 19: 15.—Psalt. Salom. 15: 6 φλὸξ πυρὸς καὶ ὀργὴ ἀδίκων.

Ὀργίζω, f. ίσω, (ὀργή,) *to make angry, to provoke*, c. acc. Aeschin. Dial. Socr. 2. 1. Xen. Eq. 9. 2. In N. T. only Pass. or Mid. ὀργίζομαι, aor. 1 ὠργίσθην, *to be* or *become angry, provoked*, etc. absol. Matt. 18: 34. 22: 7. Luke 14: 21. 15: 28. Rev. 11: 18. Eph. 4: 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, i. e. if angry, suppress your anger so as not to sin, comp. Ps. 4: 5. Seq. dat. Matt. 5: 22 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ. Seq. ἐπί τινι, Rev. 12: 17. Sept. for חָרָה Gen. 31: 6. c. dat. Num. 25: 3. c. ἐπί Num. 32: 13. קָצַף, c. dat. Num. 31: 14. c. ἐπί Gen. 40: 2. אָנַף, c. dat. Is. 12: 1. c. ἐπί 1 K. 11: 9.—Dem. 514. 10. Xen. H. G. 4. 8. 30. c. dat. Hdian. 5. 8. 15. Xen. Cyr. 2. 2. 5.

Ὀργίλος, η, ον, (ὀργή,) *prone to anger, irascible*, Tit. 1: 7. Sept. for אִישׁ חֲמוֹת Prov. 22: 24. בַּעַל חֵמָה 29: 22. —Hdian. 4. 9. 6. Xen. Eq. 9. 7.

Ὀργυία, ας, ἡ, (ὀρέγω,) *a fathom*, pp. the space which one can measure by extending the arms laterally. Acts 27: 28 bis. — Ael. V. H. 2. 22. Xen. Mem. 2. 3. 19.

Ὀρέγω, f. ξω, *to reach* or *stretch out*, espec. τὴν χεῖρα Hom. Il. 15. 371. Jos. B. J. 1. 2. 4. genr. Xen. An. 7. 3. 29. In N. T. only Mid. ὀρέγομαι, *to stretch oneself, to reach after* any thing, and hence trop. *to long after, to try to gain, to desire*, seq. gen. Heb. 11: 16 πατρίδος κρείττονος ὀρέγεται. 1 Tim. 3: 1. — Hdian. 2. 15. 8. Xen. Mem. 1. 2. 15. pp. Hom. Il. 5. 851. Hes. Scut. 456. —By impl. *to indulge in, to love*, 1 Tim. 6: 10.—Jos. Vit. § 13. Antiphon. 117. 31.

Ὀρεινός, ή, όν, (ὄρος,) *mountain*, i. e. found on mountains, wild, e. g. χόρτος Sept. for חָצִיר Prov. 27: 25. of mountaineers, Xen. An. 7. 4. 11. In N. T. *mountainous*, as ἡ ὀρεινή sc. χώρα *mountainous country*, Luke 1: 39, 65. Sept. for הָר Gen. 14: 10. Deut. 11: 11. —Pol. 3. 17. 2. Xen. Cyr. 1. 3. 3.

Ὄρεξις, εως, ἡ, (ὀρέγομαι,) pp. *a reaching after*, trop. *longing, lust*, Rom. 1: 27.—Ecclus. 23: 6. Hdian. 3. 13. 14.

Ὀρθοποδέω, ῶ, f. ήσω, (ὀρθός, πούς,) pp. *to foot it straight, to walk straight*, trop. *to walk* (live) *uprightly*, ἅπ. λεγομ. Gal. 2: 14.

Ὀρθός, ή, όν, *straight, right*, i. e.

a) pp. *upright, erect*, Acts 14: 10 ἀνάστηθι ὀρθός, comp. Buttm. § 123. n. 3. —Esdr. 9: 46. Xen. Mem. 1. 4. 11.

b) horizontally, *straight and level*, not crooked or uneven, trop. Heb. 12: 13 τροχιὰς ὀρθὰς ποιήσατε. So Sept. for יָשָׁר Prov. 12: 16. 16: 25. — pp. ὁδὸς ὀρθή Jos. Ant. 6. 1. 3. Luc. D. Deor. 25. 2.

Ὀρθοτομέω, ῶ, f. ήσω, (ὀρθοτόμος, from ὀρθός, τέμνω,) *to cut straight, to divide right*, i. q. ὀρθῶς τέμνειν in Athen. VII. p. 303. E. Hence ὀρθοτομεῖν ὁδόν, Lat. *viam recte secare*, pp. *to cut a straight way*, i. e. *to make one's way straight and right, to direct* him, Sept. for יָשַׁר Prov. 3: 6. 11: 5. comp. ὁδοὺς εὐθείας ἔτεμε Thuc. 2. 100. Later also intrans. *to make oneself a right way*, i. e. *to go straight* or *right*, opp. κακῶς ὁδεύειν, Gregor. Nazianz. Orat. Apol. Fugae, p. 23, 28. — In N. T. trop. *to go the right way, to proceed aright*, 2 Tim. 2: 15 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, *rightly proceeding as to the word of life*, by impl. i. q. 'rightly and skilfully teaching the word of life.'—Constitut. Apost. 7. 30 ὀρθοτομεῖν ἐν τοῖς τοῦ κυρίου δόγμασιν. Comp. Euseb. H. E. Tom. I. 8 τὴν εὐθεῖαν καὶ βασιλικὴν ὁδὸν ὀρθοτομοῦσα ἡ ἐκκλησία τοῦ θεοῦ.

Ὀρθρίζω, f. ίσω, (ὄρθρος,) *to rise early, to do early in the morning*, e. g. praegn. Luke 21: 38 πᾶς ὁ λαὸς ὤρ-

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ὠρθίζε πρὸς αὐτὸν ἐν τῷ ἱερῷ κ. τ. λ. *all the people came early in the morning to him in the temple.* So Sept. for הַשְּׁחַרִים Gen. 19: 27. Judg. 19: 9. שַׁחַר Job 7: 21. — 1 Macc. 11: 67. Tob. 9: 4. The Attic form was ὀρθρεύω, so Moeris p. 272 ὀρθρεύει Ἀττικῶς, ὀρθρίζει Ἑλληνικῶς. Thom. Mag. p. 656. Comp. H. Planck in Bibl. Repos. I. p. 675, 683.

Ὀρθρινός, ή, όν, (ὄρθρος,) *morning, early,* as ἀστὴρ λαμπρὸς καὶ ὄρθρινος Rev. 22: 16 in text. rec. Sept. for נַשְּׁכִּים Hos. 6: 4. 13: 3.—Wisd. 11: 22. Luc. Gall. 1. Antip. Sidon. in Anthol. Gr. II. p. 12. Posidipp. ib. p. 42. This form is condemned by the Atticists, who prefer ὄρθριος, but is found in the poets and later prose writers; see Sturz de Dial. Alex. p. 186. Lob. ad Phr. p. 51.

Ὄρθριος, α, ον, (ὄρθρος,) *morning, early, matutinus,* as adv. Luke 24: 22 γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον, comp. Buttm. § 123. n. 3. Sept. Job 29: 7. Jos. Ant. 7. 9. 1. Plato Protag. p. 313. B, ὄρθριος ἤκων. Comp. Lob. ad Phryn. p. 51.

Ὄρθρος, ου, ὁ, (kindr. with ὄρνυμι, ὄρθαι, orior, ortus,) *morning, day-break,* pp. the time before and about day-break, while one still needs a light; but later also including the morning twilight until near sunrise; Phryn. et Lob. p. 275.

a) pp. Luke 24: 1 ὄρθρου βαθέος, comp. John 20: 1. — Aristoph. Vesp. 216 ὄρθρος βαθύς κ. τ. λ. Theocr. 18. 14. Plato Crito 1. genr. Jos. Ant. 11. 6. 10. Diod. Sic. 14. 104. Xen. Ven. 6. 6.

b) i. q. ἕως or ἠώς, *morning twilight, dawn,* comp. Phryn. l. c. John 8: 2 ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν. Acts 5: 21. Sept. for בֹּקֶר Judg. 16: 2. שַׁחַר Josh. 6: 15. Cant. 6: 9. Joel 2: 2.

Ὀρθῶς, adv. (ὀρθός,) *straight, right,* i. e. *erectly,* Xen. Eq. 7. 5. In N. T. of manner, *rightly, correctly,* pp. Mark 7: 35 ἐλάλει ὀρθῶς. Trop. in a moral sense, Luke 7: 43 ὀρθῶς ἔκρινας. 10: 28. 20: 21. Sept. for טוֹב Gen. 40: 16. הֵטִיב Deut. 5: 28. — Wisd. 6: 4. Luc. Cynic. 5. Xen. An. 1. 9. 30.

Ὁρίζω, f. ίσω, (ὅρος,) *to bound, to make* or *set a boundary,* Sept. for גְּבוּל Josh. 13: 27. Hdot. 2. 16. Xen. Cyr. 8. 6. 21. In N. T. and usually, *to mark out definitely,* i. e. *to determine, to appoint, to constitute,* seq. acc. of thing, Heb. 4: 7 πάλιν τινὰ ὁρίζει ἡμέραν. Acts 17: 26. Part. perf. pass. ὡρισμένος, η, ον, *determined, decreed,* Luke 22: 22. Acts 2: 23.—Jos. Ant. 6. 5. 3. Hdian. 1. 10. 11. Xen. An. 7. 7. 36. — Seq. acc. of pers. as appointed to an office or station, Acts 17: 31 ἐν ἀνδρὶ ᾧ [ὃν] ὥρισε. Pass. with a noun of office etc. in apposit. Acts 10: 42 αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ νεκρῶν. (Meleag. in Anth. Gr. I. p. 9, σὲ θεὸν ὥρισε.) So Rom. 1: 4 τοῦ ὁρισθέντος υἱοῦ θεοῦ κ. τ. λ. comp. Phil. 2: 8 sq. Eph. 1: 20 sq. Others here render, *declared, publicly set forth,* against the usus loquendi. (But Zonar. Lex. c. 1473 ὁρισθέντος· ἀποδειχθέντος, ἀποφανθέντος.) Seq. inf. Acts 11: 29 ὥρισεν ἕκαστος... πέμψαι κ. τ. λ.

Ὅριον, ου, τό, (dim. of ὅρος, in form only,) *a bound, border,* in N. T. only plur. τὰ ὅρια, *the borders,* i. e.

a) pp. *the borders* of a land, *the frontiers,* Matt. 4: 13. 19: 1 εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. Mark 10: 1. So Sept. for גְּבוּל Gen. 10: 19. Num. 21: 13.—Ael. V. H. 6. 14. Xen. Cyr. 2. 1. 1.

b) meton. and by Hebraism, for a space within certain boundaries, *region, territory, district.* Matt. 2: 16 ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς. 8: 34. 15: 22, 39. Mark 5: 17. 7: 31 bis. Acts 13: 50. So Sept. and גְּבוּל Gen. 23: 17. Ex. 8: 2. for שָׂדֶה Judg. 20: 6.

Ὁρκίζω, f. ίσω, (ὅρκος,) *to put to an oath, to make swear,* c. acc. Sept. for הִשְׁבִּיעַ Gen. 50: 25. Dem. 678. 5. Xen. Conv. 4. 10. In N. T. *to adjure,* c. dupl. acc. of person *whom* and *by whom.* Mark 5: 7 ὁρκίζω σε τὸν θεόν. Acts 19: 13. 1 Thess. 5: 27. Comp. Buttm. § 131. 4, and n. 1. Matth. § 413. 10. So Sept. ἐξορκίζω c. dupl. acc. Gen. 24: 3. — The Atticists condemn this word, though found in the best writers, and prefer ὁρκόω, see Phryn. et Lob. p. 360 sq.

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Ὅρκος, ου, ὁ, *an oath*, Matt. 14: 7, 9. 26: 72. Mark 6: 26. Luke 1: 73. Acts 2: 30. Heb. 6: 16, 17. James 5: 12. Sept. for שְׁבוּעָה Gen. 24: 8. 26: 3.—1 Macc. 7: 18. Pol. 3. 68. 13. Xen. Cyr. 2. 3. 12. — Meton. what is promised with an oath, Matt. 5: 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὅρκους σου. Comp. Sept. and שְׁבוּעָה Num. 30: 3.

Ὁρκωμοσία, ας, ἡ, (ὁρκωμοτέω from ὅρκος, ὄμνυμι,) pp. *the swearing of an oath, the taking of an oath*, i. e. by impl. *an oath*, Heb. 7: 20, 21 bis, 28. Sept. for אָלָה Ez. 17: 18, 19.—Esdr. 8: 93. Plato Phaedr. p. 241. A.

Ὁρμάω, ῶ, f. ήσω, (ὁρμή,) *to make rush on, to impel, to incite*, trans. Hom. Il. 6. 338. Diod. Sic. 3. 53. Xen. Eq. 7. 17, 18. More usually and in N. T. intrans. *to rush on, to move forwards impetuously*, seq. ἐπί τινα, Acts 7: 57 ὥρμησάν τε ὁμοθυμαδὸν ἐπ' αὐτόν. Seq. εἴς τι, Acts 19: 29 εἰς τὸ θέατρον. Matt. 8: 32. Mark. 5: 13. Luke 8: 33.—c. ἐπί 2 Macc. 12: 20. Jos. Vit. § 11. Hdian. 3. 5. 1. εἴς τινα Xen. Cyr. 7. 1. 17. εἴς τι Thuc. 1. 87.

Ὁρμή, ῆς, ἡ, (ὄρνυμι,) *a rushing on, onset, impetus*, Acts 14: 5 ὡς δὲ ἐγένετο ὁρμὴ . . . ὕβρίσαι καὶ λιθοβολῆσαι αὐτούς.—Sept. Jer. 47: 23. Hdian. 2. 5. 8. Xen. Cyr. 3. 2. 6. — Trop. of the mind, *impulse, purpose, will*, James 3: 4. —Epict. Enchir. 1. 1. Xen. Mem. 4. 4. 2.

Ὅρμημα, ατος, τό, (ὁρμάω,) pp. *impetuous movement, a rushing on*, Sept. Deut. 28: 49. 1 Macc. 6: 47. Hence by impl. *impetus, violence*, e. g. as dat. of manner, Rev. 18: 21 ὁρμήματι βληθήσεται, i. e. with violence.—Etym. Magn. 618. 10. Comp. Hom. Il. 13. 356, 590.

Ὄρνεον, ου, τό, (dim. of ὄρνις, in form only,) *a bird, fowl*, e. g. carnivorous, Rev. 18: 2. 19: 17, 21. Sept. for עוֹף Gen. 6: 20. צִפּוֹר Gen. 15: 11. Ez. 39: 4.—Luc. Demonax 66. Xen. An. 6. 1. 23.

Ὄρνις, ιθος, ὁ, ἡ, *a bird, fowl*, genr. Luc. Merc. Cond. 17. Xen. Mem. 2. 6. 9. In N. T. only of poultry, *the hen, gallina*, Matt. 23: 37. Luke 13: 34. —Pol. 12. 26. 1. Xen. An. 4. 5. 25.

Ὁροθεσία, ας, ἡ, (ὁροθετέω from ὅρος, τίθημι,) pp. *a setting bounds*, meton. *a bound, limit*, Acts 17: 26 ὁρίσας . . . τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν. — Glossar. Hdot. p. 174. ed. Wessel. οὖροι· ὁροθεσία. Comp. Greg. Cor. p. 390. n. 58.

Ὄρος, εος, ους, τό, plur. τὰ ὄρη, gen. τῶν ὀρέων Rev. 6: 15. Sept. Is. 13: 4, see Buttm. § 49. n. 3. Winer § 9. 2. c; *a mountain, hill*, Matt. 5: 1 ἀνέβη εἰς τὸ ὄρος. v. 14. 8: 1. Mark 5: 5. Acts 7: 30. al. saep. So τὸ ὄρος τὸ καλ. ἐλαιῶν, Luke 19: 29. 21: 37. Acts 1: 12. See in Ἐλαία b. (Jos. Ant. 20. 8. 6.) Proverbially, *to remove mountains* is i. q. 'to accomplish great and difficult things,' 1 Cor. 13: 2. Matt. 17: 20. 21: 21. So the Rabbins, comp. Buxt. Lex. 1653. Sept. for הַר Gen. 8: 4, 5. saep.—Hdian. 2. 11. 16. Xen. An. 1. 2. 25. Al.

Ὀρύσσω v. ττω, f. ξω, *to dig, to dig out*, c. acc. Matt. 21: 33 ὤρυξεν ἐν αὐτῷ ληνὸν. Mark 12: 1. absol. Matt. 25: 18. Sept. for חָצַב Is. 5: 2. חָפַר Gen. 21: 30. כָּרָה Gen. 26: 25.—Diod. Sic. 1. 50. Xen. Cyr. 7. 5. 10.

Ὀρφανός, ή, όν, (kindr. with ὄρφνη, ὀρφνός,) *orphan, bereaved*, pp. of children bereaved of parents, James 1: 27 ὀρφανοὺς καὶ χήρας. Trop. of disciples without a master John 14: 18. Sept. for יָתוֹם Ps. 68: 6. Jer. 7: 5. — Dem. 1320. 19. Xen. An. 7. 2. 32. trop. Lys. 196. 13.

Ὀρχέω, ῶ, f. ήσω, (kindr. with ὄρνυμι,) *to take* or *lift up, to raise aloft*, a rare and later form, i. q. μετεωρίζειν, Plato Cratyl. p. 406. E. — Earlier and more usual was Mid. ὀρχέομαι, f. ήσομαι, *to leap* sc. by rule, *to dance*, intrans. Matt. 11: 17 et Luke 7: 32 ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε. Matt. 14: 6. Mark 6: 22. Sept. for רָקַד 1 Chr. 15: 29. Ecc. 3: 4. — Luc. D. Deor. 18. 1. Xen. Cyr. 1. 3. 10.

Ὅς, ἥ, ὅ, genit. οὗ, ἧς, οὗ, see Buttm. § 75. 2, originally a demonstrative pronoun, *this, that*, (like ὁ, ἡ, τό, q. v.) but in Attic and later usage mostly a postpositive article or relative pro-

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noun, *who, which, what, that*; Buttm. § 126. 1. Matth. § 289. n. 7.

I. As a demonstrative pronoun, *this, that*, only in distinctions and distribution, with *μέν, δέ*, as ὃς μέν — ὃς δέ, *that one—this one, the one—the other*, etc. less frequent in Attic writers than ὁ μέν —ὁ δέ q. v. but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Herm. ad Vig. p. 706. Matth. l. c. Winer § 20. 1. E. g. 2 Cor. 2: 16 οἷς μὲν . . . οἷς δέ, *to the one, . . . to the other*. Matt. 21: 35 ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, i. e. *one . . . another*. 13: 8 ὃ μὲν . . . ὃ δέ. 25: 15. Luke 23: 33. Rom. 9: 21. al. saep. — Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 18.—Further, ὃς μὲν . . . ἄλλος δέ Matt. 13: 4 sq. ὃς μέν . . . ἄλλος δέ . . . ἕτερος δέ 1 Cor. 12: 8 sq. ὃ μέν . . . καὶ ἕτερον Luke 8: 5 sq.

II. As the postpositive article, or relative pronoun, *who, which, what, that; qui, quae, quod*. The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 143. 2. § 123. 1. But the form and power of the relative is much varied, both in construction, in signification, and by connecting with it other particles. E. g.

1. *Construction*. a) As to *Gender*, the relat. agrees regularly with its antecedent, Matt. 2: 9 ὁ ἀστὴρ ὃν εἶδον. Luke 5: 3. John 6: 51. saepiss. So where it relates to a remoter antecedent, as 1 Cor. 1: 8 ὃς καὶ βεβαιώσει ὑμᾶς, i. e. ὁ θεός in v. 4, comp. v. 9. But from this rule there are two departures in form: (α) Where the relat. with the verb *to be* etc. conforms in gender to the following noun, Buttm. § 143. 7. Matth. § 440. 6. Winer § 24. 3. n. 1. So Gal. 3: 16 σπέρματί σου, ὅς ἐστι Χριστός. Eph. 1: 14. 6: 17 μάχαιραν, ὅ ἐστι ῥῆμα θεοῦ. 1 Tim. 3: 15.—Hdot. 5. 108. Plat. Leg. 3. p. 699. C. — (β) Where by the *constructio ad sensum* the relat. takes the gender *implied* in the antecedent, and not that of its external form. Rom. 9: 23 sq. σκεύη ἐλέους, ἃ προητοίμασεν . . . οὓς καὶ ἐκάλεσεν. Gal. 4: 19. Phil. 2: 15. 2 Pet. 3: 16 ἐν πάσαις ταῖς ἐπιστολαῖς [i. q. γράμμασι], ἐν οἷς κ. τ. λ. 2 John 1. Comp. Matth. § 434. 1. b, and note. Herm. ad Vig. p. 708. (Eurip. Suppl. 12.) So neut. ὅ often refers to a masc. or fem. antecedent, taken in the general sense of *thing*, Matth. § 439. comp. Buttm. § 129. 6. So in explanations, Matt. 1: 23 Ἐμμανουήλ, ὅ ἐστι μεθερμηνευόμενον κ. τ. λ. 27: 33. Mark 3: 17. 12: 42 λεπτὰ δύο, ὅ ἐστι κοδράντης. 15: 16, 42. John 1: 39. Col. 1: 24. Heb. 7: 2. al. (Otherwise Acts 9: 39.) ÷ Also where neut. ὅ refers to a whole preceding clause, Mark 15: 34. 1 John 2: 8.

b) As to *Number*, the relat. agrees regularly with its antecedent, as in the examples above cited. The departures from this rule are rare, e. g. (α) Relat. Sing. after a plural antecedent, once Phil. 3: 20 ἐν οὐρανοῖς . . . ἐξ οὗ κ. τ. λ. where however οὗ may be taken as an adverb, see below in no. 2. g. — (β) Relat. plur. after an anteced. sing. collect. Phil. 2: 15 ἐν μέσῳ γενεᾶς σκολιᾶς . . . ἐν οἷς φαίνεσθε κ. τ. λ. here the construction is *ad sensum*, both in number and gender, Matth. § 434. 2. b. § 475. a. Buttm. § 129. 3. Comp. above in 1. β. (Judith 4: 8 ἡ γερουσία . . . οἳ ἐκάθηντο. 2: 3. comp. Hom. Il. 16. 368. Xen. Mem. 2. 1. 31.) ÷ So where the anteced. includes in any way the idea of plurality, Acts 15: 36 κατὰ πᾶσαν πόλιν, ἐν αἷς κ. τ. λ. 2 Pet. 3: 1 δευτέραν ἐπιστολήν, ἐν αἷς κ. τ. λ. i. e. in both which, the first and second.

c) As to *Case*; here the general rule is, that the relative stands in that case which the verb of its own clause demands, Buttm. § 143. 2. Matth. § 473. E. g. as subject, John 1: 9 τὸ φῶς . . . ὃ φωτίζει πάντα ἄνθρ. v. 30 ἀνήρ, ὃς ἔμπροσθέν μου γέγονεν. Acts 8: 27. Matt. 10: 26. saep. As object, Acc. Matt. 2: 9 ὁ ἀστήρ, ὃν εἶδον. Acts 6: 3, 6. 22: 9. saepiss. Dat. Acts 8: 10 ἀνήρ . . . ᾧ προσεῖχον πάντες. Col. 1: 27. 1 Pet. 1: 12. 5: 9. al. But the departures from this rule are frequent, viz.

(α) by *Attraction*, i. e. where the relative in respect to its own verb would stand in the accus. but the antecedent

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stands in the *genitive* or *dative*, and then the relative is *attracted* by the antecedent into the same case with itself, Buttm. § 143. 3. Matth. § 473. Winer § 24. 1. E. g. *genit.* Matt. 18: 19. John 4: 14 ὕδατος, οὗ ἐγὼ δώσω. 7: 31 τούτων, ὧν οὗτος ἐποίησεν. v. 39. Acts 1: 1. Acts 24: 21. Eph. 4: 1. Jude 15. (Sept. Zeph. 3: 11.) Rev. 1: 20. al. saep. — Neglected, Heb. 8: 2 τῆς σκηνῆς, ἣν ἔπηξεν ὁ κύριος. (Sept. Jer. 51: 64. Xen. Mem. 2. 1. 10.) *Dative*, Mark 7: 13. Luke 2: 20 ἐπὶ πᾶσιν οἷς ἤκουσαν. 5: 9. John 4: 50 τῷ λόγῳ, ᾧ εἶπεν Ἰησοῦς. Acts 7: 16. 20: 38. 2 Cor. 12: 21. 2 Thess. 1: 4. al. saep. —Sept. Jer. 15: 14. Xen. An. 5. 4. 33.— Here the antecedent is often omitted, espec. the demonstr. pron. οὗτος, ἐκεῖνος, comp. below in d; and then the relative stands alone in a case not properly belonging to it; Buttm. § 143. 5. Matth. § 473. b. Winer § 23. 2. The relative itself then stands like Engl. *what*, for *that which, he who*, etc. E. g. Luke 9: 36 οὐδὲν ὧν ἑωράκασιν for οὐδὲν τούτων, ὧν [ἃ] ἑωράκασιν. 23: 41 ἄξια γὰρ [ἐκείνων] ὧν ἐπράξαμεν κ. τ. λ. Acts 9: 24. 22: 15. 26: 16. Rom. 15: 18. 2 Cor. 12: 17. al. saep.—Jos. Ant. 3. 8. 2 ὑπήκουον οἷς ἐκέλευσα. Xen. Mem. 1. 4. 26.

(β) by *inverted Attraction*, i. e. where the antecedent is *attracted* by the relative into the same case with itself, viz. (1) Where the anteced. remains connected with its own clause, and before the relative. Matt. 21: 42 λίθον ὃν ἀπεδοκίμασαν, οὗτος κ. τ. λ. Luke 1: 73 ὅρκον [for ὅρκου] ὃν ὤμοσε. 20: 17. 1 Cor. 10: 16 τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία κ. τ. λ. See Buttm. § 151. I. 4. Matth. § 474. Winer § 24. 2. a. — Hippoc. Morb. 4. 11 τὰς πηγὰς ἃς ὠνόμασα, αὗται κ. τ. λ. Plato Menon. p. 96. A, C ὡμολογήκαμεν δέ γε, πράγματος οὗ μήτε διδάσκαλοι μήτε μαθηταὶ εἶεν, τοῦτο διδακτὸν μὴ εἶναι. Comp. Virg. Aen. 1. 577 'urbem quam statuo, vestra est.' — (2) Where the antecedent itself is attracted over into the clause of the relative, and stands after it in the proper case of the relative; see Buttm. § 143. 2. Matth. § 474. a. Winer § 24. 2. b. Mark 6: 16 Ἡρώδης εἶπεν· ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν, for οὗτός ἐστιν Ἰωάννης, ὃν ἐγὼ ἀπεκ. Luke 1: 4. Acts 21: 16 ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνι κ. τ. λ. for ἄγοντες Μνάσωνα κ. τ. λ. παρ' ᾧ ξενισθῶμεν. Rom. 6: 17. Philem. 10. 1 John 2: 25. Rev. 17: 8 βλεπόντων for βλέποντες. — Soph. Trach. 676 sq. ᾧ ἔχριον . . . πόνῳ, τοῦτ' ἐφάνισται. Xen. An. 1. 9. 19 ἧς ἄρχοι χώρας. — (3) This transposition may also take place when the antecedent would already stand in the same case with the relative, comp. Winer § 24. 2. n. E. g. John 11: 6 ἔμεινεν ἐν ᾧ ἦν τόπῳ, for ἐν τόπῳ ἐν ᾧ ἦν. Matt. 7: 2 ἐν ᾧ κρίματι, ἐν ᾧ μέτρῳ, for ἐν τῷ κρίματι ᾧ etc. 24: 44. Mark 15: 22; comp. Buttm. § 131. 4, 5. (Hdot. 5. 106.) Here belongs the adverbial phrase ὃν τρόπον, καθ' ὃν τρόπον, for κατὰ τὸν τρόπον ὅν, pp. in the manner which, in the same manner as, and hence i. q. *as*, Matt. 23: 37. Luke 13: 34. καθ' ὃν τ. Acts 15: 11. Comp. Buttm. § 131. n. 3. § 115. 4.—Sept. Is. 14: 19, 24. 2 Macc. 15: 39. Xen. An. 6. 3. 1. comp. Xen. Cyr. 8. 2. 5. Hdot. 2. 176. — No example occurs in N. T. where after such transposition both relative and antecedent take the proper case of the latter, as in Greek writers; comp. Buttm. § 143. 4.

(γ) often the case of the relative depends on a preposition with which the verb is construed, viz. (1) genr. Matt. 3: 17 ὁ υἱός μου, ἐν ᾧ εὐδόκησα. 10: 11. 11: 10 οὗτος γάρ ἐστι, περὶ οὗ γέγραπται. Luke 1: 4. Rom. 10: 14. 1 Cor. 8: 6 bis, εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα κ. τ. λ. —Xen. Mem. 2. 2. 8. — (2) Sometimes the prep. which stands with the anteced. is repeated before the relative, John 4: 53 ἐν τῇ ὥρᾳ, ἐν ᾗ εἶπεν κ. τ. λ. Acts 7: 4. 20: 18. Comp. Winer § 54. 7. p. 355. (Dem. adv. Timocr. p. 705, 8, ἐν τοῖς χρόνοις ἐν οἷς γέγραπται κ. τ. λ. Xen. Vect. 4. 13.) More commonly when the prep. stands before the antecedent, it is omitted before the relative, Winer l. c. Matth. § 474. e. § 595 ult. E. g. Matt. 24: 50 ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ. Luke 1: 25. 12: 46. Acts 13: 2 εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς. v. 39.—Plato Phaedo 21. p. 76. B, διδόναι λόγον περὶ τούτων ὧν νῦν δὴ ἐλέγομεν. Xen. Conv. 4. 1. An. 5. 7. 17. — (3) By *attraction* the relative is put with the preposition belonging to the omitted an-

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tecedent, comp. above in c. α. John 6: 29 ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος, for εἰς τοῦτον ὃν κ. τ. λ. 19: 37. Rom. 14: 22. 1 Cor. 7: 1. Gal. 1: 8, 9. Heb. 5: 8. 2 Pet. 2: 12.

(δ) sometimes the relative is not dependent on the verb, but on some noun connected with the verb, and then the relative is put in the genitive, Matt. 3: 11 οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι. v. 12 οὗ τὸ πτύον. Mark 14: 32. Luke 13: 1 ὧν τὸ αἷμα. John 1: 27. 4: 46. 11: 2. Acts 16: 14. Rom. 2: 29. Col. 1: 25. Rev. 13: 12. — Sept. Dan. 2: 11. Act. Thom. § 6. Hdian. 8. 3. 20 Ἀπόλλωνα, οὗ καὶ τὴν εἰκόνα ἔλεγόν τινες κ. τ. λ.

d) As to *Position*; here the relative with its clause regularly follows the antecedent, as in most of the preceding examples. But for the sake of emphasis, the relative clause may be put first, espec. where a demonstr. αὐτός, οὗτος, etc. follows; as Matt. 26: 48 ὃν ἂν φιλήσω, αὐτός ἐστι. John 3: 26 ὃς ἦν μετὰ σοῦ . . . οὗτος βαπτίζει. Heb. 13: 11. 2 Pet. 2: 19. Comp. Buttm. § 143. 2 fin. Matth. § 478.—In both these positions, the antecedent, espec. the demonstr. pron. αὐτός, οὗτός, ἐκεῖνος, is very frequently omitted; so that the relative then stands like Engl. *what*, for *that which, he who*, etc. comp. above in c. α. Buttm. § 143. 5. Matth. § 473. b. § 478. Winer § 23. 2. E. g. genr. Matt. 13: 17 ἀκοῦσαι ἃ ἀκούετε, for ταῦτα ἄ. 14: 7. Mark 2: 24. Luke 8: 17. John 14: 22. al. saep. So in the inverted position, Matt. 7: 2. 10: 38 καὶ ὃς οὐ λαμβάνει . . . οὐκ ἔστι μου ἄξιος. 13: 12 καὶ ὃ ἔχει, ἀρθήσεται. 19: 6. 25: 29. Mark 9: 40. Luke 4: 3. 12: 40. John 8: 36 bis, ἐγὼ ὃ ἑώρακα, λαλῶ κ. τ. λ. 13: 27. Rom. 2: 1. Heb. 2: 18. 1 John 1: 1, 3. Comp. Matth. § 478. — Here too belongs the elliptic use of neut. ὅ with its clause before another proposition, in the sense of *as to that, in that, quod attinet ad*, the corresponding τοῦτ' ἐστι, τοῦτ' ἐστι ὅτι, or the like, being omitted before the latter clause. Rom. 6: 10 bis, ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ θεῷ. Gal. 2: 20. See Matth. § 478. Buttm. § 151. IV. 5. — Plato Euthyd. p. 271. C, ὃ δὲ σὺ ἐρωτᾷς τὴν σοφίαν αὐτοῖν κ. τ. λ. Xen. Hi. 6. 12. Oec. 15. 4. An. 2. 3. 1.

2. *Signification.* The relative strictly serves simply to introduce a dependent clause and mark its close relation to the leading proposition; as Matt. 2: 9 ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς. But in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying *purpose, result, cause*, or the like, which would properly be expressed by a conjunction. See Buttm. § 143. 1. Matth. § 479 sq. For the sense *what, that which, he who*, see above in no. 1. d.

a) as a general *connective*, e. g. (α) genr. John 4: 46. 11: 2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ . . . ἧς ὁ ἀδελφὸς Λ. ἠσθένει. In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives, referring either to the same or to different subjects; e. g. Acts 26: 7. Eph. 3: 11, 12. Col. 1: 13 sq. 24—29. 1 Pet. 1: 8, 10, 12. 2: 22 sq. 3: 19 sq. 4: 4, 5. 2 Pet. 2: 2, 3. 3: 16. al. Comp. Winer § 24. n. 2.—(β) Where it is equivalent to a demonstrative, *and this, these; and he, they*, etc. Luke 12: 24 οἷς οὐκ ἔστι ταμεῖον, i. q. *and they have no storehouse*, etc. Acts 6: 6 οἷς ἔστησαν, *and these*, etc. 7: 45. 11: 30. Gal. 1: 7. 1 Pet. 1: 12. 2: 4. al. ἐφ' ᾧ Phil. 3: 12. ἐν οἷς i. q. ἐν τούτοις δέ Luke 12: 1. εἰς ὅ i. q. εἰς τοῦτο δέ Col. 1: 29. This is rare in early Greek writers, but more frequent in later ones, Buttm. § 143. n. 1. Matth. § 447. — Apollodor. 1. 1. 3 Κρόνος κατέπιεν Ἑστίαν, εἶτα Δήμητραν καὶ Ἥραν· μεθ' ἃς Πλούτωνα κ. τ. λ. Jos. Ant. 14. 13. 7. Plato Apol. Soc. p. 35. A. — (γ) In the formula ὃν τρόπον, see above in no. 1. c. β. [2.]

b) as implying *purpose*, equiv. to ἵνα. Matt. 11: 10 ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου . . . ὃς κατασκευάσει τὴν ὁδόν σου κ. τ. λ. Mark 1: 2. Luke 7: 27. Comp. Buttm. § 143. 1. Matth. § 481. So Heb. אֲשֶׁר Sept. ἵνα, Gen. 11: 7. 22: 14. Deut. 4: 40. comp. Gesen. Lehrg. p. 771. Lex. art. אֲשֶׁר B. 2.—Xen. Mem. 2. 1. 14 ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας.

c) as marking *result*, event, etc. equiv.

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τὸ ὄνομα. So after τίς, Luke 5: 21 τίς ἐστιν οὗτος, ὃς λαλεῖ βλασφημίας; 7: 49 ὃς καὶ ἁμαρτίας ἀφίησι. Comp. Matth. § 479. a, and n. 1.—Judith 8: 12. Xen. Cyr. 6. 1. 14 τίς οὕτως ἰσχυρὸς, ὃς δύναιτ' ἂν κ. τ. λ. Comp. Isocr. Epict. p. 408. D. Plato Rep. 2. p. 360. B. — Hither some needlessly refer also Luke 11: 6, οὐκ ἔχω ὃ παραθήσω αὐτῷ, comp. John 5: 7 οὐκ ἔχω ἵνα.

d) as implying *cause*, ground, a reason, etc. equiv. to ὅτι, *because*. Luke 8: 13 οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, Lat. *ut qui*, i. q. because, since, etc. Luke 4: 18. So in the formulas ἀνθ' ὧν, ἐφ' ᾧ, see in Ἀντί no. 2. d. Ἐπί II. 3. c. δ. p. 301. Comp. Buttm. § 143. 1. Matth. § 480. c. So more freq. ὅστις q. v. no. 2. c. — Xen. Mem. 2. 7. 13.

e) once ἐφ' ὅ in direct interrog. for ἐπί τι, Matt. 26: 50 ἑταῖρε, ἐφ' ὃ παρεῖ; —Arr. Epict. 4. 1. 95. Comp. Aristoph. Lysistr. 1101 or 1103 ἐπὶ τί πάρεστε δεῦρο;—This direct use belongs to the later Greek, although earlier writers employed ὅς indirectly like τίς, as Plato Meno p. 80. C, περὶ ἀρετῆς, ὅ ἐστιν, ἐγὼ μὲν οὐκ οἶδα. Xen. Cyr. 6. 1. 46. See Winer § 24. 3. Matth. § 485. Comp. Lob. ad Phr. p. 57.

f) including the notion of a particle of time, as ὅτε, ὅταν. So ἀφ' ἧς ἡμέρας, i. q. ἀπὸ τῆς ἡμ. ὅτε, Col. 1: 6, 9. Ellipt. ἀφ' ἧς, i. q. ἀπὸ τῆς ἡμ. v. ὥρας, ὅτε, Luke 7: 45. 2 Pet. 3: 4. See in Ἀπό II. b. So ἄχρι ἧς ἡμέρας, and ἄχρι οὗ, see in Ἄχρι II. b. ἐν ᾧ, see in Ἐν no. 2. a. p. 271. ἕως οὗ, see in Ἕως II. 1. b. μέχρις οὗ, see in Μέχρι I. b. β. Comp. Matth. § 480.

g) neut. genit. οὗ, as adv. of place, *where*, Matth. § 486. 1. (α) pp. Luke 4: 16 οὗ ἦν τεθραμμένος. 23: 53. Acts 1: 13 οὗ ἦσαν καταμένοντες. Col. 3: 1. Heb. 3: 9. Rev. 17: 15 τὰ ὕδατα . . . οὗ ἡ πόρνη κάθηται. trop. Rom. 4: 15. 5: 20. So with ἐκεῖ emphat. corresponding, Matt. 18: 20 οὗ γάρ εἰσι δύο ἢ τρεῖς . . . ἐκεῖ κ. τ. λ. 2 Cor. 3: 17. — Sept. Gen. 13: 4. Ael. V. H. 3. 19. Xen. An. 2. 1. 6. c. ἐκεῖ Arr. Epict. 2. 2. 14.—With prepositions, as ἐπάνω οὗ Matt. 2: 9. ἐξ οὗ *whence* Phil. 3: 20. See Winer § 54. n. 1. p. 356. Lob. ad Phryn. p. 46 sq.—(β) In attraction with verbs of motion, for *whither*, as in Engl. often *where*, see Buttm. § 151. I. 8. So Luke 10: 1 εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. 22: 10. 24: 28. Matt. 28: 16. So οὗ ἐάν *whithersoever* 1 Cor. 16: 6, see en Ἐάν I. 4. — Xen. Cyr. 5. 4. 15. οὗ ἐάν 1 Mace. 6: 36.

3. Connected with other particles: (α) ὅς ἄν, ὅς ἐάν, *whosoever*, comp. Buttm. § 139. 8. See in Ἄν I. 2. a. p. 41. Ἐάν I. 4.—(β) ὅς γε, once Rom. 8: 32, see in Γέ I. b.—(γ) ὅς θήποτε, once John 5: 4, see in Θήποτε. — (δ) ὥσπερ, ἥπερ, ὅπερ, *who indeed, who namely*, i. q. ὅς but stronger and more definite; once Mark 15: 6 ἕνα δέσμιον, ὅνπερ ᾐτοῦντο, i. e. the very one whom they demanded. Buttm. § 75. 3. — Jos. Vit. § 18. Luc. D. Deor. 8. 1. ib. 10. 2.—(ε) ὅστις, see in its order. Al.

Ὁσάκις, adv. (ὅσος,) pp. *how many times, how often*, in N. T. only with ἄν, i. e. ὁσάκις ἄν, *however often, so often as*, 1 Cor. 11: 25, 26. ὁσάκις ἐάν Rev. 11: 6. See in Ἄν I. 2. b. Ἐάν I. 4.—Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

Ὅς γε, see in Γέ I. b.

Ὅσιος, α, ον, once perhaps of two endings ὅσιος, ὁ, ἡ, Winer § 11. 1. Matth. § 436. 2. Buttm. Ausf. Sprachl. § 60. n. 3; *holy, pure, sanctus*, pp. *right* as conformed to God and his laws; thus distinguished from δίκαιος, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τὰ πρὸς τοὺς ἀνθρώπους δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὅσια. Hdian. 2. 13. 16. Xen. H. G. 4. 1. 33. Tittm. de Syn. N. T. p. 25.—In N. T.

a) of persons, *holy*, e. g. of God, as the personification of holiness and purity, Rev. 15: 4 ὅτι μόνος ὅσιος. 16: 5, So Sept. for חָסִיד Ps. 145: 17. יָשָׁר Deut. 32: 4. Of men, i. q. *pious, godly*, careful of all duties towards God; Tit. 1: 8 δεῖ γὰρ ἐπίσκοπον εἶναι . . . σώφρονα, δίκαιον, ὅσιον, κ. τ. λ. Elsewhere of Christ, Heb. 7: 26. Acts 2: 27 et 13: 35 οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν τὴν διαφθοράν, quoted from Ps. 16: 10 where Sept. for חָסִיד, as also Deut. 33: 8. 2 Chr. 6: 41. Ps. 4: 4. — Arr. Epict. 2. 4. 2. Xen. Ag. 3. 5.

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b) of things, *holy*, e. g. 1 Tim. 2: 8 ἐπαίροντας ὁσίους χεῖρας, i. e. by impl. *pure, spotless*. Sept. ὁσία καρδία for טָהוֹר Prov. 22: 11.—Acts 13: 34 δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά, pp. *I will give you the holy* [promises] *of David, the sure* promises, i. e. the things inviolably promised of God to David; in allusion to Is. 55: 3 where Sept. for חֲסָדַי דָּוִד, mercies, favours promised.

Ὁσιότης, τητος, ἡ, (ὅσιος,) *holiness*, i. e. *godliness, piety*, careful observance of all duties towards God; distinguished from δικαιοσύνη as ὅσιος from δίκαιος, see above in Ὅσιος. Luke 1: 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ. Eph. 5. 24. Sept. for חֶסֶד Deut. 9: 5. חֵן 1 K. 9: 4.—Wisd. 2: 22. Xen. Cyr. 6. 1. 47.

Ὁσίως, adv. (ὅσιος,) *holily, piously, godly*, 1 Thess. 2: 10 ὁσίως καὶ δικαίως, comp. above in Ὅσιος.—Jos. Ant. 6. 5. 5. Xen. Cyr. 8. 5. 26.

Ὀσμή, ῆς, ἡ, (ὄζω,) *a smell, odour*, bad 2 Macc. 9: 10, 12; of the hare, Xen. Ven. 8. 2. In N. T. only of fragrant odour, John 12: 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. Sept. for רֵיחַ Cant. 1: 3, 11. 2: 13.—Ael. V. H. 14. 39 ὀσμὴ τῶν ῥόδων. Xen. Conv. 2. 3.—By Hebr. ὀσμὴ εὐωδίας, *odour of fragrance*, i. e. *sweet odour*, as accompanying an acceptable sacrifice, Eph. 5: 2. Phil. 4: 18. Comp. Buttm. § 123. n. 4. So Sept. and רֵיחַ נִיחֹחַ Lev. 1: 9, 13, 17. 2: 2, 9. al. — Trop. 2 Cor. 2: 14 τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν. v. 16 bis ὀσμὴ θανάτου . . . ὀσμὴ ζωῆς, comp. the Rabb. סַם הַמָּוֶת *aroma* v. *pulvis mortis*, סַם הַחַיִּים *aroma* v. *pulvis vitae*, Wetstein N. T. in loc. Buxtorf. Lex. 1494. Comp. also Aristot. de mirab. Auscult. λέγεται δὲ καὶ τοὺς γύπας ὑπὸ τῆς τῶν μύρων ὀσμῆς ἀποθνήσκειν. Ael. H. N. 3. 7 εὐωδία δὲ καὶ μύρον γυψὶν αἰτία θανάτου.

Ὅσος, η, ον, relat. pron. correl. to τόσος, in N. T. to τοσοῦτος or the like, expr. or impl. Buttm. § 79. 3, 6; i. q. Lat. *quantus, a, um*, i. e. *how great, how much, how many, as great as, as much as*, etc.

a) of magnitude, *how great, as great as*, Rev. 21: 16 τὸ μῆκος αὐτῆς [τοσοῦτόν ἐστι text. rec.] ὅσον καὶ τὸ πλάτος. — Xen. An. 3. 1. 19.

b) of time, *how long, as long as*, e. g. ὅσον χρόνον Mark 2: 19. ἐφ' ὅσον χρόνον Rom. 7: 1. 1 Cor. 7: 39. Gal. 4: 1; and so ἐφ' ὅσον Matt. 9: 15, see in Ἐπί III. 2. a.—Act. Thom. § 36. Xen. Cyr. 5. 5. 8.—Repeated and so intens. Heb. 10: 37 ἔτι μικρὸν ὅσον ὅσον, like Engl. *yet a very very little while*. Comp. Herm. ad Vig. p. 726. Matth. § 486. n. 1 fin. —Aristoph. Vesp. 213 οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην. Arr. Indic. 29. 15.

c) of quantity, number, multitude, *how much, how many*, etc. (α) Sing. *as much as*, John 6: 11 ἐκ τῶν ὀψαρίων [τοσοῦτον] ὅσον ἤθελον.—Ael. V. H. 1. 4. Xen. Cyr. 3. 2. 26. c. τοσοῦτον expr. Xen. Cyr. 2. 3. 6. — (β) Plur. ὅσοι, ὅσαι, *as many as, all that* or *which, all what*, etc. Matt. 14: 36 καὶ ὅσοι ἥψαντο, διεσώθησαν. Mark 3: 10. Acts 4: 6, 34. Rom. 2: 12. 2 Cor. 1: 20. Gal. 3: 10. Rev. 2: 24. Neut. Luke 12: 3 ὅσα ἐν τῇ σκοτίᾳ εἴπατε. John 15: 14. Acts 9: 39. Jude 10. (Hdian. 4. 9. 16. Xen. An. 2. 1. 1.) Preceded by πάντες, where πάντες ὅσοι is i. q. ὅσοι, but stronger, Matt. 13: 46. 22: 10. Mark 12: 44. Luke 4: 40. al. (Hdian. 1. 10. 11. Xen. H. G. 6. 2. 27.) With οὗτος or αὐτός corresponding, Rom. 8: 14 ὅσοι γὰρ . . . οὗτοί εἰσιν κ. τ. λ. Gal. 6: 12. John 1: 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς κ. τ. λ. Gal. 6: 16.—Xen. Cyr. 1. 4. 9. Hi. 4. 10. — With ἄν, as ὅσος ἄν, ὅσος ἐάν, *whosoever, whatsoever*, see in Ἄν I. 2. a. Ἐάν I. 4. Matt. 18: 18 ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς. Mark 6: 11 ὅσοι ἂν μὴ δέξωνται ὑμᾶς. Luke 9: 5. John 11: 22. Rev. 3: 19. Strengthened by πάντες, Matt. 7: 12. Acts 3: 22.—Xen. Cyr. 1. 4. 5.—(γ) Neut. ὅσα by impl. expresses also admiration, *how many and great things*, as in Engl. *what things*, i. q. *what great things*. Acts 9: 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου. v. 16. 15: 12 ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τ. λ. So genr. of great or unusual deeds, Mark 6: 30. Luke 4: 23. 9: 10. John 21: 25; of benefits conferred, Mark 3: 8. 5: 19, 20. Luke 8: 39. Acts 14: 27. 15: 4. 2

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Tim. 1:18. Comp. Buttm. § 150. p. 434. Matth. § 445. c.

d) of measure, degree, extent. (α) before a comparative, as καθ' ὅσον—κατὰ τοσοῦτον, *by how much—by so much*, Heb. 7: 20, 22. ὅσῳ—τοσούτῳ id Heb. 1: 4. (Xen. Mem. 1. 4. 10.) So ὅσῳ *by how much*, c. τοσούτῳ impl. Heb. 8: 6. (Plut. Alex. M. 5.) With μᾶλλον omitted after ὅσῳ, Heb. 10: 25 καὶ τοσούτῳ μᾶλλον, ὅσῳ βλέπετε κ. τ. λ. Comp. Matth. § 455. n. 7. — (β) Absol. neut. ὅσον, adv. *how much, by how much*, Mark 7: 36 ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον κ. τ. λ. Plur. ὅσα id. c. τοσοῦτον, Rev. 18: 7. ἐφ' ὅσον, *inasmuch as*, Matt. 25: 40, 45. Rom. 11: 13. καθ' ὅσον, *by how much, as*, seq. οὕτω, Heb. 9: 27. Al.

Ὅσπερ, ἥπερ, ὅπερ, see in Ὅς no. 3. δ.

Ὀστέον, contr. ὀστοῦν οῦ, τό, Plur. uncontr. ὀστέα, gen. ὀστέων, comp. Winer § 8. 2. d; *a bone*, pl. *bones*, John 19: 36 ὀστοῦν οὐ συντριβήσεται. Luke 24: 39 σάρκα καὶ ὀστέα. Matt. 23: 27 γέμουσιν ὀστέων, and so Eph. 5: 30. Heb. 11: 22. Sept. for עֶצֶם, ὀστοῦν Gen. 2: 23. Num. 9: 12. ὀστέα Lam. 3: 4. 4: 8, usually ὀστᾶ Gen. 50: 25. Ex. 13: 19. ὀστέων Gen. 2: 23. Prov. 16: 24.—Luc. Pisc. 36 ὀστοῦν. Luc. Amor. 46 ὀστέα, usually ὀστᾶ D. Mort. 18. 1. Xen. Eq. 1. 4, 5. ὀστέων Luc. Necyom. 15. ὀστᾶ, ὀστέων, ὀστῶν Plato Phaedo 47. p. 98. D.

Ὅστις, ἥτις, ὅ,τι, compound relat. pron. i. e. ὅς strengthened by τὶς, Buttm. § 75. 3. § 77. 3; the neut. ὅ,τι being written with the diastole in order to distinguish it from the conjunct. ὅτι, Buttm. § 15. 2. Genit. οὔτινος etc. does not occur in N. T. but only gen. ὅτου in the phrase ἕως ὅτου, see below in no. 2. d. Buttm. l. c. The only other forms in N. T. are Nom. plur. οἵτινες, αἵτινες, ἅτινα, and Acc. neut. ὅ,τι, ἅτινα. — Pp. *any one who, some one who, whoever, whatever*, differing from ὅς in referring to a subject only *generally*, as one of a class, and not definitely, thus serving to render a proposition general; see Passow s. v. Matth. § 483. It has mostly the regular relative construction, Buttm. § 143. 2; for instances where it conforms in gender and number to the following noun, see below in no. 1. a, and no. 2. c. Buttm. § 143. 7.

1. In the proper relative sense. a) pp. and genr. *who*, i. e. *one who, some one who, whoever*, etc. Matt. 2: 6 ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου, i. e. *one who*. 7: 24 ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε. v. 26. 13: 52. Luke 2: 10 χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ. 7: 37. 12: 1. Acts 16: 16 παιδίσκην τινὰ . . . ἥτις κ. τ. λ. 24: 1. Rom. 16: 6, 12. 1 Cor. 7: 13. Phil. 2: 20. Plur. Matt. 16: 28 εἰσί τινες . . . οἵτινες οὐ μή κ. τ. λ. 25: 1. ἅτινα *things which* 1 Cor. 6: 20. Col. 2: 23. — Xen. Cyr. 1. 4. 16. — In 1 Cor. 3: 17 οἵτινες agrees with the subsequent ὑμεῖς instead of ναός.

b) by impl. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first, comp. in Ὅς no. 1. d. (α) genr. c. Indic. Matt. 5: 39 ὅστις σε ῥαπίσει . . . στρέψον αὐτῷ κ. τ. λ. v. 41. 13: 12. 23: 12. Mark 8: 34. Luke 14: 27. (Xen. Mem. 1. 6. 13.) Once c. Subjunct. Matt. 18: 4, perh. because of ἄν impl. from v. 3; see Winer § 43. 3. b, fin. Plur. Mark 4: 20 καὶ οὗτοί εἰσιν . . . οἵτινες ἀκούουσι τὸν λόγον κ. τ. λ. Luke 8: 15. Gal. 5: 4. Rev. 1: 7.—Xen. Cyr. 1. 5. 11. — (β) Strengthened by πᾶς, but only in Sing. the plural form being always πάντες ὅσοι and not πάντες οἵτινες, see Passow ὅστις b. Matth. § 483. b, init. So Matt. 7: 24 πᾶς οὖν ὅστις κ. τ. λ. 10: 32. Col. 3: 17. al. So by Hebr. πᾶσα ψυχὴ, ἥτις ἂν κ. τ. λ. Acts 3: 23. comp. Deut. 1: 39. — Jos. Ant. 14. 9. 4.—(γ.) With ἄν, which strengthens the indefiniteness, Passow l. c. comp. in Ἄν I. 2. a; *whosoever, whatsoever*, in N. T. only with the Sing. c. Subjunct. Matt. 10: 33 ὅστις δ' ἂν ἀρνήσηταί με. Luke 10: 35. John 2: 5. 1 Cor. 16: 2. Gal. 5: 10. al. So ὅ,τι ἐάν Col. 3: 23. ὃ ἐάν τι for ὅ,τι ἐάν Eph. 6: 8. Comp. Ἐάν I. 4. Matth. § 483. p. 906.—Lysias p. 160 ult.

c) sometimes ὅστις refers to a definite subject, and is then apparently i. q. ὅς, e. g. Luke 2: 4 εἰς πόλιν Δαβίδ, ἥτις καλεῖται Βηθλεέμ. John 8: 53. Acts 11: 28. 16: 12. Rev. 1: 12. 11: 8. But in all these instances the ultimate reference

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may perhaps be to a *general* idea, as in Luke 2: 4 *to a city of David, one which is called Bethlehem;* and so of the rest. John 8: 53 τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε, *Abraham, a man who is dead.* Comp. Passow ὅστις g. Matth. § 483. p. 906. — Hom. Il. 23. 43 οὐ μὴ Ζῆν' ὅστις τε θεῶν ὕπατος κ. τ. λ. Hdot. 2. 151.

2. Like ὅς, so also ὅστις is employed in a wider extent, both as connective, and as implying *result, cause,* or the like, where a conjunction might also stand; comp. in Ὅς no. 2. Buttm. § 143. 1. Matth. § 477.

a) as a general *connective.* Luke 1: 20 ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου· οἵτινες πληρωθήσονται κ. τ. λ. 23: 19. John 21: 25. Rom. 9: 4. Gal. 4: 24. Heb. 2: 3. 8: 5. 10: 11. al. Comp. in Ὅς no. 2. a.

b) as marking *result,* event, etc. equiv. to ὥστε. So after τοιοῦτος, 1 Cor. 5: 1 τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν. Comp. in Ὅς no. 2. c. Matth. § 479. n. 1. —Dem. 181. 16. Xen. An. 2. 5. 12.

c) implying *cause,* ground, or reason, etc. equiv. to ὅτι *because.* Comp. in Ὅς no. 2. d. Matth. § 480. c. So Matt. 7: 15 προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν· οἵτινες ἔρχονται πρὸς ὑμᾶς κ. τ. λ. Lat. *ut qui, as those who,* i. e. because such, *for such* come to you etc. 25: 3. Acts 10: 41, 47. 17: 11. Rom. 6: 2. So ἥτις Col. 3: 5, 14. Heb. 10: 35. Here it sometimes takes the number and gender of the following noun, Buttm. § 143. 7. Comp. in Ὅς no. 1. a, b. Eph. 3: 13 μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. Phil. 1: 28. 1 Tim. 1: 4. Gal. 5: 19. — Eurip. Med. 221 or 222. Xen. Cyr. 4. 5. 39 fin.

d) including the notion of a particle of time, as ὅτε, ὅταν, only in the phrase ἕως ὅτου, *until when, until,* see in Ἕως II. 1. b. β. Comp. in Ὅς no. 2. f. Matth. § 480. b, and note. Al.

Ὀστράκινος, η, ον, (ὄστρακον shell, burnt-clay,) *earthen,* 2 Tim. 2: 20. Trop. as an emblem of frailty, 2 Cor. 4: 7. Sept. for חָרֶשׂ Lev. 6: 28. 15: 12. —Arr. Epict. 3. 9. 18. Diod. Sic. 3. 9.

Ὀσφρησις, εως, ἡ, (ὀσφραίνομαι to smell,) *the smell,* sense of smell, 1 Cor. 12: 17.—Dioscor. 5. 119. Athen. 13. 93. meton. Hdian. 1. 12. 4. Comp. Lob. ad Phryn. p. 117.

Ὀσφύς, ύος, ἡ, and plur. αἱ ὀσφύες, *the loins,* the lower region of the back, lumbar region, the hips, as opp. to the shoulders and thighs, Epict. Ench. 29. 5. Arr. Epict. 3. 15. 9 ἰδού σου τοὺς ὤμους, τοὺς μηροὺς, τὴν ὀσφύν. Luc. Lexiph. 8. of animals Xen. Eq. 1. 12. Ven. 4. 1. In N. T. only as corresponding to Heb. מָתְנַיִם and חֲלָצַיִם, *the loins,* viz.

a) external, i. q. *the hips,* where the girdle is worn, Matt. 3: 4 et Mark 1: 6 ζωὴν δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ.— The orientals, in order to run or labour with more ease, are accustomed to gird their long flowing garments close about them; hence *to have the loins girded,* is i. q. *to be in readiness, prepared* for any thing, Luke 12: 35. Eph. 6: 14. trop. 1 Pet. 1: 13; comp. in Ἀναζώννυμι. Comp. Sept. and מָתְנַיִם Ex. 12: 11. 2 K. 4: 29. 9: 1. חֲלָצַיִם Job 38: 3. 40: 7.

b) internal, as the seat of procreative power in men. Heb. 7: 5 ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός, see in Ἐξέρχομαι b. Heb. 7: 10. Acts 2: 30 καρπὸς τῆς ὀσφύος, i. e. children, offspring, comp. Sept. καρπὸς κοιλίας Gen. 30: 2. Ps. 132: 11.—Sept. for חֲלָצַיִם Gen. 35: 11. 2 Chr. 6: 9.

Ὅταν, adv. (ὅτε, ἄν,) i. e. *when,* with the accessory idea of uncertainty, possibility, i. q. *whensoever, if ever, in case that, so often as,* etc. Buttm. § 139. 8. comp. in Ἄν I. 2. b. Construed regularly with the Subjunctive, referring to an often repeated or possible action in the present or future time; in Greek writers sometimes with the Optative; and in a few very late instances with the Indicative. Buttm. l. c. Matth. § 521. p. 1005. Winer § 43. 5. See espec. Fritzsche IV Evang. II. p. 85 sq. 800 sq.

1. pp. with the *Subjunctive,* as above.

a) in general propositions, c. Subj. pres. Matt. 15: 2 ὅταν ἄρτον ἐσθίωσιν. Luke 11: 21. John 16: 21. 2 Cor. 13: 9. al. Aor. Matt. 5: 11 ὅταν ὀνειδίσωσιν ὑμᾶς. Mark 4: 15, 16. John 2: 10. 1 Tim. 5: 11. Rev. 9: 5. al. — pres. Luc. D. Deor.

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11. 2. Xen. Mem. 1. 4. 15. aor. Xen. Cyr. 1. 2. 8. Hi. 2. 15, 17.—So in general exhortations, c. pres. Matt. 6: 5, 6 σὺ δὲ ὅταν προσεύχῃ. Mark 11: 25. Luke 14: 12. Aor. i. q. Lat. fut. exact. Luke 14: 8 ὅταν κληθῇς ὑπό τινος. 17: 10. — In a general comparison, c. pres. Luke 11: 36 ὡς ὅταν κ. τ. λ. Matth. l. c. n. 3. p. 1008. Passow s. v.—Hom. Il. 11. 269.

b) in reference to a future action or time, Matth. l. c. p. 1006. E. g. c. Subj. pres. Matt. 26: 29 ἕως τῆς ἡμ. ἐκ. ὅταν αὐτὸ πίνω μεθ' ὑμῶν κ. τ. λ. Mark 13: 4. John 7: 27. Rev. 10: 7. 18: 9. c. τότε corresp. 1 Thess. 5: 3. Subj. aor. i. q. Lat. fut. exact. Matt. 19: 28 ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. Mark 8: 38. Luke 13: 28. John 5: 7. 15: 26. Acts 23: 35. 1 Cor. 16: 2, 3, 5. Rev. 12: 4. al. c. τότε corresp. Matt. 9: 15. 24: 15. John 8: 28. al.—pres. Plato Gorg. p. 526. E. Xen. Cyr. 1. 3. 14. aor. Sept. Jer. 34: 14. Thuc. 4. 60. — Once c. Indic. fut. Rev. 4: 9 καὶ ὅταν δώσουσι τὰ ζῶα κ. τ. λ. where Mss. read δώσι and δώσωσι. See Winer § 43. 5. n. Fritzsche IV Evang. II. p. 86.

2. With the *Indic.* imperf. in narrating an actual event, once Mark 3: 11 καὶ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, i. e. *whenever, as often as.* Here Greek writers would employ the Opt. Matth. § 521. p. 1006 init. p. 1007. n. 1. Winer § 43. 5. p. 256. Fritzsche l. c. p. 86, 801. — Sept. Gen. 37: 9 ὅταν εἰσῆρχετο. Dan. 3: 7. — For Rev. 4: 9, see in no. 1. b.

3. By impl. ὅταν is put like Engl. *since, while,* in assigning a cause, reason, i. q. *because, in that,* seq. Subj. John 9: 5 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι κ. τ. λ. Rom. 2: 14. 1 Cor. 15: 27. See Fritzsche l. c. p. 86.—Aristot. de Mund. 4 μάλιστα ὅταν τὸ μὲν τάχιστον ᾖ τῶν ὄντων. Plato Euthydem. § 56. Heind. So ὅτε in Greek writers, Passow in ὅτε. Herm. ad Vig. p. 918. Al.

Ὅτε, adv. of time, *when,* correl. with ποτέ, τότε, Buttm. § 116. 4; construed regularly with the Indicative as relating to an actual event, something actually taking place, Herm. ad Vig. p. 903, 915. Rarely with the Subjunct. see below in c.

a) c. Indic. pres. in general propositions, John 9: 4 νὺξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Heb. 9: 17. Comp. Herm. ad Vig. p. 916.

b) usually of time past; so c. Indic. pres. in an historical sense, Mark 11: 1, coll. Matt. 21: 1. (Xen. Cyr. 2. 4. 6.) Imperf. Mark 14: 12 ὅτε τὸ πάσχα ἔθυον. 15: 41 ὅτε ἦν ἐν τῇ Γαλιλαίᾳ. John 17: 12 where Jesus speaks by anticipation. 21: 18. Rom. 6: 20. 1 Cor. 13: 11. Jude 9. c. ποτέ corresp. 1 Cor. 3: 7. 1 Pet. 3: 20. (Xen. An. 2. 6. 20.) Aor. Matt. 7: 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους. 12: 3. Mark 1: 32. Luke 2: 21 sq. 22: 14. John 1: 19. 6: 24. Acts 1: 13. 1 Cor. 13: 11. Gal. 2: 11 sq. Rev. 1: 17. 6: 3. al. saep. So c. τότε corresp. Matt. 21: 1. John 12: 16. (Xen. Cyr. 8. 4. 13.) Perf. 1 Cor. 13: 11 ὅτε δὲ γέγονα ἀνήρ.

c) of future time; so seq. *Indic.* fut. Luke 17: 22 ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε κ. τ. λ. John 4: 21, 23. 5: 25. 16: 25. Rom. 2: 16. 2 Tim. 4: 3. Comp. Passow ὅτε no. 3. — Hom. Od. 18. 272. Il. 17. 728. al.—Once c. *Subjunct.* Aor. instead of Indic. fut. Luke 13: 35 ἕως ἂν ἥξῃ ὅτε εἴπητε κ. τ. λ. — Hom. Il. 23. 323. ib. 12. 286. See Matth. § 521. n. 1. p. 1007. In the latest ages of the Greek, the Subjunct. Aor. was thus very commonly employed for the fut. Indic. Lob. ad Phr. p. 722 sq. Al.

Ὅ,τε, ἥ,τε, τό,τε, i. e. the prepositive art. with τέ, so written to distinguish it from the adverbs ὅτε, τότε, etc. It thus expresses simply the article in connexion with the different senses of τέ, for which see in Τέ.

Ὅτι, conjunct. demonstrative and causal, like Engl. *that,* originally i. q. neut. of ὅστις. As *demonstrative* it stands pp. for τοῦτο ὅ,τι, as pointing out or introducing that to which the preceding words refer, i. e. their object, contents, argument. As *causal* it is pp. i. q. διὰ τοῦτο ὅ,τι, and assigns the cause, reason, motive, ground of any thing, *that, because,* etc. Construed in N. T. with the Indicative; once by anacoluthon before the infin. Acts 27: 10, see below in no. 1. c. γ; in Greek writers sometimes also with the Optative, Matth. § 529. 2.

1. As Conjunct. *demonstrative,* see

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above. a) pp. after a demonstr. pron. as τοῦτο or the like expr. or impl. John 3: 18 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν κ. τ. λ. Rom. 2: 3. 2 Cor. 5: 14. Rev. 2: 6 ἀλλὰ τοῦτο ἔχεις, ὅτι κ. τ. λ. impl. v. 4. So ἐν τούτῳ . . . ὅτι, 1 John 3: 16. 4: 9, 10, 13 ἐν τούτῳ . . . ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Also John 16: 19 περὶ τούτου . . . ὅτι εἶπον· κ. τ. λ. Impl. Matt. 16: 7 διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· [ταῦτά ἐστι ἃ λέγει,] ὅτι ἄρτους οὐκ ἐλάβομεν. v. 17 τί διαλογίζεσθε ἐν ἑαυτοῖς [ταῦτα], ὅτι ἄρτους οὐκ ἐλάβετε; Mark 8: 16, 17. Comp. Mark 2: 8.

b) after a pron. interrog. e. g. τίς, τί, as John 14: 22 τί γέγονεν, ὅτι ἡμῖν μέλλεις κ. τ. λ. So τί ὅτι for τί ἐστι ὅτι, pp. what cause is there that etc. Mark 2: 16. Luke 2: 49. Acts 5: 4, 9. (Luc. Tim. 28.) So with a pron. or subst. Mark 4: 41 τίς ἄρα οὗτός ἐστι, ὅτι κ. τ. λ. Luke 8: 25. Heb. 2: 6 τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ; i. e. what cause is there in man, that etc. quoted from Sept. Ps. 8: 5. 144: 3. Comp. Ex. 16: 7 ἡμεῖς δὲ τί ἐσμεν, ὅτι κ. τ. λ. Num. 16: 11. Job 15: 14. — Also after ποταπός Matt. 8: 27. Mark 4: 41.

c) most freq. ὅτι c. indic. is put in construction after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an accus. c. infin. or to the corresponding participial construction, and often alternates with these in one and the same verb; comp. Buttm. § 149. p. 423. Matth. § 539. n. 1. § 624 med. Winer § 45. 2. p. 266. Viger. p. 546. In Eng. with the same classes of verbs it is likewise often optional whether to employ *that* with the indic. or an accus. and infinitive; in Lat. the regular construction is the accus. c. infin. The tendency of the later Greek was in general to multiply particles, and therefore it here often employed ὅτι in preference to an infinitive; see Winer l. c.

(α) after verbs signifying *to say, to speak*, and all verbs including this idea; see Matth. l. c. also c. infin. Matth. § 537. p. 1056. § 534. b, and n. 2. Comp. in Engl. 'I say *that* it is so,' or 'I say it *to be* so.' E. g. after λέγω Matt. 3: 9. 12: 6. Mark 3: 28. Luke 10: 24. 2 Cor. 11: 21 ὡς ὅτι. 1 Tim. 4: 1. al. For the attract. in John 8: 54. 9: 19, see Buttm. § 151. I. 6. After εἶπον Matt. 28: 7, 13. John 7: 42. 1 Cor. 1: 15. al. Also after ἀναγγέλλω Acts 14: 27. γράφω Mark 12: 19. 1 John 2: 12, 13. διδάσκω 1 Cor. 11: 14. διηγέομαι Acts 9: 27. μαρτυρέω Matt. 23: 31. John 4: 44. μάρτυρα ἐπικαλοῦμαι 2 Cor. 1: 23. ὄμνυμι Rev. 10: 6. ὁμολογέω Heb. 11: 13. σφραγίζω John 3: 33.—Sometimes λέγω or the like is implied in the preceding verb or words; e. g. παρακαλέω Acts 14: 22. John 7: 35 ποῦ οὗτος μέλλει πορεύεσθαι, [λέγων] ὅτι ἡμεῖς οὐκ εὑρήσομεν αὐτόν; comp. Winer § 42. 4. c. p. 248. Acts 1: 5. So after a Heb. formula of swearing, like כִּי, e. g. ζῶ ἐγώ, ὅτι Rom. 14: 11, in allusion to Is. 45: 23, comp. 49: 18. Comp. Gesen. Lex. כִּי B. 1. Here also belongs οὐχ ὅτι, *not that*, at the beginning of a clause, i. q. οὐ λέγω ὅτι, used by way of explanation or limitation of something previously said, and equiv. to *although*. John 6: 46 οὐχ ὅτι τὸν πατέρα τὶς ἑώρακεν. 7: 22. 2 Cor. 1: 24. Phil. 3: 12. 4: 11, 17. So οὐχ οἷον δὲ ὅτι Rom. 9: 6, see in Οἷος. Comp. Buttm. § 150. p. 433, 434. Matth. § 624. 4.

(β) after verbs signifying *to shew, to make known*, etc. elsewhere c. particip. Matth. § 549. 5, and note. Or c. infin. Matth. § 549. 6. n. 2. Comp. in Engl. 'I shew *that* it is so,' or 'I shew it *to be* so.' E. g. after δεικνύω Matt. 16: 21. John 2: 18. ἀποδείκνυμι 2 Thess. 2: 4. δηλόω 1 Cor. 1: 11. δῆλον ὅτι 1 Cor. 15: 27. Gal. 3: 11. 1 Tim. 6: 7. (Xen. Cyr. 3. 3. 24.) Also after ἀποκαλύπτω 1 Pet. 1: 12. ἐμφανίζω Heb. 11: 14. φανερόω 2 Cor. 3: 3. 1 John 2: 19.

(γ) after verbs signifying *to hear, to see*, and trop. *to perceive, to know*, etc. elsewhere c. particip. Matth. § 548. 1, 2, and notes. § 549. 3, 4, and notes. Or c. infin. Matth. § 549. 6. n. 2. So also in Engl. E. g. after ἀκούω Matt. 20: 30. Mark 2: 1. 10: 47. John 14: 28. al. (Xen. Cyr. 3. 3. 18.) After βλέπω Rev. 17: 8. 2 Cor. 7: 8. James 2: 22. εἶδον Mark 9: 25. John 6: 22. Matt. 2: 16. ὁράω James 2: 24. θεάομαι John 6: 5. θεωρέω John 9: 8. Acts 27: 10 θ. ὅτι . . . μέλλειν ἔσεσθαι τὸν πλοῦν,

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where for ὅτι c. infin. in anacoluthon, see Winer § 45 pen. § 64. 2. c. Matth. § 631. p. 1299. After γινώσκω Matt. 21: 45. Mark 12: 12. Luke 10: 11. al. γνωστόν ἐστι Acts 28: 28. ἀναγινώσκω Matt. 12: 5. 19: 4. ἐπιγινώσκω Mark 2: 8. Luke 1: 22. οἶδα Matt. 6: 32. Mark 2: 10. 2 Cor. 11: 31. Also after ἀγνοέω Rom. 6: 3. 7: 1. ἐπίσταμαι Acts 15: 7. καταλαμβάνω Acts 4: 13. 10: 34. νοέω Matt. 15: 17. συνίημι Matt. 16: 12.

(δ) after verbs signifying *to remember, to care for*, etc. elsewhere c. particip. Matth. § 549. 6, and n. 1. E. g. after μιμνήσκω Matt. 5: 23. John 2: 22. ὑπομίμνησκω Jude 5. μνημονεύω John 16: 4. μέλει μοι Mark 4: 38. Luke 10: 40.

(ε) after verbs signifying *to hope, to believe, to think, to consider*, and the like; elsewhere c. infin. Matth. § 534. b, and n. 2. So in Engl. E. g. after ἐλπίζω Luke 24: 21. Acts 24: 26. al. πιστεύω Matt. 9: 28. Mark 11: 23. Luke 1: 45. πέποιθα, πέπεισμαι, Phil. 2: 24. Rom. 8: 38. 15: 14. (Xen. Oec. 15. 6.) Also after δοκέω Matt. 6: 7. 26: 53. λογίζομαι Heb. 11: 19. διαλογίζομαι John 11: 50. νομίζειν Matt. 5: 17. οἶμαι James 1: 7. ὑπολαμβάνω Luke 7: 43.

d) ὅτι serves also to introduce words quoted without change, chiefly after verbs implying *to say* etc. and is then merely a mark of quotation, not to be translated in English; see Buttm. § 149. p. 423. Matth. § 624. p. 1270. E. g. Matt. 2: 23 τὸ ῥηθὲν . . . ὅτι Ναζωραῖος κληθήσεται. 5: 31. 7: 23. 26: 74. Mark 3: 21, 22. 9: 28 οἱ μαθ. ἐπηρώτων αὐτὸν κατ' ἰδίαν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; where Mss. read διατί and ὅτι διατί, comp. Matt. 17: 19. Fritzsche IV Ev. II. p. 378. Luke 1: 25, 61. John 1: 20, 32. Acts 11: 3. 15: 1. Heb. 10: 8. Rev. 3: 17. al. So Sept. and Heb. כִּי Gen. 29: 33. Josh. 2: 24. comp. Gesen. Lehrg. p. 846. Lex. art. כִּי B. 1.—Act. Thom. § 19. Pol. 1. 80. 9. Xen. Cyr. 3. 1. 8.

2. As Conj. *causal*, see above init. Buttm. § 149. p. 423. a) pp. after a demonstr. pron. as τοῦτο or the like, *that, because*, e. g. διὰ τοῦτο ὅτι, Matt. 13: 13. John 8: 47. 10: 17. 12: 39. 1 John 3: 1. ἐν τούτῳ ὅτι, Luke 10: 20. Also οὕτως ὅτι Rev. 3: 16.—comp. τούτῳ v. ταύτῃ ὅτι Xen. Hi. 1. 17. Oec. 18. 10.

b) after a pron. interrog. as τίς, τί, e. g. διατί, ὅτι, Rom. 9: 32. 2 Cor. 11: 11. So χάριν τίνος, ὅτι, 1 John 3: 12. —Xen. Cyr. 1. 3. 15, coll. 11.

c) absol. ὅτι is put after certain classes of verbs, and also genr. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that*, i. q. *seeing that, because, for*, etc.—(α) After verbs or words signifying *an emotion* of the mind, as wonder, joy, pity, sorrow, e. g. θαυμάζω Luke 11: 38. John 3: 7. Gal. 1: 6. al. (Xen. Ven. 1. 3.) ἐξίσταμαι Acts 10: 45. χαίρω q. v. Luke 10: 20. John 14: 28. 2 Cor. 7: 9. al. συγχαίρω Luke 15: 6, 9. σπλαγχνίζομαι Matt. 9: 36. Mark 6: 34. κλαίω Rev. 5: 4. κλαίω καὶ πενθέω Rev. 18: 11.—(β) After verbs or words expressing *praise, thanks*, and the like, e. g. ἐπαινέω Luke 16: 8. 1 Cor. 11: 17. (Xen. Mem. 1. 2. 41.) οὐκ ἐπαινέω 1 Cor. 11: 2. ἐξομολογέω Matt. 11: 25, 26. εὐχαριστέω Luke 18: 11. χάρις ὅτι Rom. 6: 17. 1 Tim. 1: 12. — Xen. Cyr. 8. 7. 3. Oec. 8. 16. —(γ) Genr. Matt. 2: 18 οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί. Mark 1: 27. 5: 9 λεγεὼν ὄνομά μοι· ὅτι πολλοί ἐσμεν. Luke 4: 36. 11: 42 οὐαὶ ὑμῖν, ὅτι κ. τ. λ. v. 43 sq. 16: 3. 23: 40 οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι κ. τ. λ. i. e. *seeing that* etc. John 1: 30, 51. Acts 1: 17. Rom. 6: 15. 1 Cor. 3: 13. 2 John 7. Rev. 3: 4, 8. al. saep. Ellipt. 1 John 3: 20 ὅτι, ἐὰν ᾖ καρδία ἡμῶν . . . ὅτι μείζων ἐστὶν ὁ θ. i. e. *for if our own heart condemn us* [God will also condemn us,] *for God* etc. — Plato Euthyphr. p. 7. E. Xen. Mem. 2. 9. 1. AL.

Ὅτου, see in Ὅστις init. and no. 2. d.

Οὗ adv. *where*, see in Ὅς no. 2. g.

Οὐ, also οὐκ or οὐχ before a vowel according as it is smooth or aspirated, Buttm. § 26. 5; usually without accent, but written οὔ when standing alone or at the end of a sentence, Buttm. § 13. 3, 4; a negative particle, *not, no*, expressing direct and full negation, independently and absolutely, and hence

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objective; thus differing from *μή* which implies a conditional and hypothetical negative, and is therefore *subjective*. On this distinction both in meaning and use between *οὐ* and *μή*, which holds good also in all their compounds, see more fully under *Μή* init. and in the authors there cited. E. g.

a) before a *verb*, where it then renders the verb and proposition negative in respect to the *subject*. (*α*) genr. Matt. 1: 25 *καὶ οὐκ ἐγίνωσκεν αὐτήν*. Mark 3: 25 *οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη*. v. 26. 14: 68. Luke 6: 43, 44. John 1: 10, 11. 7: 8. 8: 50. Acts 2: 15 *οὐ γὰρ οὗτοι μεθύουσιν*. v. 34. Rom. 3: 11. Rev. 2: 2, 3. al. saepiss.—(*β*) With the 2 pers. *future* in prohibitions, where the neg. fut. thus stands for a neg. imperative, precisely as in Engl. *thou shalt not do it* etc. which is stronger than the direct imperat. *do it not*; Winer § 44. 3. § 60. 1. n. Matth. § 498. c. p. 942. Matt. 6: 5 *οὐκ ἔσῃ ὡσπερ οἱ ὑποκριταί*. Elsewhere only in citations from the Sept. and Heb. Luke 4: 12, comp. Deut. 6: 16. Acts 23: 5, comp. Ex. 22: 28. 1 Cor. 9: 9, comp. Deut. 25: 4. So from the decalogue, Matt. 5: 21 *οὐ φονεύσεις*. v. 27, 33. Rom. 7: 7. 13: 9. al. So in Heb. all neg. imperatives are made by the fut. Gesen. Lehrg. p. 771. Comp. Xen. H. G. 2. 3. 34. Cyr. 8. 3. 47.—(*γ*) Where the subject is *πᾶς* or also *εἷς*, and *οὐ* is joined, not with *πᾶς* (see below in e. *β*), but with the verb; here by Hebraism *πᾶς . . . οὐ*, or also *οὐ . . . πᾶς*, is equiv. to *οὐδείς*, *not one*, *none*; see Winer § 26. 1. comp. Heb. לֹא כֹל Gesen. Lehrg. p. 831. Lex. כֹּל no. 3. So Matt. 24: 22 *οὐκ ἂν ἐσώθη πᾶσα σάρξ*, pp. *all flesh would not be saved*, i. e. no flesh. Mark 13: 20. Rom. 3: 20. Gal. 2: 16. Eph. 5: 5 *πᾶς πόρνος . . . οὐκ ἔχει*. Luke 1: 37 *οὐ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα*. 2 Pet. 1: 20. 1 John 2: 21. Rev. 22: 3. For 1 Cor. 15: 51, see below in e. *γ*. So Sept. and לֹא כֹל Ps. 49: 18. אֵין כֹּל Ecc. 1: 9. — Also *εἷς . . . οὐ*, *not one*, *none*, Matt. 10: 29 *ἓν ἐξ αὐτῶν οὐ πεσεῖται*. Luke 12: 6. So Sept. and אַחַת לֹא Is. 34: 16. But the like idiom is found in Greek, Dion. Hal. de Comp. Verb. § 18 med. *μίαν οὐκ ἂν εὕροι τις σαλίδα κ. τ. λ.* Aristoph. Thesm. 549. Dem. 873. 11.—(*δ*) Where *οὐ* with its verb is followed by *ἀλλά*, i. e. *οὐ . . . ἀλλά*, pp. Matt. 9: 12 *οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες*. 15: 11. John 7: 16. 1 Cor. 7: 10. al. In other passages some suppose *οὐ* is to be taken in a modified or comparative sense, i. q. *not so much as*, etc. but this is unnecessary; e. g. Matt. 10: 20 *οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα κ. τ. λ.* i. q. Engl. *it is not you at all who speak, but the Spirit* etc. This is far stronger than: *it is not so much you, as the Spirit* etc. John 12: 44. al. See more in b. Comp. Winer § 59. 7. Also *οὐχ ὅτι . . . ἀλλ' ὅτι*, John 6: 26. 12: 6. 1 John 4: 10.—(*ε*) Sometimes *οὐ* stands in a conditional sentence after *εἰ*, where the usual negative is *μή*, see fully in *Μή* I. a. —(*ζ*) As strengthened by other negative particles; e. g. *μὴ οὐ* only in interrog. see in *Μή* III. b. *οὐ μή* as an intensive negative, see in *Μή* I. h. Strengthened also by compounds of *οὐ*, e. g. *οὐκ οὐδέ not even*, Luke 18: 13 *οὐκ ἤθελε οὐδὲ τοὺς ὀφθ. ἐπᾶραι*. Rom. 3: 10 *οὐκ οὐδείς*, *οὐκ οὐδέν*, *no one whatever*, *nothing at all*, Mark 5: 37 *καὶ οὐκ ἀφῆκεν οὐδένα κ. τ. λ.* Luke 4: 2. John 6: 63. 8: 15. 2 Cor. 11: 8. al. *οὐκ οὐδέπω οὐδείς* Luke 23: 53. *οὐκ οὐκέτι* Acts 8: 39. See Buttm. § 148. 6. Winer § 59. 8. b. — Very rarely two negatives destroy each other, and thus imply an affirmative; 1 Cor. 12: 15 *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος*. For Acts 4: 20, see in *Μή* I. d. *α*. Comp. Buttm. § 148. n. 7, 8. Winer § 59. 8. a. Matth. § 609. p. 1227.

b) before the *object* of a verb, where it then renders the proposition negative in respect to the object; e. g. genr. Matt. 9: 13 *ἔλεον θέλω, καὶ οὐ θυσίαν*. 1 Cor. 4: 15. Heb. 2: 16. More freq. as followed by *ἀλλά*, i. e. *οὐ . . . ἀλλά*, see above in a. *δ*. Mark 9: 37 *οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κ. τ. λ.* Acts 5: 4. 10: 41. 1 Cor. 1: 17. 14: 22. Eph. 6: 12. 1 Thess. 4: 8. al. So *οὐκ ὅτι . . . ἀλλ' ὅτι*, 2 Cor. 7: 9. Also *οὐχ ἵνα* as marking object, purpose; John 6: 38 *καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ κ. τ. λ.* 2 Cor. 2: 4. 8: 13. For *οὐχ ὅτι* at the beginning of a clause, by way of

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limitation etc. see in Ὅτι no. 1. c. α.

c) before the *adjunct* of a verb, adverbial or the like, where it then renders the proposition negative in respect to the adjunct. e. g. before a *noun* implying manner, 2 Cor. 3: 3 οὐ μέλανι, ἀλλὰ πνεύματι κ. τ. λ. 2 Pet. 1: 21. 2 Cor. 5: 7. John 3: 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θ. Gal. 2: 16. James 2: 25. 1 Cor. 1: 17 οὐκ ἐν σοφίᾳ κ. τ. λ. Acts 5: 26. Before an adject. as adv. Rom. 8: 20 οὐχ ἑκοῦσα, comp. Buttm. § 123. n. 3. So before an adverb, 1 Cor. 5: 10 ἔγραψα ὑμῖν . . . οὐ πάντως, i. e. not altogether, not generally; comp. Winer § 65. p. 457. John 7: 10 οὐ φανερῶς, ἀλλά. 2 Cor. 8: 5, 12.—Spec. οὐ μόνον . . . ἀλλὰ v. ἀλλὰ καὶ, *not only . . . but also*, expressing a gradation of meaning, comp. in Μόνος c; so pp. as referring to place, time, manner, etc. Acts 19: 26 οὐ μόνον Ἐφέσου, ἀλλὰ κ. τ. λ. Rom. 9: 24. 2 Cor. 7: 7. Eph. 1: 21. 1 Thess. 1: 8. 1 John 5: 6. Also as referring to the subject, Acts 19: 27. Rom. 1: 32. 1 Tim. 5: 13. al. or to the object, Acts 21: 13. Rom. 4: 12. 2 Cor. 8: 10. al. — Subj. Xen. Cyr. 8. 3. 7. obj. Mem. 2. 7. 6.

d) before *participles*, where a direct and absolute negative is to be expressed; otherwise μή, see in Μή I. e. Winer § 59. p. 401. Matth. § 608. d. So 2 Cor. 4: 8 θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι, κ. τ. λ. Gal. 4: 27. Eph. 5: 4. Phil. 3: 3. Heb. 11: 35. 1 Pet. 1: 8. 2: 10.—Luc. Philopseud. 5. Ael. V. H. 10. 11. Diod. Sic. 19. 97.

e) as affecting single words, οὐ not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Eng. *non, un*; see Buttm. § 148. n. 2, 3, comp. p. 416 marg. Matth. § 608. 1. Herm. ad Vig. p. 833, 889. Winer § 59. 5. E. g. (α) With *verbs*, as οὐκ ἀγαπάω *to not love*, i. q. to be careless of, Rev. 12: 11. οὐκ ἀγνοέω i. q. to know well, 2 Cor. 2: 11. οὐκ ἐάω i. q. to restrain, Acts 16: 7. (Hom. Il. 5. 256.) οὐκ ἀμελέω i. q. to be careful, 2 Pet. 1: 12. οὐ θέλω, *nolo, to be unwilling*, Matt. 23: 37. 1 Cor. 10: 1. οὐκ εἰμὶ ἄξιος v. ἱκανός, *to be unworthy*, etc. Matt. 3: 11. Acts 13: 25. — (β) With *nouns*, as οὐκ ἔθνος, οὐ λαός, q. d. *a non-people*, 1 Pet. 2: 10 οἱ ποτὲ οὐ λαός, νῦν δὲ λαὸς Θεοῦ. Rom. 9: 26. 10: 19. So Heb. לֹא, Sept. οὐ, Hos. 2: 25. Deut. 32: 21. Comp. Gesen. Lehrg. p. 832. Lex. לֹא no. 4. b. Buttm. § 148. n. 3. Winer § 58. 1. a. — Thuc. 1. 137 ἡ οὐ διάλυσις. — (γ) With *adjectives*, e. g. with πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, i. q. *not every one, not all*, Matt. 7: 21 οὐ πᾶς ὁ λέγων. 19: 11. Rom. 9: 6. 10: 16. 1 Cor. 15: 39. al. But πᾶς . . . οὐ, i. q. *no one*, see above in a. γ. Once through the force of the antith. πάντες . . . οὐ is i. q. οὐ πάντες, 1 Cor. 15: 51. See Winer § 26. 1. With other adjectives, it expresses the contrary, e. g. οὐκ ἄσημος *not mean*, i. q. renowned, Acts 21: 39. οὐκ ὀλίγοι *no few*, i. e. many, Acts 17: 4, 12. al. οὐ πολλαὶ ἡμέραι, *not many*, i. e. a few, Luke 15: 13. John 2: 12. Acts 25: 6. — (δ) With adverbs, οὐ μετρίως Acts 20: 12. οὐκ εὐθέως Luke 21: 9.

f) in negative answers, *no, nay, not*, i. q. not at all. Matt. 13: 29 ὁ δὲ ἔφη· οὔ. John 1: 21. 2 Cor. 1: 17. James 5: 12. οὔ οὔ intens. Matt. 5: 37. With the art. τὸ οὔ, i. e. the word οὔ, 2 Cor. 1: 17. James 5: 12. Comp. in Ναί c.— Strengthened by other particles, as οὐ γάρ Acts 16: 37, see in Γάρ I. c. β. οὐ πάντως *not at all* Rom. 3: 9, see Winer p. 457. comp. οὐ πάντως Theogn. 299 or 305. Epiph. Haer. 38. 6. οὐ πάνυ Xen. An. 6. 1. 26.

g) in negative questions, *nonne? is not? are not?* where an affirmative answer is always presupposed, so that the neg. question stands instead of a direct affirmation; see Buttm. § 148. 5. Winer § 61. 3. E. g. simply, Matt. 6: 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 12: 3, 5. Mark 4: 13, 21. John 6: 42. 1 Cor. 6: 2, 3. So οὐκ ἀποκρίνῃ οὐδέν; Mark 14: 60. 15: 4. — Xen. Cyr. 5. 5. 13.—With other particles, as οὐκ ἄρα Acts 21: 38, see in Ἄρα I. b. οὐ μή, see in Μή I. h. α. μὴ οὐ, see in Μή III. b. ἀλλ' οὐ, Heb. 3: 16 *who now* were they that *did provoke* God? ἀλλ οὐ, *yea, were they not all those* etc. comp. in Ἀλλά no. 2. b. Al.

Οὐά, interj. *ah! aha!* Lat. *vah!*

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uttered in derision, Mark 15: 29.—Arr. Epict. 3. 23. 24, 32. Dio Cass. 63. 20.

Οὐαί, interj. *wo! alas!* Lat. *vae,* Heb. אוֹי, הוֹי, uttered in grief, indignation, etc.

a) pp. and in the later usage c. dat. see Passow s. voc. Matt. 11: 21 *οὐαί σοι, Χοραζίν.* 23: 13 sq. Mark 13: 17. Luke 6: 24 sq. Jude 11. Rev. 12: 12. c. dat. impl. Luke 17: 1. Thrice repeated intens. *οὐαὶ οὐαὶ οὐαί* Rev. 8: 13, comp. Gesen. Lehrg. p. 670. Before *ἡ πόλις* as voc. c. *σοί* impl. Rev. 18: 10, 16, 19. Sept. genr. for אוֹי Num. 21: 29. הוֹי Is. 10: 1, 5. אַי Ecc. 10: 16. —Arr. Epict. 3. 22. 24.

b) as subst. indec. 1 Cor. 9: 16 *οὐαί μοι ἐστί,* Engl. *wo is me!* So Sept. *οὐαὶ αὐτοῖς ἐστί* for אוֹי לָהֶם Hos. 9: 12, comp. Prov. 23: 29.—Hence c. art. fem. *ἡ οὐαί, a wo, calamity,* Rev. 9: 12. 11: 14. Here one might expect the neut. *τὸ οὐαί,* like *τὸ Ἄγαρ* Gal. 4: 25; but the writer assigns the gender *ad sensum,* as if i. q. *ἡ θλῖψις, ἡ ταλαιπωρία,* etc. Comp. Winer § 27 fin. Al.

Οὐδαμῶς, adv. (*οὐδαμός* for *οὐδὲ ἁμός,*) *in no wise, by no means,* Matt. 2: 6. — 3 Macc. 1: 11, 12. Xen. Mem. 2. 3. 15.

Οὐδέ, conjunct. (*οὐ, δέ,*) denying absolutely and objectively, and differing from *μηδέ* as *οὐ* from *μή,* pp. continuative, *and not, also not,* and hence *nor, neither, not even,* usually as connecting whole clauses or propositions, Buttm. § 149. p. 427. Winer § 59. 6. Matth. § 609.

a) in continued negation, at the beginning of a subsequent clause, viz. (*α*) *and not, nor, neither,* genr. preceded by *οὐ,* Matt. 5: 15. 6: 20 *ὅπου κλέπται οὐ διορύσσουσιν, οὐδὲ κλέπτουσιν.* v. 26 *ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν κ. τ. λ.* v. 28. Mark 4: 22. Luke 12: 33. John 1: 13. 6: 24. Acts 8: 21. Gal. 1: 1. Rev. 21: 23. al. (Xen. Mem. 1. 2. 5.) *οὐ . . . οὐδὲ οὔτε* 1 Thess. 2: 3. *οὔπω . . . οὐδέ* interrog. Mark 8: 17. Matt. 16: 9 sq. Preced. by *οὐδείς,* Matt. 9: 17. Rev. 5: 3; so in apposit. with *οὐδείς,* e. g. *οὐδὲ . . . οὐδέ, neither . . . nor* Mark 13: 32. *ἵνα μή . . . οὐδέ* Rev. 9: 4. Once *οὐδὲ μή,* preced. by *οὐ, οὐδέ,* Rev. 7: 16. — (*β*) *also not, neither,* in a stronger transition or antithesis, e. g. preced. by *οὐ,* Matt. 21: 27 *οὐκ οἶδαμεν . . . οὐδὲ ἐγὼ λέγω ὑμῖν κ. τ. λ.* Mark 12: 21 coll. v. 20. Luke 16: 31 *εἰ Μ. οὐκ ἀκούουσιν, οὐδὲ . . . πεισθήσονται.* John 15: 4. Rom. 4: 15. 1 Cor. 15: 13, 16. (Hdian. 1. 9. 8. Xen. Cyr. 1. 5. 11.) *οὐδεὶς . . . οὐδέ* John 8: 11. 1 Tim. 6: 16. *οὐδεὶς . . . οὐδὲ οὐκέτι* Matt. 22: 46. *ἐὰν μή . . . οὐδέ* Matt. 6: 15. So with preced. neg. impl. in *ἀπιστέω,* Mark 16: 13 *οὐδὲ ἐκείνοις ἐπίστευσαν.* — With *γάρ* and *ἀλλά,* after a preced. neg. expressed or implied in the context; e. g. *οὐδὲ γάρ, for not also, for neither,* where *οὐ* denies, *δέ* connects, and *γάρ* assigns a reason, John 7: 5 *οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον κ. τ. λ.* Acts 4: 34. Rom. 8: 7; strengthened by *οὐδείς,* John 5: 22 *οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα.* Gal. 1: 12 *οὐδὲ γὰρ . . . οὔτε.* (Xen. Cyr. 1. 4. 12.) So *ἀλλ' οὐδέ, yea neither,* where *ἀλλά* merely strengthens the negation, comp. in *Ἀλλά* no. 2. b. Matth. § 613. Luke 23: 15 *οὐδὲν εὗρον . . . ἀλλ' οὐδὲ Ἡρώδης.* 1 Cor. 3: 2. Gal. 2: 3. — Xen. Mem. 2. 3. 8. An. 1. 3. 3. fully *οὐ μόνον . . . ἀλλ' οὐδέ* Jos. B. J. 4. 2. 3.

b) i. q. *not even, not so much as,* e. g. (*α*) in the middle of a clause, comp. Buttm. Matth. l. c. Matt. 6: 29 *λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ κ. τ. λ.* Mark 6: 31. Luke 7: 9. John 21: 25. 1 Cor. 5: 1. (Hdian. 1. 12. 13. Plut. Timol. 5 pen. Xen. Mem. 1. 3. 11, 12.) As strengthening *οὐ,* i. e. *οὐκ οὐδέ* Luke 18: 13, comp. in *Οὐ* a. ζ. For *οὐδὲ εἷς,* see in *Εἷς* a. — Also *ἀλλ' οὐδέ, yea not even,* comp. above in a. *β.* Acts 19: 2 *ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστι, ἠκούσαμεν.* 1 Cor. 4: 3. — Hdian. 2. 13. 13. — (*β*) In interrog. Mark 12: 10 *οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε;* Luke 6: 3. 23: 40. Comp. in *Οὐ* g. Al.

Οὐδείς, οὐδεμία, οὐδέν, (*οὐδέ, εἷς,*) decl. like *εἷς* q. v. Later form neut. *οὐθέν* once 1 Cor. 13: 2 in text. rec. Sept. Gen. 41: 44. Is. 41: 28; see Buttm. § 70. 1. Lob. ad Phr. p. 181 sq. Neg. adject. denying absolutely and objectively, and differing from *μηδείς* as *οὐ* from *μή,* genr. *no one, nothing,* i. e. none

Joseph. non Elzev.

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at all; pp. emphat. *not even one, not the least*, but in this sense it is commonly written separately, οὐδὲ εἷς, οὐδὲ ἕν, etc. see in Εἷς a. Buttm. l. c.

a) as adj. c. subst. *no one, no*, Luke 4: 24 οὐδεὶς προφήτης. John 16: 29 παροιμίαν οὐδεμίαν. 18: 38. 1 Cor. 8: 4. al. Neut. Luke 23: 4 οὐδὲν αἴτιον. John 10: 41. Acts 17: 21. al.—Hdian. 4. 2. 11. Luc. Asin. 13. Xen. Cyr. 1. 1. 2.—Partitively, seq. gen. of a whole, Buttm. § 132. 4. 2. Matth. § 318. So Luke 4: 26 πρὸς οὐδεμίαν αὐτῶν. v. 27 οὐδεὶς αὐτῶν. Acts 5: 13. 18: 17 οὐδὲν τούτων. 1 Cor. 1: 14. 9: 15. So οὐδεὶς ἐξ αὐτῶν John 7: 19. 17: 12. 18: 9.

b) absol. as subst. οὐδείς, *no one*, no man, no person, Matt. 6: 24 οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν. Mark 5: 4. Luke 5: 36, 37, 39. John 5: 22 ὁ πατὴρ κρίνει οὐδένα. Acts 9: 8. Eph. 5: 29. Rev. 2: 17. al.—Hdian. 7. 6. 8. Xen. Cyr. 7. 5. 45.—With other negatives, for strength, Buttm. § 148. 6. E. g. after οὐ, Matt. 22: 16 οὐ μέλει σοι περὶ οὐδένος. John 8: 15. Acts 4: 12. 2 Cor. 11: 8. (comp. Xen. An. 1. 6. 11.) οὐδέπω οὐδεὶς Luke 23: 53. οὐδεὶς οὐκέτι Mark 12: 34.

c) Neut. οὐδέν absol. *nothing*, genr. Matt. 10: 26 οὐδὲν γάρ ἐστι κεκαλυμμένον. 27: 24. Luke 22: 35. John 8: 28. Acts 15: 9. Gal. 2: 6. Heb. 2: 8. al. saep.—With other negatives for strength, Buttm. § 148. 6. E. g. after οὐ, Mark 14: 60 οὐκ ἀποκρίνῃ οὐδέν; Luke 4: 2. John 3: 27. Acts 26: 26. (Xen. Mem. 2. 6. 36.) οὐκέτι . . . οὐδέν Mark 7: 12. οὐδέπω οὐδέν 1 Cor. 8: 2. οὐδέν . . . οὐ μή Luke 10: 19. — Accus. οὐδέν adv. i. e. *in no way, in no respect*, Acts 25: 10 Ἰουδαίους οὐδὲν ἠδίκησα. 1 Cor. 13: 3. 2 Cor. 12: 11. Gal. 4: 12. c. οὐ, John 6: 63 οὐκ ὠφελεῖ οὐδέν.—Hdian. 1. 3. 10. Xen. Mem. 4. 2. 9.—Metaph. *nothing*, i. e. of no account, weight, value, authority, etc. Comp. Matth. § 437. n. 1. So Matt. 23: 16 ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν. v. 18. John 8: 54. 1 Cor. 7: 19. 13: 2. 2 Cor. 12: 11. al. So εἰς οὐδὲν γίνεσθαι *to come to nought* Acts 5: 36. εἰς οὐδὲν λογισθῆναι *to be set at nought*, to be contemned, Acts 19: 27. Comp. in Εἷς no. 3. a. — Sept. Is. 14: 23. Plato Rep. 8. p. 556. D, ἄνδρες οἱ ἡμέτεροι πλούσιοι εἰσὶν οὐδέν. Xen. H. G. 4. 8. 4 οὐδέν ἐσμεν. Al.

Οὐδέποτε, adv. (οὐδέ, ποτέ,) *not ever, never*, comp. in Οὐ init. So seq. pres. in general propositions, 1 Cor. 13: 8 ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Heb. 10: 1, 11.—Hom. Od. 10. 464.—Seq. praet. comp. Passow s. voc. Loh. ad Phr. p. 457 sq. Buttm. § 149. p. 430. Matt. 7: 23 ὅτι οὐδέποτε ἔγνων ὑμᾶς. 9: 33. Mark 2: 12. Luke 15: 29 bis. John 7: 46. 10: 14. 11: 8. 14: 8.—Xen. Mem. 1. 4. 16.—Seq. fut. comp. Passow, Lob. l. c. Matt. 26: 33.—In interrog. Matt. 21: 16 οὐδέποτε ἀνέγνωτε; κ. τ. λ. v. 42. Mark 2: 25. Comp. in Οὐ g.

Οὐδέπω, adv. (οὐδέ, enclit. πω,) pp. *also not ever*, i. q. *not ever yet, not yet, never*, seq. praet. John 7: 39 οὐδέπω ἐδοξάσθη. 20: 9.—Hdian. 1. 3. 12. Xen. Mem. 3. 6. 1. — Strengthened with οὐδείς Buttm. § 148. 6. E. g. οὐδέπω οὐδείς Luke 23: 53. John 19: 41. οὐδέπω οὐδέν 1 Cor. 8: 2. Comp. Οὐδείς b, c.

Οὐθείς, οὐδεμία, οὐθέν, see in Οὐδείς.

Οὐκ, see Οὐ.

Οὐκέτι, also οὐκ ἔτι, adv. *no more, no further, no longer*, in the general sense of οὐ; see Οὐ init. So genr. Matt. 19: 6 ὥστε οὐκέτι εἰσὶ δύο. Mark 10: 8. Luke 15: 19. John 4: 42. Rom. 7: 17, 20. 2 Cor. 1: 23. Rev. 10: 6. — Hdian. 2. 8. 10. Xen. Cyr. 1. 4. 5. — With other negatives for strength, Buttm. § 148. β. E. g. οὐκ . . . οὐκέτι Acts 8: 39. οὐδέ . . . οὐκέτι Matt. 22: 46. οὐδείς . . . οὐκέτι Rev. 18: 11. οὐκέτι . . . οὐδείς Mark 7: 12. 15: 5. Luke 20: 40. So οὐκέτι οὐ μή intens. Mark 14: 25. Luke 22: 16. Rev. 18: 14. Al.

Οὐκοῦν, adv. (οὐκ οὖν,) pp. interrog. *nonne ergo?* Germ. *nicht wahr? not so then?* implying an affirmative answer, comp. in Οὐ g; and hence used by the Attics as an affirmative illative particle, *therefore, then*; see Buttm. § 149. p. 428. Passow s. voc. Herm. ad Vig. p. 794 sq. In N. T. once, John 18: 37 οὐκοῦν βασιλεὺς εἶ σύ, either interrog. *not so then? thou art a king*; or

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without interrog. *thou art then a king.* Comp. Winer § 61 fin.—Interrog. Xen. Mem. 2. 2. 1. genr. Ael. V. H. 11. 9. Xen. Cyr. 1. 4. 19.

Οὐ μή, see in *Μή* I. h.

Οὖν, conj. *thereupon*, i. e. *now, then, therefore*, put after one or more words in a clause, and expressing either the merely external connexion of two sentences, that the one follows *upon* the other; or also the internal relation of cause and effect, that the one follows *from* the other. See Passow s. voc. Matth. § 625. Buttm. § 149. p. 428. Winer p. 372, 380.

1. As marking mere *external* connexion, and thus denoting *transition* or continuation from what precedes to what follows, *thereupon, now, then*, etc. Comp. Passow *οὖν* no. 1. Matth. § 625. p. 1274.

a) genr. Luke 6: 9 *εἶπεν οὖν ὁ Ἰ. πρὸς αὐτούς, then said Jesus unto them.* John 12: 1, 9. 18: 11, 16. 19: 29 *σκεῦος οὖν ἔκειτο ὄξους μεστόν now there was set a vessel* etc. 21: 5. Rom. 11: 1, 11. 15: 17. al. (Hdian. 3. 5. 11.) So where after introductory matter, the transition is made to the thing itself, Matt. 13: 18. Luke 20: 29 *ἑπτὰ οὖν ἀδελφοὶ ἦσαν*, comp. v. 28. John 4: 5. 19: 40. Acts 2: 33. 1 Cor. 7: 26. — Palaeph. 32. 11.—Also *μὲν οὖν*, comp. in *Μέν* a, b. E. g. with *δέ* following, Mark 16: 19 *ὁ μὲν οὖν κύριος . . . ἐκεῖνοι δέ, so then the Lord*, etc. Acts 1: 6 sq. 8: 4 sq. 19: 38 sq. 23: 18, 31. al. (Diod. Sic. 16. 31 pen.) Without *δέ*, Acts 23: 22. 26: 4, 9. 1 Cor. 6: 4. Heb. 7: 11.—Xen. An. 1. 7. 17.

b) joined with a particle of time, or words implying time, Matth. l. c. p. 1274. E. g. *ὅταν οὖν* Matt. 21: 40; but otherwise Matt. 6: 2. Luke 11: 34. *ὅτε οὖν* John 2: 22. 19: 6, 8, 23, 30. *ὡς οὖν* John 4: 1, 40. 20: 11. (Plato Protag. 19. p. 316. A.) Also *ἑξαυτῆς οὖν* Acts 10: 33. *νῦν οὖν* ibid. *πάλιν οὖν, οὖν πάλιν*, John 8: 12, 21. 10: 7, 19, 31, 39. *τότε οὖν* John 11: 14. 20: 8.—Hdian. 1. 15. 11 *οὖν ποτε.* — So with a participle which may be resolved by a particle of time, as *ὅταν, ὅτε, ὡς*, with a finite verb. John 6: 14 *οἱ οὖν ἄνθρωποι ἰδόντες κ. τ. λ. then those men, when they had seen* etc. v. 15. 11: 17. 19: 13. Acts 15: 2. Rom. 15: 28. al. Comp. Matth. § 565. 1. Buttm. § 144. 2.

2. As expressing the *internal* connexion of two sentences, that the one follows *from* the other as effect or consequence from cause, *therefore, then, consequently*, i. q. for this cause, for this reason, from these premises, etc.

a) genr. where any thing is said to be done etc. *in consequence of* what is previously narrated. (α) genr. Luke 15: 28 *ὠργίσθη δέ, καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν κ. τ. λ.* John 9: 7. 19: 24. Acts 17: 20. Rom. 9: 19. Eph. 4: 1. 1 Tim. 5: 14. 1 Pet. 2: 7. al. So frequently, espec. in John, in the phrases *εἶπεν οὖν, εἶπον οὖν*, John 4: 33. 8: 13. 11: 12. 21: 7. al. But such passages may often be referred to no. 1. a. —Diod. Sic. 16. 91 *εὐθὺς οὖν θυσίας κ. τ. λ.*—(β) In *exhortations* founded on what precedes. Matt. 5: 48 *ἔσεσθε οὖν ὑμεῖς τέλειοι.* Mark 13: 35 *γρηγορεῖτε οὖν.* Luke 6: 36. Acts 3: 19. 13: 38. Rom. 11: 22. 1 Cor. 16: 11. Col. 3: 5. Heb. 4: 1. James 5: 7. al.—Eurip. Orest. 647 or 648. Luc. Conv. 36.—(γ) Where the consequence is connected with a conditional or causal clause, e. g. *ἐὰν οὖν if therefore* Matt. 5: 23. Luke 4: 7. Rom. 2: 26. John 6: 62, see in *Ἐάν* I. 1. a. *εἰ οὖν* Matt. 6: 23. Luke 16: 11. John 18: 8. *εἴτε οὖν* 1 Cor. 10: 31. So *ἐπεὶ οὖν* Heb. 2: 14. 4: 6. (Xen. Mem. 3. 9. 5.) Likewise with participles equiv. to *ἐπεί* with a finite verb. Matth. § 565. 2. Buttm. § 144. 2. Acts 17: 29 *γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν κ. τ. λ.* Rom. 5: 1. 2 Cor. 7: 1. Heb. 4: 14. 1 Pet. 4: 1.

b) illative, expressing an inference or conclusion from what precedes. (α) genr. Matt. 3: 10 *ἡ ἀξίνη . . . κεῖται· πᾶν οὖν δένδρον κ. τ. λ.* Mark 10: 9. Luke 20: 44. John 3: 29. 8: 38. Rom. 6: 4. Heb. 9: 23. James 4: 17. 3 John 8. al. So in *ἄρα οὖν*, for which see in *Ἄρα* I. c.—Xen. Mem. 1. 2. 10. — (β) After an enumeration of particulars, expressing the general result or conclusion; comp. Passow *οὖν* no. 2. a. Matth. § 625. p. 1272. So Matt. 1: 17 *πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ κ. τ. λ.* John 7: 43. 12: 17, comp. v. 9 sq. So Luke 3:

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18. John 20: 30.—Xen. Mem. 1. 1. 16. —(γ) Where the conclusion is connected with a conditional or causal clause, e. g. εἰ οὖν in the sense of ἐπεὶ οὖν, see in Εἰ 1. 2. g. β. p. 223. Matt. 7: 11 εἰ οὖν ὑμεῖς οἴδατε κ. τ. λ. John 13: 14. Acts 11: 17.

c) where a sentence has been interrupted by a parenthesis or intervening clauses, and is again taken up; equiv. to 'I say,' 'as before said,' etc. Passow οὖν no. 2. b. Matth. l. c. p. 1273 sq. Winer p. 372. So Matt. 7: 24 πᾶς οὖν ὅστις κ. τ. λ. comp. v. 21. 10: 32, coll. v. 22. Mark 3: 31, coll. v. 21. John 6: 24, coll. v. 22. 18: 12, coll. v. 3. 1 Cor. 8: 4, coll. v. 1. Gal. 3: 5, coll. v. 2. Heb. 4: 11, comp. v. 6.—Xen. Mem. 1. 1. 20, coll. § 1. Cyr. 5. 1. 3, coll. 2.

d) in interrogative sentences, referring back to a previous assertion, supposition, circumstances, etc. genr. Matt. 13: 28 θέλεις οὖν ἀπελθοντες συλλέξωμεν αὐτά;—After interrog. particles: τί οὖν, Matt. 17: 10 τί οὖν οἱ γραμματεῖς λέγουσιν κ. τ. λ. where οὖν prob. refers to the circumstances of the transfiguration, comp. v. 3, 4, and see Olshausen's Comm. in loc. Matt. 19: 7. Mark 12: 9. Luke 3: 10. John 1: 21. Rom. 3: 1. 4: 1. 1 Cor. 14: 15, 26. al. πόθεν οὖν Matt. 13: 27, 56. πῶς οὖν Matt. 12: 26. 26: 54. John 6: 42. 9: 19. Rom. 10: 14. — πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. Al.

Οὔπω, adv. (οὐ, enclit. πω,) *not even yet, not yet*, comp. Οὐ init. Seq. pres. Matt. 24: 6 ἀλλ' οὔπω ἐστὶ τὸ τέλος. John 2: 4. 8: 57. Heb. 2: 8. Seq. praet. John 3: 24. 7: 39. 11: 30. Heb. 12: 4. οὔπω οὐδείς Acts 8: 16.—c. pres. Hdian. 1. 8. 4. Xen. An. 1. 5. 12. c. praet. Xen. An. 1. 8. 8.—In interrog. Matt. 15: 17 οὔπω νοεῖτε; ὅτι κ. τ. λ. 16: 9. Mark 8: 17. Comp. in Οὐ g. Al.

Οὐρά, ᾶς, ἡ, tail of an animal, Rev. 9: 10 bis, 19 bis. 12: 4. Sept. for זָנָב Deut. 28: 13. Job 40: 12.—Luc. D. Deor. 22. 1. Xen. Eq. 5. 7.

Οὐράνιος, α, ον, Att. and in N. T. οὐράνιος, ὁ, ἡ, (οὐρανός,) *heavenly, celestial*, i. e. dwelling in heaven, as ὁ πατὴρ ὁ οὐράνιος, *heavenly Father*, Matt. 6: 14, 26, 32. 15: 13. στρατιὰ οὐράνιος *heavenly host*, angels, Luke 2: 13, comp. in Οὐρανός d. Also as coming from heaven, ὀπτασία οὐρ. Acts 26: 19. — 2 Macc. 7: 34. Hdian. 1. 7. 9. Xen. Cyr. 7. 1. 3.

Οὐρανόθεν, adv. (οὐρανός,) *from heaven*, Acts 14: 17. 26: 13. — Hom. Il. 1. 195, 208. Jos. de Macc. § 4. Jamblic. Pythag. 32. 216. Aeschin. 73. 5. A poetic form, used in prose only by late writers, Lob. ad Phr. p. 93, 94.

Οὐρανός, οῦ, ὁ, plur. οὐρανοί, ῶν, οἱ, in imitation of Heb. שָׁמַיִם, *heaven, the heavens*. The plur. οὐρανοί is thus used most frequently in Matthew, and always in the phrases ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς, ἡ βασιλεία τῶν οὐρανῶν, and less often in Mark and the Epistles of Paul and Peter; in Luke's writings only six times, Luke 10: 20. 11: 2. 12: 33. 21: 26. Acts 2: 34. 7: 56; and not at all in the writings of John including the Apocalypse, nor in James. — Spoken pp. of the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, רָקִיעַ, Sept. στερέωμα, the firmament, Gen. 1: 8, 14; and poetically as resting on columns, 2 Sam. 22: 8. Job 26: 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. 2: 4; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, etc. Gen. 1: 20, 26. In N. T.

a) pp. and genr. as including the visible heavens and all their phenomena; so where heaven and earth are spoken of together, e. g. opp. 1 Cor. 8: 5 εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς. Heb. 12: 26. 2 Pet. 3: 5. Also ὁ οὐρανὸς καὶ ἡ γῆ, *heaven and earth*, i. q. the universe, Matt. 5: 18. Mark 13: 31. Luke 10: 21. Acts 4: 24. Rev. 10: 6. 14: 7 τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν. Col. 1: 16 τὰ ἐν τοῖς οὐρ. καὶ τὰ ἐπὶ τῆς γ. So Sept. and הַשָּׁמַיִם וְהָאָרֶץ Gen. 1: 1. 2: 1. So το ἄκρον οὐρανοῦ, τὰ ἄκρα οὐρανῶν, *the extremities of the heavens*, where they seem to touch the earth, Matt. 24: 31. Mark 13: 27. ὑπὸ τὸν οὐρανόν *under heaven* i. e. on earth Acts 4: 12.

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οἱ ὑπὸ τὸν οὐρ. Acts 2: 5. Col. 1: 23. (Plato Tim. p. 23. D.) ἡ ὑπ' οὐρανόν sc. χώρα, i. q. the earth or region of the earth, Luke 17: 24 ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ. from one part of the earth to another. Further, οἱ νῦν οὐρανοί 2 Pet. 3: 7, and ὁ πρῶτος οὐρανός Rev. 21: 1, *the present heavens*, which are to be destroyed at the final consummation of all things, after which *new heavens* are to appear, καινοὶ οὐρανοί 2 Pet. 3: 13. Rev. 21: 1. Sometimes more than one heaven is spoken of, Eph. 4: 10. Heb. 4: 14. 7: 26; see more fully below in d. — Hom. Il. 18. 483. Hes. Theog. 517. Xen. Oec. 19. 9. — Trop. ὑψωθῆναι ἕως τοῦ οὐρανοῦ, Lat. *ad coelum efferri*, *to be exalted to heaven*, i. e. to be highly distinguished, renowned, Matt. 11: 23. Luke 10: 15. So praegn. κολλᾶσθαι ἄχρι τοῦ οὐρανοῦ Rev. 18: 15 in later edit. Comp. ἀρθῆναι πρὸς τὸν οὐρ. Plut. de Hdot. Malig. 31 fin. Mor. V. p. 207. Tauchn. — — More specifically spoken

b) of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed. Mark 13: 25 οἱ ἀστέρες τοῦ οὐρανοῦ. Heb. 11: 12. Sept. and שָׁמַיִם Gen. 1: 14, 15, 17. — Hom. Il. 6. 108. Xen. Mem. 4. 3. 8. — Hence, ἡ στρατιὰ τοῦ οὐρανοῦ Acts 7: 42, and αἱ δυνάμεις τῶν οὐρανῶν v. ἐν τοῖς οὐρανοῖς Matt. 24: 29. Mark 13: 25. Luke 21: 26, *the host* or *hosts of heaven*, i. e. the sun, moon, and stars; so Sept. and צְבָא הַשָּׁמַיִם Is. 34: 4. Jer. 33: 22. Zeph. 1: 5. Comp. Gesen. Lex. art. צְבָא. Further, the stars are said πίπτειν ἀπὸ τοῦ οὐρανοῦ, *to fall from heaven*, as emblematical of great commotions and revolutions, Matt. 24: 29. Rev. 6: 13. 8: 10. 9: 1. Comp. Is. 34: 4 et ibi Gesen. Comm. The firmament itself, which is spread out over the earth as a tent or curtain Is. 40: 22. Ps. 104: 2, is likewise said to be rolled together as a scroll, Rev. 6: 14. Comp. Heb. 1: 10 sq. Is. l. c.—Trop. Luke 10: 18 ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, where the form of expression is in allusion to Is. 14: 12, the lightning being emblematic of swiftness; for the sense, q. d. *the power of Satan is broken*, comp. John 12: 31. Rev. 12: 7 sq. 20: 2 sq. Others here refer οὐρανός to the air, of which Satan is said to be prince; see in Ἀήρ and Δαιμόνιον b.

c) of the lower heaven, or region below the firmament, i. q. the air, atmosphere, where clouds and tempests are gathered and lightning breaks forth, where the birds fly, etc. E. g. of clouds, Matt. 16: 2 πυρράζει γὰρ ὁ οὐρ. v. 3. Luke 12: 56. Matt. 24: 30 ἐπὶ τῶν νεφελῶν τοῦ οὐρ. 26: 64. Mark 14: 62; of rain and hail, Rev. 16: 21; of lightning or fire from heaven, Luke 9: 54. 17: 29. Rev. 20: 9; of signs, prodigies, Matt. 16: 1. Mark 8: 11. Luke 11: 16. 21: 11. Acts 2: 19. Rev. 12: 1, 3. So of birds, Matt. 6: 26 εἰς τὰ πετεινὰ τοῦ οὐρανοῦ. 8: 20. Luke 8: 5. 9: 58. Comp. Gen. 1: 20, 26, 28, 30. — Thuc. 2. 77 ὕδωρ πολὺ οὐρανοῦ. Xen. An. 4. 2. 2. Cyr. 4. 2. 15. — Trop. κλεῖσαι τὸν οὐρανόν to shut up the heavens, i. e. to withhold rain, Luke 4: 25. Rev. 11: 6, i. q. עָצַר הַשָּׁמַיִם Sept. συνέχειν τὸν οὐρ. Deut. 11: 17. 2 Chr. 6: 26. 7: 13. Comp. Gen. 7: 11. Is. 24: 19 et ibi Gesen. Comm.

d) of the upper or superior heaven, beyond the visible firmament, the abode of God and his glory, of the Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God. (α) genr. e. g. of God, Matt. 5: 34 μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ θεοῦ. 23: 22. Acts 7: 49. Heb. 8: 1. al. Hence God is called ὁ θεὸς τοῦ οὐρ. Rev. 11: 13. 16: 11. (1 Macc. 3: 18.) κύριος τοῦ οὐρ. Matt. 11: 25. Luke 10: 21. (Sept. Gen. 24: 3.) κ. ἐν τοῖς οὐρ. Eph. 6: 9. Col. 4: 1. ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς in the first three gospels, Matt. 5: 16, 45, 48. 6: 1. 10: 32. Mark 11: 25, 26. Luke 11: 2. al. ὁ πατὴρ ὁ ἐξ οὐρανοῦ Luke 11: 13. Of the Messiah, the Son of God, as coming from heaven, John 3: 13, 31. 6: 33, 38, 41. al. or as returning thither after his resurrection, Mark 16: 19. Luke 24: 51. Acts 1: 10, 11. al. whence he will again come to judge the world, 1 Thess. 1: 10. 4: 16. 2 Thess. 1: 7. Of the Holy Spirit, Matt. 3: 16. John 1: 32. 1 Pet. 1: 12. [1 John 5: 7.] Of angels, Matt. 18: 10. 24: 36. Mark 12: 25. Luke 22: 43. Gal. 1: 8. al. (Gen

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21: 17. 22: 11.) Hence called τὰ στρατεύματα τὰ ἐν οὐρανῷ Rev. 19: 14, comp. Heb. צְבָא הַשָּׁמַיִם and Sept. of angels, 1 K. 22: 19. 2 Chr. 18: 18. Ps. 148: 2. Of the righteous after death, as the seat of their final and glorious reward, Matt. 5: 12 ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. 6: 20 θησαυρὸς ἐν οὐρανῷ. Luke 10: 20. 12: 33. 2 Cor. 5: 1. Col. 1: 5. 1 Pet. 1: 4. al. In heaven also is the spiritual temple with its sacred utensils, Heb. 9: 23, 24. Rev. 11: 19. 14: 17. 15: 5. 16: 17; and there also the new Jerusalem is prepared and adorned, Rev. 3: 12. 21: 2, 10. — Hence *to be* or *to be done* ἐν τῷ οὐρανῷ, i. q. *among* or *by those who dwell in heaven*, Luke 15: 7 χαρὰ ἔσται ἐν τῷ οὐρανῷ. Matt. 6: 10 γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Matt. 16: 19. 18: 18. Luke 11: 2. τὰ ἐν τοῖς οὐρανοῖς, i. q. the higher spiritual world, Eph. 1: 10. Col. 1: 16, 20; and so Eph. 3: 15 πᾶσα πατρία ἐν οὐρανοῖς. So poetically, where the heavens are said to rejoice, Rev. 12: 12. 18: 20. comp. Sept. and Heb. Is. 49: 13. Ps. 96: 11.——In various phrases etc. e. g. (1) *to look up to heaven*, as the abode of God, ἀναβλέπειν εἰς τὸν οὐρ. Matt. 14: 19. Mark 6: 41. 7: 34. al. ἀτενίζειν εἰς τὸν οὐρ. Acts 1: 10. 7: 55. ἐμβλέπειν εἰς τὸν οὐρ. Acts 1: 11. ἐπαῖρας τοὺς ὀφθ. εἰς τὸν οὐρ. Luke 18: 13. John 17: 1. — (2) *to ascend* or *be taken up into heaven*, ἀναβαίνειν εἰς τὸν οὐρ. John 3: 13. Acts 2: 34. ἀναληφθῆναι εἰς τὸν οὐρ. Mark 16: 19. Acts 10: 16. ἀνασπᾶσθαι Acts 11: 10. ἀπέρχεσθαι Luke 2: 15. πορεύεσθαι 1 Pet. 3: 22. — (3) *to come* or *be sent from heaven*, ἀποσταλῆναι ἀπ' οὐρ. 1 Pet. 1: 12. ἔρχεσθαι ἐκ οὐρ. John 3: 31. καταβαίνειν ἐκ v. ἀπ' οὐρ. John 6: 33, 38. 1 Thess. 4: 16. al. καθίεσθαι ἐκ τοῦ οὐρ. Acts 11: 5. So with γίνεσθαι expr. or impl. τῶν ἀπ' οὐρανῶν Heb. 12: 25. φωνὴ ἐκ τῶν οὐρανῶν Matt. 3: 17, coll. Mark 1: 11 φωνὴ ἐγένετο ἐκ τῶν οὐρ. Luke 3: 22. al.—(4) Also heaven is said *to be opened*, so as to let pass in or out, to lay open the interior, etc. e. g. οἱ οὐρ. ἀνεῴχθησαν, ὁ οὐρ. ἀνεῳγός, οἱ οὐρ. ἀνεῳγμένοι, Matt. 3: 16. Luke 3: 21. John 1: 52. Acts 7: 56. 10: 11. Rev. 4: 1. 19: 11. οἱ οὐρ. σχιζόμενοι Mark 1: 10.

(β) ἕως τρίτου οὐρανοῦ, *unto the third heaven*, 2 Cor. 12: 2, prob. in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior; hence i. q. *the highest heaven*, the abode of God and angels and glorified spirits, the spiritual paradise, v. 4. Comp. Eph. 4: 10. Heb. 4: 14. 7: 26. Comp. also Heb. שְׁמֵי שָׁמַיִם, Sept. ὁ οὐρανὸς τοῦ οὐρανοῦ, Deut. 10: 14. 1 K. 8: 27. Ecclus. 16: 18. So the spurious Lucian makes a Christian say, ἐς τρίτον οὐρανὸν ἀεροβατήσας Luc. Philopatr. § 12. — Others suppose the apostle refers to the views of the later Rabbins, who describe *seven* heavens, of which the first is below the clouds; the second is the region of clouds and tempests and the abode of evil spirits; in the third are the hosts of heaven, the stars; while the other four above this are assigned to the saints, the various orders of angels, and the throne of God; see Test. XII Patr. in Fabric. p. 546. Wetstein ad 2 Cor. 12: 2. But then ὁ τρίτος οὐρανός could not well be i. q. ὁ παράδεισος in v. 4.

(γ) meton. and from the later Heb. οὐρανός, οὐρανοί, like Engl. *heaven*, as being the abode of God, is often put for *God himself*; e. g. εἶναι ἐξ οὐρανοῦ i. q. ἐκ τοῦ θεοῦ, Matt. 21: 25. Mark 11: 30, 31. Luke 20: 4, 5. δεδομένον ἐκ τοῦ οὐρ. John 3: 27. ἥμαρτον εἰς τὸν οὐρανόν Luke 15: 18, 21. Also in the formula so freq. in Matthew ἡ βασιλεία τῶν οὐρ. Matt. 3: 2. 4: 17. 5: 3, 10. al. elsewhere ἡ βασ. τοῦ θεοῦ etc. see in *Βασιλεία* c. So Chald. שְׁמַיָּא, Sept. ἐξουσία οὐράνιος, Dan. 4: 23 [26]. Comp. Buxtorf. Lex. Ch. 2440. Wetstein ad Matt. 21: 25. Luke 15: 18. Al.

Οὐρβανός, οῦ, ὁ, *Urbanus*, pr. n. of a Christian at Rome, Rom. 16: 9.

Οὐρίας, ου, ὁ, *Urias*, Heb. אוּרִיָּה (flame of Jehovah) *Uriah*, pr. n. of the husband of Bathsheba, Matt. 1: 6. Comp. 2 Sam. 11: 3 sq.

Οὖς, ὠτός, τό, *an ear*, plur. τὰ ὦτα *the ears*, Mark 7: 33 ἔβαλε τοὺς δακτ. αὐτοῦ εἰς τὰ ὦτα αὐτοῦ. 8: 18. Luke 22: 50. Acts 7: 57. 1 Cor. 12: 16. Sept.

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for אֹזֶן, אֲזָנַיִם, Ex. 29: 20. Deut. 15: 17.—Hdian. 7. 3. 7. Xen. Mem. 1. 4. 5. —In phrases, e. g. ὁ ἔχων ὦτα v. εἴ τις ἔχει οὖς ἀκούειν, ἀκούετω, i. e. whoever can hear and understand, let him hear and attend! Matt. 11: 15. 13: 9, 43. Mark 4: 9, 23. 7: 16. Luke 8: 8. 14: 35. Rev. 2: 7, 11, 17, 29. 3: 6, 13, 22. 13: 9. τιθέναι εἰς τὰ ὦτα to let sink into the ears, to fix deep in the mind, Luke 9: 44, comp. Ex. 17: 14. Also to come εἰς τὰ ὦτά τινος to or into the ears of any one, to be heard, Luke 1: 44. Acts 11: 22. James 5: 4. (Sept. Ps. 18: 7. Is. 5: 9.) λαλεῖν v. ἀκούειν εἰς τὸ οὖς, to speak or hear in the ear, i. e. privately, Luke 12: 3. Matt. 10: 27. (Ex. 11: 2.) So to do any thing ἐν τοῖς ὠσίν τινος, i. e. in his hearing, presence, Luke 4: 21. (Sept. Josh. 20: 4. Judg. 17: 2.) ὦτα εἰς δέησιν, i. q. ὦτα τοῦ θεοῦ ἐστιν εἰς δ. i. e. God listens to prayer, 1 Pet. 3: 12, quoted from Ps. 34: 16 where Sept. for אזניים, comp. 2 Chr. 6: 40. 7: 15. Neh. 1: 6. For Matt. 13: 15 bis, and Acts 28: 27 bis, see in Βαρέως. Rom. 11: 8 see in Μή I. d. β. Acts 7: 51 see in Ἀπερίτμητος. — Poetically, οὖς as the organ of hearing is put for the person who hears, Matt. 13: 16 μακάριοι . . . τὰ ὦτα ὑμῶν, ὅτι ἀκούει. 1 Cor. 2: 9. Comp. in Καρδία a. γ.

Οὐσία, ας, ἡ, (εἰμί, part. ὤν, οὖσα,) *entity, essence, nature,* Epict. Ench. 19. 2 ἡ οὐσία τοῦ ἀγαθοῦ. Arr. Epict. 2. 8. 1. *being, life,* Soph. Trach. 911 or 913 ἄπνεις οὐσία. In N. T. and usually, *what is to* any one, what he has, i. e. *substance, property,* Luke 15: 12, 13.—Tob. 14: 18. Jos. Ant. 18. 1. 1. Xen. Mem. 2. 8. 3.

Οὔτε, conj. (οὐ, enclit. τε,) a continuative referring usually rather to a *part* of a proposition or clause, *and not, also not,* i. e. *neither, nor, not even.* See Buttm. § 149. p. 427. Winer § 59. 6.

a) as introducing a neg. clause, with or without a preceding negation, *neither, nor,* e. g. οὔτε γάρ, Luke 20: 36. Acts 4: 12. (Hdian. 3. 5. 11.) οὔτε . . . καί, as John 4: 11 κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ κ. τ. λ. 3 John 10. Comp. empec. in Καί no. 1. a. (Eurip. Iph. in Taur. 595.) More freq. repeated, οὔτε . . . οὔτε, *neither . . . nor,* before different parts of a clause, Matt. 6: 20. Luke 20: 35. John 5: 37. Acts 15: 10. Gal. 5: 6. al. (Xen. Lac. 14. 7.) Also three times or more, οὔτε, οὔτε, οὔτε, Acts 25: 8. Rom. 8: 38, 39. 1 Cor. 6: 9, 10. Rev. 9: 20, 21.—After another negative, as οὐ . . . οὔτε John 1: 25. Rev. 20: 4. 21: 4. οὐδὲ . . . οὔτε Gal. 1: 12. 1 Thess. 2: 3.

b) in the sense of *not even;* Mark 5: 3 καὶ οὔτε ἁλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι. Luke 12: 26. 1 Cor. 3: 2 in text. rec. — Hdian. 4. 6. 1 οὐδέ τις ἦν φειδὼ ἡλικίας, οὔτε μέχρι νηπίων.—But Mss. in Mark and Luke l. c. and later edit. in 1 Cor. l. c. read οὐδέ. Al.

Οὗτος, αὕτη, τοῦτο, gen. τούτου, ταύτης, τούτου, pron. demonstr. *this, that,* pp. for ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *this same,* Buttm. § 76. 2, and n. 1.

a) pp. as referring to a person or thing before mentioned, i. e. to something preceding; Passow οὗτος no. 1. Matth. § 470. 1. — (α) pp. to that next preceding, Luke 1: 32 Ἰησοῦν· οὗτος ἔσται μέγας. 2: 25. John 1: 2 θεὸς ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ κ. τ. λ. 3: 2. 6: 71. Acts 1: 14. 10: 36. Rom. 14: 18 ἐν τούτοις. 1 Tim. 6: 8. 2 Pet. 2: 20. 1 John 5: 6, 20. al. saep. — Hdian. 4. 8. 11. Xen. Mem. 4. 2. 28. — Neut. plur. ταῦτα sometimes refers only to one thing; 3 John 4. Luke 12: 4. [John 15: 17.] So κατὰ ταῦτα i. q. οὕτω Luke 6: 23, 26, where later edit. read κατὰ ταὐτά. Comp. Winer p. 140.—Xen. An. 7. 6. 11. —(β) Sometimes οὗτος refers not to the nearest, but to another person or thing, as being the chief topic of discourse, Winer p. 138. Matth. l. c. Matt. 3: 3 οὗτος γάρ ἐστιν, sc. Ἰωάννης in v. 1. Luke 13: 2, coll. v. 1. John 1: 42. 11: 37 καὶ οὗτος even this man, Lazarus. 21: 24. Acts 4: 11 οὗτός ἐστιν ὁ λίθος, sc. Χριστός. 7: 19. Gal. 4: 26. 2 John 7. —Xen. Mem. 1. 2. 14.—(γ) As referring generally to the preceding discourse, Matt. 7: 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους. Mark 4: 13, coll. v. 2 sq. Luke 1: 29. 24: 21. John 2: 11. Acts 19: 17. Rom. 11: 27. 1 John 2: 1, 26. — Xen. Cyr. 1. 3. 15.

b) as referring to or introducing what follows, with emphasis, as in Engl. *this,*

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i. q. 'the following,' Passow l. c. no. 2. Winer § 23. 4. Matth. § 472. c, d. So as followed by the express words, e. g. τοῦτο, Gal. 3: 17 τοῦτο δὲ λέγω· διαθήκην κ. τ. λ. 1 John 4: 2; or c. subst. Matt. 10: 2 τὰ ὀνόματά ἐστι ταῦτα. Luke 2: 12. Acts 8: 32 ἡ δὲ περιοχὴ . . . ἦν αὕτη· ὡς κ. τ. λ. 1 Cor. 9: 3. Or by a noun simply, as the predicate, 2 Cor. 13: 9 τοῦτο δὲ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 1 John 5: 4. (Luc. Navig. 3.) Or by an infin. e. g. without art. Acts 24: 16. 26: 16. James 1: 27. comp. Winer l. c. Matth. § 472. b. (Plato Apol. Soc. § 29. p. 38. C.) c. art. Rom. 14: 13 τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κ. τ. λ. 2 Cor. 2: 1. comp. Winer, Matth. l. c. (Plato Apol. Soc. § 24. p. 35. C. Xen. Oec. 8. 2.) So διὰ τοῦτο before a particip. of cause, Mark 12: 24. ἐν τούτῳ 2 Cor. 5: 2.—Also before ὅτι and ἵνα, comp. in Ὅτι no. 1, and Ἵνα no. 3. a. ζ. Winer § 23. 4. E. g. seq. ὅτι, John 21: 23 ἐξῆλθεν οὖν ὁ λόγος οὗτος . . . ὅτι ὁ μαθητὴς κ. τ. λ. Acts 20: 29. Rom. 6: 6. 1 Cor. 1: 12. 1 John 1: 5. al. saep. (Xen. Cyr. 2. 1. 25.) Seq. ἵνα, e. g. of purpose, εἰς τοῦτο ἵνα Rom. 14: 9. 1 Pet. 3: 9. 4: 6; διὰ τοῦτο ἵνα John 1: 31. 2 Cor. 13: 10. 1 Tim. 1: 16; or after a word of command, John 15: 17 comp. above in a, α, fin. 1 John 3: 23. 4: 21; or genr. John 6: 29 τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε κ. τ. λ. v. 39, 40. 17: 3 αὕτη ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσι κ. τ. λ. 1 John 4: 17. 5: 3. al.

c) used δεικτικῶς, i. e. as pointing to a person or thing present either to the eyes or to the mind, Passow l. c. no. 4. Matth. § 471. 12. (α) genr. Matt. 3: 17 οὗτός ἐστιν ὁ υἱός μου κ. τ. λ. 17: 5. Mark 9: 7. Luke 9: 35. Matt. 17: 20. 26: 26 τοῦτό ἐστι τὸ σῶμά μου. v. 28. Mark 14: 22, 24. 1 Cor. 11: 24, 25. al. Mark 12: 43. 14: 69. John 1: 15. 7: 46. Acts 2: 7. Matt. 8: 9 ἡ σοφία αὕτη. 26: 34 ἐν ταύτῃ τῇ νυκτί. Luke 12: 26 καιρὸν τοῦτον. 21: 6. Acts 1: 5. al. saep. Comp. Winer p. 140. So Sept. for זֶה 1 Sam. 29: 3. (Xen. An. 4. 8. 14, 26.) So with a numeral referring to time, Luke 24: 21 τρίτην ταύτην ἡμέραν ἄγει, see in Ἄγω no. 2. a. 2 Cor. 13: 1 τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Comp. Winer p. 205. Matth. § 470. 8. So Sept. τρίτον τοῦτο for זֶה שְׁלֹשׁ רְגָלִים Num. 22: 28, 32, 33.—Luc. D. Mort. 13. 3 ἐν Βαβυλῶνι κεῖμαι τρίτην ἡμέραν ταύτην. Hdot. 5. 76 τέταρτον τοῦτο ἀπικόμενοι. — (β) In admiration, Matt. 8: 27 ποταπός ἐστιν οὗτος, ὅτι κ. τ. λ. 12: 23. Luke 4: 22. John 6: 14.—(γ) More usually in contempt or aversion, i. q. Engl. 'this fellow,' etc. comp. Passow no. 4. Matt. 9: 3 οὗτος βλασφημεῖ. 12: 24. 13: 54. Mark 6: 2, 3. Luke 5: 21. John 6: 42. Acts 7: 40. al. So τοῦτο 1 Cor. 5: 2, 3.—Xen. An. 3. 1. 30. Cyr. 1. 3. 11.

d) inserted for emphasis: (α) after the subject or object of a verb, i. e. between this and the verb, Winer § 23. 3. E. g. after a noun, Matt. 13: 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί κ. τ. λ. See below in k. 21: 42 λίθον ὃν . . . οὗτος ἐγενήθη κ. τ. λ. see in Ὅς no 1. c. β. Luke 8: 21. Acts 4: 10. Rom. 7: 10. 1 Cor. 6: 4. 1 Pet. 2: 7. al. (Pol. 3. 20. 2. ib. 5. 111. 2.) After a relative pron. comp. below in e. Matt. 5: 19 ὃς ἂν ποιήσῃ . . . οὗτος μέγας κληθ. κ. τ. λ. where in the preced. clause οὗτος is omitted. Mark 3: 35. Luke 9: 24. John 1: 33. Rom. 8: 30. Phil. 4: 8. al. saep. (Xen. Mem. 2. 6. 8. An. 1. 6. 6.) After a participle, comp. Matth. § 472. 2. Matt. 13: 20 ὁ δὲ . . . σπαρεὶς . . . οὗτός ἐστιν κ. τ. λ. Mark 12: 40. Luke 9: 48. John 6: 46. Acts 17: 6.—Pol. 1. 67. 12. Dem. 522. 20.—(β) In apodosis after εἰ, Rom. 8: 8 εἰ δέ τις πνεῦμα Χρ. οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 1 Cor. 3: 17. Philem. 18. James 3: 2. 1 Pet. 2: 20. Comp. Winer § 139. 3. Matth. § 610 fin. —(γ) After a parenthesis or intervening sentence, when the writer again returns to the leading subject, comp. Passow no. 7. Acts 7: 35 bis, τοῦτον τὸν Μωϋσῆν . . . τοῦτον ὁ θεὸς κ. τ. λ. comp. v. 31. So v. 37, 38.—Ael. V. H. 3. 17 Ξενοφῶν . . . οὗτος ἐκεῖνος ἦν.

e) where οὗτος is followed by a relative sentence, οὗτος—ὅς, i. q. *this* who, *he* who, *that* which, Luke 9: 9 τίς δὲ ἐστιν οὗτος, περὶ οὗ κ. τ. λ. 1 Pet. 5: 12. 1 John 5: 9.—But both before and after a relative οὗτος is frequently omitted, and the relative then implies it and stands for *he* who, *that* which, Engl. what; see in Ὅς II. 1. d. Matth. § 473. b.

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f) as strengthened by αὐτός, i. e. αὐτοὶ οὗτοι *these men themselves*, δεικτικῶς for 'they themselves,' Acts 24: 15, 20. Oftener neut. αὐτὸ τοῦτο, τοῦτο αὐτό, *this very thing* etc. e. g. as referring to what precedes, 2 Cor. 2: 3 ἔγραψα ὑμῖν τοῦτο αὐτό. Eph. 6: 18. c. relat. ὅ . . . αὐτὸ τοῦτο Gal. 2: 10, comp. Matth. § 472. p. 881 sq. As referring to and introducing what follows, seq. τό c. inf. 2 Cor. 7: 11. ὅτι Phil. 1: 6. ἵνα Eph. 6: 22. Col. 4: 8. ὅπως Rom. 9: 17. — Also αὐτὸ τοῦτο i. q. *on this very account, for this very reason*, i. q. διὰ ταῦτα, 2 Pet. 1: 5. comp. Matth. § 470. 7. Greg. Cor. p. 29, 30. — Xen. An. 1. 9. 21. αὐτὰ ταῦτα Plato Protag. p. 310. E.

g) after καί as καὶ οὗτος, often genr. in the foregoing senses, e. g. *and this man, and he*, Luke 16: 1; *he also* 20: 30; δεικτικῶς Luke 22: 56, 59. — But spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connexion of two circumstances, οὗτος is thus joined to καί, and then always refers back to the former; see Passow no. 12. Matth. § 470. 6. Buttm. § 150. p. 436. Viger. p. 177. So 1 Cor. 2: 2 εἰ μὴ Ἰ. Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. (Hdot. 6. 11. Xen. Ag. 1. 2.) Oftener neut. καὶ τοῦτο, Rom. 13: 11 καὶ τοῦτο εἰδότες, coll. v. 8. 1 Cor. 6: 6. Eph. 2: 8. καὶ ταῦτα, 1 Cor. 6: 8 ἀλλὰ ὑμεῖς ἀδικεῖτε, . . . καὶ ταῦτα ἀδελφούς. Heb. 11: 12. — plur. Jos. Ant. 10. 10. 4. Luc. D. Deor. 8 med. Xen. Oec. 11. 3.

h) in distribution, τοῦτο μὲν . . . τοῦτο δέ, pp. *as to this . . . as to that*, i. q. *partly . . . partly*, Heb. 10: 33. Comp. in Μέν c. β. Matth. § 288. n. 2. Passow no. 10.—Hdot. 3. 106. Isocr. p. 44. D. Dem. 474. 25.

i) Neut. ταῦτα acc. as adv. *so, thus*, i. q. οὕτως, comp. Matth. § 471. 13. Passow no. 14. b. So after καθώς John 8: 28. c. οὕτως altern. Mark 2: 8. ταῦτα εἶναι, *to be thus, such*, 1 Cor. 6: 11. As referring to what follows, Luke 18: 11 ταῦτα προσηύχετο· ὁ θεός, κ. τ. λ.—Soph. Ajax 1346. Hom. Il. 11. 694.

k) In *gender* etc. the use of οὗτος exhibits some anomalies of syntax, e. g. (α) Where οὗτος refers in sense to a preceding noun, it yet sometimes takes the gender and number of a noun following; comp. Matth. § 434. 1. b, and 2. b. Matt. 13: 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί κ. τ. λ. comp. above in d. Luke 8: 14, 15. So Matt. 7: 12. Gal. 4: 24.—(β) By Hebraism, the fem. αὕτη stands twice for neut. τοῦτο, Matt. 21: 42 et Mark 12: 11 παρὰ κυρίου ἐγένετο αὕτη, i. e. τοῦτο, quoted from Ps. 118: 23 where Sept. for Heb. זאת. For the Heb. idiom, see Gesen. Lehrg. p. 661. Stuart § 436. Al.

Οὕτως, also οὕτω before a consonant, demonstr. adv. (οὗτος,) *in this manner, on this wise*, i. e. *so, thus*, to which corresponds relat. ὡς etc. Buttm. § 116. 7, and n. 7. On the moveable final ς, see Buttm. § 26. 4. Winer § 5. 1. b. p. 42.

a) pp. as referring to what precedes, and in complete sentences preceded by a relative adverb or adverbial word. — (α) With a preced. relat. adv. *as . . . so*, e. g. καθάπερ . . . οὕτως, Rom. 12: 5, coll. v. 4. 1 Cor. 12: 12 καθάπερ γὰρ τὸ σῶμα ἕν ἐστι . . . οὕτω καὶ ὁ Χριστός. 2 Cor. 8: 11. (Plut. de Sanit. tuend. 10. T. I. p. 296. Tauchn.) καθώς . . . οὕτως, Luke 11: 30. John 3: 14. 2 Cor. 1: 5. 1 Thess. 2: 4. al. ὡς . . . οὕτως Acts 8: 32. Rom. 5: 15 οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. 2 Cor. 7: 14. 1 Thess. 2: 7, 8. (Xen. Cyr. 8. 2. 12.) ὥσπερ . . . οὕτως Matt. 12: 40. John 5: 21. Rom. 6: 4. 1 Cor. 11: 12. al. Further, καθ' ὅσον . . . οὕτως Heb. 9: 27, 28. ὃν τρόπον . . . οὕτως 2 Tim. 3: 8. κατὰ τὴν ὁδὸν . . . οὕτως Acts 24: 14. ἃ [ὡς] . . . οὕτως Acts 3: 18, comp. Matth. § 480. c. p. 899.—(β) Alone, and as referring generally to the preceding discourse. Matt. 3: 15 οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικ. i. e. by being baptized, comp. v. 13. Matt. 5: 12. 6: 30, coll. v. 29, 30. Matt. 9: 33. 17: 12. 18: 14. Luke 1: 25. John 11: 48. 1 Cor. 2: 11. 7: 26, 40, comp. v. 24. Rev. 2: 15. al. saep. Interrog. John 18: 22. (Hdian. 7. 5. 1. Xen. Cyr. 1. 6. 32.) So εἰ ταῦτα οὕτως ἔχει i. e. *so* as they appear, are reported, etc. Acts 7: 1. 17: 11. comp. in Ἔχω f. —Cebet. Tab. 4. Xen. An. 7. 7. 51. — (γ) In emphatic affirmation or prohibition, οὕτως ἔσται, *so shall it be*; Matt.

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12: 45 οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ. 13: 49. 24: 39. οὐχ οὕτως ἔσται ἐν ὑμῖν Matt. 20: 26. Mark 10: 43. c. ἔσται impl. Luke 12: 21. 22: 26. Comp. Passow οὕτως no. 1. c. — Hom. Od. 16. 31. ib. 21. 257.

b) as referring to and introducing what follows; in complete sentences followed by a relat. adv. or adverbial word.—(α) With a following relat. adv. *so . . . as*, e. g. οὕτως . . . καθώς, Luke 24: 24 καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον. Rom. 11: 26. οὕτως . . . ὡς, John 7: 46 οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρ.. 1 Cor. 4: 1. James 2: 12. (Xen. Cyr. 2. 3. 3.) οὕτως . . . ὥστε c. inf. Acts 14: 1. Xen. Mem. 1. 2. 1.) οὕτως . . . ὃν τρόπον Acts 1: 11. καθ' ὃν τρ. 27: 25. — (β) Alone, e. g. as followed by direct narration or quotation, Matt. 1: 18 τοῦ Ἰ. Χρ. ἡ γένεσις οὕτως ἦν· Μνηστευθείσης κ. τ. λ. 2: 5 οὕτω γὰρ γέγραπται . . . Καὶ σὺ Βηθλεέμ. John 21: 1. Heb. 4: 4. Rev. 9: 17. Or seq. infin. 1 Pet. 2: 15. Also seq. ὅτι of quotation, Luke 19: 31. Acts 7: 6. 13: 34. comp. in Ὅτι no. 1. d. Seq. ἵνα, 1 Cor. 9: 24 οὕτω τρέχετε, ἵνα καταλάβητε.

c) used δεικτικῶς, see in Οὗτος c. Acts 21: 11 τὸν ἄνδρα . . . οὕτω δήσουσιν ἐν Ἱερουσ. κ. τ. λ. Rom. 9: 20. With the idea of aversion, 1 Cor. 5: 3 τὸν οὕτω τοῦτο κατεργασάμενον, comp. in Οὗτος c. γ.

d) inserted for emphasis: (α) after participles, before the following verb, like οὗτος, see in Οὗτος d. α. Matth. § 610. p. 1235. Buttm. § 144. n. 6. E. g. Acts 20: 11 ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. 27: 17. So prob. John 4: 6 ὁ οὖν Ἰησοῦς κεκοπιακὼς . . . ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ, for οὕτως ἐκαθέζετο. —Hdot. 6. 104 fin. Plato Gorg. p. 457. a. Xen. Cyr. 2. 1. 1.—(β) In apodosis, after εἰ, ὅτι, comp. Matth. l. c. So after εἰ, 1 Thess. 4: 14. Rev. 11: 5 εἴ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. But both these passages may be perhaps better referred to a. β, above. (Xen. Cyr. 8. 1. 3 in most edit.) With ὅτι causal, Rev. 3: 16 οὕτως, ὅτι χλιαρὸς εἶ, . . . μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου, for ὅτι . . . οὕτως μέλλω κ. τ. λ.—Hdot. 9. 6 c. ἐπεί.

e) spoken of degree, extent, *so, so much*, to such a degree, in such a manner; so with adjectives and adv. Heb. 12: 21 οὕτω φοβερὸν ἦν τὸ φανταζόμενον. Rev. 16: 18. οὕτω ταχέως Gal. 1: 6. Interrog. Mark 7: 18 οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; 4: 40 τί δειλοί ἐστε οὕτω; Gal. 3: 3.—Luc. D. Deor. 4. 4. Xen. Cyr. 2. 2. 16. c. adv. Xen. Mem. 3. 11. 7. — With a verb, 1 John 4: 11 εἰ οὕτως ὁ θεὸς ἠγάπησαν ἡμᾶς. Seq. ὥστε c. indic. John 3: 16. Interrog. Matt. 26: 40 οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι; *are ye then so unable?* 1 Cor. 6: 5. — Xen. Cyr. 1. 3. 11. seq. ὥστε Luc. D. Deor. 2. 1. interrog. ib. 5. 2. Al.

Οὐχ, see in *Οὐ*.

Οὐχί, adv. *not*, a strengthened form of οὐ, used espec. by the Attics for emphasis, Buttm. § 117. 2.

a) genr. John 13: 10 ἀλλ' οὐχὶ πάντες *but not all*, i. e. by no means all. v. 11. 1 Cor. 6: 1. οὐχὶ . . . ἀλλά 1 Cor. 10: 29. 2 Cor. 10: 13. — Luc. D. Meretr. 12. 3. Xen. Athen. 2. 18.

b) in neg. answers, *no, nay, by no means*, comp. in Οὐ f; only seq. ἀλλά Luke 1: 60 ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί· ἀλλὰ κ. τ. λ. 12: 51. 13: 3. Rom. 3: 27. So Sept. for לֹא כִי Gen. 18: 15. 19: 2. —Xen. Cyr. 1. 3. 4.

c) often in neg. questions, *nonne? is not? are not?* etc. implying an affirmative answer, comp. in Οὐ g. Matt. 5: 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 20: 13. Luke 12: 6. 17: 17. John 11: 9. Rom. 3: 29. al. Luke 17: 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ; *yea will he not rather say to him?* see Ἀλλά no. 2. b. Sept. for הֲלֹא Gen. 40: 8. Judg. 4: 6. — Xen. Cyr. 8. 3. 46. ἀλλ' οὐχί ib. 2. 2. 19. Al.

Ὀφειλέτης, ου, ὁ, (ὀφείλω,) *a debtor*.

a) pp. Matt. 18: 24 εἷς ὀφ. μυρίων ταλάντων. Trop. of one indebted for favours, Rom. 15: 27.—Hesych. ὀφειλέτης· χρεώστης.

b) metaph. *debtor*, one morally bound to the performance of any duty; seq. infin. Gal. 5: 3 ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι, i. e. he is bound to keep the whole law. Seq. dat. et inf. Rom. 8: 12. So Rom. 1: 14 Ἕλλησί τε καὶ βαρβάροις . . . ὀφειλέτης εἰμί sc. εὐαγγελίζεσθαι.—Soph. Ajax 590.

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c) from the Aramaean, *debtor*, i. q. *delinquent*, one who fails in the performance of duty. Matt. 6: 12 τοῖς ὀφειλέταις ἡμῶν, i. e. those who fail in their duties towards us. Hence genr. *a transgressor, sinner*, i. q. ἁμαρτωλός, Luke 13: 4, coll. v. 2. — Lib. Henoch. in Fabr. p. 180, ὀφειλέτης ἁμαρτίας μεγάλης. So Targ. חַיָּבִין *debtors* for Heb. חַטָּאִים *sinners*, Ps. 1: 1. Onk. חַיָּבָא for רָשָׁע Gen. 18: 23. See Buxt. Lex. Ch. 715.

Ὀφειλή, ῆς, ἡ, (ὀφείλω,) *indebtedness, debt*. Matt. 18: 32 πᾶσαν τὴν ὀφειλὴν ἀφῆκά σοι. Metaph. *a due, duty, obligation*, Rom. 13: 7. 1 Cor. 7: 3 in later edit. — Etymol. Magn. as from Xen. Vect. comp. Sturz Lex. Xenoph. sub v. Lob. ad Phr. p. 90.

Ὀφείλημα, ατος, τό, (ὀφείλω,) pp. 'what one owes,' *a debt*, Sept. Deut. 24: 10. 1 Macc. 15: 8. Phryn. ed. Lob. p. 463, ὀφείλημα· ὃ ἐδανείζετό τις. In N. T. metaph.

a) *a due, duty, obligation*. Rom. 4: 4 οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. —Thuc. 2. 40 οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα.

b) from the Aramaean, *delinquency*, i. e. *a fault, sin*. Matt. 6: 12 ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, i. q. τὰ παραπτώματα v. 14, and τὰς ἁμαρτίας Luke 11: 4. So Targ. חוֹבָא *debt*, for Heb. חַטָּאת *sin*, Ps. 25: 18. al. Comp. Buxt. Lex. Chald. 715, and in Ὀφειλέτης c. — Greek writers said only ἀφίημι τινὶ τὰ χρέα, Luc. Saturnal. 5. Ael. V. H. 14. 24.

Ὀφείλω, f. ὀφειλήσω, *to owe, to be indebted*.

a) pp. in a pecuniary sense, c. acc. et dat. expr. or impl. Matt. 18: 28 bis, ὅς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, κ. τ. λ. Luke 7: 41. 16: 5, 7. Rom. 13: 8. Philem. 18. Sept. for נָשָׁה Hiph. Deut. 15: 2. Is. 24: 2. — Luc. D. Mort. 4. 1. Xen. Ag. 4. 4.—Pass. particip. neut. τὸ ὀφειλόμενον, pp. what is owed, *debt, due*, Matt. 18: 30, 34.—Xen. An. 7. 7. 34.

b) metaph. *to be bound, to be obligated*, sc. to the performance of any duty, i. q. *I ought, I must*, seq. infin. So of what is required by law or duty in general, e. g. c. inf. impl. Matt. 23: 16 ὃς ἂν ὀμόσῃ . . . ὀφείλει sc. ἀποδοῦναι. v. 18. Elsewhere c. inf. Luke 17: 10 ὃ ὀφείλομεν ποιῆσαι, πεποιήκαμεν. John 13: 14. 19: 7 ὀφείλει ἀποθανεῖν he ought to die. Rom. 15: 1, 27. 2 Cor. 12: 14. Eph. 5: 28. 2 Thess. 1: 3. 2: 13. 1 John 2: 6. 3: 16. 4: 11. 3 John 8. Particip. 1 Cor. 7: 3 in text. rec.—Wisd. 12: 15. Pol. 6. 37. 5. Hdot. 1. 41, 42. Thuc. 4. 19.—Also of what the circumstances of time, place, person, etc. render proper, i. q. *to be fit and proper, I ought*, Acts 17: 29. 1 Cor. 7: 36 καὶ οὕτως ὀφείλει γίνεσθαι. 11: 7, 10. 2 Cor. 12: 11. Heb. 2: 17. 5: 3, 12. Or of what is from the nature of the case necessary, 1 Cor. 5: 10 ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. 9: 10.

c) by impl. and from the Aramaean, *to fail* in duty, *to be delinquent, to be in fault towards* any one, c. dat. Luke 11: 4. See in Ὀφειλέτης c, and Ὀφείλημα c.

Ὄφελον, epic and later form for Att. ὤφελον aor. 2 of ὀφείλω, pp. *I ought*, but used only in the implied sense of *wishing, utinam*, see Passow ὀφείλω no. 2. b. In earlier Greek writers it is still a verb, seq. infin. and often preceded by ὡς, εἰ, εἴθε, Hom. Il. 3. 173. Eurip. Med. 1. Plat. Rep. 4. p. 432. C. Xen. An. 2. 1. 4. See Matth. § 513. n. 3. Herm. ad Vig. p. 756 sq. Buttm. § 114. p. 295. § 150. p. 437. — In later writers and N. T. ὄφελον is an indec. particle of wishing, or interject. *O that! would that! utinam*, c. c. indic. see Winer § 42. 5. n. 2. Sturz de Dial. Mac. p. 186. Buttm. l. c. and § 115. n. 7. So 1 Cor. 4. 8 καὶ ὄφελόν γε ἐβασιλεύσατε. 2 Cor. 11: 1. Gal. 5: 12. Rev. 3: 15. Sept. for מִי יִתֵּן Ex. 16: 3. לוּ Num. 14: 2. 20: 3. אֲחַלַּי 2 K. 5: 3.—Arr. Epict. 2. 18. 15. comp. Luc. Philopseud. 1 fin.

Ὄφελος, εος, ους, τό, (ὀφέλλω to further,) *furtherance, profit, advantage*. 1 Cor. 15: 32 τί μοι ὄφελος; James 2: 14, 16. Sept. for הוֹעִיל Job 15: 3. — Diod. Sic. 13: 53. Xen. Mem. 3. 1. 9.

Ὀφθαλμοδουλεία, ας, ἡ, (ὀφθαλμός, δουλεία,) *eye-service*, i. e. rendered only under the master's eye, Eph 6: 6. Col. 3: 22.—Not found elsewhere.

Ὀφθαλμός, οῦ, ὁ, (ὄψομαι, part. aor. ὀφθείς,) *an eye*, plur. οἱ ὀφθαλμοί, *the eyes*.

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a) pp. and (α) genr. Matt. 5: 29 ὁ ὀφθ. σου ὁ δεξιός. v. 38. Mark 8: 25. Luke 24: 16. Acts 9: 18. 1 Cor. 12: 16. 15: 52 ἐν ῥιπῇ ὀφθαλμοῦ. Rev. 3: 18. al. Sept. for עין Gen. 29: 17. 48: 10.—Pol. 12. 27. 1. Xen. Mem. 1. 4. 5. — (β) In phrases: ὀφθ. ἁπλοῦς, ὀφθ. πονηρός, i. e. *sound*, or *unsound*, *diseased*, Matt. 6: 22, 23; but ὀφθ. πονηρός see also below in γ. For acc. τοὺς ὀφθαλμούς in phrases after the verbs ἀνοίγω, διανοίγω, ἐξορύσσω, ἐπαίρω, καμμύω, see under these verbs respectively. For 1 Pet. 3: 12, see in Ἐπί III. 1. b. β. p. 303. For 2 Pet. 2: 14, see in *Μοιχάλις*. For Heb. 4: 13, see *Γυμνός* d.—(γ) Poet. the eye as the organ of seeing, is put for the person who sees, Matt. 13: 16 μακάριοι οἱ ὀφθ. Luke 2: 30 εἶδον οἱ ὀφθ. μου κ. τ. λ. 10: 23. Rev. 1: 7. Sept. and Heb. Deut. 3: 21. Is. 30: 20. saep. — Further, as affections of mind are manifested through the eyes, hence that is attributed to the eyes which strictly belongs only to the person, e. g. envy, as Matt. 20: 15 ὁ ὀφθ. σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; Mark 7: 22 ὀφθ. πονηρός, *evil eye*, i. e. *envy*. So Heb. רַע עַיִן, Sept. βάσκανος, Prov. 23: 6. 28: 22. Comp. Gesen. Lex. עַיִן no. 1. h, sq. — Ecclus. 14: 10 ὀφθ. πονηρὸς φθονερός.

b) trop. *eye of the mind*, the power of perceiving and understanding; so ὀφθ. τῆς διανοίας Eph. 1: 18 in text. rec. others ὀφθ. τῆς καρδίας. Elsewhere absol. Luke 19: 42 νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Acts 26: 18, comp. in Ἀνοίγω e. So John 12: 40. Rom. 11: 8, 10. al. — Act. Thom. § 28 τοὺς τῆς ψυχῆς ὀφθαλμούς.—So by Hebraism, ἐν ὀφθαλμοῖς τινος Matt. 21: 42 et Mark 12: 11, see in Ἐν no. 1. e. ἀπέναντι τῶν ὀφθ. see in Ἀπέναντι b. AL.

Ὄφις, εως, ὁ, *a serpent*, Matt. 7: 10 μὴ ὄφιν ἐπιδώσει αὐτῷ; Mark 16: 18 et Luke 10: 19, comp. Ps. 91: 13. Luke 11: 11. 1 Cor. 10: 9. Rev. 9: 19. Of the brazen serpent, John 3: 14. Sept. for נָחָשׁ Gen. 3: 1. Ex. 4: 3. — Luc. Tim. 29. Dem. 786. 4. Hdot. 8. 4. 1.— As the emblem of wisdom or cunning, e. g. in a good sense, Matt. 10: 16; in a bad sense, 23: 33. Comp. Gen. 3: 1. Psalt. Salom. 4: 11 ὡς ὄφις διαλύσαι σοφίαν.—Hence symbolically for *Satan*, 2 Cor. 11: 3, in allusion to Gen. 3: 1 sq. which the later Jewish writings also explain of Satan, comp. Wisd. 2: 23, 24. Act. Thom. § 31, 32. So Rev. 12: 9 ὁ ὄφις ὁ ἀρχαῖος . . . ὁ Σατανᾶς. v. 14, 15. 20: 2. Comp. in *Δράκων*.

Ὀφρύς, ύος, ἡ, *brow*, pp. *eye-brow*, Sept. Lev. 14: 9. Xen. Mem. 1. 4. 6. In N. T. *brow* of a mountain, edge of a precipice, Luke 4: 29. See in *Ναζαρέθ*. —Hom. Il. 20. 151. Pol. 7. 6. 3. Strabo 5. 3. 7.

Ὀχλέω, ῶ, f. ήσω, (ὄχλος,) pp. *to harass with crowds, tumults, to mob*, c. acc. Hdot. 5. 41. In N. T. genr. *to harass, to vex*, only pass. Luke 6: 18 ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. Acts 5: 16.—Tob. 6: 7. Act. Thom. § 12. Hdian. 6. 3. 9.

Ὀχλοποιέω, ῶ, f. ήσω, (ὄχλος, ποιέω,) *to gather a crowd, to raise a mob*, intrans. Acts 17: 5. — Not found elsewhere.

Ὄχλος, ου, ὁ, *a crowd, throng, multitude*, pp. a confused multitude, opp. to δῆμος a regular assembly.

a) pp. sing. Matt. 9: 23 ἰδὼν . . . τὸν ὄχλον θορυβούμενον. v. 25. Mark 2: 4. Luke 5: 1. John 5: 13. Acts 14: 14. al. saep. So πολὺς ὄχλος Matt. 14: 14. Mark 6: 34. ὄχλος πολύς Matt. 20: 29. Mark 4: 1. ὁ πολὺς ὄχλος Mark 12: 37. ὁ πλεῖστος ὄ. Matt. 21: 8. πάμπολυς ὄ. Mark 8: 1. πᾶς ὁ ὄ. Matt. 13: 2. Mark 4: 1. ὄ. τοσοῦτος Matt. 15: 33. ὄ. ἱκανός Mark 10: 46. οἱ μυριάδες τοῦ ὄ. Luke 12: 1. Sept. for הָמוֹן 1 K. 20: 13. Dan. 10: 6. עַם Num. 20: 20.—Luc. Amor. 12. Xen. Cyr. 7. 5. 39. πολὺς ὄ. ib. 6. 1. 1. ὁ πᾶς ὄ. Ael. V. H. 2. 6. — Plur. οἱ ὄχλοι intens. in the same sense, like Engl. *crowds, multitudes*. Matt. 5: 1 ἰδὼν δὲ τοὺς ὄχλους. 7: 28. Mark 10: 1. Luke 4: 42. 5: 3. John 7: 12. Acts 8: 6. al. So ὄ. πολλοί Matt. 4: 25. Luke 5: 15. πάντες οἱ ὄ. Matt. 12: 23. Sept. for קָהָל Ez. 16: 40. — Ael. V. H. 14. 8. Hdian. 7. 12. 11. — Once plur. οἱ ὄχλοι of *throngs* or *multitudes* out of different nations, and thus i. q. *nations, tribes*, Rev. 17: 15 λαοὶ καὶ ὄχλοι

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εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι. — Hdian. 7. 7. 2.

b) spec. for *the common people, the rabble, plebs.* Matt. 14: 5 ἐφοβήθη τὸν ὄχλον. 21: 26. Mark 12: 12. John 7: 12, 49 coll. 48. Acts 16: 22. 24: 12. Plur. οἱ ὄχλοι Matt. 21: 46. Acts 17: 13.—Ecclus. 7: 7. Luc. Herod. 8. Xen. H. G. 1. 4. 13.

c) genr. *a multitude, a great number;* seq. genit. of class, Luke 5: 29 ὄχλος τελωνῶν πολύς. 6: 17. Acts 1: 15. 6: 7. Seq. ἐκ c. gen. John 12: 9. ὅ. ἱκανός Acts 11: 24, 26. 19: 26. — c. gen. Jos. Ant. 3. 4. 1. Luc. Necyom. 4. Xen. An. 4. 1. 20.

d) by impl. *tumult, uproar,* Luke 22: 6 ἄτερ ὄχλου. Acts 24: 18 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου.—Suid. ὄχλου· ταραχῆς. Xen. H. G. 4. 4. 11. Al.

Ὀχύρωμα, ατος, τό, (ὀχυρόω, ὀχυρός fast, firm, fr. ἔχω,) *a fastness, fortress, strong-hold,* pp. Sept. for מִבְצָר Josh. 19: 29. Is. 34: 13. מְצוּדָה 2 K. 22: 2. Xen. H. G. 3. 2. 3.—In N. T. trop. of any strong points or arguments in which one trusts, 2 Cor. 10: 4. So Sept. for עֹז Prov. 21: 22. מָעוֹז Prov. 10: 29.

Ὀψάριον, ου, τό, dimin. only in form from τὸ ὄψον, Lat. *opsonium,* i. e. any thing cooked and eaten with bread, as meat, etc. Tob. 7: 8. Xen. Cyr. 4. 5. 4; later espec. fish, Sept. for דָּג Num. 11: 22. Plut. Sympos. 4. qu. 4. 2, πολλῶν ὄντων ὄψων; ἐκνενίνηκεν ὁ ἰχθὺς μόνον, ἢ μάλιστά γε, ὄψον καλεῖσθαι. Thuc. 1. 138.—Hence in N. T. ὀψάριον *a fish,* John 6: 9 δύο ὀψάρια (comp. Luke 9: 13.) John 6: 11. 21: 9, 10, 13. — Plut. de tuend. Sanit. 7. VI. p. 478. 15. Reisk. Athen. IX. p. 385. B, ἰχθύος μεγάλου . . . καὶ εἰπόντος τινὸς ἥδιστον εἶναι ὀψάριον κ. τ. λ.

Ὀψέ, adv. (ὄπις, ὄπισε,) *late,* i. e. after long time, Hom. Od. 7. 155. ib. 23. 7. Hesych. ὀψέ· μετὰ πολὺν χρόνον, βραδέως. Seq. gen. ὀψὲ ἡλικίας *late in life* Ael. V. H. 2. 23. ὀψὲ τῆς ἡμέρας Thuc. 4. 93. Absol. also *late* sc. in the day or evening, *late evening,* Dem. 1303. 14. Xen. Mem. 2. 1. 3. Ammonius p. 108, ἑσπέρα, ἡ μετὰ τὴν δύσιν ἡλίου ὥρα· ὀψὲ δὲ, ἡ μετὰ πολὺ τῆς δύσεως, καὶ καθόλου μετὰ πολὺν χρόνον.—Hence in N. T.

a) absol. *late evening,* Mark 11: 19 καὶ ὅτε ὀψὲ ἐγένετο. Put for the evening watch, Mark 13: 35, see in Φυλακή. Sept. for עֶרֶב Gen. 24: 11. Comp. above.

b) seq. genit. i. q. *at the end of, at the close of, after.* Matt. 28: 1 ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κ. τ. λ. *at the end of the sabbath,* i. e. after the sabbath, the sabbath being now ended, towards the dawn, i. q. Mark 16: 1 διαγενομένου τοῦ σαββάτου. For the gen. see Buttm. § 132. 4. 2. b.—Philostr. Vit. Apoll. 4. 18 ὀψὲ μυστηρίων *after* the mysteries. Philostr. de Ludis Pythiis, εἶτα τὴν ἀγωνίαν παρέχειν τὴν γυμνὴν, ὀψὲ τούτων. ib. ὀψὲ τῶν Τρωϊκῶν.

Ὄψιμος, ου, ὁ, ἡ, adj. (ὀψέ,) *late, latter.* James 5: 7 ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον, *the early and latter rain,* the former in the climate of Palestine falling in October, and the latter in March and April; see Jahn § 21. So Sept. for יוֹרֶה וּמַלְקוֹשׁ Deut. 11: 14. Jer. 5: 24. Joel 2: 23.—Hom. Il. 2. 325. Aristot. H. An. 5. 19. Diod. Sic. 1. 10. Xen. Oec. 17. 4, 5. It is strictly poetic for ὄψιος, but used also by later prose writers, Lob. ad Phr. p. 51, 52.

Ὄψιος, α, ον, (ὀψέ,) *late,* i. e.

a) pp. Mark 11: 11 ὀψίας ἤδη οὔσης τῆς ὥρας, i. e. it being now late evening; comp. in Ὀψέ. — Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74.

b) fem. ἡ ὀψία sc. ὥρα, as subst. *evening,* pp. *late evening.* The Hebrews reckoned two evenings, viz. the first from the ninth hour or about 3 o'clock until sunset; the other from sunset onward; comp. Matt. 14: 15 with v. 23. Hence, the Heb. phrase בֵּין הָעַרְבַּיִם *between the evenings,* when the passover was to be killed and the evening sacrifice offered, denoted strictly the time of sunset, as is expressly said in Deut. 16: 6, comp. Ex. 12: 6. Lev. 23: 5; also Ex. 29: 39, 41. But in the practice of the Jews, this was reckoned from the ninth hour or 3 o'clock onward, Jos. B. J. 6. 9. 3, comp. Acts 3: 1. See Gesen. Lex. art. עֶרֶב. In N. T. ἡ ὀψία appears to denote the *former* evening

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in Matt. 8: 16. 14: 15. 27: 57. Mark 4: 35. 15: 42; and the *latter* in Matt. 14: 23 coll. v. 15. 16: 2. 20: 8. 26: 20. Mark 1: 32. 6: 47. 14: 17. John 6: 16. 20: 19. — This latter the Greeks called ὀψία δείλη, see Polyb. Demosth. Thuc. as cited above.

Ὄψις, εως, ἡ, (ὄψομαι,) *the sight,* faculty of seeing, Pol. 3. 99. 7. Xen. Mem. 4. 3. 14. *a sight, appearance,* thing seen, Jos. Ant. 14. 15. 11. Hdot. 3. 30. Xen. An. 6. 1. 9. Hence in N. T. *aspect, looks,* etc.

a) i. q. *the visage, face, countenance,* John 11: 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Rev. 1: 16. Sept. for מַרְאֶה Gen. 24: 16. 29: 17.—Ael. V. H. 4. 28. Dem. 413. pen.

b) *external appearance, shew,* John 7: 24 μὴ κρίνετε κατὰ ὄψιν. — Jos. B. J. 3. 5. 2. Thuc. 6. 46.

Ὀψώνιον, ου, τό, (ὄψον, ὠνέομαι to buy,) Lat. *opsonium,* pp. 'whatever is bought to be eaten with bread,' see in Ὀψάριον, and comp. ὀψωνίω Ael. V. H. 3. 34. Xen. Mem. 3. 14. 1. Hired soldiers were at first paid partly in meat, grain, fruit, etc. see Caes. B. Gall. 1. 23. 1. Pol. 6. 39. 12 sq. Adam's Rom. Ant. p. 393. Hence in N. T. ὀψώνιον, *a stipend, wages,* pp. of soldiers, Luke 3: 14 ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. 1 Cor. 9: 7. — 1 Macc. 3: 28. Pol. 6. 39. 12. Dion. Hal. Ant. 9. 17.—Trop. and genr. *wages, recompense,* 2 Cor. 11: 8. Rom. 6: 23 τὰ ὀψ. τῆς ἁμαρτίας.

Π.

Παγιδεύω, f. εύσω, (παγίς,) *to lay snares for, to snare, to trap,* pp. Sept. Ecc. 9: 12. In N. T. trop. *to ensnare, to entangle,* e. g. by difficult questions etc. c. acc. Matt. 22: 15 ἵνα παγιδεύσωσιν αὐτὸν ἐν λόγῳ. — Symm. Prov. 6: 2 ἐπαγιδεύθης ἐν ῥήμασι στόματός σου, for Heb. נוֹקַשְׁתָּ. Comp. Sept. 1 Sam. 28: 9.

Παγίς, ίδος, ἡ, (πήγνυμι,) pp. 'whatever makes fast or holds fast;' hence *a snare, trap, gin.*

a) pp. Luke 21: 35 ὡς παγὶς γὰρ ἐπιλεύσεται, *as a snare shall it come upon them,* i. e. suddenly, unexpectedly. Sept. for פַּח Ecc. 9: 12. Am. 3: 5. — Ecclus. 27: 20. Anthol. Gr. IV. p. 38. Aristoph. Av. 194, 527.

b) trop. παγὶς τοῦ διαβόλου, *snare of the devil,* i. e. wile, stratagem, 1 Tim. 3: 7. 2 Tim. 2: 26. absol. 1 Tim. 6: 9. —Also by impl. for *cause of destruction,* Rom. 11: 9 γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, quoted from Ps. 69: 23 where Sept. for פַּח, as also Josh. 23: 13. Is. 24: 18. מוֹקֵשׁ Prov. 18: 7.—1 Macc. 5: 4.

Πάθημα, ατος, τό, (πάσχω, παθεῖν,) pp. 'what is suffered,' *suffering,* i. q. πάθος.

a) pp. *evil suffered, affliction, distress;* once sing. Heb. 2: 9 διὰ τὸ πάθημα τοῦ θανάτου, i. e. suffering, even unto death, the genit. being explanatory.—Xen. Hi. 1. 36.—Elsewhere only plur. τὰ παθήματα, *sufferings, calamities,* Rom. 8: 18. 2 Cor. 1: 5 τὰ παθήματα τοῦ Χριστοῦ, i. e. the sufferings which Christ endured are renewed abundantly in us; see Winer p. 158. marg. v. 6, 7. Phil. 3: 10. Col. 1: 24. 2 Tim. 3: 11. Heb. 2: 10. 10: 32. 1 Pet. 1: 11. 4: 13. 5: 1, 9. — Jos. Ant. 2. 14. 2. Xen. Eq. 9. 4.

b) meton. *passion,* i. e. *affection* of mind, *emotion.* Gal. 5: 24 τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Rom. 7: 5.— Plato Phaedo 43. p. 94. E. Xen. Cyr. 3. 1. 17.

Παθητός, οῦ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) *liable to suffering,* as παθητὰ σώματα Plut. ed. R. IX. p. 501. 10. In N. T. *destined to suffer;* Acts 26: 23 λέγων . . . εἰ παθητὸς ὁ Χριστός, i. e. that Christ must needs suffer, sc. according to the prophets; comp. Luke 24: 26. Winer p. 86.

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Πάθος, εος, ους, τό, (πάσχω, παθεῖν,) *suffering*, e. g. *affliction, calamity*, Jos. Ant. 2. 14. 2. Xen. Mem. 4. 2. 33. In N. T. *passion*, i. e. *affection* of mind, *emotion*, espec. *lust, concupiscence*. Rom. 1: 26 πάθη ἀτιμίας *infamous lusts*, comp. Buttm. § 123. n. 4. Col. 3: 5. 1 Thess. 4: 5. — Test. XII Patr. p. 610. Jos. Ant. 2. 4. 5. genr. Hdian. 5. 4. 2. Xen. Mem. 3. 10. 8.

Παιδαγωγός, οῦ, ὁ, (παῖς, ἄγω, ἀγωγή,) *a pedagogue*, i. e. usually a slave or freedman to whose care the boys of a family were committed, who trained them up, instructed them at home, and accompanied them to the public schools, i. q. ἐπίτροπος q. v. Plut. de puer. educ. § 7. VI. p. 11. ed. Reisk. Xen. Lac. 2. 1, 2. ib. 3. 1. Comp. Adam's Rom. Ant. p. 37, 511.—In N. T. genr. *an instructor, school-master*, with the idea of authority, 1 Cor. 4: 15. Trop. of the Mosaic law, Gal. 3: 24, 25.

Παιδάριον, ίου, τό, (dimin. of παῖς,) *a boy, lad*, John 6: 9. Matt. 11: 16 in text. rec. Sept. for יֶלֶד Gen. 42: 22. 2 Sam. 12: 18. נַעַר Gen. 22: 5, 12.— 1 Macc. 2: 46. Pol. 10. 47. 7, 9. of a servant boy Ael. V. H. 2. 2.

Παιδεία, ας, ἡ, (παιδεύω,) pp. *training of a child*, and hence genr. *education, discipline, instruction*, as consisting in teaching, admonition, rewards, punishment, etc.

a) genr. Eph. 6: 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ . . . κυρίου, i. e. such training as the Lord approves. 2 Tim. 3: 16 π. ἡ ἐν δικαιοσύνῃ. — Hdian. 5. 7. 13. Dem. 938. 10. Xen. Cyr. 1. 1. 6.

b) by synecd. of part for the whole, *correction, chastisement*, Heb. 12: 5, 7, 8, 11. So Sept. and מוּסָר Prov. 3: 11. 22: 15.—Ecclus. 18: 14.

Παιδευτής, ου, ὁ, (παιδεύω,) *an instructor, preceptor, master*, pp. of boys, Plut. de puer. educ. § 7. VI. p. 13. 1. ed. Reisk. In N. T.

a) genr. Rom. 2: 20 παιδευτὴν ἀφρόνων.—Ecclus. 13: 19.

b) by synecd. *a corrector, chastiser*, Heb. 12: 9. So Sept. for מוּסָר Hos. 5: 2.—Psalt. Salom. 8: 35.

Παιδεύω, f. εύσω, (παῖς,) pp. *to train up a child*, and hence genr. *to educate, to discipline, to instruct*, trans. comp. above in *Παιδεία*.

a) genr. c. dat. of thing, Acts 7: 22 ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων. c. κατά 22: 3, see in Ἀκριβεία.— Jos. c. Apion. 1. 4 γράμμασιν ἐπαιδεύθησαν. c. acc. rei Diod. Sic. 1. 81. Xen. Mem. 4. 2. 23. — In the sense of *to teach, to admonish*, by word or deed, 2 Tim. 2: 25 ἐν πραότητι παιδεύοντα. Tit. 2: 12. Pass. c. inf. 1 Tim. 1: 20 ἵνα παιδευθῶσι μὴ βλασφημεῖν, comp. Sept. Ps. 2: 10. — Wisd. 6: 25. Ael. V. H. 1. 34. Xen. H. G. 6. 3. 11.

b) by synecd. of part for the whole, *to correct, to chastise, to chasten*, e. g. as children, Heb. 12: 7, 10. So Sept. and יָסַר Prov. 19: 18. 29: 17. Spoken of chastening from God by afflictions, calamities, 1 Cor. 11: 32. 2 Cor. 6: 9. Rev. 3: 19. Heb. 12: 6, comp. Prov. 3: 12. So Sept. and יָסַר Lev. 26: 18. Jer. 10: 24. Hence of prisoners, *to scourge*, Luke 23: 16, 22 παιδεύσας οὖν αὐτὸν ἀπολύσω. Comp. Acts 16: 22.— This use of the word seems to occur only in Sept. and N. T. So Phavorin. παιδεύειν· ἀντὶ τοῦ κολάζειν οὐδεὶς τῶν ῥητόρων εἶπεν, ἀλλὰ παρὰ μόνῃ τῇ θείᾳ γραφῇ τοῦτο εὑρίσκεται. Thom. Mag. sub πολλάκις. Winer p. 23.

Παιδιόθεν, adv. (παῖς, παιδίον,) *from a child, from childhood*, Mark 9: 21. — Not found elsewhere; though there occurs a later form παιδόθεν, Synes. de Prov. p. 91. C. Joann. Zonar. IV. 184. A. The earlier form was ἐκ παιδός Xen. Cyr. 5. 1. 2, or ἐκ παιδίου Sept. Is. 46: 3. Xen. Mem. 2. 2. 8. Comp. Lob. ad Phr. p. 93.

Παιδίον, ου, τό, (dim. of παῖς,) *a little child*, either male or female; plur. τὰ παιδία, *little children*.

a) pp. and genr. e. g. of a child or children recently born, *a babe, infant*, Luke 18: 16, 17 τὰ παιδία, comp. v. 15 where it is τὰ βρέφη. Matt. 19: 13, 14. Mark 10: 13, 14, 15. John 16: 21. Also of those more advanced, Matt. 11: 16 in later edit. 14: 21. 15: 38. 18: 2, 3, 4, 5. Mark 7: 28. Luke 7: 32. 9: 47, 48. 11: 7.

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So Sept. for יֶלֶד Gen. 30: 26. 1 Sam. 1:2. טַף Gen. 45: 19.—Hdian. 7. 9. 19. Luc. D. Mort. 10. 12.—Spec. of a male child, *boy*, e. g. recently born, Matt. 2: 8, 9, 11, 13 bis, 14, 20 bis, 21. Luke 1: 59, 66, 76, 80. 2: 17, 21, 27, 40. Heb. 11: 23. (Sept. for נַעַר Ex. 2: 8, 9.) Also more advanced, Mark 9: 24, 36, 37. John 4: 49, comp. v. 47. So Sept. for יֶלֶד Gen. 21: 14, 15. נַעַר Gen. 21: 17, 18. —Ael. V. H. 1. 34. Xen. Cyr. 2. 3. 10. — Of a female child, *girl, maiden*, sc. partly grown, Mark 5: 39, 40 bis, 41.

b) trop. 1 Cor. 14: 20 *μὴ παιδία γίνεσθε φρεσίν, be not babes in understanding*, i. e. weak, puerile.—As an endearing appellation for the followers of Christ, Heb. 2: 13, 14, comp. Is. 8: 18. So in direct address, i. q. *carissimi*, John 21: 5. 1 John 2: 13, 18.

Παιδίσκη, ης, ἡ, (dim. from ἡ *παῖς*,) *a girl, young maiden*, free-born Sept. Ruth 4: 12. Pol. 14. 7. 6. Xen. An. 4. 3. 11.—In N. T. *a bond-maid, female slave* or *servant*, Matt. 26: 69. Mark 14: 66, 69. Luke 12: 45. 22: 56. John 18: 17. Acts 12: 13. 16: 16. Gal. 4: 22 *ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας*. v. 23, 30 bis, 31. So Sept. for אֲמָה Gen. 21: 10. 30: 3. שִׁפְחָה Gen. 16: 1, 2. 25: 12. espec. 1 Sam. 25: 41.—Dem. 1351. 3. Hdot. 1. 93. See Phryn. et Lob. p. 239.

Παίζω, f. *παίξομαι*, (*παῖς*,) aor. 1 *ἔπαισα*, later form *ἔπαιξα*, Buttm. § 114; pp. *to play* or *sport as a child*, Luc. D. Deor. 4. 3. Xen. Mag. Eq. 5. 10. In N. T. *to play*, sc. with singing, leaping, dancing, as connected with worship; 1 Cor. 10: 7 *ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν*, quoted from Ex. 32: 6 where Sept. for צָחַק. See also Sept. for שָׂחַק Judg. 16: 25. 2 Sam. 6: 5. 1 Chr. 13: 8. 15: 29.—Hom. Od. 23. 147. Hes. Scut. 277, 282. Aristoph. Ran. 407 or 410.

Παῖς, παιδός, ὁ, ἡ, a child, male or female; *a boy, youth; a girl, maiden*; plur. *οἱ παῖδες children* etc. Spoken of all ages from infancy up to full grown youth; comp. Matt. 2: 16 with Acts 20: 12, coll. v. 9.

a) pp. and genr. Matt. 2: 16 *ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ . . . ἀπὸ διετοῦς καὶ κατωτέρω*. 21: 15. Sing. *ὁ παῖς* Matt. 17: 18. Luke 2: 43. 9: 42. John 4: 51 *ὁ παῖς σου ζῇ*. Acts 20: 12, coll. v. 9 where it is *νεανίας*. Also *ἡ παῖς* Luke 8: 51, 54, comp. v. 42 where it is *θυγάτηρ ὡς ἐτῶν δώδεκα*. Sept. genr. for יֶלֶד 2 K. 2: 24. *ὁ π.* for בֵּן Prov. 4: 1. *ἡ π.* for נַעַר Ruth 2: 6. נַעֲרָה Gen. 24: 28, 57. 34: 12. — Jos. Ant. 9. 7. 5 *καὶ ἄῤῥενες αὐτῷ καὶ θηλεῖαι παῖδες ἐγένοντο*. Xen. Mem. 4. 4. 20. *ὁ παῖς* Hdian. 1. 17. 6. Xen. Cyr. 1. 3. 1. *ἡ παῖς* Luc. D. Deor. 22. 1. Xen. Cyr. 5. 2. 8.

b) like Engl. *boy*, Lat. *puer*, put for *servant*, e. g. (*α*) pp. and genr. i. q. *δοῦλος a servant, slave*, Matt. 8: 6, 8, 13, comp. v. 9 where it is *δοῦλος*. Luke 7: 7, coll. v. 3. 12: 45. 15: 26. So Sept. for עֶבֶד Gen. 9: 26, 27. 24: 2. 26: 15. — Ael. V. H. 4. 22. Xen. Mem. 3. 13. 6. — (*β*) of *an attendant, minister*, as of a king, Matt. 14: 2 *εἶπεν* [*Ἡρώδης*] *τοῖς παισὶν αὐτοῦ*. So Sept. and עֶבֶד Gen. 41: 38. Jer. 36: 24.—1 Macc. 1: 6. Diod. Sic. 17. 36. — (*γ*) *ὁ παῖς τοῦ θεοῦ, the servant of God*, i. q. עֶבֶד יְהוָה, see Gesen. Lex. עֶבֶד no. 2; spoken of *a minister* or *ambassador* of God, called and beloved of God and sent by him to perform any service, etc. E. g. of David, Luke 1: 69. Acts 4: 25; of Israel, Luke 1: 54, comp. Sept. and עֶבֶד Is. 41: 8, 9. 44: 1, 2. 45: 4. Also of Jesus the Messiah. Matt. 12: 18 *ἴδου ὁ παῖς μου*, in allusion to Is. 42: 1 where Sept. and עֶבֶד. So Acts 3: 13, 26. 4: 27, 30. Sept. and עֶבֶד Is. 49: 6. 50: 10. 52: 13.

Παίω, f. *παίσω, to strike, to smite*, c. acc. e. g. with the fist, a rod, sword, etc. Matt. 26: 68. Luke 22: 64. Mark 14: 47 et John 18: 10 *ἔπαισε τὸν δοῦλον*. Sept. for הִכָּה Num. 22: 28. 2 Sam. 20: 10. — Jos. Ant. 4. 6. 12. Hdian. 4. 13. 11. Xen. Cyr. 7. 3. 6. ib. 8. 5. 12. — Of a scorpion, *to strike, to sting*, Rev. 9: 5.

Πακατιανή, ῆς, ἡ, Pacatiana, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in *Φρυγία*; only in the spurious subscription 1 Tim. 6: 22. See Rosenm.

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Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. II. p. 172.

Πάλαι, adv. *long ago, of old, formerly.*

a) pp. and genr. Matt. 11: 21. Luke 10: 13. Heb. 1: 1 πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν. Jude 4. Hence οἱ πάλαι as adj. *old, former*, 2 Pet. 1: 9, comp. Buttm. § 125. 6. — Jos. Ant. 11. 3. 1. Hdian. 1. 1. 1. Xen. Vect. 4. 2. c. art. Xen. Mem. 1. 6. 14.

b) spoken relatively to the present moment, *now long, already long, a while*, Mark 15: 44 ὁ δὲ Πιλάτος . . . ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν. — Hdian. 7. 5. 1. Plat. Phaedo § 27. p. 79. C. Xen. Cyr. 8. 7. 1.

Παλαιός, ά, όν, (πάλαι,) *old, not new*, viz.

a) in age or time, *old, former, not recent*, e. g. οἶνος Luke 5: 39 bis. ζυμή 1 Cor. 5: 7, 8. διαθήκη 2 Cor. 3: 14. ἐντολή 1 John 2: 7 bis. ὁ παλ. ἄνθρωπος Rom. 6: 6. Eph. 4: 22. Col. 3: 9; see in Ἄνθρωπος no. 1. b. β. Sept. for יָשָׁן Lev. 25: 22.—2 Macc. 6: 21. Hdian. 5. 5. 16. Xen. Mem. 2. 1. 33.

b) from use, *old, worn out*, e. g. ἱμάτιον Matt. 9: 16. Mark 2: 21 bis. Luke 5: 36 bis. ἀσκοί Matt. 9: 17. Mark 2: 22. Luke 5: 37. genr. Matt. 13: 52. Sept. for בָּלָה Josh. 9: 4, 5. Jer. 38: 11. —Soph. Oed. R. 290. Lys. 179. 37.

Παλαιότης, τητος, ἡ, (παλαιός,) *oldness, antiquatedness*, Rom. 7: 6 [ἐν] παλαιότητι γράμματος, i. q. ἐν γράμματι τῷ παλαιῷ, comp. in Γράμμα a. δ. — Spoken of extreme old age, second childhood, Eurip. Helen. 1062 or 1065. Aeschin. 33. 34.

Παλαιόω, ῶ, f. ώσω, (παλαιός,) *to let grow old*, Pass. *to wax old, to become old*, pp. in age, Act. Sept. Job 9: 5. Pass. Athen. I. p. 33. A, οἶνος πεπαλαιωμένος. Luc. Philopat. 22. In N. T. from use, Pass. *to wax old, to be worn out*, Luke 12: 33 βαλάντια μὴ παλαιούμενα. Heb. 1: 11 quoted from Ps. 102: 27. Heb. 8: 13 τὸ δὲ παλαιούμενον καὶ γηράσκον, comp. Sept. Lam. 3: 4. So Sept. Pass. for בָּלָה Deut. 29: 5. Josh. 9: 13. Ps. 102: 27. Is. 50: 9. — Metaph. *to make antiquated, to render obsolete*, i. q. to abrogate, Heb. 8: 13 πεπαλαίωκε τὴν πρώτην sc. διαθήκην. Comp. Lat. *antiquare legem* Liv. 5. 30. Cic. de Off. 2. 21. Adam's Rom. Ant. p. 93.

Πάλη, ης, ἡ, (πάλλω to vibrate,) *a wrestling*, pp. Ael. V. H. 4. 15. Xen. An. 4. 8. 27. In N. T. trop. for *struggle, combat*, Eph. 6: 12.

Παλιγγενεσία, ας, ἡ, (πάλιν, γένεσις,) *regeneration, reproduction, renewal.*

a) in a moral sense, *regeneration, new birth*, i. e. change by grace from a carnal nature to a christian life, Tit. 3: 5. Comp. in Ἀναπαίνωσις, Ἀναγεννάω, Γεννάω.

b) in the sense of *renovation, restoration, restitution*, sc. to a former state, equiv. to ἀποκατάστασις q. v. in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in Βασιλεία c. Matt. 19: 28 ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ, comp. Acts 3: 21. See Olshaus. Comm. in loc. —Jos. Ant. 11. 3. 9 παλιγγ. τῆς πατρίδος i. e. the re-occupation of Judea after the exile. So Cicero ad Att. 6. 6 calls the restoration of his dignity and fortune παλιγγενεσία.

Πάλιν, adv. *back, back again, again*, pp. as implying *return back* to a former place, state, act, etc. like Lat. and Engl. insep. partic. *re*. Comp. Passow s. voc.

a) pp. e. g. of place, espec. after verbs of motion. Mark 2: 1 καὶ πάλιν εἰσῆλθεν εἰς Καπ. 5: 21. John 6: 15 ἀνεχώρησεν πάλιν εἰς τὸ ὄρος. 11: 7. 14: 3 πάλιν ἔρχομαι i. q. I will return. Acts 18: 21. 2 Cor. 1: 16. 13: 2 ἐὰν ἔλθω εἰς τὸ πάλιν. Phil. 1: 26 διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. Gal. 1: 17. 4: 9. al.—Hom. Il. 18. 138. Ceb. Tab. 29. Dem. 346. 19. Xen. An. 4. 3. 20. — So λαμβάνειν πάλιν to take back again John 10: 17, 18. Acts 10: 16. (Xen. An. 4. 2. 13.) Also Acts 11: 10. οἰκοδομεῖν πάλιν Gal. 2: 18.

b) of time, *again, another time, once more*. (α) genr. Matt. 4: 8 πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος. 20: 5. Luke

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23: 20. John 4: 13. 16: 16. Acts 27: 28. Rom. 8: 15. Heb. 5: 12. 6: 6. James 5: 18. al. saep. Pleonast. πάλιν ἐκ δευτέρου, Engl. *again the second time*, Matt. 26: 42. Acts 10: 15. — Ael. V. H. 1. 4. Hdian. 6. 7. 1. Xen. Cyr. 1. 3. 15.—In the sense *at another time*, genr. John 1: 35. 8: 12, 21. Acts 17: 32. Including also perhaps the idea of place, i. q. 'again in another place,' Matt. 4: 7. John 12: 39. Rom. 15: 10, 11, 12. Heb. 2: 13.—(β) Hence as a continuative particle, connecting circumstances which refer to the same subject, *again, once more, further*, Matt. 5: 33 πάλιν ἠκούσατε. 13: 44 sq. 18: 19. Luke 13: 20. John 12: 22. 1 Cor. 12: 21. Heb. 1: 5, 6. 2: 13. al.—Diod. Sic. 13. 25. Xen. Cyr. 3. 1. 18. — So where there is an implied opposition or antithesis, *again, on the other hand, contra*, Matt. 4: 7. 2 Cor. 10: 7. Gal. 5: 3. 1 John 2: 8.—Hdian. 4. 8. 10. Pol. 10. 9. 1. Xen. Cyr. 2. 3. 18. Al.

Παμπληθεί, adv. (pp. dat. of παμπληθής, fr. πᾶς, πλῆθος,) *the whole multitude together, all at once*, Luke 23: 18. — Suid. παμπληθεὶ καὶ παμπληθὲς, ἀντὶ τοῦ πολύ. Comp. παμπληθής 2 Macc. 10: 24. Dem. 347. 8. Xen. Vect. 4. 7.

Πάμπολυς, παμπόλλη, πάμπολυ, (πᾶς, πολύς,) *very much, very great, vast*, Mark 8: 1 παμπόλλου ὄχλου ὄντος.—Jos. Ant. 7. 5. 3. Xen. Cyr. 1. 1. 3.

Παμφυλία, ας, ἡ, Pamphylia, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycia; and S. by a part of the Mediterranean here called the Sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts 2: 10. 13: 13. 14: 24. 15: 38. 27: 5.

Πανδοχεῖον, ου, τό, (πανδοχεύς,) pp. 'place where all are received,' i. e. *an inn*, in the East *a menzil, khan, caravanserai*, Luke 10: 34. See Calmet p. 10, 278 sq. Jahn § 110. Harmer's Obs. II. p. 194. — Epict. Ench. 11. Luc. Philopatr. 9. Plut. de Sanit. tuend. c. 15. Tom. VI. p. 495. 12. ed. Reisk. The better Attic form was πανδοκεῖον, see Phryn. et Lob. p. 307.

Πανδοχεύς, έως, ὁ, (πάνδοκος, from πᾶς, δέχομαι,) pp. 'one who receives all,' i. e. *the keeper of an inn* or *caravanserai, host*, Luke 10: 35. See in Πανδοχεῖον.—Pol. 2. 15. 6. Plut. de San. tuend. c. 15. Tom. VI. p. 495 ult. ed. Reiske. The more Attic form was πανδοκεύς, see Phryn. et Lob. p. 307.

Πανήγυρις, ιδος, ἡ, (πᾶς, ἄγυρις, ἀγορά,) pp. an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games, sacrifices, etc. hence genr. *a festive convocation, joyful assembly*, Jos. Ant. 2. 4. 3. Diod. Sic. 2. 55. Xen. Hi. 1. 11. — In N. T. only Heb. 12: 23 καὶ μυριάσιν ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων κ. τ. λ. *and to countless throngs* [even] *the joyful assembly of angels* sc. as hymning the praises of God around his throne; comp. Rev. 5: 11 sq. Ps. 148: 2. Dan. 7: 10. Sept. for מוֹעֵד Ez. 46: 11. Hos. 2: 11. עֲצָרָה Am. 5: 21.

Πανοικί, adv. (πᾶς, οἶκος,) *with all one's household*, Acts 16: 34. So Sept. Cod. Vat. for בַּיִת Ex. 1: 1. — 3 Macc. 3: 27. Jos. Ant. 4. 4. 4. Philo de Vit. Mos. p. 603. C. Aeschin. Dial. Soc. 2. 1. This is a later form instead of the earlier πανοικίᾳ and πανοικησίᾳ, Lob. ad Phryn. p. 514 sq.

Πανοπλία, ας, ἡ, (πάνοπλος, from πᾶς, ὅπλον,) *panoply, complete armour*, offensive and defensive, Luke 11: 22. Trop. of spiritual armour, Eph. 6: 11, 13. — Sept. 2 Sam. 2: 21. Jos. Ant. 20. 5. 3. Ael. V. H. 3. 24. Thuc. 3. 114.

Πανουργία, ας, ἡ, (πανοῦργος,) *shrewdness, cunning, craftiness*, Luke 20: 23. 1 Cor. 3: 19. 2 Cor. 4: 2. 11: 3. Eph. 4: 14. Sept. for עָרְמָה Josh. 9: 4. —Luc. D. Deor. 7. 1. Xen. An. 7. 5. 11. —In late writers also in a good sense, Sept. for עָרְמָה Prov. 1: 4. 8: 5. Ael. V. H. 2. 40.

Πανοῦργος, ου, ὁ, ἡ, adj. (πᾶς, ἔργον,) pp. 'doing every thing,' and hence *shrewd, cunning, crafty*, 2 Cor. 12: 16. Sept. for עָרוּם Job 5: 12. — Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39. — In late writers also in a good sense,

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wise, Sept. for חָכָם Prov. 13: 1. עָרוּם Prov. 14: 8, 15. Ecclus. 21: 12, 20.

Πανταχόθεν, adv. (πᾶς,) *from all sides, from every quarter*, Mark 1: 45.—Hdian. 2. 8. 1. Xen. Mem. 2. 1. 25.

Πανταχοῦ, adv. (πᾶς,) *in all places, every where*, Mark 16: 20. Luke 9: 6. Acts 17: 30. 21: 28. 24: 3. 28: 22. 1 Cor. 4: 17.—Jos. B. J. 1. 8. 4. Cebet. Tab. 7. Xen. Mem. 3. 6. 2.

Παντελής, ές, οῦς, ὁ, ἡ, adj. (πᾶς, τέλος,) *wholly ended, all complete*, i. e. genr. *perfect, entire*, Jos. Ant. 10. 9. 3 παντελὴς ἀπωλεία. Diod. Sic. 15. 17. — In N. T. only adv. εἰς τὸ παντελές, *wholly, entirely*, i. e. as referring to time, *always*, Heb. 7: 25. μὴ εἰς τὸ π. i. q. *not at all* Luke 13: 11. Comp. in Εἰς no. 3. b.—Jos. Ant. 6. 2. 3. Ael. V. H. 12. 20.

Πάντῃ, adv. (πᾶς,) *every where*, Xen. H. G. 1. 3. 21. Venat. 4. 5. In N. T. of manner, *in every way, in all things*, Acts 24: 3 κατορθωμάτων γινομένων . . . διὰ τῆς σῆς προνοίας πάντῃ καὶ πανταχοῦ.—Pol. 25. 5. 9. Xen. H. G. 4. 7. 5. Comp. Buttm. § 116. n. 5.

Πάντοθεν, adv. (πᾶς,) *from every side* or *quarter*, and hence *on every side, round about*, Luke 19: 43. Heb. 9: 4. John 18: 20 in text. rec. Mark 1: 45 in Mss.—Ecclus. 51: 10. Jos. B. J. 4. 10. 1. Xen. Hi. 6. 8.

Παντοκράτωρ, ορος, ὁ, adj. (πᾶς, κρατέω,) *the Omnipotent, the Almighty*, spoken only of God, 2 Cor. 6: 18. Rev. 1: 8. 4: 8. 11: 17. 15: 3. 16: 7, 14. 19: 6, 15. 21: 22. Sept. where Heb. צְבָאוֹת 2 Sam. 5: 10. 7: 26, 27. for שַׁדַּי Job 5: 17. 8: 5. — Wisd. 7: 25. 2 Macc. 1: 25. Anth. Gr. IV. p. 151.

Παντότε, adv. (πᾶς,) *always, at all times, ever*, Matt. 26: 11. Mark 14: 7. Luke 15: 31. 18: 1. John 6: 34. 2 Cor. 2: 14. al. saep. — Wisd. 19: 18. Dion. Hal. Ant. 11. 14. Hdian. 3. 9. 13. Found only in later writers, instead of the earlier ἑκάστοτε, Sturz de Dial. Maced. p. 187 sq. Lob. ad Phr. p. 103. Al.

Πάντως, adv. (πᾶς,) *wholly, altogether, entirely*.

a) pp. 1 Cor. 5: 10 καὶ οὐ πάντως. 9: 10. 16: 12.—Ael. V. H. 5. 14. Hdian. 2. 10. 11. Xen. Cyr. 2. 1. 13.

b) genr. *by all means, at all events, assuredly*. Luke 4: 23 πάντως ἐρεῖτέ μοι. Acts 18: 21 δεῖ με πάντως τὴν ἑορτὴν ποιῆσαι εἰς Ἱεροσ. 21: 22. 28: 4. 1 Cor. 9: 22 ἵνα πάντως τινὰς σώσω. So in a neg. reply, emphat. Rom. 3: 9 οὐ πάντως, *not at all, not in the least*. — Tob. 14: 8. Ael. V. H. 1. 32. in a reply, Xen. Cyr. 8. 4. 10.

Παρά, prep. governing the genitive, dative, and accusative, with the primary signif. *near, near by*; expressing thus the relation of immediate *vicinity* or *proximity*, which is differently modified according to the force of the different cases. Comp. in Ἀπό init. See Passow in παρά. Buttm. § 142. n. 3. Matth. § 588. Winer § 51. p. 313.

I. With the Genitive, where as combined with the force of the genitive itself, it expresses the sense *from near, from with*, Fr. *de chez*, comp. Buttm. § 132. 2, 3. It is found in prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the near vicinity of any one, from the presence or side of any one, and thus takes the general sense *from*; comp. Viger. p. 580. Winer l. c. p. 314.

a) pp. after verbs of motion, as of coming, sending, etc. Mark 14: 43 παραγίνεται Ἰούδας . . . καὶ ὄχλος πολὺς . . . παρὰ τῶν ἀρχιερέων. Luke 8: 49. John 15: 26. 17: 8. So after εἶναι, *to be from*, i. q. *to come from*, John 6: 46. 7: 29. impl. 1: 14. Of things, Luke 6: 19 δύναμις παρ' αὐτοῦ ἐξῆλθεν *a virtue went out from him*, was diffused around him.—Sept. Is. 57: 16. Luc. D. Deor. 24. 2. Xen. An. 2. 2. 1.

b) trop. after verbs of asking, receiving, or those which imply these ideas; e. g. after verbs of asking, seeking, etc. Matt. 2: 4 ἐπυνθάνετο παρ' αὐτῶν. v. 7. 20: 20 αἰτοῦσά τι παρ' αὐτοῦ. Mark 8: 11. Luke 12: 48. John 4: 9. Acts 3: 2. 9: 2. James 1: 5. al. — Ael. V. H. 7. 2. Xen. An. 1. 3. 16.—After verbs of hear-

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ing, learning, etc. *from* any one, John 1: 41 ἀκουσάντων παρὰ Ἰωάννου. Acts 24: 8. 28: 22. Gal. 1: 12. 1 Thess. 2: 13. 2 Tim. 1: 13. 2: 2. 3: 14 παρά τινος ἔμαθες. 2 John 4. al. saep. — Luc. D. Mort. 13. 4. Hdian. 1. 1. 4. Xen. Cyr. 2. 2. 6. — After verbs of receiving, obtaining, buying, being promised, and the like, *from* any one. Matt. 18: 19 γενήσεται αὐτοῖς παρὰ τοῦ πατρός. (Xen. An. 7. 2. 25.) Mark 12: 2 ἵνα παρὰ τῶν γεωργῶν λάβῃ κ. τ. λ. Luke 6: 34. John 5: 34. Acts 7: 16 ᾧ ὠνήσατο Ἀβραὰμ . . . παρὰ τῶν υἱῶν Ἐμμόρ. 9: 14. 26: 12. Rom. 11: 27. Eph. 6: 8. 2 Pet. 1: 17. Rev. 3: 18. al. saep.—Luc. D. Deor. 5. 2. Ael. V. H. 9. 25. Xen. Cyr. 8. 2. 25. — After εἶναι expr. or impl. *to be from* any one, i. e. *to come, be given, bestowed, from* or *by* any one, John 17: 7 πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστι. Acts 26: 22. 2 John 3. So of hospitality or gifts, Luke 10: 7. Phil. 4: 18 τὰ παρ' ὑμῶν. (Luc. D. Mort. 13. 4 τὰ παρὰ τῆς τύχης. Xen. H. G. 3. 1. 6.) Or genr. *to come, to be derived* or *possessed, from* any one, Mark 5: 26 τὰ παρ' αὐτῆς πάντα, i. e. all she had from herself, all her own property. (Xen. Cyr. 5. 5. 13.) So of persons, οἱ παρά τινος pp. *those from near any one*, i. e. his kindred, relatives, Mark 3: 21.—Jos. Ant. 1. 10. 5. Luc. Tox. 51.

c) trop. c. gen. of pers. as the source, author, director, *from* whom any thing proceeds, is derived, etc. (α) genr. Matt. 21: 42 παρὰ κυρίου ἐγένετο αὕτη, quoted from Ps. 118: 22 where Sept. for מֵאֵת. Luke 1: 45. 2: 1 ἐξῆλθε δόγμα παρὰ Καίσαρος. John 1: 6. Comp. Matth. § 588.—Luc. D. Mort. 1. 3. Plato Menex. p. 236. E. Xen. H. G. 2. 1. 27. — (β) Hence after passive verbs instead of ὑπό, more espec. in later writers. Acts 22: 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. Comp. Buttm. § 134. 3. Winer l. c. p. 314. — Luc. D. Deor. 4. 2. Plato Symp. p. 175. E. Xen. An. 1. 9. 1.

II. With the Dative, both of person and thing, expressing rest or position *near, hard by, with*, and c. dat. plur. *among*. See Passow, Buttm. Matth. l. c. Winer § 52. p. 337.

a) pp. of place, after verbs implying rest or remaining in a place. (α) genr. and c. dat. of thing, John 19: 25 εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ. Seq. dat. of pers. as indicating place, Matt. 6: 1 μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν κ. τ. λ. 22: 25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί, i. e. *with* or *among* us. 28: 15. John 1: 40. 8: 38. 14: 17, 23. 17: 5 bis [ὄντα] παρὰ σεαυτῷ . . . ᾗ εἶχον παρὰ σοί. Acts 10: 6. 1 Cor. 16: 2 παρ' ἑαυτῷ τιθέτω, *with himself*, Fr. *chez soi*, i. e. at home. Col. 4: 16 παρ' ὑμῖν *among you*, in your presence. 2 Tim. 4: 13. Rev. 2: 13. al.—Jos. Ant. 1. 11. 2 ἐκαθίζετο παρὰ τῇ θύρᾳ. Luc. D. Deor. 23. 2. Xen. Cyr. 5. 1. 15, 26. —(β) Rarely after verbs of motion, and only when subsequent rest is also implied, comp. in Ἐν no. 4; so in Engl. *by, with*. Luke 9: 47 Ἰησοῦς . . . ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ. 19: 17. Comp. Passow παρά B. 2. Matth. § 588. b. — Xen. An. 2. 5. 27 si sana lect.

b) seq. dat. of person, the reference being to the person himself without regard to place. (α) pp. and genr. *with, among*, Matt. 21: 25 οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς. Luke 1: 30 εὗρες γὰρ χάριν παρὰ τῷ θεῷ. 2: 52. 2 Cor. 1: 17. 1 Pet. 2: 20.—Luc. D. Deor. 22. 2. Diod. Sic. 1. 6. Xen. Cyr. 8. 2. 28. — (β) Metaph. *with* or *before* any one, i. e. in his sight, presence, judgment, he being judge, etc. Acts 26: 8. Rom. 2: 13 δίκαιοι παρὰ τῷ θεῷ. 11: 25. 1 Cor. 3: 19. Gal. 3: 11. James 1: 27. 1 Pet. 2: 4. 2 Pet. 3: 8. So 2 Pet. 2: 11 παρὰ κυρίῳ *before the Lord*, sc. as judge. (Jos. Ant. 7. 4. 2. Ael. V. H. 10. 15 παρ' ἐμοὶ κριτῇ. Hdot. 3. 160.) Also of what is in the power of any one; Matt. 19: 26 bis, παρὰ τοῖς ἀνθρώποις τοῦτο ἀδύνατόν ἐστι· παρὰ δὲ θεῷ πάντα δυνατά. So of moral qualities which are *with* any one, i. e. belong to his character, Rom. 2: 11 οὐ γάρ ἐστι προσωποληψία παρὰ τῷ θεῷ. 9: 14. Eph. 6: 9. James 1: 17.—Sept. Job 12: 13. Dem. 318. 13 εἰ δ' οὖν ἐστι καὶ παρ' ἐμοί τις ἐμπειρία τοιαύτη.—(γ) Trop. 1 Cor. 7: 24 ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μενέτω παρὰ τῷ θεῷ, *with God* i. e. in union and fel-

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lowship by faith with him, devoted to him as Christians, i. q. ἐν κυρίῳ v. 22.

III. With the Accusative, pp. expressing motion *near by, near to* a place etc. See Passow, Buttm. Matth. l. c. Winer § 53. p. 342.

a) pp. implying motion *along* or *by the side* of any thing, i. e. *near, by, along*, after verbs of motion, c. acc. of thing, Matt. 4: 18 περιπατῶν δὲ ὁ Ἰ. παρὰ τὴν θάλασσαν, i. e. *by the sea*, along the sea-shore. Matt. 13: 4. Mark 2: 13. 4: 15 οἱ παρὰ τὴν ὁδόν sc. σπείρονται, i. e. by the way-side. Luke 8: 5. —Jos. Ant. 2. 5. 5 παρὰ ποταμὸν βαδίζων. Xen. An. 6. 2. 1, 18.

b) as expressing motion *to* a place, i. e. place whither, *near to, to, at*, after verbs of motion, and so equiv. to πρός or εἰς c. acc. Matt. 15: 29 μεταβὰς . . . ἦλθε παρὰ τὴν θάλασσαν, *he came near to the sea*, approached the sea. v. 30 ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, *at his feet*. Luke 8: 41. Acts 4: 35. 7: 58.—Hom. Il. 1. 347 τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 3. 14 ἡ παρ' ἐμὲ εἴσοδος.

c) sometimes also expressing the idea of rest or remaining *near* a place etc. *near, by, at*, i. q. παρά c. dat. Here however the idea of previous motion or coming to the place, is strictly implied; comp. in Εἰς no. 4. Passow παρὰ C. 3.—(α) pp. after verbs of rest or remaining, Matt. 13: 1 ἐκάθητο παρὰ τὴν θάλασσαν, i. e. he went and sat by the sea-side. Mark 5: 21. Luke 5: 1. 7: 38 στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. 10: 39. Ellipt. with a verb impl. Mark 4: 1. Acts 22: 3. Heb. 11: 12.—Ael. V. H. 8. 16. Hdot. 8. 140. Thuc. 7. 39.—(β) Metaph. of the ground or reason *by* or *along with* which a conclusion follows, *by reason of, because of*, Lat. *propter*, e. g. παρὰ τοῦτο, i. q. *thereby, therefore*, on this account, 1 Cor. 12: 15, 16 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; comp. Matth. Winer l. c. So Sept. for עַל־דְּבַר Deut. 23: 5. — π. τοῦτο Plut. Camill. 28. Xen. Mag. Eq. 1. 5. παρ' ὅ Jos. B. J. 3. 3. 5. genr. Pol. 1. 32. 4. Dem. 545. 22.

d) as denoting motion *by* or *past* a place, i. e. a passing *by*, going *beyond*, Thuc. 7. 13. Xen. Cyr. 5. 2. 29 παρ' αὐτὴν τὴν Βαβυλῶνα δεῖ παριέναι. — In N. T. only trop. as implying a failure to reach the exact point of aim, a want of coincidence with any thing, either from passing aside of it, or falling short, or going beyond. Comp. Passow C. 4. 5, 6. Winer l. c. Hence the general sense, *other than*, viz. (α) i. q. Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to, against*. Acts 18: 13 παρὰ τὸν νόμον pp. *aside from the law*, i. e. contrary to law. Rom. 1: 26 παρὰ φύσιν. 4: 18 παρ' ἐλπίδα. 11: 24. 16: 17. Gal. 1: 8, 9. — Jos. Ant. 6. 13. 2. Hdian. 6. 3. 6. Xen. Mem. 1. 1. 18.—(β) i. q. Engl. *beside*, in the sense of *except, save*, pp. failing, falling short. 2 Cor. 11: 24 τεσσαράκοντα παρὰ μίαν *forty stripes save one*, i. e. falling short by one, failing of one.—Jos. Ant. 4. 8. 1 τεσσαράκοντα ἐτῶν παρὰ τριάκονθ' ἡμέρας. Dem. 688. 25. Hdot. 9. 33. — (γ) i. q. Engl. *past*, in the sense of *beyond, besides, more than*; so genr. Heb. 11: 11 παρὰ καιρὸν ἡλικίας ἔτεκεν, *past* the proper age, failing the usual age.—Jos. Ant. 14. 14. 3. Thuc. 3. 54 παρὰ δύναμιν. — More commonly i. q. *more than, above, beyond*; so genr. Luke 13: 2 ἁμαρτωλοὶ παρὰ πάντας. v. 4. Rom. 1: 25. 12: 3 παρ' ὃ δεῖ φρονεῖν. 14: 5 see in Κρίνω a. Heb. 1: 9. (Diod. Sic. 12. 13 init. Plato Ion. p. 539. E. Xen. Mem. 1. 4. 14.) So after comparatives, where παρά c. acc. is equiv. to ἢ κατά c. acc. Matth. § 588. p. 1174. E. g. Luke 3: 13 μηδὲν πλέον παρὰ τὸ διατεταγμένον. Heb. 1: 4. 2: 7, 9. 3: 3. 9: 23. 11: 4. 12: 24. (Esdr. 4: 35. Hdot. 7. 103. Thuc. 1. 23.) After ἄλλος, 1 Cor. 3: 11 θεμέλιον ἄλλον . . . παρὰ τὸν κείμενον. Comp. Matth. l. c.—Plato Phaed. § 42. p. 93. A, οὐδὲ μὴν ποιεῖν τι οὐδέ τι πάσχειν ἄλλο, παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχῃ.

Note. In composition παρά implies; 1. nearness, proximity, *near, by*, as παρακαθίζω, παρίστημι, παραθαλάσσιος, etc. 2. motion or direction *near to, to, by*, as παραβάλλω, παραδίδωμι, παρέχω, παρατείνω, etc. 3. motion *by* or *past* any place, a going *beyond*, as παράγω, παρέρχομαι, παραπλέω. 4. Trop. of

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whatever swerves from the true point, comes short of it, goes beyond it, like the Engl. syllable *mis-*, i. e. wrongly, falsely, as παρακούω, παραθεωρέω; or like Lat. *praeter*, *trans*, implying violation, as παραβαίνω, παρανομέω; also *by stealth*, as παρεισάγω, etc. AL.

Παραβαίνω, f. βήσομαι, aor. 2 παρέβην, (βαίνω,) pp. *to go by one's side, to accompany*, sc. as one of the warriors in a chariot, only epic, Hom. Il. 11. 522. ib. 13. 708. Hdot. 7. 40. *to pass by* or *over* in silence, Dem. 298. 11. Usually and in N. T. only trop. *to go aside from, to transgress*, c. accus. Matt. 15: 2, 3 ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ. absol. 2 John 9. Praegn. Acts 1: 25 ἐξ ἧς [ἀποστολῆς] παρέβη Ἰούδας i. e. *from which he by transgression fell away*, which he deserted by transgression. So Sept. seq. ἐκ for סוּר מִן Ex. 32: 8. Sept. genr. for עָבַר Num. 14: 41. Josh. 7: 11, 15.—Jos. Ant. 9. 7. 4. Dem. 624. 1. Xen. Mem. 4. 4. 21.

Παραβάλλω, f. βαλῶ, (βάλλω,) pp. *to throw near, to cast before*, as food to animals, Luc. D. Deor. 12. 1. Pol. 1. 84. 8.—In N. T.

1. *to throw* or *place side by side*, trop. *to compare*, τί ἔν τινι Mark 4: 30.—τί τινι Jos. Ant. 5. 1. 21. Hdot. 1. 198. τὶ πρός τι Xen. Mem. 2. 4. 5.

2. intrans. or c. ἑαυτόν impl. pp. *to throw oneself near*, i. e. *to betake oneself* any whither, *to go* or *come to* a place; see Buttm. § 130. n. 2. § 113. n. 2. Matth. § 496. Winer § 39. 1. Espec. by ship, as a nautical term, seq. εἰς Acts 20: 15 παρεβάλομεν εἰς Σάμον. — Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdot. 7. 179.

Παραβάσις, εως, ἡ, (παραβαίνω,) *transgression*, e. g. τοῦ νόμου Rom. 2: 23. absol. 4: 15. 5: 14. Gal. 3: 19. 1 Tim. 2: 14. Heb. 2: 2. 9: 15. Sept. for פְּשָׁעִים Ps. 101: 3. — 2 Macc. 15: 10 π. τῶν ὅρκων. Jos. Ant. 18. 8. 2. absol. Plut. Pomp. 81. T. III. p. 872. 2. Reisk.

Παραβάτης, ου, ὁ, (παραβαίνω,) *an accompanier, companion*, sc. as one of the warriors in a chariot, Diod. Sic. 20. 41. Xen. Cyr. 7. 1. 29.—In N. T. *a transgressor*, sc. τοῦ νομοῦ Rom. 2: 25, 27. James 2: 11. absol. Gal. 2: 18. James 2: 9. —Symm. for פֶּרֶץ Ps. 17: 4. Ez. 18: 10.

Παραβιάζομαι, f. άσομαι, depon. Mid. (βιάζω q. v.) *to force, to do violence to*, sc. contrary to nature or right, Jos. Ant. 13. 4. 9. Pol. 26. 1. 3. Plut. ed. R. X. p. 118 pen. μὴ παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν.—In N. T. *to compel, to constrain*, sc. by overmuch entreaty, seq. acc. Luke 24: 29. Acts 16: 15. Sept. for פָּצַר 2 K. 2: 17. 5: 16. פָּרַץ 1 Sam. 28: 23.

Παραβολεύομαι, f. εύσομαι, depon. Mid. (παράβολος exposing oneself, daring, Luc. Alex. 4. Diod. Sic. 19. 3; from παραβάλλομαι,) *to expose oneself to danger*. Phil. 2: 30 in later edit. παραβολευσάμενος τῇ ψυχῇ *exposing himself in respect to his life*, i. e. regardless of his life; for the dat. comp. Winer § 31. 3. Matth. § 400. 6.—Chrysost. 1 Thess. Hom. 9. Hesych. παραβολευσάμενος· εἰς θάνατον ἑαυτὸν ἐκδούς. Comp. Wetstein N. T. in loc.

Παραβολή, ῆς, ἡ, (παραβάλλω,) pp. *a placing side by side*, as of ships in battle, Pol. 15. 2. 13. Diod. Sic. 14. 60. In N. T. trop. *comparison, similitude*.

a) genr. Mark 4: 30 ἐν ποίᾳ παραβολῇ παραβαλῶμεν αὐτήν; Heb. 11: 19 ἐν παραβολῇ, i. e. figuratively.—Ael. V. H. 3. 33. Pol. 1. 2. 2.—In the sense of *image, figure, symbol*, i. q. τύπος, Heb. 9: 9 ἥτις [ἦν] παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, i. e. a symbol or type of spiritual things in Christ, comp. v. 11.

b) spec. *a parable*, i. e. a short discourse, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real. This is a favourite mode of oriental teaching, and was much employed by our Saviour; so often in the first three Gospels, but not elsewhere in N. T. So Matt. 13: 24 ἄλλην παραβολὴν παρέθηκεν. v. 31, 33. 15: 15. 21: 33, 45, 53. Mark 4: 10, 13 bis. 7: 17. 12: 12. Luke 5: 36. 6: 39. 8: 9, 11. 12: 16, 41. 13: 6. 15: 3. 18: 1, 9. 19: 11. 20: 9, 19. 21: 29. ἐν παραβολαῖς i. e. through or by means of parables, Mark 4: 11. Luke 8: 10. λαλεῖν, λέγειν, εἰπεῖν ἐν παραβολαῖς, Matt. 13: 3,

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10, 13, 34. 22: 1. Mark 3: 23. 12: 1. c. *ἐν* impl. Mark 4: 33. *διδάσκειν ἐν παραβολαῖς* Mark 4: 2. *εἶπε διὰ παραβολῆς* Luke 8: 4. *χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς* Matt. 13: 34. Mark 4: 34. *ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν* i. e. drawn from the fig-tree, Matt. 24: 32. Mark 13: 28. Seq. gen. of the object whence the parable is drawn, Matt. 13: 18 *π. τοῦ σπείροντος*. v. 36 *π. τῶν ζιζανίων*. Once of a series of comparisons, including also a parable, Luke 14: 7, comp. v. 7—11, 12—14, 16—24. — Sept. and Heb. מָשָׁל Ez. 17: 2. 24: 3.

c) in a wider sense, *figurative discourse, a dark saying*, i. e. obscure and full of hidden meaning, Matt. 13: 35 *ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου*, quoted from Ps. 78: 2 where Sept. for מָשָׁל a sententious or didactic poem; comp. Prov. 1: 6. Ecc. 12: 9. — Hence also i. q. *proverb, adage*, Luke 4: 23. So Sept. and מָשָׁל 1 Sam. 10: 12. Ez. 18: 2.

Παραβουλεύομαι, f. *εύσομαι*, (*βουλεύω*,) *to misconsult*, a doubtful form in text. rec. Phil. 2: 30, where other editions and Mss. read *παραβολεύομαι* q. v. Not found elsewhere.

Παραγγελία, ας, ἡ, (*παραγγέλλω*,) *announcement, declaration*, by authority, Xen. H. G. 2. 1. 4. In N. T. *command, charge, precept*, e. g. from magistrates, Acts 5: 28 *οὐ παραγγελίᾳ παρηγγείλαμεν ὑμῖν*; comp. in *Ἀγαλλιάω* b. Acts 16: 24. Or as pertaining to religion, 1 Thess. 4: 2 *παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ*. 1 Tim. 1: 5, 18. —genr. Pol. 6. 27. 1.

Παραγγέλλω, f. *γελῶ*, (*ἀγγέλλω*,) pp. *to bring* or *send word near to* any one, i. e. *to announce to* any one, Hdian. 1. 5. 3. Xen. H. G. 2. 1. 4. Hence in N. T. and comm. *to direct, to command, to charge*, and *παραγγέλλω μή, to forbid*, seq. dat. of pers. expr. or impl. the thing commanded being put in the accus. or infin. or with *ἵνα* etc. (*α*) seq. dat. et accus. 2 Thess. 3: 4 *ἃ παραγγέλλομεν ὑμῖν*. v. 10 *τοῦτο παραγγ. ὑμῖν, ὅτι κ. τ. λ.* c. dat. impl. 1 Cor. 11: 17. 1 Tim. 4: 11. 5: 7 *ταῦτα παράγγελλε, ἵνα κ. τ. λ.* — Xen. Cyr. 4. 2. 19. Lac. 13. 5. — (*β*) seq. dat. et infin. comp. for the use of the infin. aor. as well as inf. pres. Lob. ad Phryn. p. 747 sq. Winer p. 274. E. g. infin. aor. Mark 8: 6 *παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς*. Luke 5: 14. 8: 29, 56. Acts 10: 42. 16: 18. 23: 22. 1 Cor. 7: 10. Inf. pres. Luke 9: 21 *αὐτοῖς παρήγγειλε μηδενὶ λέγειν τοῦτο*. Acts 1: 4. 4: 18. 5: 28 see in *Παραγγελία*. v. 40. 16: 23. 17: 30. 23: 30. 2 Thess. 3: 6. 1 Tim. 1: 3. 6: 17. c. acc. et inf. pres. 1 Tim. 6: 13. c. dat. impl. Acts 15: 5. — Aor. Jos. c. Ap. 1. 26. Hdian. 6. 8. 15. Xen. Ag. 1. 31. Pres. Luc. Nigr. 34. Xen. Cyr. 2. 4. 4. inf. c. acc. Xen. An. 1. 2. 1.—(*γ*) Further, seq. dat. et *ἵνα*, comp. in *Ἵνα* no. 3. a *α*. Mark 6: 8. 2 Thess. 3: 12. Seq. dat. c. *καθώς* 1 Thess. 4: 11. c. *λέγων* before the express words, Matt. 10: 5.

Παραγίνομαι, f. *γενήσομαι*, (*γίνομαι*,) pp. in pres. *to become near, to become present*, i. e. *to come, to approach, to arrive*, thrice Matt. 3: 1, 13. Mark 14: 43. imperf. once John 3: 23. Elsewhere only aor. 2 *παρεγενόμην to be near, to be present*, i. e. *to have come* or *arrived*; see in *Γίνομαι*.

a) genr. and absol. John 3: 23 *παρεγίνοντο καὶ ἐβαπτίζοντο*. Luke 19: 16. Acts 11: 23 *ὃς παραγενόμενος καὶ ἰδών*. 25: 7. 1 Cor. 16: 3. al. Sept. for בּוֹא Gen. 26: 32 Ex. 2: 16, 17. saep.—Ael. V. H. 12. 1 init. Xen. Cyr. 8. 1. 3. — With an adjunct of place whither, e. g. seq. *εἰς* c. acc. of place, Matt. 2: 1. John 8: 2. Acts 13: 14. 15: 4. (Sept. Josh. 24: 11. Hdot. 2. 4.) seq. *ἐπί* c. acc. of place, Matt. 3: 13. (Plut. Mor. II. p. 35. Tauchn.) c. acc. of pers. *to come upon* or *against* any one, Luke 22: 52. (Sept. Josh. 10: 9. Thuc. 2. 95.) seq. *πρός* c. acc. of pers. Luke 7: 4. 11: 6. Acts 20: 18. — Sept. Ex. 2: 17. 18: 6. Diod. Sic. 2. 13. — With an adjunct of place whence, e. g. *ἀπό* c. gen. Matt. 3: 13. *ἐξ ὁδοῦ* Luke 11: 6. *παρά τινος* Mark 14: 43.

b) i. q. *to come* or *appear publicly*, e. g. John the Baptist, Matt. 3: 1. Jesus, Luke 12: 51. Heb. 9: 11. — 1 Macc. 4: 45. Test. XII Patr. p. 745.

c) i. q. *to come back, to return*, Luke

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14: 21. So Sept. for שׁוּב Josh. 18: 8. Num. 14: 36. — Philo. Leg. ad Cai. p. 1010. B. Al.

Παράγω, f. ἄξω, (ἄγω,) *to lead along near, to lead by* or *past*, Xen. H. G. 4. 5. 11. Hence

a) Mid. *παράγομαι, to pass along, to pass away*, absol. 1 John 2: 8 ἡ σκοτία παράγεται. Trop. i. q. *to disappear, to perish*, 1 John 2: 17 ὁ κόσμος παράγεται. Comp. below in b. Only in N. T.

b) intrans. *παράγω, to pass along, to pass by*, comp. in Ἄγω no. 3. Matt. 20: 30 ἀκούσαντες ὅτι Ἰησοῦς παράγει. Mark 2: 14. 15: 21. John 9: 1. So Sept. for עָבַר 2 Sam. 15: 18. Ps. 129: 8.—In the sense of *to pass on further, to pass away*, Matt. 9: 9 καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν. v. 27. John 8: 59. Trop. i. q. *to disappear, to perish*, 1 Cor. 7: 31 τὸ σχῆμα τοῦ κόσμου τούτου παράγει. So Sept. and עָבַר Ps. 144: 4.

Παραδειγματίζω, f. ίσω, (παράδειγμα example, from παραδείκνυμι,) *to make an example of, to expose to public shame*, c. acc. Matt. 1: 19 μὴ θέλων αὐτὴν παραδειγματίσαι. Heb. 6: 6 where it is coupled with ἀνασταυρόω. So Sept. for הוֹקִיעַ Num. 25: 4.—Plut. de Curiosit. § 10. T. VIII. p. 65. 1. Reisk. Pol. 29. 7. 5.

Παράδεισος, ου, ὁ, *paradise*, a word which seems to have had its origin in the languages of Eastern Asia; comp. Sanscr. *paradêsha* and *paradisha* a land elevated and cultivated, Armen. *pardes* a garden around the house planted with grass, herbs, trees, for use and ornament, see Schroeder Dissert. Thesaur. Ling. Armen. praemiss. p. 56. In the Heb. form פַּרְדֵּס and Gr. παράδεισος it is applied to the *pleasure gardens* and *parks* with wild animals around the country residences of the Persian monarchs and princes, Neh. 2: 8. comp. Ecc. 2: 5. Cant. 4: 13. Xen. Cyr. 1. 3. 14. H. G. 4. 1. 33. Oec. 4. 13. Diod. Sic. 16. 41. In like manner of the parks and gardens of the Jewish kings, Jos. Ant. 7. 4. 14. ib. 8. 7. 3. Hence the LXX employ it of the garden of Eden, παράδεισος for Heb. גַּן Gen. 2: 8 sq. Jos. Ant. 1. 1. 3. See Gesen. Heb. Lex. פַּרְדֵּס. Rosenm. Bibl. Geogr. I. i. p. 173 sq.—Hence in the later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz.

a) the inferior *paradise*, or the region of the blessed in Hades, Luke 23: 43. See Ἅιδης i. e. ᾅδης p. 13. Comp. Jos. Ant. 18. 1. 3.

b) π. τοῦ θεοῦ, *the paradise of God*, the celestial paradise, where the spirits of the just dwell with God, 2 Cor. 12: 4, i. q. ὁ τρίτος οὐρανός in v. 3, see in Οὐρανός d. β. So Rev. 2: 7, where the imagery is drawn from Gen. 2: 8 sq.—Psalt. Salom. 14: 2. Test. XII Patr. p. 586 αὐτὸς [ὁ υἱὸς τοῦ θ.] ἀνοίξει τὰς θύρας τοῦ παραδείσου σου, καὶ . . . δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς.

Παραδέχομαι, f. ξομαι, depon. Mid. (δέχομαι,) *to take near* or *to oneself*, i. e. *to receive to oneself*, pp. from the hands of any one, Xen. Cyr. 7. 3. 1. In N. T. trop. *to receive, to admit, to approve*, c. accus. e. g. things, Mark 4: 20 τὸν λόγον. Acts 16: 21 ἔθη. 22: 18. 1 Tim. 5: 19. Sept. for מָשָׁא Ex. 23: 1. —Arr. Epict. 1. 7. 6. Luc. D. Mort. 28. 2.—Of persons, by Hebraism, *to delight in*, Heb. 12: 6 υἱὸν ὃν παραδέχεται, parall. with ἀγαπάω, quoted from Prov. 3: 12 where Sept. for רָצָה.

Παραδιατρίβη, ης, ἡ, (παρά, διατριβή pastime, employment, fr. διατρίβω q. v.) *mis-employment*, q. d. *idle occupation*, 1 Tim. 6: 5 in text. rec. This is the better reading, instead of διαπαρατριβή, see Tittm. de Synon. N. T. p. 233, and in Bibl. Repos. III. p. 61. Winer p. 88 sq.

Παραδίδωμι, f. παραδώσω, (δίδωμι,) *to give near, with, to* any one, *to give over, to deliver over* or *up*, sc. into the possession or power of any one, trans. Spoken

a) of persons delivered over with evil intent into the power or authority of others, e. g. to magistrates for trial, condemnation, seq. acc. et dat. Matt. 5: 25 μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ. Mark 15: 1 παρέδωκαν αὐτὸν τῷ Πιλάτῳ. Luke 20: 20. John 19: 11. c. dat. impl. Matt. 27: 18. Acts 3: 13. —

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Dem. 515. 6.—To lictors or soldiers for punishment or ward, Matt. 5: 25 καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ. 18: 34 παρέδωκεν αὐτὸν τοῖς βασανισταῖς. 20: 19 et Luke 18: 32 τοῖς ἔθνεσιν i. e. the Roman soldiers. Acts 12: 4. c. εἰς final, Matt. 20: 19. Seq. acc. c. εἰς final, Luke 24: 20 παρ. αὐτὸν εἰς κρίμα θανάτου i. e. to be punished with death. c. ἵνα, Matt. 27: 26 Ἰησοῦν παρέδωκεν, ἵνα σταυρωθῇ. Mark 15: 15.—Dem. 1327. ult. Xen. An. 4. 2. 1. — So in general to the power and pleasure of one's enemies; c. accus. et dat. Matt. 26: 15 κἀγὼ ὑμῖν παραδώσω αὐτόν. Luke 23: 25. Mark 10: 33. 1 Tim. 1: 20. Seq. acc. simpl. Matt. 10: 4 Ἰούδας ὁ καὶ παραδοὺς αὐτόν. 24: 10. Mark 3: 19. 14: 11. Luke 22: 21. al. Pass. Matt. 4: 12. Mark 1: 14. (1 Macc. 14: 33. Ceb. Tab. 9. Xen. H. G. 2. 4. 41.) Instead of dat. seq. εἰς συνέδρια into i. e. before councils, Matt. 10: 17. Luke 21: 12. (Dem. 1230. 18.) Also c. εἰς χεῖράς τινος into the hands i. e. power of any one, Matt. 17: 22. Mark 14: 41. Luke 24: 7. Acts 21: 11. With εἰς final, Matt. 24: 9. 26: 2 ὁ υἱὸς τοῦ ἀνθρ. παραδίδοται εἰς τὸ σταυρωθῆναι. Acts 8: 3 εἰς φυλακήν. Mark 13: 12 et 2 Cor. 4: 11 εἰς θάνατον, and so with εἰς θάνατον impl. wherever the reference is to the death of Jesus, Rom. 4: 25. 8: 32. 1 Cor. 11: 23; also where Jesus is said ἑαυτὸν παραδιδόναι, Gal. 2: 20. Eph. 5: 2, 25. (Act. Thom. § 52.) Once genr. τινά τινι εἰς, 1 Cor. 5: 5.

b) of persons or things delivered over to do or suffer any thing, in the general sense *to give up* or *over, to surrender, to permit*, c. acc. Acts 15: 26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν men who have given up i. e. jeoparded their lives. c. acc. et ἵνα, 1 Cor. 13: 3 ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι. Sept. for Chald. יְהַב Dan. 3: 28.—Luc. Tim. 12. Plut. Mor. II. p. 32. Tauch. Xen. Cyr. 3. 3. 47.—So of persons given over to follow their passions etc. c. acc. et dat. of thing, Eph. 4: 19 ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ. c. acc. et infin. Acts 7: 42. Seq. acc. et εἴς τι into any thing, i. e. into the power or practice of it, Rom. 1: 24, 26, 28.—Ecclus. 23: 6.

c) of persons and things delivered over to the charge, care, kindness of any one, in the general sense *to give up, to commit, to entrust*, genr. c. acc. et dat. Matt. 11: 27 πάντα μοι παραδόθη ὑπὸ τοῦ πατρός. 25: 14. Luke 4: 6. 10: 22. Acts 27: 1 παρεδίδουν τὸν Παῦλον . . . ἑκατοντάρχῃ κ. τ. λ. 1 Pet. 2: 23. 2 Pet. 2: 4. (Act. Thom. § 52. Diod. Sic. 5. 36. Xen. An. 4. 6. 1.) So παραδιδόναι τινὰ τῇ χάριτι τοῦ θεοῦ to commit or commend to the favour of God, Acts 14: 26. 15: 40. παραδιδόναι τὸ πνεῦμα sc. τῷ θεῷ, to give up the ghost, John 19: 30, comp. Ps. 31: 5. Ecc. 12: 7. — Also in the sense *to give back, to deliver up, to render up*, 1 Cor. 15: 24. — Xen. H. G. 2. 3. 7.

d) of things delivered orally or by writing, i. q. *to deliver, to declare, to teach*, trans. Mark 7: 13. Luke 1: 2. Acts 6: 14 τὰ ἔθη ἃ παρέδωκεν ὑμῖν Μωϋσῆς. 16: 4. 1 Cor. 11: 2, 23 ὃ καὶ παρέδωκα ὑμῖν. 15: 3. 2 Pet. 2: 21. Jude 3. Pass. Rom. 6: 17 εἰς ὃν παρεδόθητε τύπον διδαχῆς, for εἰς τὸν τύπον διδ. ὃν παρεδόθητε, see Buttm. § 131. 5, and § 134. 7. Winer § 24. 2. — Jos. c. Apion. 1. 12. Hdian. 1. 1. 3. Diod. Sic. 1. 3.

e) intrans. or c. ἑαυτόν impl. see in Παραβάλλω no. 2, *to deliver up oneself, to yield oneself*, e. g. as the harvest presents itself for the sickle, Mark 4: 29 ὅταν δὲ παραδῷ ὁ καρπός. AL.

Παράδοξος, ου, ὁ, ἡ, adj. (δόξα,) *paradoxical, strange*, i. e. aside from received opinion, Luc. D. Deor. 9. 2. Xen. Mag. Eq. 8. 19. In N. T. by impl. *strange, wonderful*, Luke 5: 26.—Ecclus. 43: 25. Jos. Ant. 4. 4. 2. Hdian. 1. 1. 5.

Παράδοσις, εως, ἡ, (παραδίδωμι,) *delivery*, i. e. the act of delivering over from one to another, Thuc. 1. 9. *surrender* of a city, Jos. B. J. 1. 8. 6. Thuc. 3. 53. In N. T. 'any thing orally delivered,' *precept, ordinance, instruction*, i. e.

a) of oral precepts delivered down from age to age, *tradition, traditional law*, Matt. 15: 2 παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων. v. 3, 6. Mark 7: 3, 5, 8, 9, 13. Gal. 1: 14. Col. 2: 8. See Jos. Ant. 13. 10. 6.—Jos. Ant. l. c. Pol. 12. 6. 1.

b) genr. *precept, doctrine*, 1 Cor. 11: 2 καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις

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κατέχετε. 2 Thess. 2: 15. 3: 6.—Jos. Ant. 10. 4. 1. Arr. Epict. 2. 23. 40. Pol. 11. 8. 2.

Παραζηλόω, ῶ, f. *ώσω,* (ζηλόω,) pp. *to render miszealous,* i. e. *to make jealous, to provoke to jealousy* or *emulation,* trop. spoken of Israel whom God would make jealous of their own high privileges, i. e. cause to set a right value upon them, by bestowing like privileges on other nations, trans. Rom. 10: 19 παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, quoted from Deut. 32: 21 where Sept. for קִנְּאוּנִי, הִקְנִיאוּנִי. Rom. 11: 11, 14. Also *to provoke God to jealousy* or *anger,* sc. by rendering to idols the homage due to him alone, 1 Cor. 10: 22. Sept. for קִנֵּא 1 K. 14: 22. הִתְחָרָה Ps. 37: 1, 7, 8. —Ecclus. 30: 3.

Παραθαλάσσιος, α, ον, (θάλασσα,) *near the sea, by the sea-side, maritime,* Matt. 4: 13 εἰς Καπερν. τὴν παραθαλασσίαν. Sept. for עַל־שְׂפַת הַיָּם 2 Chr. 8: 17.—2 Macc. 8: 11. Pol. 1. 20. 6. Xen. H. G. 1. 1. 24.

Παραθεωρέω, ῶ, f. *ήσω,* (θεωρέω,) *to look at* a thing *by the side of* another, i. e. *to compare,* Xen. Mem. 4. 8. 7. In N. T. *to look by* any thing, i. q. *to overlook, to neglect, to slight,* pass. Acts 6: 1 ὅτι παρεθεωροῦντο αἱ χῆραι αὐτῶν.—Dem. 1414. 22. Diod. Sic. 35. X. p. 135. Bip. or VI. p. 218. Tauchn.

Παραθήκη, ης, ἡ, (παρατίθημι,) *a deposit, trust,* something committed to one's charge, 2 Tim. 1: 12. Also 1 Tim. 6: 20 et 2 Tim. 1: 14 in later edit. for παρακαταθήκη q. v. Sept. for פִּקָּדוֹן Lev. 6: 2, 4. — Plato Comic. ap. Phot. p. 280. Pol. 33. 12. 4, 9. A later form, i. q. the earlier παρακαταθήκη, Lob. ad Phryn. p. 312. Winer p. 89, 502.

Παραινέω, ῶ, f. *έσω,* (αἰνέω,) pp. *to praise near, before, to* any one; hence *to exhort, to admonish,* seq. inf. c. acc. of pers. Acts 27: 22 παραινῶ ὑμᾶς εὐθυμεῖν. absol. v. 9.—2 Macc. 7: 25. Jos. Ant. 9. 7. 2. Luc. Pisc. 51. c. inf. Pol. 1. 80. 3. Xen. Mem. 1. 3. 8.

Παραιτέομαι, οῦμαι, f. *ήσομαι,* depon. Mid. (αἰτέω,) *to ask near* any one, i. e. *at* his hands, to obtain by asking, Pind. Nem. 10. 56. Hdot. 1. 24, 90. In N. T. *to ask aside* or *away, to deprecate,* to get rid of by asking, i. q. Engl. *to beg off from.*

a) pp. and genr. *to entreat* that something may *not* take place, seq. inf. Acts 25: 11 οὐ παραιτοῦμαι τὸ ἀποθανεῖν *I do not deprecate death,* do not refuse to die. So seq. μή c. inf. Heb. 12: 19, comp. in Μή I. d.—Jos. Vit. § 29 θανεῖν οἱ παραιτοῦμαι. Plut. Romul. 3. Thuc. 5. 63.

b) i. q. *to excuse oneself* from an invitation, absol. Luke 14: 18 ἤρξαντο . . . παραιτεῖσθαι πάντες. Perf. particip. as pass. ib. ἔχε με παρῃτημένον. v. 19. See Buttm. § 113. n. 6.—Jos. Ant. 7. 8. 2. Plut. Jul. Caes. 68 Κίννας . . . ἐδόκει ὑπὸ καίσαρος ἐπὶ δεῖπνον καλεῖσθαι· παραιτούμενος κ. τ. λ.

c) by impl. *not to receive,* i. e. *to refuse, to reject,* c. acc. Heb. 12: 25 bis, μὴ παραιτήσησθε τὸν λαλοῦντα κ. τ. λ. 1 Tim. 4: 7. 5: 11. — Jos. Ant. 3. 8. 8. Philo 2 Alleg. p. 87. A. Diog. Laert. 4. 42.— In the sense of *to avoid, to shun,* 2 Tim. 2: 23. Tit. 3: 10.—2 Macc. 2: 31. Philo in Flacc. p. 968. D.

Παρακαθίζω, f. *ίσω,* (καθίζω no. 2,) *to sit down near, to seat oneself near,* seq. παρά c. acc. Luke 10: 39. Sept. for יָשַׁב Job 2: 13. — Arr. Epict. 2. 6. 23. Mid. Xen. Cyr. 5. 5. 7. Trans. Palaeph. 41. 3.

Παρακαλέω, ῶ, f. *έσω,* (καλέω,) *to call near, to call for,* trans. Not found in John's writings.

a) pp. i. q. to invite to come, Acts 28: 20 διὰ ταύτην τὴν αἰτίαν παρεκάλεσα ὑμᾶς, ἰδεῖν κ. τ. λ. — Ael. V. H. 3. 37. Dem. 1265. ult. Xen. An. 5. 6. 16.

b) i. q. *to call for* or *upon* any one, as for aid, *to invoke,* e. g. God, Jos. Ant. 13. 5. 8. Arr. Epict. 3. 21. 12. Xen. H. G. 2. 4. 17. — Hence in later usage and N. T. genr. *to beseech, to entreat,* c. acc. Matt. 18: 32. Acts 16: 39. 2 Cor. 12: 18. With the accus. expr. or impl. are also put other adjuncts, e. g. part. λέγων or the like, Matt. 8: 5 προσῆλθεν ἑκατόνταρχος, παρακαλῶν αὐτὸν καὶ λέγων. v. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες. Mark 1: 40. 5: 23. Acts 16: 15. 25: 2. Also c. inf. aor. Mark 5:

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17 ἤρξαντο παρακαλεῖν αὐτὸν ἀπιέναι κ. τ. λ. Acts 8: 31. 9: 38. 19: 31. inf. aor. c. acc. Acts 24: 4. c. τοῦ 21: 12. (1 Macc. 9: 35. Arr. Epict. 1. 10. 10. inf. pres. Xen. Cyr. 4. 5. 53.) c. ἵνα, Mark 5: 18. Luke 8: 31. 1 Cor. 16: 12. 2 Cor. 12: 8. c. ὅπως Matt. 8: 34. (Plut. Demetr. 38 pen.) c. περί τινος Philem. 10. comp. Jos. Ant. l. c. — Comp. Suid. παρακαλεῖν· . . . ἄκυρον γὰρ τὸ δέεσθαι. Thom. Mag. p. 684. H. Planck in Bibl. Repos. I. p. 685.

c) i. q. *to call upon* any one to do any thing, i. e. *to exhort, to admonish*, c. acc. of pers. Acts 15: 32 Ἰούδας καὶ Σίλας . . . παρεκάλεσαν τοὺς ἀδελφούς. 1 Cor. 14: 31. 2 Cor. 10: 1. 1 Thess. 2: 11. 1 Tim. 5: 1. Heb. 3: 13.—1 Macc. 12: 50. Pol. 1. 61. 1. Xen. Cyr. 1. 4. 15. —Also c. acc. and with further adjuncts, e. g. with the express words, 1 Cor. 4: 16. 1 Pet. 5: 1. c. inf. pres. Acts 11: 23 παρεκάλει πάντας . . . προσμένειν τῷ κυρίῳ. Phil. 4: 2 bis. 1 Pet. 2: 11. (Plut. Mor. II. p. 22. Tauchn.) c. inf. aor. Acts 27: 33 παρεκάλει ὁ Π. ἅπαντας μεταλαβεῖν τροφῆς. Rom. 12: 1. 2 Cor. 2: 8. Eph. 4: 1. Heb. 13: 19. (Hdian. 6. 9. 10.) c. ἵνα 1 Cor. 1: 10. 2 Cor. 8: 6. 1 Thess. 4: 1. — Absol. c. acc. of pers. impl. Luke 3: 18. Rom. 12: 8 ὁ παρακαλῶν. 2 Cor. 5: 20. 13: 11. Tit. 1: 9. Heb. 10: 25. seq. λέγων Acts 2: 40. c. inf. pres. 1 Tim. 2: 1. c. inf. et acc. 2 Cor. 6: 1. So ταῦτα δίδασκε, καὶ παρακάλει 1 Tim. 6: 2. Tit. 2: 15.

d) by impl. *to exhort* in the way of consolation, encouragement, etc. i. q. *to console, to comfort*, c. acc. of pers. Matt. 2: 18 Ῥαχὴλ κλαίουσα . . . καὶ οὐκ ἤθελε παρακληθῆναι. 5: 4. 2 Cor. 1: 4 ter, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει κ. τ. λ. v. 6. 2: 7. 7: 7. 1 Thess. 3: 7. 4: 18. Seq. τὰς καρδίας ὑμῶν, Eph. 6: 22. Col. 2: 2. 4: 8. 2 Thess. 2: 17. comp. in Καρδία a. γ. So Sept. often for נִחַם Gen. 24: 67. 37: 34. Deut. 32: 36. al. — In the sense of *to make glad*, Pass. *to be glad, to rejoice*, Luke 16: 25. Acts 20: 12. AL.

Παρακαλύπτω, f. ψω, (καλύπτω,) *to cover over, to hide*, pp. by putting any thing *near* or *before* an object, e. g. τοὺς ὀφθαλμούς Sept. for הֶעְלִים Ez. 22: 26. Mid. id. Plut. Pomp. 60. In N. T. trop. Luke 9: 45 (τὸ ῥῆμα) ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, comp. in Ἀπό I. 2. b.

Παρακαταθήκη, ης, ἡ, (παρακατατίθημι,) *a deposite, trust*, something committed to one's charge, 1 Tim. 6: 20 and 2 Tim. 1: 14 in text. rec. where later edit. have the later form παραθήκη q. v. Lob. ad Phryn. p. 312. — Jos. B. J. 3. 8. 5. Diod. Sic. 15. 76. Thuc. 2. 72. Xen. An. 5. 3. 7.

Παράκειμαι, f. σομαι, (κεῖμαι,) *to lie near, to be adjacent*, Hdian. 3. 4. 11. Xen. An. 7. 3. 22. In N. T. trop. *to be at hand, to be present, prompt*, Rom. 7: 18 τὸ γὰρ θέλειν παράκειταί μοι. v. 21. — pp. Judith 3: 2, 3.

Παράκλησις, εως, ἡ, (παρακαλέω,) pp. *a calling near, invitation*, Dem. 275. 20 οἱ μὲν ἐκ παρακλήσεως συγκαθήμενοι. In N. T. as in the verb q. v.

a) *entreaty, petition*, 2 Cor. 8: 4 μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν. v. 17, coll. v. 6. — Jos. Ant. 3. 1. 5. Pol. 22. 7. 2.

b) *exhortation, admonition*, Rom. 12: 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. 1 Cor. 14: 3. 1 Tim. 4: 13. Heb. 12: 5. 13: 22. — 2 Macc. 7: 24. Jos. Vit. 17. Diod. Sic. 15. 56. — In the sense of *instruction, teaching*, i. e. hortatory, Acts 13: 15 εἴ ἐστι λόγος ἐν ὑμῖν παρακλήσεως. 15: 31. 1 Thess. 2: 3. So prob. Acts 4: 36 υἱὸς παρακλήσεως, i. q. בַּר־נֶבֻא Βαρνάβας, where παρακλήσις is then equiv. to προφητεία.

c) *consolation, comfort, solace*. Rom. 15: 4 ἵνα διὰ . . . τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, i. e. the consolation afforded by the Scriptures. 2 Cor. 1: 4, 5, 6 bis, 7. 7: 4, 7, 13. Phil. 2: 1. 2 Thess. 2: 16. Philem: 7. Heb. 6: 18. ὁ θεὸς τῆς παρακλήσεως Rom. 15: 5. 2 Cor. 1: 3. So Sept. for נִחֻמִים Is. 57: 18. תַּנְחוּמִים Jer. 16: 7. Is. 66: 11. (1 Macc. 12: 9.) Including the idea of spiritual aid, assistance, i. q. 'aid and consolation,' Acts 9: 31 ἡ π. τοῦ ἁγίου πνεύματος. Meton. for the author of spiritual aid and consolation, the Messiah, Luke 2: 25. So Sept. for מְנַחֵם Nah. 3: 7. So the Rabbins מְנַחֵם often as a name of the Messiah, see Light-

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foot Hor. Heb. ad Job. 14: 16.—By impl. in the sense of *joy, gladness*, Luke 6: 24.

Παράκλητος, ου, ὁ, ἡ, adj. (παρακαλέω,) pp. *called upon*, sc. for help; hence as subst.

a) Lat. *advocatus, an advocate, intercessor*, who pleads the cause of any one before a judge etc. 1 John 2: 1 ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, i. e. Christ.—Dem. 343. 10. Dion. Hal. Ant. 11. 37. So Rabb. פְּרַקְלִיטָא or פְּרַקְלִיטוֹן for מַלְאַךְ מְלִיץ intercessor, angel of intercession, Job 33: 23.

b) *a consoler, comforter*, bestowing spiritual aid and consolation, spoken of the Holy Spirit, John 14: 16, 26. 15: 26. 16: 7.

Παρακοή, ῆς, ἡ, (παρακούω,) pp. 'act of misbearing'; in N. T. *neglect to hear*, i. e. *disobedience*, Rom. 5: 19 διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου. 2 Cor. 10: 6. Heb. 2: 2.—Just. Mart. de Resurr. p. 213, ἀποθνήσκομεν τῇ τοῦ ἀνθρ. παρακοῇ.

Παρακολουθέω, ῶ, f. ήσω, (ἀκολουθέω,) *to accompany side by side, to follow closely*, c. dat. pp. Diod. Sic. 20. 29. Xen. Conv. 8. 23. In N. T. trop.

a) of things, *to accompany*, i. q. *to be done by* any one, c. dat. Mark 16: 17 σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει.—Comp. 2 Macc. 8: 11.

b) i. q. *to follow out closely* in mind, *to trace out, to examine*, c. dat. Luke 1: 3 παρακ. πᾶσι ἀκριβῶς.—Pol. 1. 12. 7. Dem. 285. 21.

c) i. q. *to conform unto, to compare*, c. dat. e. g. τῇ διδασκαλίᾳ 1 Tim. 4: 6. 2 Tim. 3: 10.—2 Macc. 9: 27.

Παρακούω, f. σω, (ἀκούω,) *to mishear*, i. e. to hear slightly, inattentively, Ael. V. H. 5. 9. Pol. 7. 11. 9. In N. T. *to neglect to hear*, i. e. *not to obey*, c. gen. Buttm. § 132. 5. 3. Matth. § 362. Matt. 18: 17 bis, ἐὰν δὲ παρακούσῃ αὐτῶν κ. τ. λ. Sept. for לֹא שָׁמַע Is. 45: 12. אֵין עֹשֶׂה Esth. 3: 8.—Tob. 3: 4. Jos. Ant. 1. 10. 4. Pol. 26. 2. 1.

Παρακύπτω, f. ψω, (κύπτω,) *to stoop down near by* any thing, *to bend forward near*, sc. in order to look at any thing more closely.

a) pp. absol. Luke 24: 12 παρακύψας βλέπει τὰ ὀθόνια. John 20: 5. εἰς τι, John 20: 11 παρέκυψεν εἰς τὸ μνημεῖον. Sept. for הִשְׁקִיף Prov. 7: 6. 1 Chr. 15: 29.—Ecclus. 21: 23 εἰς οἰκίαν. Act. Thom. § 52. Luc. Tim. 13. absol. Aristoph. Pax 983. Arr. Epict. 1. 1. 16.

b) metaph. *to look into, to find out, to know*, c. εἰς, James 1: 25. 1 Pet. 1: 12.

Παραλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take near, with, to* oneself; and also semi-pass. *to receive with* or *to* oneself; comp. in Λαμβάνω.

1. *to take to* oneself, e. g. a city, i. e. to take in possession, to seize, Xen. H. G. 4. 8. 11.—In N. T. only of persons, *to take unto* or *with oneself*, sc. as an associate, companion, c. accus. Matt. 1: 20 μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου. v. 24. (Sept. Cant. 8: 2.) Matt. 17: 1 παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον κ. τ. λ. 20: 17. 26: 37. Mark 4: 36. 5: 40. 9: 2. 10: 32. Luke 9: 10, 28. 11: 26. 18: 31. Acts 15: 39. Also seq. εἰς c. acc. of place, Matt. 4: 5, 8. 27: 27. seq. μετά c. gen. of pers. Matt. 12: 45. 18: 16. Mark 14: 33. seq. πρός c. acc. of pers. John 14: 3. Sept. for לָקַח, c. אֶל Num. 23: 14. c. μετά Gen. 22: 3.—Hdian. 3. 14. 17. Xen. Cyr. 1. 4. 15. c. εἰς Ael. V. H. 2. 18.—Part. παραλαβών is sometimes used by partial pleonasm before other verbs, in order to express the idea more fully and graphically, comp. in Λαμβάνω no. 1. a. Acts 16: 33 καὶ παραλαβὼν αὐτοὺς . . . ἔλουσεν ἀπὸ τῶν πληγῶν. 21: 24, 26, 32. 23: 18. So also the verb itself with καί before another verb; Matt. 2: 13 παράλαβε τὸ παιδίον καὶ φεῦγε. v. 14, 20, 21. John 19: 16. So Sept. and לָקַח 1 Sam. 17: 31, 57. Comp. Gesen. Lex. art. לָקַח.—Trop. of those whom Christ will *take with* him, or receive into favour at his coming, Pass. Matt. 24: 40 ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται. v. 41. Luke 17: 34, 35, 36. Also of a teacher, i. q. *to receive, to acknowledge*, to embrace and follow his instructions, John 1: 11. Comp. in Λαμβάνω no. 1. e.

2. *to receive with* or *to* oneself, sc. what is given, imparted, delivered over.

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q. d. to take from another into one's own hands, Xen. Cyr. 7. 2. 14. In N. T.

a) pp. *to receive* in charge, as an office, dignity, e. g. *διακονίαν* Col. 4: 17. *βασιλείαν* Heb. 12: 28. Sept. for Chald. קַבֵּל Dan. 5: 33. — Jos. Ant. 15. 2. 2. Diod. Sic. 11. 68. Xen. H. G. 6. 4. 35.

b) metaph. *to receive* into the mind, i. q. *to be taught, to learn*, c. acc. of thing, Mark 7: 4 *ἃ παρέλαβον κρατεῖν.* 1 Cor. 15: 1, 3. Gal. 1: 9. Phil. 4: 9 *ἃ καὶ ἐμάθετε καὶ παρελάβετε.* Col. 2: 6 *τὸν Χριστόν* meton. for the gospel of Christ. Seq. acc. c. *ἀπό τινος* 1 Cor. 11: 23. c. *παρά τινος* Gal. 1: 12. 1 Thess. 2: 13. 4: 1. 2 Thess. 3: 6. — Routh Fragm. Patr. I. 464, *τὴν πίστιν ἣν ἐξ ἀρχῆς παρελάβομεν.* Diod. Sic. 1. 5. Xen. Mem. 3. 5. 22.

Παραλέγω, f. *ξω*, (*λέγω* q. v.) *to lay near*, and Mid. *to lie near* or *with* any one, Hom. Il. 2. 515. ib. 14. 237. In N. T. only Mid. *παραλέγομαι*, as a nautical term, *to lay one's course near*, i. e. *to sail near, by, along* a place or coast, i. q. *παραπλέω* q. v. seq. accus. depending on *παρά* in composit. Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c. Acts 27: 8, 13 *παρελέγοντο τὴν Κρήτην.*—Diod. Sic. 13. 3 *κἀκεῖθεν ἤδη παρελέγοντο τὴν Ἰταλίαν.*

Παράλιος, ου, ὁ, ἡ, adj. (*παρά, ἅλς,*) elsewhere also *παράλιος, α, ον*, *near* or *by the sea, maritime.* Luke 6: 17 *τῆς παραλίου [χώρας] Τύρου*, i. e. the sea-coast. Sept. for חוֹף יָם Gen. 49: 13. Deut. 1: 7. יָם Josh. 11: 2, 3. Job 6: 3. — Jos. c. Ap. 1. 12 *τὴν παράλιον Φοινίκης κατοικοῦντες.* Pol. 3. 39. 3. Thuc. 2. 56.

Παραλλαγή, ῆς, ἡ, (*παραλλάσσω* to change side by side, to alternate,) *change, alternation, vicissitude*, James 1: 17 *παρ' ᾧ [θεῷ] οὐκ ἔνι παραλλαγή.* — Plotin. Enn. 6. 6. 3 *ἡμερῶν πρὸς νύκτας τῇ παραλλαγῇ.* Plut. ed. R. VIII. p. 214. 2.

Παραλογίζομαι, f. *ίσομαι*, (*λογίζομαι,*) *to miscreckon*, Luc. D. Mort. 4. 1. Dem. 822. 25. In N. T. pp. *to deceive by false reasoning*, and hence genr. *to deceive, to circumvent*, c. acc. of pers. Col. 2: 4. James 1: 22. Sept. for רִמָּה Josh. 9: 2. 1 Sam. 19: 17. — Jos. Ant. 17. 1. 1. Arr. Epict. 2. 20. 7. Diod. Sic. 20. 8.

Παραλυτικός, ή, όν, (*παραλύω,*) *paralytic, palsied*, Matt. 4: 24. 8: 6. 9: 2 bis, 6. Mark 2: 3, 4, 5, 9, 10. — Act. Thom. § 12. Comp. Celsus de Medic. 3. 27, "Resolutio nervorum interdum tota corpora, interdum partes infestat. Veteres auctores illud *ἀποπληξίαν*, hoc *παράλυσιν* nominarunt; nunc utrumque *παράλυσιν* nominari video." Jahn § 199.

Παραλύω, f. *ύσω*, (*λύω,*) *to loosen at* or *from the side*, i. e. things joined side by side, *to disjoin*, Sept. for פֶּרֶם Lev. 13: 45. Pol. 8. 6. 9. Diod. 13. 106 *τὰ σάκκια.* In N. T. *to dissolve*, i. e. *to relax, to enfeeble*; only Perf. part. Pass. *παραλελυμένος, η, ον, relaxed, enfeebled, feeble.*

a) pp. Heb. 12: 12 *παραλελυμένα γόνατα*, in allusion to Is. 35: 3 where Sept. for כֹּשֵׁל. Sept. for לָאָה Gen. 19: 11. —Ecclus. 25: 23. Arr. Epict. 2. 18. Pol. 20. 10. 9. Diod. Sic. 20. 72.

b) in the sense of *paralytic*, i. q. *παραλυτικός* q. v. Luke 5: 18, 24. Acts 8: 7 *πολλοὶ δὲ παραλελυμένοι καὶ χωλοί.* 9: 33. — 1 Macc. 9: 55. Aeschin. Dial. Soc. 3. 9.

Παραμένω, f. *νῶ*, (*μένω,*) *to remain near, by, with* any one, seq. *πρός τινα*, 1 Cor. 16: 6 *πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ.* Absol. Heb. 7: 23 *κωλύεσθαι παραμένειν* sc. thereby, therein, i. e. in the priest's office.—Judith 12: 7. Plut. Romul. 15. Xen. Mem. 3. 2. 3.—Trop. *to continue in* any thing, *to persevere therein*, absol. James 1: 25.—Diod. Sic. 2. 29 π. *ἐν τῷ μαθήματι.*

Παραμυθέομαι, οῦμαι, f. *ήσομαι*, depon. Mid. (*μυθέομαι* to speak, *μῦθος,*) *to speak near* or *with* any one, i. e. kindly, soothingly, i. q. *to soothe, to pacify*, Plut. Agesil. 37. Xen. Cyr. 5. 1. 23. Hence in N. T.

a) *to exhort, to encourage*, c. acc. of pers. expr. or impl. 1 Thess. 2: 11 *παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι.* 5: 14. — 2 Macc. 15: 9. Xen. H. G. 4. 8. 28.

b) *to console, to comfort*, c. acc. of pers. John 11: 19 *ἵνα παρ. αὐτὸς περὶ*

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τοῦ ἀδελφοῦ αὐτῶν. v. 31.—Jos. Ant. 6. 3. 4. Pol. 15. 29. 10. Xen. Conv. 1. 16.

Παραμυθία, ας, ἡ, (παραμυθέομαι,) *exhortation, encouragement,* Xen. Ag. 5. 3. In N. T. *consolation, comfort,* 1 Cor. 14: 3.—Wisd. 19: 12. Jos. Ant. 2. 3. 4. Act. V. H. 12. 1 fin.

Παραμύθιον, ίου, τό, (παραμυθέομαι,) *consolation, comfort, solace,* Phil. 2: 1, i. q. παραμυθία, comp. Loh. ad Phr. p. 517.—Wisd. 3: 18. Jos. B. J. 6. 3. 1. Thuc. 5. 103. Sopk. El. 126

Παρανομέω, ῶ, f. ήσω, (παράνομος, νόμος,) pp. *to act aside from law,* i. e. *to violate law, to transgress,* absol. Acts 23: 3. Sept. for הִלֵּץ Ps. 119: 51.—Jos. B. J. 7. 2. 1. Diod. Sic. 1. 75. Xen. Mem. 4. 4. 4.

Παρανομία, ας, ἡ, (παρανομέω,) *violation of law, transgression,* 2 Pet. 2: 16. Sept. for מִזִּמָּה Ps. 37: 7.—Jos. Ant. 18. 8. 2. Pol. 1. 7. 4. Thuc. 4. 98.

Παραπικραίνω, f. ανῶ, (πικραίνω,) aor. 1 παρεπίκρανα comp. Buttm. § 101. 4, found only in Sept. and N. T. strictly 'to make bitter *with* or *towards*' any one, 'to treat with bitterness,' whence Pass. Sept. Lam. 1: 20 παραπικραίνουσα παρεπικράνθην. More usually i. q. *to imbitter, to provoke,* e. g. God by disobedience, Sept. c. acc. for מָרָה to rebel, Ps. 5: 12. 78: 17, 40, 56. Ez. 20: 13, 21.—Hence in N. T. absol. *to provoke* sc. God, Heb. 3: 16.—Esdr. 6: 15.

Παραπικρασμός, οῦ, ὁ, (παραπικραίνω,) *an imbittering, provocation,* sc. of God by disobedience, Heb. 3: 8, 15. Sept. for מְרִיבָה Ps. 95: 8. Not found in the classics.

Παραπίπτω, aor. 2 παρέπεσον, (πίπτω,) *to fall near by* any one, and hence *to fall in with, to meet,* Pol. 15. 28. 4. Xen. Cyr. 1. 2. 10. Also *to fall aside from, to swerve* or *deviate from* any thing, e. g. τῆς ὁδοῦ Pol. 3. 54. 5. comp. Buttm. § 132. 4. 1.—Hence in N. T. trop. *to fall away* sc. from the path of duty, from the faith, *to apostatize,* absol. Heb. 6: 6. Sept. for מָעַל Ez. 18: 24. 20: 27.—Wisd. 6: 9. Pol. 12. 7. 2 τῆς ἀληθείας. Xen. H. G. 1. 6. 4.

Παραπλέω, f. εύσομαι, (πλέω,) *to sail near, by, past* a place, e. g. τὴν Ἔφεσον Acts 20: 16. For the acc. depending on παρά, see Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c.—Luc. Nigrin. 19. Xen. An. 6. 2. 1.

Παραπλήσιον, adv. (pp. neut. of adj. παραπλήσιος nigh by, like, from πλησιος,) *near by, nigh to,* i. e. *like, similarly,* seq. dat. Buttm. § 146. 1. § 133. 2. 2. Phil. 2: 27 ἠσθένησε παραπλήσιον θανάτῳ.—Luc. Cynic. 17. absol. Thuc. 7. 19.

Παραπλησίως, adv. (παραπλήσιος,) pp. *near to, nigh by,* and hence *like, in the like manner,* Heb. 2: 14.—Jos. Vit. § 37. Dem. 36. 1. Xen. Cyr. 5. 1. 25.

Παραπορεύομαι, f. εύσομαι, (πορεύομαι,) *to go near* or *by the side of* any one, i. q. to accompany, Pol. 6. 40. 7. ib. 10. 29. 4.—In N. T. *to pass by, to pass along by,* intrans. Mark 11: 20 καὶ πρωῒ παραπορευόμενοι, εἶδον τὴν συκῆν κ. τ. λ. Part. οἱ παραπορευόμενοι *the passers-by* Matt. 27: 39. Mark 15: 29. Seq. διά c. gen. of place *through* which, Mark 2: 23 διὰ τῶν σπορίμων. 9: 30. Sept. for עָבַר Gen. 37: 27. Josh. 6: 7. c. διά for בְּ Deut. 2: 4.—Pol. 2. 27. 5. Arr. Indic. 3. 14.

Παράπτωμα, ατος, τό, (παραπίπτω,) *a misfall, mishap,* Diod. Sic. 19. 100. In N. T. *a falling aside* or *away,* sc. from right, truth, duty, *a lapse, error, fault,* viz.

a) pp. as committed unintentionally, as arising from ignorance or inadvertence. Matt. 6: 14 ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν. v. 15 bis. Mark 11: 25, 26. So Matt. 18: 35. Rom. 11: 11, 12. Gal. 6: 1. Sept. for שְׁגִיאָה Ps. 19: 13. Chald. חֲבוּלָה Dan. 6: 22.—Pol. 9. 10. 6.

b) by Hebraism genr. for *transgression, sin.* Rom. 4: 25 ὃς παρεδόθη διὰ τῶν παραπτώματα ἡμῶν. Rom. 5: 15, 16, 20. 2 Cor. 5: 19. Eph. 1: 7. 2: 1, 5. Col. 2: 13 bis. James 5: 16. Of Adam's first transgression or fall, Rom. 5: 15, 17, 18. (Wisd. 10: 1.) Sept. for מָעַל Ez.

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14: 13. נָזַל Ez. 3: 20. נָטַשׁ Job 36: 9. Ez. 14: 11.—Act. Thom. § 38, 56.

Παραῤῥέω, f. ῥεύσομαι, (ῥέω,) aor. 2 παρεῤῥύην in Act. signif. Buttm. § 114. p. 300; *to flow near, to flow by*, pp. of a river, Hdian. 1. 11. 7. Xen. Cyr. 4. 5. 4. trop. *to glide away, to escape* sc. from the mind, Luc. Disp. c. Hes. 5 εἴ τι ἐν τῷ τῆς ποιήσεως δρόμῳ παραῤῥύην λάθῃ. Of a person, *to glide along*, sc. by stealth, as a thief, Plut. de Solert. Animal. § 13 med. T. X. p. 40. 5. Reisk. παραῤῥυεὶς γὰρ ἄνθρωπος εἰς τὸν νεὼν τοῦ Ἀσκληπιοῦ.—In N. T. once of persons, trop. *to glide aside from, to swerve* or *deviate from* any thing, e. g. the truth, law, precepts, etc. (comp. παραπίπτω,) absol. Heb. 2: 1 δεῖ ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μήποτε παραῤῥυῶμεν, i. e. lest we glide aside from them, i. q. lest we transgress; being thus parallel with παράβασις and παρακοή in v. 2. So Sept. υἱὲ, μὴ παραῤῥυῇς, τήρησον δὲ ἐμὴν βουλήν, for Heb. נֹצֵר id. Prov. 3: 21. — Clem. Alex. Paedag. III. p. 246 ἵνα μὴ παραῤῥυῶσι τῆς ἀληθείας διὰ χαυνότητα. Eupol. ap. Stob. Serm. 4. p. 53 μαίνεταί τε καὶ παραῤῥεῖ τῶν φρενῶν τῷ σῷ λόγῳ, comp. Kypke ad loc. Suid. παραῤῥυῶμεν· παραπέσωμεν. Hesych. παραῤῥυῇς· μετεωρισθῇς, παραπέσῃς. Id. παραῤῥυῶμεν· ἐξολισθῶμεν.—Others here prefer the sense *to glide aside*, i. q. to stumble and fall, to perish, so that then the question πῶς ἡμεῖς ἐκφευξόμεθα in v. 3 is parallel. So Chrysost. παραῤῥυῶμεν, τουτέστι, μὴ ἀπολώμεθα, μὴ ἐκπέσωμεν, but this sense is not supported by classic or other usage.

Παράσημος, ου, ὁ, ἡ, adj. (σῆμα,) *by-marked*, i. e. having a particular mark or sign, e. g. in a good sense, trop. *noted, distinguished*, Plut. Brut. 2. Hdian. 5. 8. 15; also in a bad sense, *of false stamp*, base, counterfeit, e. g. νόμισμα Dem. 766. 6. Plut. ed. R. VI. p. 239. 7. trop. of pers. *notorious*, of ill fame, e. g. ῥητώρ Dem. 307. 26. Plut. de Lib. educ. c. 7. T. VI. p. 12. 12. Reisk. Neut. τὸ παράσημον, *sign, mark, badge*, plur. *insignia*, sc. by which any thing is distinguished from others, 3 Macc. 2: 29. Philo Leg. ad Cai. p. 1005. Diod. Sic. 3. 3. Dion. Hal. Ant. 2. 67. Espec. spoken of a ship, Lat. *parasemon, the sign, badge, designation* of a ship, commonly a picture or image on the prow, and distinguished from the *tutela* or figure of the tutelar god of the ship upon the stern; though sometimes the *parasemon* and *tutela* would seem to have been the same. Comp. Potter's Gr. Ant. II. p. 128 sq. Adam's Rom. Ant. p. 401. Plut. Sept. Sap. Conv. 18 pen. VI. p. 616. Reisk. πυθομένον τοῦ τε ναυκλήρου τοὔνομα . . . καὶ τῆς νεὼς τὸ παράσημον. — Hence in N. T. adj. *having a sign* or *badge*, Acts 28: 11 ἐν πλοίῳ . . . παρασήμῳ Διοσκούροις *in a ship badged with the Dioscuroi.*

Παρασκευάζω, άσω, (σκευάζω,) *to make ready near* or *for* any one, *to prepare at hand*, e. g. food, absol. Acts 10: 10 ἐγένετο δὲ πρόσπεινος . . . παρασκευαζόντων δὲ ἐκείνων. — 2 Macc. 2: 27 συμπόσιον. Hdot. 9. 82 δεῖπνον. Xen. Cyr. 4. 5. 1, 2. — Mid. or Pass. *to prepare oneself, to be ready*, 2 Cor. 9: 2, 3. seq. εἰς πολέμον 1 Cor. 14: 8. Sept. for עָרַךְ Jer. 50: 42. — Jos. Ant. 5. 7. 5. Hdian. 2. 14. 2. Xen. Cyr. 1. 5. 9. ib. 1. 6. 18.

Παρασκευή, ῆς, ἡ, (σκευή,) *a making ready at hand*, i. e. *preparation*, 2 Macc. 15: 21 τῶν ὅπλων. Jos. B. J. 1. 11. 8 τοῦ δείπνου. Hdian. 8. 5. 7. In N. T. in the Jewish sense, *preparation*, i. e. the day or hours before the sabbath or other festival, when preparation was made for the celebration, *eve* of the sabbath etc. Matt. 27: 62. Mark 15: 42. Luke 23: 54. John 19: 14, 31, 42.—Jos. Ant. 16. 6. 2 ἐν σάββασιν ἢ τῇ πρὸ ταύτης παρασκευῇ. The same is also called προσάββατον Mark 15: 42. Judith 8: 6; and προεόρτιον Philo de Vit. contempl. p. 616. Comp. Jahn § 348. Bibl. Repos. IV. p. 115 sq.

Παρατείνω, f. ένω, (τείνω to stretch,) *to stretch out near, by, to; to extend near*, Sept. Gen. 49: 13. Plut. Pyrrh. 20. Xen. An. 7. 3. 48. In N. T. trop. *to extend, to prolong, to continue*, sc. in time, trans. Acts 20: 7 παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου.—Jos. Ant. 1. 3. 9 τὸν χρόνον. Polyaen. 3. p. 265, τὸν ἀκροβολισμὸν ἄχρι δείλης παρέτεινε. Intrans. Diod. Sic. 2. 18. Plut. ed. R. IX. p. 309 pen.

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Παρατηρέω, ῶ, f. ήσω, (τηρέω,) *to have an eye near, to watch closely,* viz.

a) pp. as the actions of any one with sinister intent, trans. Mark 3: 2 παρετήρουν αὐτὸν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν. Luke 6: 7. 14: 1. 20: 20. So τὰς πύλας Acts 9: 54. Sept. for זָמַם Ps. 37: 12. — Jos. Ant. 2. 9. 2. Pol. 11. 9. 9. Xen. Mem. 3. 14. 4.

b) of times, *to observe carefully, to keep superstitiously,* e. g. ἡμέρας, μῆνας, κ. τ. λ. Gal. 4: 10. — Jos. Ant. 3. 5. 5 τὰς ἑβδομάδας.

Παρατήρησις, εως, ἡ, (παρατηρέω,) *close watching, accurate observation.* Luke 17: 20 οὐχ ἔρχεται ἡ βασιλ. τοῦ θ. μετὰ παρατηρήσεως, *not with observation,* i. e. not so that its progress may be watched with the eyes.—Arr. Epict. 3. 16. 15. Pol. 16. 22. 8. Diod. Sic. 1. 28.

Παρατίθημι, f. θήσω, (τίθημι,) *to put* or *place near* any one, trans.

a) e. g. food, *to set* or *lay before* any one, c. acc. of thing and dat. of pers. expr. or impl. Mark 6: 41 ἵνα παραθῶσιν αὐτοῖς. 8: 6 bis, 7. Luke 9: 16. 10: 8. 11: 6 οὐχ ἔχω ὃ παραθήσω αὐτῷ. Acts 16: 34 τράπεζαν. 1 Cor. 10: 27. Sept. for נָתַן לְפָנַי Gen. 18: 8. שִׂים לְפָנַי Gen. 24: 33. 2 Sam. 12: 20.—Jos. Ant. 8. 9. 1 τράπεζαν. Luc. D. Deor. 24. 1. Xen. Conv. 2. 2 δεῖπνον.

b) trop. as a teacher, *to set* or *lay before,* i. q. *to propound, to deliver,* c. acc. et dat. Matt. 13: 24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς. v. 31. Mid. seq. ὅτι Acts 17: 3. Sept. for שִׂים לִפְנֵי Ex. 19: 7. 21: 1.—Diod. Sic. 1. 6. Xen. Cyr. 1. 6. 14. Mid. Jos. Ant. 4. 8. 2 init.

c) Mid. παρατίθεμαι, aor. 2 παρεθέμην, aor. 2 imper. παράθου 2 Tim. 2: 2, not παραθοῦ, comp. Buttm. § 107. v. 1, 19; pp. *to place with* any one on one's own account, i. q. *to give in charge, to commit, to entrust,* c. acc. et dat. Luke 12: 48 καὶ ᾧ παρέθεντο πολύ. 1 Tim. 1: 18. 2 Tim. 2: 2. 1 Pet. 4: 19. Also Luke 23: 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31: 6 where Sept. for הִפְקַדְתִּי בְיַד׳ מ׳.—Tob. 4: 1. Pol. 33. 12. 3. Diod. Sic. 17. 23. —In the sense of *to commend,* c. acc. et dat. Acts 14: 23 παρέθεντο αὐτοὺς τῷ κυρίῳ. 20: 32. — Jos. Ant. 4. 8. 2 mid. παρατιθέμενος ὑμᾶς νόμῳ σωφροσύνης.

Παρατυγχάνω, aor. 2 παρέτυχον, (τυγχάνω,) *to fall in with* any one, *to happen near,* part. οἱ παρατυγχάνοντες, Acts 17: 17.—Jos. Ant. 2. 9. 5. Pol. 10. 15. 4. Xen. Apol. Socr. 11.

Παραυτίκα, adv. (αὐτίκα, αὐτός,) pp. *at this very instant, instantly,* equiv. to παρ' αὐτὰ τὰ πράγματα v. τὰ γενόμενα, Tob. 4: 18. Pol. 1. 60. 1. Comp. Tittm. de Synon. N. T. p. 184. Herm. ad Vig. p. 783. Lob. ad Phr. p. 47. — In N. T. once c. art. ὁ, ἡ, τὸ παραυτίκα as adj. *instant,* i. q. *momentary, transient,* 2 Cor. 4: 17. Comp. Buttm. § 125. 6.—Dem. 72. 16 ἡ παραυτίχ' ἡδονή. Thuc. 2. 64. Xen. Cyr. 1. 5. 9.

Παραφέρω, aor. 2 παρήνεγκον, (φέρω,) *to bear on near, to bring on before,* Xen. Cyr. 1. 3. 6. Also *to bear along by, to bear away,* e. g. as does a stream, Act. Diod. Sic. 17. 55. Pass. Hdian. 8. 4. 7. Diod. Sic. 18. 35. Hence in N. T.

a) Act. trop. i. q. *to let pass away, to avert,* e. g. evil, c. acc. of thing, Mark 14: 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο. Luke 22: 42. Comp. Matt. 26: 39, 42, where it is παρέρχεσθαι.—Plut. Arat. 43 τότε μὲν οὖν παρήνεγκε τὸ ῥηθέν. Xen. Ven. 5. 27.

b) Pass. pp. *to be borne along by, to be borne* or *carried away,* e. g. clouds, Jude 12 νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, i. e. driven rapidly along.—Plut. Arat. 12 πρὸς δὲ μέγα πνεῦμα . . . παραφερόμενος μόλις ἥψατο τῆς Ἀδρίας.—Metaph. *to be borne* or *carried away* in mind. Heb. 13: 9 διδαχαῖς ποικίλαις . . . μὴ παραφέρεσθε, where for the dat. with the Pass. comp. Buttm. § 134. 4.—Plut. Timol. 6 οὕτως αἱ κρίσεις . . . σείονται καὶ παραφέρονται ῥᾳδίως ὑπὸ κ. τ. λ. Ael. V. H. 9. 41. — In both these examples text. rec. has περιφέρομαι q. v.

Παραφρονέω, ῶ, f. ήσω, (φρονέω,) *to be aside from a right mind,* i. q. *to be foolish, to act foolishly,* absol. 2 Cor. 11: 23 παραφρονῶν λαλῶ.—Sept. Zech. 7: 11. Ael. V. H. 12. 51. Xen. Mem. 4. 7. 6.

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Παραφρονία, ας, ἡ, (παραφρονέω,) pp. 'state of being aside from a right mind,' i. e. *folly, madness,* 2 Pet. 2: 16. Comp. Winer p. 501.—Not found elsewhere.

Παραχειμάζω, f. άσω, (χειμάζω,) *to winter near* or *at* a place, *with* a person, intrans. Acts 27: 12. 28: 11. 1 Cor. 16: 6. Tit. 3: 12.—Dem. 909. 14. Diod. Sic. 19. 34.

Παραχειμασία, ας, ἡ, (παραχειμάζω,) *a wintering near* or *at* a place, Acts 27: 12.—Pol. 3. 34. 6. Diod. Sic. 19. 68.

Παραχρῆμα, adv. pp. for παρὰ τὸ χρῆμα, lit. 'with the thing itself,' at the very moment, on the spot, i. q. *forthwith, immediately,* i. e. directly after something else has taken place; comp. Tittm. de Syn. N. T. p. 184. Matt. 21: 19 καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ, i. e. immediately after being cursed. v. 20. Luke 1: 64. 4: 39. 5: 25. 8: 44, 47, 55. 13: 13. 18: 43. 19: 11. 22: 60. Acts 3: 7. 5: 10. 9: 18. 12: 23. 13: 11. 16: 26, 33. Sept. for פִּתְאֹם Num. 6: 9. 12: 14. Is. 30: 13. —Jos. Ant. 15. 3. 5. Ael. V. H. 10. 3. Xen. Cyr. 3. 1. 17.

Πάρδαλις, εως, ἡ, (πάρδος,) *a panther, leopard,* Rev. 13: 2. Sept. for נָמֵר Is. 11: 6. Jer. 5: 6.—Ael. V. H. 12. 39. Xen. Cyr. 1. 4. 7.

Παρεδρεύω, f. εύσω, (πάρεδρος sitting by, fr. ἕδρα, ἕζομαι,) *to sit near,* i. q. *to wait near, to serve,* c. dat. τῷ θυσιαστηρίῳ 1 Cor. 9: 13 in Mss. for προσεδρεύω.—Pol. 29. 11. 10. Dem. 572. 10.

Πάρειμι, f. έσομαι, (εἰμί,) *to be near by, to be present, to have come,* absol. John 7: 6 ὁ καιρὸς ἐμὸς οὔπω πάρεστιν. 11: 28 ὁ διδάσκαλος πάρεστι. Acts 10: 21. 17: 6. 1 Cor. 5: 3 bis. 2 Cor. 10: 2, 11. 13: 2, 10. Rev. 17: 8 in later edit. So 2 Pet. 1: 12 ἐν τῇ παρούσῃ ἀληθείᾳ i. e. the truth which is with you, which ye have received. Seq. ἐν c. dat. of time Luke 13: 1. (Xen. Cyr. 1. 2. 4.) Seq. εἰς c. acc. of pers. Col. 1: 6, comp. in Εἰς no. 4. ἐπί c. gen. of pers. *before* whom, Acts 24: 19. ἐφ' ὅ v. ἐφ' ᾧ of purpose Matt. 26: 50. ἐνώπιόν τινος Acts 10: 33. πρός c. acc. Acts 12: 20. 2 Cor. 11: 8. Gal. 4: 18, 20. Sept. for בּוֹא Num. 22: 20. Lam. 4: 18. — Diod. Sic. 17. 8. Xen. Cyr. 4. 5. 23. c. εἰς Jos. Ant. 1. 19. 4. Xen. An. 1. 2. 2. ἐπί c. acc. Xen. Ag. 1. 32.—Part. τὸ παρόν *the present* sc. time, Heb. 12: 11 πρὸς τὸ παρόν.—Jos. Ant. 6. 5. 1. Xen. Cyr. 3. 1. 29. — Spoken of things, seq. dat. of pers. *to be present with* or *to* a person, i. e. the person *has* the thing, 2 Pet. 1: 9 ᾧ γὰρ μὴ πάρεστι ταῦτα, i. e. he who has not these things. (Wisd. 31: 1.) Hence τὰ πάροντα *things which one has,* i. e. property, fortune, condition, Heb. 13: 5 ἀρκούμενοι τοῖς παροῦσιν. — Phocylid. 4 ἀρκεῖσθαι παρεοῦσι, καὶ ἀλλοτρίων ἀπέχεσθαι. Xen. Conv. 4. 42.

Παρεισάγω, f. ξω, (εἰσάγω,) *to lead in by the side* of others, *to introduce along with* others, Diod. Sic. 1. 87, 96. In N. T. *to lead or bring in by stealth, to smuggle in,* trans. e. g. τὰς αἱρέσεις into the church, 2 Pet. 2: 1. — Pol. 1. 18. 3. Plut. Pyrrh. 29. Diod. Sic. 12. 41.

Παρείσακτος, ου, ὁ, ἡ, adj. (παρεισάγω,) *brought in by stealth, smuggled in,* sc. into the church, Gal. 2: 4 διὰ τοὺς π. ἀδελφούς. — Hesych. παρείσακτον· ἀλλότριον.

Παρεισδύω, f. ύσω, (δύω, δύνω, intrans. to go in, see Buttm. § 114. Passow δύω B,) *to go or come in by stealth, to creep in unawares,* sc. into the church, Jude 4.—Jos. B. J. 1. 24. 1. Hdian. 7. 9. 18. trop. ib. 1. 6. 2.

Παρεισέρχομαι, aor. 2 παρεισῆλθον, (ἔρχομαι,) intrans.

1. *to go or come in near to* any thing, *to enter in unto* or *with* any thing, i. e. so as to be present along with or by the side of it. Rom. 5: 20 νόμος δὲ παρεισῆλθεν sc. εἰς κοσμόν, *but the law entered in thereunto,* viz. *unto* or upon the παράπτωμα in v. 18, comp. v. 12 ἡ ἁμαρτία εἰσῆλθε, i. e. the law supervened upon the state of transgression from Adam to Moses.—Test. XII Patr. p. 608 γίνεται μέθη, καὶ παρεισέρχεται ἡ ἀναισχυντία. Philo de Temul. p. 243. C, ἄγνοια . . . μήτε φῶς μήτε λόγον παρεισελθεῖν ἐῶσα. id. de Opif. p. 34. D.

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Here Loesner and others falsely take παρεισέρχομαι as being i. q. εἰσέρχομαι. Loesn. Obs. p. 252.

2. *to go or come in by stealth, to enter unawares*, sc. into the church, intrans. Gal. 2: 4 οἵτινες παρεισῆλθον κατασκοπῆσαι.—Plut. Coriolan. 23. Pol. 2. 55. 3. Diod. Sic. 12. 27.

Παρεισφέρω, aor. 2 παρεισήνεγκα, (φέρω,) *to bear or bring in therewith* or *thereunto, to bring forward therewith*, e. g. νόμον Dem. 484. 1, 12.—In N. T. trop. *to bring forward along with, to exhibit therewith*, e. g. σπουδὴν πᾶσαν 2 Tim. 1: 5.

Παρεκτός, adv. (ἐκτός,) pp. *near by without*, i. q. Engl. *out near, out by*, only in very late writers and only trop. i. q. *besides*, c. art. τὰ παρεκτός, *the things besides*, over and above, 2 Cor. 11: 28 χωρὶς τῶν παρεκτός. Comp. Buttm. § 125. 6. — With a gen. in the sense of *except*, Matt. 5: 32 παρεκτὸς λόγου πορνείας. Acts 26: 29. So Aquil. for זוּלָתִי Deut. 1: 36. Gr. incert. for מִלְּבַד Lev. 23: 38.—Pamphil. in Geopon. 13. 15. 7.

Παρεμβολή, ῆς, ἡ, (παρεμβάλλω to throw in by or between, to interject, Dem. 1026. 20. Plut. Marcell. 26; from βάλλω,) *interpolation* sc. of sentences, Aeschin. 23. 41. ib. 83. 21. As a military word, *juxta-array*, a certain method of drawing up troops, Pol. 10. 21. 5. ib. 11. 32. 6. Hence in N. T.

a) meton. *array*, for *army, host*, i. e. as drawn up in battle-array. Heb. 11: 34 παρεμβολὰς ἔκλιναν ἀλλοτρίων, see in Κλίνω b. Rev. 20: 9. So Sept. for מַחֲנֶה Ex. 14: 24. Judg. 4: 16. 7: 1. — 1 Macc. 5: 45. Pol. 3. 73. 8. Ael. V. H. 14. 46.

b) in late usage, *encampment*, i. e. pp. juxta-arrangement in a camp, Pol. 6. 28. 1. ib. 6. 31. 7. Hence genr. *a camp*, spoken of a standing camp, *castra stativa*, i. q. Engl. *quarters, barracks*, viz. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts 21: 34, 37. 22: 24. 23: 10, 16, 32.—Spoken also of the encampments of the Israelites in the desert, Heb. 13: 11; and in the same connexion trop. v. 13. Comp. Lev. 4: 12, 21. 16: 27, where Sept. for מָחֲנֶה. So Sept. genr. for מַחֲנֶה 1 Sam. 4: 5, 6. 2 K. 7: 5, 7.—Jos. Ant. 7. 4. 1. Pol. 3. 74. 5, 9. Plut. Caes. 45. Galb. 27. Phrynichus pronounces this use of the word to be δεινῶς Μακεδονικόν, ed. Lob. p. 377. Comp. Sturz de Dial. Maced. p. 30 sq.

Παρενοχλέω, ῶ, f. ήσω, (ἐνοχλέω q. v.) *to disturb along side* of something else, *to trouble besides*, seq. dat. of pers. Acts 15: 19 κρίνω, μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν. Sept. for הָלְאָה Mic. 6: 3. הִמְרִיץ Job 16: 3.—1 Macc. 12: 14. Pol. 1. 8. 1. Diod. Sic. 14. 27. c. acc. Sept. Judg. 14: 17. Pol. 16. 37. 3.

Παρεπίδημος, ου, ὁ, ἡ, adj. (ἐπίδημος, see ἐπιδημέω,) *a by-resident, sojourner*, among a people not one's own, Heb. 11: 13. 1 Pet. 1: 1. 2: 11. Sept. for תּוֹשָׁב Gen. 23: 4. Ps. 39: 13.—Pol. 32. 22. 4 Ἕλληνες παρεπίδημοι.

Παρέρχομαι, f. παρελεύσομαι, aor. 2 παρῆλθον, intrans. On the formation of the fut. see Ἔρχομαι.

1. *to come near to* any person or thing, *to draw near, to come*, e. g. to a table etc. Luke 12: 37 παρελθὼν διακονήσει αὐτοῖς. 17: 7. (Ecclus. 29: 9.) Genr. Mark 6: 48 καὶ ἤθελε παρελθεῖν αὐτοῖς, where for the acc. as depending on παρά see Buttm. § 147. n. 12. Matth. § 426. 3. (Ael. V. H. 2. 35 ἐπεὶ δέ τις αὐτὸν παρῆλθεν.) Others refer this to no. 2. In a hostile manner, Acts 24: 7.—Jos. B. J. 3. 8. 2. Ael. V. H. 12. 39. Xen. Conv. 1. 7.

2. *to go or pass near, to pass along by*. a) pp. and absol. Luke 18: 37 ὅτι ὁ Ἰησοῦς ὁ Ναζ. παρέρχεται. Seq. acc. of pers. or place, see above in no. 1. (Mark 6: 48.) Acts 16: 8 παρελθόντες δὲ τὴν Μυσίαν. Seq. διὰ τῆς ὁδοῦ Matt. 8: 28. Sept. for עָבַר Ex. 15: 16. Judg. 11: 17, 19.—Xen. An. 2. 4. 25. c. acc. Ceb. Tab. 9. Xen. Cyr. 2. 2. 7.—Spoken of time, *to pass by, to be past*, absol. Matt. 14: 15 ἡ ὥρα ἤδη παρῆλθεν. Acts 27: 9. 1 Pet. 4: 3 ὁ παρελήλυθὼς χρόνος. Sept. for עָבַר Job 17: 11. Cant. 2: 11.—Dem. 40. 13. Xen. An. 1. 7. 18.

b) trop. i. q. *to pass away, to perish*, absol. (α) genr. Matt. 5: 18 ἕως ἂν παρ-

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ἀφθῇ ὁ οὐρανὸς καὶ ἡ γῆ. 24: 34, 35. Mark 13: 30, 31. Luke 16: 17. 21: 32, 33. 2 Cor. 5: 17. James 1: 10. 2 Pet. 3: 10. Rev. 21: 1. So Sept. and עָבַר Ps. 37: 36.—Theocr. 27. 8 τάχα γάρ σε παρέρχεται, ὡς ὄναρ, ἥβη. Dem. 291. 12.—(β) Of words, declarations, etc. *to pass away* without fulfilment, *to be in vain*, Matt. 5: 18. 24: 35 οἱ δὲ λόγοι μου οὐ μὴ παρελθῶσι. Mark 13: 31. Luke 21: 33.

c) trop. of evils, *to pass away from* any one, i. q. *to be removed, averted*, seq. ἀπό c. gen. of pres. Matt. 26: 39 παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. v. 42. Mark 14: 35.—pp. Sept. Cant. 3: 4. Ael. V. H. 13. 38.

d) trop. *to pass by* or *over*, i. q. *to neglect, to transgress*, c. acc. comp. in no. 1 above. Luke 11: 42 τὴν κρίσιν. 15: 29 ἐντολήν. So Sept. and עָבַר Deut. 26: 13. Jer. 34: 18.—Jos. Ant. 14. 4. 3. Dion. Hal. Ant. 1. 58. Lys. 107. 42 νόμον.

Πάρεσις, εως, ἡ, (παρίημι, q. v.) *a letting pass, prætermission, remission*, in the sense of overlooking, not punishing, Rom. 3: 25; diff. from ἄφεσις, which implies pardon, forgiveness. Comp. Tittm. de Syn. N. T. p. 185.—Dion. Hal. Ant. 7. 37 τὴν μὲν ὁλοσχερῆ πάρεσιν οὐχ εὕροντο. Comp. παρίημι Ecclus. 23: 2.

Παρέχω, f. ἕξω, (ἔχω q. v.) *to hold near* to any one, Hom. Od. 18. 317. Il. 18. 556. In N. T. *to hold out near* or *towards* any one, i. q. *to present, to offer*, etc.

a) pp. c. acc. Luke 6: 29 παρέχε καὶ τὴν ἄλλην, sc. σιαγόνα. — Luc. D. Deor. 4. 5. Ael. V. H. 13. 2. Xen. Mem. 1. 2. 54.

b) trop. i. q. to be the cause, source, occasion of any thing to a person, i. e. *to make* or *do, to give* or *bestow, to shew, to occasion*, sc. in one's behalf, c. acc. et dat. expr. or impl. E. g. κόπον v. κόπους παρέχειν τινί, *to give one trouble*, i. q. *to trouble, to vex*, see fully in Κόπος fin. Matt. 26: 10. Mark 14: 6. Luke 11: 7. 18: 5. Gal. 6: 17. (Pol. 1. 20. 10 δυσχερείαν παρέχειν.) Also ἐργασίαν παρέχειν τινί, *to make* or *bring gain to* any one, Acts 16: 16. (Jos. Ant. 8. 2. 6 μίσθον.) Acts 17: 31 πίστιν παρασχὼν πᾶσιν, Lat. *omnibus fidem faciens*, causing belief in all, i. e. proving, confirming to all. Comp. Fischer Prolus. de Vit. Lex. N. T. p. 36 sq. (Jos. Ant. 2. 9. 4. Plut. Mar. 17. Pol. 4. 33. 7. Comp. Raphel Annott. in loc.) Acts 22: 2 παρέσχον ἡσυχίαν *they gave silence*. (Sept. for הִשְׁקִים Job 34: 29. Dion. Hal. Ant. 11. 32.) Acts 28: 2 π. φιλανθρωπίαν. 1 Tim. 1: 4. 6: 17.—Jos. Ant. 1. 3. 1. Xen. Cyr. 4. 5. 28.—Mid. παρέχομαι, *to do* or *show for one's self*, for one's own part. Luke 7: 4 ἄξιός ἐστιν ᾧ παρέξει τοῦτο, *for whom thou shouldst on thy part do this*, where for 2 pers. fut. παρέξει see Buttm. § 103. n. III. 3. p. 200; but others read παρέξῃ. Acts 19: 24. Col. 4: 1 τὸ δίκαιον . . . τοῖς δούλοις παρέχεσθε, *show on your part towards servants what is just* etc. (Dem. 228. 26. Xen. An. 7. 6. 11.) C. dupl. acc. ἑαυτόν τι, Tit. 2: 7 σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων. Comp. Winer § 39. 6. p. 211.—Xen. Cyr. 8. 1. 39. act. Plut. de Lib. educ. c. 20. T. VI. p. 47. 4. Reisk.

Παρηγορία, ας, ἡ, (παρηγορέω to speak with, to exhort, to console, fr. παρήγορος, ἀγορεύω,) *consolation, comfort, solace*, Col. 4: 11.—Jos. Ant. 4. 8. 3. Plut. de Exil. c. 1. T. VIII. p. 364. 8. Reisk.

Παρθενία, ας, ἡ, (παρθένος,) *virginity, virgin age*, Luke 2: 36 ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ παρθενίας αὐτῆς. i. e. with the husband whom she had married as a virgin. Sept. for בְּעוּרִים Jer. 3: 4.—Ecclus. 15: 2. Jos. Ant. 4. 8. 23. Diod. Sic. 3. 69 or 70.

Παρθένος, ου, ὁ, ἡ, adj. *virgin*, e. g. γυνὴ παρθένος Hes. Theog. 514. τῇ παρθένῳ θυγατρὶ Αἰγύπτου Sept. for בַּת־בְּתוּלָה Jer. 46: 11. ἡ παρθένος γῆ Jos. Ant. 1. 1. 2. παρθ. πηγή Aeschyl. Pers. 612 or 615. In N. T.

a) Fem. ἡ παρθένος as subst. *a virgin, maiden*. (α) pp. one who has not known man; e. g. Luke 1: 27 bis, πρὸς παρθένον μεμνηστευμένην . . . Μαριάν κ. τ. λ. comp. v. 34. Sept. for בְּתוּלָה Gen. 24: 16. 1 K. 1: 2.—Hdian. I. 11. 12, 13. Plut. Romul. 22.—So Matt. 1: 23 ἡ παρθένος ἐν γαστρὶ ἕξει, quoted from Is. 7: 14 where Sept. for עַלְמָה, apparently

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referring however to the *youthful spouse* of the prophet, comp. Is. 8: 3, 4. 7: 3. 10: 21. So בְּתוּלָה, Sept. νύμφη, Joel 1: 8. Sept. also νεᾶνις for עַלְמָה Ps. 68: 26. So also ἡ παρθένος for *youthful spouse, bride*, νύμφη, Hom. Il. 2. 514 οὔς τέκεν Ἀστυόχη, παρθένος αἰδοίη. Soph. Trach. 1221. The sense then in Matt. l. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' Comp. Gesen. Lex. עַלְמָה.—Trop. 2 Cor. 11: 2.—(β) Genr. of a marriageable maiden, damsel, Matt. 25: 1, 7, 11. Acts 21: 9. 1 Cor. 7: 25, 28, 34 μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος, i. q. ἡ ἄγαμος ibid. v. 36, 37 ἡ παρθένος αὐτοῦ, i. q. his virgin daughter, marriageable but unmarried. So Sept. and עַלְמָה, Gen. 24: 43. for נַעֲרָה Gen. 24: 14, 55. 34: 3 of Dinah after she was defiled.—3 Macc. 1: 18. Diod. Sic. 5. 73. Xen. Cyr. 4. 6. 9. Mem. 1. 5. 2.

b) Masc. Rev. 14: 4 οὗτοί εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν, i. e. *chaste, pure*, who have not known women; or else i. q. ἄγαμοι, *unmarried*, sc. for the sake of greater devotedness to Christ, comp. 1 Cor. 7: 32, 33.—Suid. Ἄβελ· οὗτος παρθένος καὶ δίκαιος ὑπῆρχε. Photii Amphil. Quaest. 188. p. 785, τοῦ παρθένου καὶ εὐαγγελιστοῦ Ἰωάννου.

Πάρθος, ου, ὁ, a Parthian, Acts 2: 9, spoken of Jews born or living in Parthia.—Jos. Ant. 10. 11. 7. Hdian. 6. 5. 15.—Parthia proper was a large region of Persia, described as bounded N. or N. W. by Hyrcania; W. by Media; E. by Aria; and S. by Carmania deserta; and wholly surrounded by mountains. In the later period of the Roman republic, the Parthians extended their conquests and became masters of a large empire. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is peculiarly celebrated by the Roman poets; comp. Hor. Od. 2. 13. 17. Virg. Geor. 3. 31. See Strabo 10. p. 354. Q. Curt. 6. 11. Cellar. Notit. Orb. lib. 3. c. 18 sq.

Παρίημι, f. παρήσω, (ἵημι,) perf. pass. παρεῖμαι, see Buttm. § 107. I. 1; *to let pass by* or *along*, Hdot. 3. 72. trop. *to let pass, to praetermit, to neglect*, Luc. Hermot. 15. Xen. Mem. 1. 1. 12. καιρόν Pol. 1. 33. 5. *to let go loose, to relax*, e. g. τοὺς τερθρίους ropes, Aristoph. Eq. 440 or 442, comp. 437. — Hence in N. T. trop. Pass. παρίεμαι, *to be relaxed, enfeebled*, only perf. part. as χεῖρες παρειμέναι, *hands enfeebled*, hanging down from weariness and despondency, Heb. 12: 12. So Sept. for רָפָה Zeph. 3: 17. — Ecclus. 2: 13. 25: 23. Jos. Ant. 13. 12. 5. Diod. Sic. 14. 105, 111.

Παριστάνω, see in *Παρίστημι*.

Παρίστημι, f. παραστήσω, (ἵστημι q. v.) aor. 2 παρέστην etc. Also pres. παριστάνω, a later secondary form, Rom. 6: 13, 16. Dem. 28. 9. Pol. 3. 113. 8; comp. Passow sub v. Buttm. § 112. 12. § 106. n. 5.—Trans. *to cause to stand near*; intrans. *to stand near*; see in Ἵστημι. Buttm. § 107. II.

I. *Trans.* in the pres. impf. fut. and aor. 1 of the Active, *to cause to stand near, to place near by*, Ael. V. H. 12. 1 post med. Pol. 3. 113. 8. Hence in N. T. *to place* or *set before* any one, *to present, to exhibit*, e. g.

a) genr. c. acc. et dat. expr. or impl. Acts 23: 33 παρέστησαν καὶ τὸν Παῦλον αὐτῷ. Luke 2: 22 τῷ κυρίῳ sc. in the temple. 2 Cor. 4: 14 καὶ παραστήσει [ἡμᾶς] σὺν ὑμῖν, sc. τῷ βήματι τοῦ Χρ. etc. So c. dupl. acc. of object and predic. τινά τι, Acts 1: 3. 9: 41. Rom. 6: 13 bis, 16 ᾧ παριστάνετε ἑαυτοὺς δούλους. v. 19 bis. 12: 1. 2 Cor. 11: 2. Eph. 5: 27. Col. 1: 22, 28. 2 Tim. 2: 15. Sept. for הֶעֱמִיד Lev. 16: 7. הִצִּיג Gen. 47: 2.—Luc. Icarom. 24. Ael. H. An. 7. 44. Hdian. 5. 5. 11.

b) i. q. *to place at hand, to furnish*; Matt. 26: 53 παραστήσει μοι πλείους κ. τ. λ. Acts 23: 24 κτήνη. — Luc. D. Mar. 6. 2. Pol. 30. 9. 3.

c) in the sense *to commend*, 1 Cor. 8: 8 βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ θεῷ. —Jos. Ant. 15. 7. 3. Arr. Epict. 1. 16 αὐτὰ ἐπαινέσαι ἢ παραστῆσαι.

d) metaph. *to set forth* by arguments, i. e. *to shew, to prove*, Acts 24: 13 οὔτε παραστῆσαι δύνανται, περὶ ὧν κ. τ. λ. — Jos. Ant. 8. 2. 5. Arr. Epict. 2. 23. 47. Xen. Oec. 13. 1.

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II. *Intrans.* in the perf. plupf. and aor. 2 of the Active, and in Mid. *to stand near, to stand by.*

a) genr. i. q. *to be present* etc. c. dat. expr. or impl. Acts 1: 10. 9: 39 καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι, i. e. stood around him. 27: 23. Mark 15: 39 ὁ παρεστηκὼς ἐξεναντίας, *who stood by over against him.* John 18: 22. 19: 26. So part. οἱ παρεστηκότες, contr. οἱ παρεστῶτες, (Buttm. § 107. II. 2, 3,) *the bystanders*, Mark 14: 47, 69, 70. 15: 35. Acts 23: 2, 4. c. ἐνώπιόν τινος Acts 4: 10. Sept. for יָצַב Gen. 45: 1. 1 Sam. 22: 6, 7. עָמַד Gen. 18: 8. Judg. 3: 19. — Jos. Ant. 1. 21. 2. Hdian. 8. 3. 6. Xen. Mem. 3. 11. 2.—Trop. in a friendly sense, *to stand by, to aid*, c. dat. Rom. 16: 2 καὶ παραστῆτε αὐτῇ. 2 Tim. 4: 17. —Epict. Ench. 32. Dem. 366. 20. Xen. H. G. 6. 5. 33.—Trop. and by impl. in a hostile sense, absol. Acts 4: 26 παρέστησαν οἱ βασιλεῖς τῆς γῆς, quoted from Ps. 2: 2 where Sept. for הִתְיַצְּבוּ.—Ecclus. 51: 3. — Spoken of time, a season, etc. i. q. *to be present, to have come*, Mark 4: 29 παρέστηκεν ὁ θερισμός. — Dem. 255. 25.

b) i. q. *to stand before* any one, in his presence, e. g. in a forensic sense, before a judge. Acts 27: 24 Καίσαρί σε δεῖ παραστῆναι. Rom. 14: 10. — genr. Hdian. 1. 4. 1. — Spoken of attendants, ministers, who wait in the presence of a superior, e. g. Luke 1: 19 ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ. Seq. dat. Luke 19: 24 coll. v. 13. So Sept. and עָמַד לִפְנֵי Deut. 1: 38. 1 Sam. 16: 21, 22. שָׂרַת Gen. 40: 4. Ex. 24: 13.—Luc. D. Deor. 24. 1 δεῖ . . . παρεστάναι τῷ Διί. [illegible] See also Gen. and יָצַב [illegible] c. Zech. 6: 5. Rev. 22: 29.

Παρμενᾶς, α, ὁ, Parmenas, pr. n. of one of the seven primitive deacons, Acts 6: 5.

Πάροδος, ου, ἡ, (ὁδός q. v.) *a way by, passage-way*, in place Jos. B. J. 1. 1. 5. Thuc. 3. 21. Xen. An. 1. 7. 16, 17. In N. T. in action, *a way by, a passing by.* 1 Cor. 16: 7 ἐν παροδῷ *by the way*, in passing.—Luc. D. Deor. 24. 2. Pol. 5. 68. 8. Thuc. 1. 126.

Παροικέω, ῶ, (οἰκέω,) *to dwell near, to be neighbour*, Luc. D. Mort. 2. 1. Xen. Vect. 1. 5. In N. T. *to be a by-dweller, to sojourn*, to dwell as a stranger, c. ἐν, Luke 24: 18 σὺ μόνος παροικεῖς ἐν Ἱερουσαλήμ; Seq. εἰς, Heb. 11: 9 παῴκησεν εἰς τὴν γῆν, i. e. he came and sojourned, comp. in Εἰς no. 4. Sept. for גּוּר Gen. 20: 1. 26: 3. יָשַׁב Gen. 24: 37. — Dio Chrysost. 46. p. 521. D, πολὺ γὰρ κρεῖττον φυγάδα εἶναι, καὶ παροικεῖν ἐπὶ ξένης, ἢ τοιαῦτα παθεῖν. Isocr. Paneg. c. 43. p. 74. D. Comp. in Πάροικος.

Παροικία, ας, ἡ, (παροικέω,) *a dwelling near, neighbourhood*, Psalt. Salom. 12: 3. In N. T. *a sojourning*, residence in a foreign land without the right of citizenship, Acts 13: 17 ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ. Sept. for גּוֹלָה Ezra 8: 34.—Wisd. 19: 10.—Metaph. of human life, 1 Pet. 1: 17; comp. Heb. 11: 13. So Sept. and מָגוּר Ps. 119: 54.

Πάροικος, ου, ὁ, ἡ, adj. (οἶκος,) *dwelling near, neighbouring*, c. dat. Plut. Pyrrh. 10. Hdot. 7. 235. In N. T. ὁ πάροικος subst. *a by-dweller, sojourner*, sc. without the rights of citizenship, *a foreigner*, Acts 7: 6, 29 πάροικος ἐν γῇ Μαδιάν. So Sept. for גֵּר Gen. 15: 13. Ex. 2: 22.—Ecclus. 29: 26, 27. — Trop. of human life, 1 Pet. 2: 11, comp. 1: 17. Also in respect to the church and kingdom of God, Eph. 2: 19.

Παροιμία, ας, ἡ, (πάροιμος by or on the way, fr. οἶμος,) pp. 'something by the way;' hence *a by-word, by-speech*, i. e.

a) pp. *a proverb, adage*, 2 Pet. 2: 22 τὸ τῆς ἀληθοῦς παροιμίας. Symmach. for מָשָׁל Ez. 12: 22.—Luc. D. Mort. 8. 1. Ael. V. H. 12. 22. Soph. Ajac. 664 or 673.

b) in John's Gospel, i. q. παραβολή, which word is not used by John, comp. in Παραβολή. E. g. (α) genr. *figurative discourse, dark saying*, i. e. obscure and full of hidden meaning, John 16: 25 bis, ἐν παροιμίαις λαλεῖν. v. 29. Comp. in Παραβολή c. So Sept. and מָשָׁל of short and sententious maxims, Prov. 1: 1. 25: 1.—Ecclus. 6: 35. 39: 3. — (β) *a parable*, in the usual sense, John 10: 6. Comp. in Παραβολή b.

Πάροινος, ου, ὁ, ἡ, adj. (οἶνος,) *by wine*, i. e. spoken of what takes place

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by or *over wine, revelry*, as τα πάροινα sc. μέλη, drinking-songs, Boeckh Pind. Fr. p. 555. In N. T. of persons, i. q. *given to wine*, pp. sitting long *by wine*, 1 Tim. 3: 3. Tit. 1: 7. — Luc. Tim. 55. Lysias 101. 20.

Παροίχομαι, f. χήσομαι, perf. παρῴχημαι, (οἴχομαι to go,) *to go along by, to pass along*, Hom. Il. 4. 272. In N. T. only of time, *to pass away*, intrans. Acts 14: 16 ἐν ταῖς παρῳχημέναις γενεαῖς.— Jos. Ant. 8. 12. 3. Xen. An. 2. 4. 1.

Παρομοιάζω, f. άσω, (ὁμοιάζω q. v.) pp. *to be nearly like*, i. e. genr. *to be like, to resemble*, c. dat. Matt. 23: 27. Comp. in Ὁμοιάζω.

Παρόμοιος, ου, ὁ, ἡ, adj. (ὅμοιος,) pp. *nearly like*, i. e. genr. *like, similar*, Mark 7: 8, 13 παρόμοια τοιαῦτα πολλά. —Poll. On. 9. 130 παρόμοιος· παρ' ὀλίγον ὅμοιος. Diod. Sic. 4. 26. Dem. 12. 8. Xen. H. G. 3. 4. 13.

Παροξύνω, f. υνῶ, (ὀξύνω, ὀξύς,) *to sharpen by* or *on* any thing, sc. by rubbing, *to whet*, e. g. τὴν μάχαιραν Sept. for שָׁנַן Deut. 32: 41. *to sharpen by* or *along with*, thereby, i. e. with and for some other act or purpose, e. g. trop. τὸν ἦχον Plut. Marcell. 20. Metaph. *to sharpen* the mind, temper, courage of any one, *to incite, to impel*, Jos. Ant. 15. 3. 5. Xen. Mem. 3. 3. 13.—Hence in N. T. metaph. *to provoke, to rouse*, sc. to anger, indignation, only Pass. or Mid. Acts 17: 16 παρωξύνετο τὸ πνεῦμα αὐτοῦ κ. τ. λ. 1 Cor. 13: 5. So Sept. for הִכְעִיס Deut. 9: 18. קָצַף Deut. 1: 34. 9: 19.—Jos. Ant. 8. 8. 5. Dem. 10. 24. Thuc. 6. 56.

Παροξυσμός, οῦ, ὁ, (παροξύνω,) pp. *a sharpening*, i. e. trop.

a) *incitement, impulse*, sc. to action or feeling. Heb. 10: 24 εἰς παροξ. ἀγάπης καὶ κ. ἔργων.

b) *paroxysm* of anger, *sharp contention*, angry dispute, Acts 15: 39. Sept. for קֶצֶף Deut. 29: 28. Jer. 32: 37.— Dem. 1105. 24.

Παροργίζω, f. ίσω, (ὀργίζω,) Att. fut. παροργιῶ Buttm. § 95. 7 sq. Winer § 13. 1. c; *to make angry by* or *along with* some other act or thing, *to provoke thereby*, therewith, etc. c. acc. Eph. 6: 4 μὴ παροργίζετε τὰ τέκνα ὑμῶν. Rom. 10: 19 quoted from Deut. 32: 21 where Sept. for הִכְעִיס, as also Judg. 2: 12. 1 K. 14: 15.—Ecclus. 3: 16. 4: 2, 3. The Act. is found in profane writers only Triclin. ad Soph. Antig. 350. comp. Passow s. v. Pass. Dem. 805. 19.

Παροργισμός, οῦ, ὁ, (παροργίζω,) *provocation*, Sept. for כַּעַס 1 K. 15: 30. 2 K. 23: 26. In N. T. *anger provoked, indignation, wrath*, Eph. 4: 26. So Sept. for קֶצֶף Jer. 21: 5.—Not found in the classic writers.

Παροτρύνω, f. υνῶ, (ὀτρύνω,) *to urge on by* or *along with* some thing else, *to stir up, to incite*, sc. thereby, therewith, c. acc. Acts 13: 50.—Jos. Ant. 7. 6. 1. Luc. Tox. 35. Plut. de sui Laud. 15. T. VIII. p. 153. 6. Reisk.

Παρουσία, ας, ἡ, (πάρειμι,) pp. *the being or becoming present*, i. e.

a) *presence*, 2 Cor. 10: 10 ἡ δὲ παρουσία τοῦ σώματος ἀσθενής. Phil. 2: 12. —Hdian. 1. 3. 13. Dem. 674. 24.

b) *a coming, advent*, genr. 1 Cor. 16: 17. 2 Cor. 7: 6 ἐν τῇ παρουσίᾳ Τίτου. v. 7. Phil. 1: 26 παρουσία πάλιν πρὸς ὑμᾶς, *a coming again*, return.—2 Macc. 15: 21. Pol. 23. 10. 14. Diod. Sic. 1. 29.— Spoken of the final coming of Christ to judgment, Matt. 24: 3. 1 Cor. 15: 23. 1 Thess. 2: 19. 2 Thess. 2: 8. 2 Pet. 3: 4. 1 John 2: 28. παρ. τοῦ υἱοῦ τοῦ ἀνθρ. Matt. 24: 27, 37, 39. παρ. τοῦ κυρίου 1 Thess. 3: 13. 4: 15. 5: 23. 2 Thess. 2: 1. James 5: 7, 8. 2 Pet. 1: 16 coll. Matt. 24: 30. In a like sense, 2 Pet. 3: 12 παρ. τῆς τοῦ θεοῦ ἡμέρας.—Also of the *coming* i. e. *manifestation* of the man of sin, 2 Thess. 2: 9, comp. v. 3.

Παροψίς, ίδος, ἡ, (ὄψον,) *a by-dish, side-dish*, consisting of dainties set on as a condiment or sauce, Athen. 9. 2. p. 367. B. p. 368. A. Pollux Onom. 6. 56. Comp. Sturz. Lex. Xenoph. s. v. In later usage and N. T. *a side-plate*, i. e. *a plate, platter, dish*, pp. in which some dainties are served up. Matt. 23: 25 τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος. v. 26.—Arr. Epict. 2. 20. Plut. de adulat. et Amic. 9. T. VI. p. 197. 3 Reisk. Xen. Cyr. 1. 3. 4. The grammarians

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condemn the word in this sense, Phryn. et Lob. p. 176.

Παῤῥησία, ας, ἡ, (πᾶς, ῥῆσις,) pp. 'the speaking all one thinks,' i. q. *freespokenness*, as characteristic of a frank and fearless mind; hence meton. and genr. *freeness*, *frankness*, *boldness*, as of speech, demeanour, action, etc.

a) pp. and genr. Acts 4: 13 θεωροῦντες δὲ τὴν τοῦ Πέτρου παῤῥησίαν, i. e. his free-spokenness, boldness. 2 Cor. 3: 12. [7: 4.] — Sept. Prov. 13: 5. Diod. Sic. 1. 53. Ael. V. H. 8. 12. Dem. 1397. 1. —So in adverbial phrases, e. g. παῤῥησίᾳ, i. q. *freely*, *frankly*, *boldly*, John 7: 13, 26; or i. q. *openly*, *plainly*, without concealment or ambiguity, Mark 8: 32. John 10: 24. 11: 14. 16: 25, 29; also of actions, *openly*, done in the sight of all, not privately, John 11: 54 οὐκέτι παῤῥησίᾳ περιεπάτει κ. τ. λ. 18: 20. ἐν παῤῥησίᾳ in or *with boldness*, i. q. *freely*, *boldly*, comp. Ἐν no. 3. b. α. Eph. 6: 19. Phil. 1: 20; also i. q. *openly*, *publicly*, opp. ἐν κρυπτῷ, John 7: 4. Col. 2: 15 ἐδειγμάτισεν ἐν παῤῥησίᾳ. (Wisd. 5: 1.) μετὰ παῤῥησίας *with boldness*, i. q. *freely*, *boldly*, Acts 2: 29. 4: 29, 31. 28: 31.—1 Macc. 4: 18. Luc. Hermot. 51. Dem. 95. pen.

b) by impl. i. q. *license*, *authority*, 1 Tim. 3: 13 βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παῤῥησίαν ἐν πίστει κ. τ. λ. Philem. 8. — Jos. Ant. 4. 8. 12 οἱ νόμοι πολλὴν πρὸς ἁμαρτάνοντας ἔχουσι παῤῥησίαν. Zosim. 3. 7. p. 255 οὐκ ἔχειν δὲ παῤῥησίαν, οἷα νόμου μηδενὸς αὐτῷ τοῦτο ποιεῖν ἐπιτρέψαντος.

c) as implying frank reliance, confiding hope, i. q. *confidence*, *assurance*. 2 Cor. 7: 4 πολλή μοι παῤῥησία πρὸς ὑμᾶς κ. τ. λ. but referred by some to *a* above. Eph. 3: 12. Heb. 3: 6. 4: 16. 10: 19, 35. 1 John 2: 28. 3: 21. 4: 17. 5: 14.—Jos. Ant. 5. 1. 13 παῤῥησίαν λαμβάνει πρὸς τὸν θεόν. Diod. Sic. 14. 65.

Παῤῥησιάζομαι, f. άσομαι, depon. Mid. (παῤῥησία,) *to be freespoken*, *to speak freely*, *openly*, *boldly*, i. q. *to be free*, *frank*, *bold*, in speech, demeanour, action, etc. E. g. joined with verbs of speaking, Acts 13: 46 παῤῥησιασάμενοι δὲ ὁ Π. καὶ ὁ Β. εἶπον. 19: 8. 26: 26. Genr. and seq. ἐν, e. g. of place, ἐν τῇ συναγωγῇ Acts 18: 26; or of thing, object, i. q. in behalf of, ἐν αὐτῷ Eph. 6: 20; or of person, παῤῥησ. ἐν θεῷ i. e. in faith and trust in God, 1 Thess. 2: 2, comp. 1: 1 and Ἐν no. 1. c. a; also ἐν τῷ ὀνόματί τινος, *in one's name*, by one's authority, comp. in Ὄνομα b. Acts 9: 27, 28. Seq. ἐπὶ τῷ κυρίῳ Acts 14: 3, see in Ἐπί II. 3. c. α. p. 301. — Sept. Job 22: 6. Xen. Ag. 11. 5. c. ἐν of place Plut. Marcell. 20. κατά τινος Pol. 12. 13. 8. πρός τινα Xen. Cyr. 5. 3. 8.

Πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, *all*, Lat. *omnis*, viz.

1. as including the idea of oneness, a totality, *all*, *the whole*, Lat. *totus*, i. q. ὅλος. In this sense, the *Singular* is put with a noun having the article; and the *Plural* also stands with the article where a definite number is implied, or without the article where the number is indefinite. See in Ὁ, ἡ, τό, II. A. 2. b. γ. Winer § 17. 10. Buttm. § 127. 6. Matth. § 277.

A) *Sing.* a) before a subst. with the article, Matt. 6: 29 οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ. 8: 32 πᾶσα ἡ ἀγέλη. Mark 5: 33. Luke 1: 10 πᾶν τὸ πλῆθος. 4: 25. John 8: 2 πᾶς ὁ λαός. Acts 1: 8. Rom. 3: 19. 4: 16. al. saepiss. So with the names of cities, countries, etc. meton. for the inhabitants, Matt. 3: 5. Mark 1: 5. Luke 2: 1. al.—Hdian. 6. 4. 1. Ael. V. H. 6. 11. Xen. Ag. 1. 25. —With proper names, sometimes without the article, Matt. 2: 3. Acts 2: 36. Rom. 11: 26. Comp. Winer § 17. 10. a.

b) after a subst. c. art. John 5: 22 τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. Rev. 13: 12. Comp. in Ὁ, ἡ, τό, l. c. Buttm. § 127. 6.

c) rarely between the art. and subst. where πᾶς is then emphatic, comp. in Ὁ, ἡ, τό, l. c. Buttm. l. c. Acts 20: 18 τὸν πάντα χρόνον. Gal. 5: 14. 1 Tim. 1: 16.

B) *Plur.* a) before a subst. or other word, viz. (α) *Subst.* c. art. implying a definite number, Matt. 1: 17 πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβίδ. 4: 8. Mark 3: 28. Luke 1: 6. Acts 5: 20. Rom. 1: 5. al. saep. Comp. Winer § 17. 10. b. Buttm. § 127. 6. Matth. § 265. 2. —Xen. An. 5. 3. 9.—Without art. where the idea of number is then indefinite, Winer, Matth. l. c. E. g. πάντες ἄν-

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ἄνθρωποι *all men*, all mankind, indef. Acts 22: 15. Rom. 5: 12, 18. al. (Aeschin. 1. 18.) πάντες ἄγγελοι θεοῦ *all angels of God* Heb. 1: 6. πάντα ἔθνη Rev. 14: 8. Comp. Winer, Matth. l. c.—(β) *Particip.* c. art. as subst. Matt. 4: 24 πάντας τοὺς κακῶς ἔχοντας. 11: 28 πάντες οἱ κοπιῶντες. Luke 1: 66, 71. John 18: 4. Acts 2: 44. al. saep. — Hdian. 1. 4. 17. Xen. Cyr. 8. 7. 6. — (γ) Before other words and periphrases with the art. in place of substantives, e. g. *Pron. possess.* as πάντα τὰ ἐμά Luke 15: 31. *Preposit.* with its case, Matt. 5: 15 πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Luke 5: 9. John 5: 28. Acts 4: 24. al. *Adv.* Col. 4: 9.

b) after a subst. or other word, viz. (α) *Subst.* c. art. as definite, comp. Winer Buttm. Matth. l. c. Matt. 9: 35 τὰς πόλεις πάσας sc. of that region. Luke 12: 7. Acts 16: 26. Phil. 1: 13. Rev. 8: 3. Hdian. 3. 1. 3.—Xen. Mem. 1. 1. 19 fin.—Without art. with a pr. name, Acts 17: 21 Ἀθηναῖοι δὲ πάντες.—genr. Hdian. 4. 2. 5.—(β) *Particip.* c. art. as subst. Acts 20: 32 ἐν τοῖς ἡγιασμένοις πᾶσιν. Heb. 5: 9.—(γ) Before other words or periphrases with the art. in place of subst. e. g. *Pron. possess.* as τὰ ἐμὰ πάντα John 17: 10. *Preposit.* with its case, Gal. 1: 2 οἱ σὺν ἐμοὶ πάντες. Tit. 3: 15. Col. 4: 7. Mark 5: 26.

c) between the art. and subst. as emphatic, Acts 19: 7. 21: 21. 27: 37. Comp. Buttm. § 127. 6.

d) joined with a *Pron.* pers. or demonstr. either before or after it, as ἡμεῖς πάντες John 1: 16. πάντες ἡμεῖς Acts 2: 32. π. ὑμεῖς Matt. 23: 8. ὑ. π. Luke 9: 48. οὗτοι π. Acts 1: 14. π. αὐτούς Acts 4: 33. αὐτ. π. 1 Cor. 15: 10. ταῦτα πάντα Matt. 4: 9. Luke 12: 30, 31. π. ταῦτα Mark 7: 23. al. saep.

e) absol. (α) c. art. οἱ πάντες, *they all*, i. e. all those definitely mentioned, Mark 14: 64 οἱ δὲ πάντες κατέκριναν αὐτόν κ. τ. λ. Rom. 11: 32. 1 Cor. 10: 17. Eph. 4: 13. Phil. 2: 21. al. saep.—Neut. τὰ πάντα, *all things*, i. q. (1) *the universe*, the whole creation, Rom. 11: 36 ἐξ αὐτοῦ . . . καὶ εἰς αὐτὸν τὰ πάντα. 1 Cor. 8: 6. Eph. 3: 9. Col. 1: 16. Heb. 1: 3. Rev. 4: 11. Trop. of the new spiritual creation in Christ, 2 Cor. 5: 17, 18. (Xen. Mem. 1. 1. 11, 14.) Meton. for all created rational beings, all men, i. q. οἱ πάντες, Gal. 3: 22. Col. 1: 20. 1 Tim. 6: 13; put also for all the followers of Christ, Eph. 1: 10, 23. al.—(2) genr. *all things* before mentioned or implied, e. g. the sum of one's teaching Mark 4: 11; all the necessaries and comforts of life etc. Acts 17: 25. Rom. 8: 32. So 1 Cor. 9: 22. 12: 6 coll. v. 5, 6. 2 Cor. 4: 15. Eph. 5: 13. Phil. 3: 8. coll. v. 7. Col. 3: 8. al.—(3) as a predicate of a pr. name, e. g. ὁ θεὸς τὰ πάντα ἐν πᾶσιν, *all in all*, i. e. above all, *supreme*, 1 Cor. 15: 28. Col. 3: 11. —(β) Without art. πάντες, *all*, i. q. πάντες ἄνθρωποι, all men. Matt. 10: 22 μισούμενοι ὑπὸ πάντων. Mark 2: 12. 10: 44. Luke 2: 3 ἐπορεύοντο πάντες, *all went*, i. e. all the inhabitants of Judea etc. 3: 15. John 2: 15, 24.—Neut. πάντα, *all things*, Matt. 8: 33 ἀπήγγειλαν πάντα. Mark 4: 34. Luke 3: 20. John 4: 25, 45. Acts 10: 39. 1 Cor. 16: 14 πάντα ὑμῶν i. e. all your actions, whatever ye do. Heb. 2: 8. James 5: 12. al saep. Accus. πάντα as adv. *as to* or *in all things*, in all respects, *wholly*, Acts 20: 35. 1 Cor. 9: 25. 10: 33. 11: 2. (Jos. Ant. 9. 8. 3. Xen. An. 1. 3. 10.) So κατὰ πάντα *as to all things*, in all respects, Acts 3: 22. Col. 3: 20. Heb. 2: 17. (2 Macc. 1: 17.) εἰς πάντα id. 2 Cor. 2: 9. ἐν πᾶσιν *in all things*, in all respects, 2 Cor. 11: 6. 1 Tim. 3: 11. 2 Tim. 2: 7. Tit. 2: 9. 1 Pet. 4: 11. al. saep.

2. Sing. πᾶς without the art. as including the idea of plurality, *all*, *every*, i. q. ἕκαστος, comp. Buttm. § 127. 6. Winer § 17. 10. a. (α) With nouns, Matt. 3: 10 πᾶν οὖν δένδρον μὴ ποιοῦν καρπόν. 4: 4. Mark 9: 49. Luke 2: 23. 4: 13, 37. 10: 1. John 1: 9. 2: 10. al. saepiss.—(β) Before a *relat. pron.* it is intensive, e. g. πᾶς ὅστις, i. q. ὅστις but stronger, see in Ὅστις no. 2. a. β. Matt. 7: 24 πᾶς ὅστις ἀκούει *every one whoever*. Col. 3: 17, 23. πᾶς ὃς ἄν id. Acts 2: 21. Rom. 10: 13. 1 Cor. 6: 18. πᾶς ὃς Gal. 3: 10. πᾶν ὅ Rom. 14: 23. meton. John 6: 37, 39. 17: 2.—(γ) Before a *participle*, e. g. with the art. where the particip. c. art. expresses the idea *he who*, and becomes a subst. expressing a class etc. see in Ὁ, ἡ, τό, D. b. β. p. 555. Winer § 17. 10. a. Matt. 5: 22 πᾶς ὁ ὀργιζόμενος *every one who is angry*.

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Luke 6: 47. John 6: 45. Acts. 10: 43. Rom. 2: 10. al. saep. So after, e. g. τῷ ἔχοντι παντί Matt. 25: 29.—Without the art. where the participial sense then remains, as Matt. 13: 19 παντὸς ἀκούοντος *every one hearing*. 2 Thess. 2: 4. On Luke 11: 4 see in Winer p. 105.—(δ) Absol. Mark 9: 49 πᾶς γὰρ πυρὶ ἁλισθήσεται. Heb. 2: 9. διὰ παντός sc. χρόνου, *continually*, see in Διαπαντός. So ἐν παντί *in every thing*, in every respect, 1 Cor. 1: 5. 2 Cor. 4: 8. 6: 4. 7: 5, 11, 16. 11: 9. Eph. 5: 24. Phil. 4: 6, 12.

3. *all*, i. e. *of all kinds, of every kind and sort*, including every possible variety, i. q. παντοδαπός, παντοῖος, Herm. ad Vig. p. 728. Passow πᾶς no. 6. a.

a) genr. Matt. 4: 23 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Acts 7: 22 πάσῃ σοφίᾳ Αἰγυπτίων. Rom. 1: 18, 29. 2 Cor. 1: 4. Col. 3: 16. 1 Pet. 2: 1. al.—Xen. An. 3. 2. 8. ib. 6. 4. 6.

b) in the sense of *all possible*, i. q. *the greatest, utmost, supreme*. Matt. 28: 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Acts 5: 23. 17: 11 μετὰ πάσης προθυμίας. 23: 1. 2 Cor. 12: 12. Phil. 1: 20. 2: 29. 1 Tim. 2: 2. 2 Tim. 4: 2. James 1: 2. 1 Pet. 2: 18. Jude 3. — Hdian. 3. 8. 6. Pol. 1. 39. 3. Plut. Timol. 5. Xen. Cyr. 7. 2. 22 εἰς πάντα κίνδυνον ἦλθον.

4. With a negative, e. g. οὐ πᾶς, οὐ πάντες, *not every one, not all*, the negative here belonging to πᾶς and merely denying the universality, see in Οὐ e. γ. Matt. 7: 21 οὐ πᾶς ὁ λέγων. 19: 11. Rom. 9: 6. 10: 16. 1 Cor. 15: 39. al. — But πᾶς . . . οὐ, where οὐ belongs to the verb, is by Hebr. i. q. οὐδείς, *not one, no one, nothing, none*, see fully in Οὐ a. γ. Luke 1: 37. Rom. 3: 20. Gal. 2: 16. 1 John 2: 21. Rev. 22: 3. So Acts 10: 14 οὐδέποτε ἔφαγον πᾶν κοινόν. 2 Pet. 1: 20. So πᾶς . . . μή, 1 Cor. 1: 29 ὅπως μὴ καυχήσηται πᾶσα σάρξ. Eph. 4: 29. Rev. 7: 1. Also πᾶς . . . οὐ μή Rev. 21: 27. See Οὐ l. c. Winer § 26. 1. Comp. Heb. לֹא כֹל Gesen. Lehrg. p. 831. Heb. Lex. art. כֹּל no. 3.—c. μή, 1 Macc. 5: 42 μὴ ἀφῆτε πάντα ἄνθρωπον παρεμβαλεῖν. Ecclus. 30: 20. Al.

Πάσχα, τό, indec. i. q. Heb. פֶּסַח, Aram. פַּסְחָא, *the passover*, i. e. a sparing, immunity, from פָּסַח to pass over, to spare. Sept. usually for פֶּסַח, as Ex. 12: 11, 21. al. but also in 2 Chr. φασέκ, 30: 15. 35: 1, 11. φάσκα Jos. Ant. 5. 1. 4. The passover, the great sacrifice and festival of the Jews, was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; it was celebrated on the 14th day of the month Nisan, which began with the new-moon of April, or, according to the Rabbins, of March, *between* the evenings, see in Ὀψία b. For the institution and particular laws of this festival, see Ex. c. 12 sq. Lev. 23: 4 sq. Num. 9: 1 sq. The later Jews made some additions; in particular they drank at intervals during the paschal supper four cups of wine, the third of which was called כּוֹס הַבְּרָכָה *the cup of benediction*, τὸ ποτήριον τῆς εὐλογίας 1 Cor. 10: 16, comp. Matt. 26: 27. See espec. Lightfoot Hor. Heb. ad Matt. 26: 26, 27. Bibl. Repos. IV. 113 sq. Jahn § 354. In N. T. τὸ πάσχα is spoken both of the victim and the festival.

a) i. q. *the paschal lamb*, i. e. a lamb or kid of a year old, slain as a sacrifice (Ex. 12: 27) between the evenings of the 14th of Nisan; see in Ὀψία b. According to Josephus the number of lambs provided at Jerusalem in his time, was 256.500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock, in the afternoon before the evening or commencement of the 14th day of Nisan, B. J. 6. 9. 3. — (α) pp. φαγεῖν τὸ πάσχα *to eat the passover*, i. q. to keep the festival, Matt. 26: 17. Mark 14: 12, 14. Luke 22: 11, 15. John 18: 28. Sept. Ex. 12: 43. Ezra 6: 21. comp. 2 Chr. 30: 18. ἑτοιμάζειν τὸ πάσχα *to make ready the passover* sc. for eating etc. Matt. 26: 19. Mark 14: 16. Luke 22: 8, 13. θύειν τὸ πάσχα *to kill the passover* Mark 14: 12. Luke 22: 7. So Sept. for שָׁחַט הַפֶּסַח Ex. 12: 21. זָבַח הַפֶּסַח Deut. 16: 2, 5, 6. — Jos. Ant. 3. 10. 5 τὴν θυσίαν πάσχα λεγομένην. — (β) Metaph. of Christ, 1 Cor. 5: 7.

b) i. q. *the paschal supper, the festival* of the passover, on the eve of the 14th of Nisan, which was also the commencement of the seven days' festival

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of unleavened bread, τὰ ἄζυμα, Ex. 12: 15 sq. Lev. 23: 6 sq. Jos. Ant. 3. 10. 5. See Bibl. Repos. IV. p. 120 sq.—(α) pp. of the paschal supper alone, Mark 14: 1 ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα. Matt. 26: 18 πρός σε ποιῶ τὸ π. i. e. keep, celebrate. Heb. 11: 28 πεποίηκε τὸ π. i. e. Moses kept, instituted, the passover. So Sept. for עָשָׂה הַפֶּסַח Ex. 12: 48. Num. 9: 4 sq. — Jos. Ant. 2. 14. 6.—(β) In a wider sense including also the seven days of unleavened bread, *the paschal festival*, Matt. 26: 2. Luke 2: 41 τῇ ἑορτῇ τοῦ πάσχα. 22: 1 ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα. John 2: 13, 23. 6: 4. 11: 55 bis. 12: 1. 13: 1. 18: 39. 19: 14. Acts 12: 4. — Jos. B. J. 2. 1. 3 τῆς τῶν ἀζύμων ἐνστάσης ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται. — Hence the whole passover is sometimes called ἡ ἑορτὴ τῶν ἀζύμων, see in Ἄζυμος a. Jos. B. J. 5. 3. 1.

Πάσχω, f. πείσομαι, aor. 2. ἔπαθον, perf. πέπονθα, *to suffer*, in the most general sense, i. e. pp. *to be affected by* any thing from without, to be acted upon, *to experience* either good or evil, intrans. and also c. acc. of the thing or manner.

a) of good, *to experience*, i. e. to have happen to oneself, to receive, Gal. 3: 4 τοσαῦτα ἐπάθετε εἰκῇ; i. e. have ye experienced such things, such blessings, in vain? comp. v. 2, 5.—Theocr. Id. 15. 138. Jos. Ant. 3. 15. 1 ὑπομνήσαι, ὅσα παθόντες ἐξ αὐτοῦ [θεοῦ], καὶ πηλίκων εὐεργεσιῶν μεταλαβόντες κ. τ. λ. Xen. Mem. 2. 2. 3 ὠγαθά. So εὖ πάσχειν Ael. V. H. 1. 34. Xen. H. G. 6. 5. 48.

b) of evil, *to suffer*, to be subjected to evil, to calamity, pp. c. κακῶς, κακόν τι, Matt. 17: 15 καὶ κακῶς πάσχει. Acts 28: 5.—Ael. V. H. 13. 17. Hdian. 3. 2. 10. Xen. H. G. 4. 5. 17. Mem. 4. 2. 26.—Absol. in the same sense, 1 Cor. 12: 26 εἴτε πάσχει ἓν μέλος. 1 Pet. 2: 20, 23. 3: 17. 4: 1 ὁ παθὼν ἐν σαρκί. v. 19. Heb. 2: 18, where comp. Meleag. οἶδα παθὼν ἐλεεῖν, in Anthol. Gr. I. p. 14.—Hdian. 4. 13. 1. Xen. An. 1. 9. 8.—Seq. acc. of manner, Buttm. § 131. 6, 7; e. g. πολλά, τὰ αὐτά, ταῦτα, ἃ, etc. Mark 9: 12. Luke 13: 2. 2 Cor. 1: 6. 2 Tim. 1: 12. Rev. 2: 10. by attract. Heb. 5: 8. (Ecclus. 38: 16. Xen. Mem. 2. 1. 5.) With a preposit. marking source, manner, cause; e. g. ἀπό τινος, Matt. 16: 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβ. κ. τ. λ. Mark 8: 31. Luke 9: 22. ὑπό τινος, Matt. 17: 12 μέλλει πάσχειν ὑπ' αὐτῶν. Mark 5: 26. 1 Thess. 2: 14. διά τινα Matt. 27: 19. διά τι 1 Pet. 3: 14. (2 Macc. 7: 32.) ὑπέρ τινος Acts 9: 16. Phil. 1: 29. 2 Thess. 1: 5. Seq. adv. 1 Pet. 2: 19 ἀδίκως. 4: 15. 5: 10.—Spoken of the suffering and death of Christ, Luke 22: 15 πρὸ τοῦ με παθεῖν. 17: 25 πολλά. 24: 26 ταῦτα. v. 46 οὕτως. Acts 1: 3. 3: 18. 17: 3. Heb. 9: 26. 13: 12. 1 Pet. 2: 21 ἔπαθεν ὑπὲρ ἡμῶν. 3: 18 περὶ ἁμαρτιῶν. 4: 1 ὑπὲρ ἡμῶν.—genr. Diog. Laert. 5. 61. Hdian. 5. 7. 1. Isaeus 35. 19.

Πάταρα, ων, τά, Patara, a maritime city of Lycia, Acts 21: 1; celebrated for an oracle of Apollo, who was hence called Patareus, Hor. Od. 3. 4. 64. Virg. Aen. 4. 144, where comp. Heyne Excurs. II. Strabo XIV. p. 980, 981.

Πατάσσω, f. άξω, pp. intrans. *to strike, to beat*, Lat. *pulso*, e. g. as the heart, Hom. Il. 7. 216. Later and in N. T. trans. *to strike, to smite*, e. g.

a) gently, i. q. *to touch, to tap*, c. acc. Acts 12: 7 τὴν πλευρὰν τοῦ Πέτρου. — Diod. Sic. 1. 67 τοῖς κοντοῖς τὰς ἀσπίδας πατάξαντες.

b) with violence, so as to wound, c. acc. Matt. 26: 51 πατάξας τὸν δοῦλον τοῦ ἀρχιέρεως. Luke 22: 50. c. ἐν of instrum. v. 49. So Sept. for הִכָּה Ex. 21: 12, 18 sq.—Pol. 11. 18. 4. Thuc. 8. 92. Xen. Eq. 7. 5. — Hence by impl. and by Hebr. *to smite*, i. q. *to kill, to slay, to destroy*, Acts 7: 24 πατάξας τὸν Αἰγύπτιον. Rev. 19: 15. (Ex. 2: 12.) Matt. 26: 31 et Mark 14: 27 πατάξω τὸν ποιμένα, quoted from Zech. 13: 7 where Sept. for הַכֵּה, as also Ex. 12: 12. 2 Chr. 33: 25. Comp. Gesen. Lex. נָכָה Hiph. no. 2.

c) trop. and from the Heb. *to smite*, i. e. to inflict evil, to afflict with disease, calamity, etc. spoken only of God or his angel, Acts 12: 23 ἐπάταξεν αὐτὸν ἄγγελος κυρίου. Rev. 11: 6. So Sept. for הִכָּה Gen. 19: 11. Num. 14: 12. Mal. 4: 6. [3: 24.] נָגַף Ex. 12: 23. Comp.

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Gesen. Lex. נָקָה Hiph. no. 1. e. — 2 Macc. 9: 5.

Πατέω, ῶ, f. *ήσω,* (*πάτος* trodden path,) *to tread* with the feet.

a) trans. c. acc. i. q. *to tread down, to trample* under foot, i. q. to profane and lay waste. Rev. 11: 2 *τὴν πόλιν τὴν ἁγίαν πατήσουσι.* Luke 21: 24. Sept. for רָמַס Is. 1: 12. — Luc. de Merc. cond. 17. Hdian. 8. 5. 24. Xen. Cyr. 7. 1. 37. — In the sense of *to tread out,* e. g. grapes, *τὴν ληνόν,* Rev. 14: 20. 19: 15. Comp. in *Ληνός.* So Sept. and דָּרַךְ Neh. 13: 15. Is. 16: 10. Lam. 1: 16. — Anacr. Od. 17. 14. Xen. Oec. 18. 4 *τὸν σῖτον.*

b) intrans. *to tread,* to set the foot, etc. seq. *ἐπάνω,* Luke 10: 19 *πατεῖν ἐπάνω ὄφεων, to tread upon serpents,* i. e. without harm. So Sept. for שָׁבַת רֶגֶל Is. 32: 20. Also for הָלַךְ i. q. to walk, Is. 42: 5.

Πατήρ, τέρος, τρός, ὁ, a father, comp. Buttm. § 47. Spoken genr. of men, and in a special sense of God.

A) Genr. a) pp. *father,* genitor, by whom one is begotten, Matt. 2: 22 *ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ.* 19: 5. Mark 5: 40. Luke 2: 48. John 4: 53. Heb. 7: 10. al. saep. (Xen. Cyr. 3. 1. 14, 15.) Plur. *οἱ πατέρες, parents,* both father and mother, Heb. 11: 23 *Μωϋσῆς ἐκρύβη τριμηνον ὑπὸ τῶν πατέρων αὐτοῦ.* Eph. 6: 4, coll. v. 2. Comp. Passow no. 5. b. —Parthen. Erot. 10 *παρὰ τῶν πατέρων αἰτησάμενος, αὐτὴν ἠγάγετο γυναῖκα.* Luc. Tox. 8. — Of a reputed father or stepfather Luke 2: 48.

b) of a remoter ancestor, i. q. *forefather,* progenitor; also as the head or founder of a tribe or people, *a patriarch.* Sing. Matt. 3: 9 *πατέρα ἔχομεν τὸν Ἀβραάμ.* Mark 11: 10. Luke 1: 32, 73. John 4: 12. Acts 7: 2. Rom. 4: 17, 18. al. saep. Trop. in a spiritual and moral sense, e. g. of Abraham, Rom. 4: 11 *εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων.* v. 12, 16. So of Satan as the *father* of wicked and depraved men, John 8: 38, 41, 44 bis. Sept. for אָב Gen. 17: 4, 5. 19: 37. (trop. 1 Macc. 2: 54.) Plur. *οἱ πατέρες, fathers,* i. e. *forefathers,* ancestors, Matt. 23: 30 *ἐν ταῖς ἡμέραις τῶν πατέρων.* v. 32. Luke 6: 23: 26. John 7: 22. Acts 3: 13. Rom. 9: 5. Heb. 1: 1. al. So Sept. and אָבוֹת Deut. 1: 11. 1 K. 8: 21.—Jos. c. Apion. 1. 31. Hdian. 2. 15. 2.

c) as a title of respect and reverence, either honorary, or towards one who is regarded in the light of a father. E. g. in direct address, Luke 16: 24 *πάτερ Ἀβραάμ.* v. 27, 30. (Hom. Od. 7. 48.) So of a teacher, as exercising paternal care, authority, affection, Matt. 23: 9 *καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς.* 1 Cor. 4: 15. Comp. Phil. 2: 22. 1 Thess. 2: 11. So Sept. and אָב of prophets, 2 K. 2: 12. 6: 21. 13: 14. Comp. Schoettg. Hor. Heb. I. p. 745.—Plur. *οἱ πατέρες,* nom. for voc. *fathers,* as an honorary title of address, Buttm. § 33. n. 4. Winer § 29. 1. E. g. used towards elder persons, 1 John 2: 13, 14; also towards magistrates, members of the Sanhedrim, etc. Acts 7: 2. 22: 1.—Plut. Romul. 13 *πατέρες συγγεγράμμενοι,* Lat. *patres conscripti,* i. e. senators.

d) metaph. seq. gen. of thing, i. q. *the author, source, beginner* of any thing. Rom. 4: 12 *πατὴρ περιτομῆς,* i. e. Abraham. John 8: 44 *ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ* sc. *τοῦ ψεύδους.* So Sept. and אָב Job 38: 28.—Plato Menex. c. 10. p. 240. E, *πατέρες τῆς ἐλευθερίας.*

B) Of God, genr. as the creator, preserver, governor of all men and things, over whom he watches with paternal love and care; so Jos. Ant. 4. 8. 24 *καὶ αὐτὸς [θεὸς] πατὴρ τοῦ παντὸς ἀνθρώπων γένους.* comp. Diod. Sic. 5. 72. Hom. Od. 4. 341. So in N. T. God is called *Father,* e. g.

a) of the Jews, John 8: 41 *ἕνα πατέρα ἔχομεν, τὸν θεόν,* v. 42. 2 Cor. 6: 18. Comp. John 11: 52. So Sept. and אָב Jer. 31: 9. Is. 63: 16. 64: 8.—Wisd. 2: 16.

b) of Christians and all pious persons, who are also called *τέκνα θεοῦ* John 1: 12. Rom. 8: 16. al. So Jesus in speaking with his disciples calls God *πατὴρ ὑμῶν* etc. e. g. Matt. 6: 4 *ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ.* v. 6, 8 *ὁ π. ὑμῶν.* v. 15, 18. 10: 20, 29. 13: 43. Luke 6: 36. 12: 30, 32. al. Once in John, c. 20: 17. So with the further adjunct *ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς* Matt. 5: 16, 45, 48. 6: 1, 9. 7: 11. Mark 11: 25, 26. Luke 11: 2. al. *ὁ οὐράνιος* Matt.

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6: 14, 26, 32. ὁ ἐπουράνιος Matt. 18: 35. ὁ ἐξ οὐρανοῦ Luke 11: 13. Comp. in Οὐρανός d. — So the apostles speaking for themselves and other Christians call God πατὴρ ἡμῶν etc. Rom. 1: 7 εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 4. Eph. 1: 2. Phil. 1: 2. 4: 20. al. saep. Hence also absol. in the same sense, Rom. 8: 15 ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν· ἀββᾶ, ὁ πατήρ. Gal. 4: 6. Eph. 2: 18. Col. 1: 12. James 1: 27. 3: 9. 1 John 2: 1, 15, 16. 3: 1. al. saep. Comp. Ps. 89: 26. So Heb. 12: 9 τῷ πατρὶ τῶν πνευμάτων [ἡμῶν], in antith. with τοὺς τῆς σαρκὸς ἡμῶν πατέρας, i. e. the Father of *our* spirits, our spiritual Father.

c) spec. God is called *the Father* of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is *the Son* of God, see in Υἱός. So where *the Father* and Son are expressly distinguished, as Matt. 11: 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ κ. τ. λ. 28: 19. Mark 13: 32 οὐδεὶς οἶδεν . . . οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. Luke 9: 26. 10: 22. John 1: 14, 18. 3: 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν. 5: 26. 1 Cor. 8: 6 εἷς θεός, ὁ πατὴρ . . . καὶ εἷς κύριος Ἰ. Χρ. 1 Thess. 1: 1. Heb. 1: 5. 1 Pet. 1: 2. 1 John 1: 3. 2: 22. 4: 14. 2 John 3, 9. al. — Where Jesus calls God πατήρ μου, e. g. Matt. 11: 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου. 16: 27. Mark 8: 38. Luke 2: 49. John 10: 18, 25, 29. Rev. 2: 27. 3: 5, 21. al. saep. So ὁ πατήρ μου ὁ ἐν οὐρανοῖς Matt. 7: 21. 10: 32, 33. 12: 50. al. ὁ οὐράνιος Matt. 15: 13. Absol. in the same sense, Matt. 24: 36 οὐδεὶς οἶδεν . . . εἰ μὴ ὁ πατὴρ μόνος. Mark 14: 36. Luke 10: 21. 22: 42. 23: 34. John 4: 21, 23. 6: 27, 37, 44 sq. 10: 17. 13: 1, 3. 14: 6. Acts 1: 4. Rom. 6: 4. al. saepiss.—The apostles also speak of God as ὁ πατὴρ τοῦ κυρίου ἡμῶν Ἰ. Χρ. Rom. 15: 6. 2 Cor. 1: 3. 11: 31. Eph. 1: 3. 3: 14. Col. 1: 3. 1 Pet. 1: 3. Rev. 1: 6. al. Absol. 1 Cor. 15: 24 ὅταν παραδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί. Gal. 1: 1. Eph. 5: 20. Col. 3: 17. 2 Pet. 1: 17. Jude 1. al. saep. So Eph. 1: 17 ὁ θεὸς τοῦ κυρ. ἡμῶν Ἰ. Χρ. ὁ πατὴρ τῆς δόξης, i. e. God the glorious Father of our Lord J. C. comp. Buttm. § 123. n. 4.

d) metaph. seq. gen. of thing, James 1: 17 ἀπὸ [θεοῦ] τοῦ πατρὸς τῶν φώτων, *the Father of lights*, i. e. the author, creator, of the heavenly luminaries; but not like them subject to change. Comp. Job 38: 28. Al.

Πάτμος, ου, ἡ, Patmos, Rev. 1: 9, now *Patimo* or *Patmosa*, a small sterile island of the Ægean sea, lying S. W. of Samos and reckoned to the Sporades. Hither according to tradition the apostle John was banished, some say by Domitian; see Iren. 5. 30. Euseb. H. E. 3. 14. — Strabo X. p. 747. B. Plin. H. N. 4. 12. Rosenm. Bibl. Geogr. III. p. 373.

Πατραλῴας, ου, ὁ, Attic πατραλοίας, (πατήρ, ἀλοιάω,) *a smiter of his father, a parricide*, 1 Tim. 1: 9. Comp. in Μητραλῴας. — Thom. Mag. p. 695. Pollux Onom. VI. 152 πατραλῴας καὶ πατραλοίας. Attic form, Aristoph. Nub. 1327. Dem. 732. 14. Plato Phaedo § 62.

Πατριά, ᾶς, ἡ, (πατήρ,) *paternal descent, lineage*, Hdot. 3. 75. *a family, race, caste*, Hdot. 1. 200.—In N. T. *family*, Heb. מִשְׁפָּחָה, as the subdivision of a Jewish tribe, φυλή, שֵׁבֶט, which 'family' comprehended several households, οἶκοι, בֵּית אָבוֹת; see Gesen. Lex. בַּיִת no. 10.

a) pp. Luke 2: 4 ἐξ οἴκου καὶ πατριᾶς Δαβίδ. Trop. Eph. 3: 15. So Sept. and מִשְׁפָּחָה. Ex. 6: 15, 17, 19. 1 Sam. 9: 21. al.—Judith 8: 2. Jos. Ant. 6. 4. 1. ib. 7. 14. 7.

b) in a wider sense, i. q. *tribe, people, nation*, like φυλή. Acts 3: 25 πᾶσαι αἱ πατριαὶ τῆς γῆς, in allusion to Gen. 12: 3 where Heb. מִשְׁפָּחוֹת, Sept. φυλαί. So Sept. πατριαὶ τῶν ἐθνῶν for מִשְׁפְּחֹת 1 Chr. 16: 28. Ps. 22: 28. 96: 7.

Πατριάρχης, ου, ὁ, (πατριά, ἀρχή,) *a patriarch*, the father and founder of a family or tribe, as Abraham, Heb. 7: 4; the sons of Jacob as heads of the twelve tribes, Acts 7: 8, 9. — Jos. de Macc. § 16 fin. — So of David as the head of a family, πατριά, מִשְׁפָּחָה, Acts 2: 29, comp. Luke 2: 4; see in Πατριά. Sept. for רֹאשׁ אָבוֹת 1 Chr. 9: 9. 24: 31. 2 Chr. 19: 8. comp. 1 Chr. 27: 22.

Πατρικός, ή, όν, (πατήρ,) *pater-*

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nal, i. e. pertaining to one's father, e. g. *ξένος* Pol. 2. 48. 4. *φίλος* Xen. H. G. 6. 5. 4. In N. T. *received from one's fathers*, handed down from ancestors, hereditary, e. g. *παραδόσεις* Gal. 1: 14. —Luc. Abdic. 23. Dem. 410. 10. Diod. Sic. 1. 88 *π. ἱερωσύναι.*

Πατρίς, ίδος, ἡ, adj. (*πάτριος, πατήρ,*) pp. *father-land, native country*, 2 Macc. 4: 1. Jos. B. J. 1. 12. 7. Dem. 296. 15. Xen. Cyr. 1. 2. 7. In N. T. *one's own city, native place, home*, e. g. Nazareth as the city of Jesus because he was brought up there, Matt. 13: 54, 57. Mark 6: 1, 4. Luke 4: 23, 24. John 4: 44 see in *Γάρ* I. b. Trop. of a heavenly home, Heb. 11: 14, comp. v. 16.—Jos. Ant. 6. 4. 6 *εἰς Ῥαμαθὰν πόλιν· πατρὶς γὰρ ἦν αὐτῷ.* Hdian. 8. 3. 2. *ἐξ ἀρχῆς πατρίδος.*

Πατροβᾶς, α, ὁ, Patrobas, pr. n. of a Christian at Rome, Rom. 16: 14.

Πατροπαράδοτος, ου, ὁ, ἡ, adj. (*πατήρ, παραδίδωμι,*) *delivered down from one's fathers*, handed down from ancestors, hereditary. 1 Pet. 1: 18 *ἀναστροφὴ πατροπ.* i. e. a way of life derived from one's ancestors. — Dion. Hal. Ant. 4. 8. ib. 5. 48. Diod. Sic. 17. 2, 4.

Πατρῷος, ῴα, ῷον, (*πατήρ,*) *paternal*, i. e. pertaining to one's father, e. g. *φίλοι* Luc. Tim. 12. Hdian. 3. 15. 13. *patrimonial*, transmitted from father to son, Xen. An. 1. 7. 6. In N. T. *received from one's fathers*, handed down from ancestors, hereditary, e. g. *νόμος* Acts 22: 3. *ἔθος* Acts 28: 17. 24: 14 *λατρεύω τῷ πατρῴῳ θεῷ* i. e. our paternal God, the God whom our fathers worshipped and made known to us.—*νόμος* 2 Macc. 6: 1. *θεός* Jos. Ant. 2. 13. 1. Thuc. 7. 69. Xen. Cyr. 8. 7. 17.

Παῦλος, ου, ὁ, Paulus, Paul, pr. n. of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts 13: 7. See in *Ἀνθύπατος.*

2. *Paul*, the apostle of the Gentiles, originally called *Σαῦλος* q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. 3: 5; but born at Tarsus in Cilicia, Acts 21: 39. 22: 3, where his father enjoyed the rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts 16: 37. 22: 27 sq. At Tarsus, which was a celebrated seat of learning (Strabo 14. 5), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles or nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel, Acts 22: 3, comp. 5: 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, *σκηνοποιός*, by which he afterwards often supported himself, Acts 18: 3. 20: 34. See Pirke Aboth c. 2. § 2. comp. Neander Gesch. der Pflanz. d. chr. Kirche, I. p. 228.—Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers, and after being detained for two years or more at Cesarea, he was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts 28: 30. Later accounts, mostly traditionary, relate that he was soon after set at liberty, and that after new journies and efforts in the cause of Christ, he was again imprisoned and at last put to death by order of Nero. Comp. Clem. Rom. Ep. ad Cor. § 5. Neander l. c. I. p. 390 sq. Planck Gesch. des Christenthums u. s. w. II. p. 80 sq. See also genr. Neander l. c. p. 99 sq. and in Bibl. Re-

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pos. IV. p. 138 sq. For the chronology of Paul's life and the probable dates of his epistles, see in Calmet, p. 731, 732. Neander l. c. passim.—Acts 13: 9, 13. 18: 5. 19: 11. 23: 1. Rom. 1: 1. 1 Cor. 1: 1. AL.

Παύω, f. *παύσω*, Engl. *to pause*, i. e.

a) Act. trans. *to make pause, to make leave off, to restrain*, sc. *from* any thing, seq. acc. et *ἀπό* c. gen. 1 Pet. 3: 10 *παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ*, in allusion to Ps. 34: 14 [13] where Sept. c. *ἀπό* for נְצֹר מִן.—c. *ἐκ* Eurip. Electr. 987 *παῦσον ἐκ κακῶν ἐμέ*. The usual Greek construction is c. acc. et gen. e. g. Jos. Vit. § 19. Xen. Mem. 1. 2. 2. Comp. Matth. § 345. 4, and n. 1.

b) Mid. intrans. *to pause, to leave off, to refrain*, sc. *from* any thing. E. g. seq. gen. of thing, 1 Pet. 4: 1 *πέπαυται ἁμαρτίας hath ceased from sin*. Buttm. § 132. 4. 1. Winer § 30. 6. For this use of the perf. pass. see Buttm. § 136. 3. So Sept. c. gen. for שׁוּב Ex. 32: 11. Josh. 7: 26. —Jos. Ant. 2. 3. 3. Luc. D. Deor. 6. 2. Xen. Cyr. 6. 1. 36.—Seq. particip. instead of infin. Buttm. § 144. n. 3. Winer § 46. 1. Luke 5: 4 *ὡς δὲ ἐπαύσατο λαλῶν*, as in Engl. *when now he left speaking*. Acts 5: 42 *οὐκ ἐπαυσάντο διδάσκοντες, they ceased not teaching*. 6: 13. 13: 10. 20: 31. 21: 32. Eph. 1: 16. Col. 1: 9. Heb. 10: 2. c. part. impl. Luke 11: 1. So Sept. for חָדַל Gen. 11: 8. בָּלָה Gen. 18: 33. 14: 18, 22.—Luc. D. Deor. 6. 4. Hdian. 1. 6. 4. Xen. Cyr. 1. 4. 2. —Absol. i. q. *to cease, to come to an end*, Luke 8: 24. Acts 20: 1. 1 Cor. 13: 8 *εἴτε γλῶσσαι, παύσονται*. So Sept. for חָדַל Ex. 9: 34, 35.—Hdian. 1. 16. 6. Xen. Conv. 4. 10.

Πάφος, ου, ἡ, Paphos, a maritime city of Cyprus near the western extremity, the station of a Roman proconsul, Acts 13: 6, 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. 8. 363. Hor. Od. 1. 30. 1. Strabo p. 1002 sq.

Παχύνω, f. *υνῶ*, (*παχύς* fat, gross,) *to make fat*, Xen. Oec. 12. 20. Pass. *to become fat and thick*, Luc. Ver. Hist. 22. Xen. Conv. 2. 17. In N. T. metaph. only Pass. *to become gross, dull, callous*, as if from fat, Matt. 13: 15 et Acts 28: 27 *ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου*, quoted from Is. 6: 10 where Sept. for הַשְׁמֵן לֵב, comp. Deut. 32: 15. Comp. Tittm. de Syn. N. T. p. 185.—Philostr. Vit. Apollon. 1. 8. *παχύνειν νοῦν*. So *παχὺς τὴν διανοίαν* Ael. V. H. 13. 15. Hdian. 2. 9. 15.

Πέδη, ης, ἡ, (*πέζα*,) *a fetter, shackle* for the feet, Plur. *πέδαι, fetters*, Mark 5: 4 bis. Luke 8: 29. Sept. for נְחֻשְׁתַּיִם 2 Sam. 3: 34. 2 K. 24: 37. כֶּבֶל Ps. 105, 18.—Ecclus. 6: 26. Pol. 3. 82. 8. Xen. An. 4. 3. 8.

Πεδινός, ή, όν, (*πεδίον, πέδον*,) *plain, level*, e. g. land, Luke 6: 17 *ἔστη ἐπὶ τόπου πεδινοῦ, he stood upon a level place*, i. e. upon the plain. Sept. for מִישׁוֹר Deut. 4: 43. שְׁפֵלָה Josh. 9: 1. 2 Chr. 1: 15.—1 Macc. 3: 40. Pol. 1. 84. 4. Xen. Cyr. 1. 6. 43.

Πεζεύω, f. *εύσω*, (*πέζα* foot,) *to foot it*, to travel on foot, i. e. by land and not by water, intrans. Acts 20: 13. —Pol. 16. 29. 11. Xen. An. 5. 5. 4 *μέχρις ἐνταῦθα ἐπέζευσεν ἡ στρατιά*.

Πεζῇ, adv. (pp. dat. fem. of adj. *πεζός* on foot, pedestrian,) *on foot*, Matt. 14: 13. Mark 6: 33. For this dat. as adv. see Buttm. § 115. 4.—Jos. B. J. 4. 11. 5. Dem. 1046. 13. Xen. Cyr. 4. 3. 22.

Πειθαρχέω, ῶ, f. *ήσω*, (*πείθαρχος*, from *πείθομαι, ἀρχή*,) pp. *to obey a ruler*, one in authority; hence genr. *to obey*, c. dat. e. g. magistrates, *ἀρχαί*; Tit. 3: 1. *τῷ θεῷ* Acts 5: 29, 32.—Jos. c. Ap. 2. 41 *τοῖς νόμοις*. Pol. 1. 45. 4. Xen. Mem. 3. 5. 19.—So *to obey* or *follow one's advice*, c. dat. of pers. Acts 27: 21.—Pol. 3. 4. 3. Diod. Sic. 1. 27.

Πειθός, ή, όν, (*πείθω*,) a form elsewhere unknown, i. q. *πείθανος* or *πίθανος, persuasive, winning*, 1 Cor. 2: 4 *οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' κ. τ. λ.* Some suppose it to be a contraction or corruption of *πείθανος*; others read *οὐκ ἐν πειθοῖ ἀνθρ. σοφίας* [*λόγων*], *ἀλλ' κ. τ. λ.* as if from subst. *πειθώ* q. v.

Πειθώ, όος, οῦς, ἡ, (*πείθω*,) pp.

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pr. n. *Pitho*, Lat. *Suada*, the goddess of persuasion, Hdot. 8. 111. Pollux On. 4. 22, 142. In N. T. *persuasion, persuasive discourse*, in Mss. 1 Cor. 2: 4, see in Πειθός.—Pol. 2. 1. 7. Xen. Mem. 1. 7. 5.

Πείθω, f. πείσω, perf. 2 πέποιθα, perf. pass. πέπεισμαι, aor. 1 pass. ἐπείσθην, *to persuade*, pp. to move or affect by kind words and motives.

I. Act. *to persuade*. a) genr. e. g. to the belief and reception of the truth, i. q. *to convince*, and in this sense mostly de conatu; pp. c. acc. of pers. Acts 18: 4 ἔπειθε τοὺς Ἰουδαίους κ. τ. λ. i. e. he sought to persuade and convince them. 2 Cor. 5: 11. Also c. dupl. acc. of pers. and thing, Acts 28: 23 πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Comp. Buttm. § 131. 6, and n. 4. So the acc. of pers. being impl. Acts 19: 8 πείθων [αὐτοὺς] τὰ περὶ κ. τ. λ. Also to alleged error, absol. Acts 19: 26. — τινά Wisd. 16: 8. Ael. V. H. 3. 16. ib. 9. 14 ἐμὲ μὲν οὖν τὸ λεχθὲν οὐ πείθει. Diod. Sic. 4. 26. τινά τι Xen. Oec. 20. 15. τί Thuc. 3. 43 πεῖσαι τὰ δεινότατα. Xen. Mag. Eq. 3. 5.—Seq. acc. of pers. c. infin. *to persuade* to do any thing, *to induce*, Acts 13: 43 ἔπειθον αὐτοὺς ἐμμένειν τῇ χάριτι τοῦ θεοῦ. 26: 28 see in Ἐν no. 2. a. — Jos. B. J. 5. 13. 1. Diod. Sic. 11. 15. Xen. An. 1. 3. 19. — In the sense of *to instigate*, c. acc. of pers. et ἵνα, Matt. 27: 20. c. acc. impl. Acts 14: 19.

b) i. q. 'to bring over to kind feelings,' *to conciliate*. (α) genr. i. q. *to pacify, to quiet*, e. g. an accusing conscience, τὰς καρδίας 1 John 3: 19, comp. v. 20. See in Ὅτι no. 2. c. γ. — Sept. 1 Sam. 24: 8. Xen. H. G. 1. 7. 7 τὸν δῆμον, comp. § 4, 5. — (β) i. q. *to win over, to gain the favour of*, to make a friend of, c. acc. of pers. Gal. 1: 10 ἀνθρώπους πείθω, ἢ τὸν θεόν; (Xen. Ath. 2. 11.) Prob. by presents, bribes, etc. Matt. 28: 14. Acts 12: 20 πείσαντες τὸν Βλαστόν.— 2 Macc. 4: 45. Jos. Ant. 14. 16. 4 Ἡρώδης πολλοῖς χρήμασι πείθει τὸν Ἀντόνιον. Xen. H. G. 7. 3. 4.

II. Pass. and Mid. *to let oneself be persuaded, to be persuaded*, i. e.

a) genr. e. g. of any truth etc. i. q. *to be convinced, to believe*, absol. Luke 16: 31 οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται. Acts 17: 4. Heb. 11: 13 in text. rec. Seq. dat. of thing Acts 28: 24. c. inf. 26: 26. (Jos. Ant. 8. 6. 5. Luc. D. Deor. 21. 1. c. dat. Xen. Cyr. 1. 5. 3.) Perf. pass. πέπεισμαι as pres. *I am persuaded, convinced*, comp. Buttm. § 113. 6. So c. inf. et acc. Luke 20: 6. seq. ὅτι, Rom. 8: 38. 14: 14. 15: 14. 2 Tim. 1: 5, 12. c. acc. τά Heb. 6: 9, comp. Buttm. § 134. 6.—c. inf. 2 Macc. 9: 27. c. ὅτι Xen. Oec. 15. 6. c. τοῦτο Xen. Cyr. 8. 7. 19.—So *to be persuaded* to do any thing, *to be induced*, absol. but c. inf. impl. Acts 21: 14 μὴ πειθομένου δὲ αὐτοῦ sc. μὴ ἀναβαίνειν κ. τ. λ. —c. inf. Xen. Cyr. 5. 1. 8.

b) i. q. *to assent to, to obey, to follow*, seq. dat. of person, Matth. § 362. n. 2. Acts 5: 36, 37, 40. 23: 21. 27: 11 ὁ δὲ ἐκ. τῷ κυβερνήτῃ . . . ἐπείθετο μᾶλλον. Rom. 2: 8. Gal. [3: 1.] 5: 7. Heb. 13: 17. James 3: 3.—Ael. V. H. 3. 23. Hdian. 3. 12. 13. Xen. Cyr. 1. 2. 8.

III. Perf. 2 πέποιθα, intrans. *to be persuaded, to trust*, comp. Buttm. § 113. n. 3.

a) i. q. *to be confident, assured*, seq. acc. c. inf. Rom. 2: 19 πέποιθάς τε σαυτὸν ὁδηγὸν εἶναι κ. τ. λ. c. ὅτι Heb. 13: 18. Phil. 2: 24. τοῦτο ὅτι Phil. 1: 6, 25, comp. in Οὗτος b, f. Ὅτι no. 1. a. Seq. ἐπί τινα ὅτι, *in respect to* any one, 2 Cor. 2: 3. 2 Thess. 3: 4. εἴς τινα ὅτι, id. Gal. 5: 10. With the further adjunct ἐν κυρίῳ *in* or *through the Lord*, Gal. 5: 10. Phil. 2: 24. 2 Thess. 3: 4. — Sept. genr. for בָּטַח Prov. 10: 10. Deut. 33: 28. comp. Job 12: 6.

b) i. q. *to confide in, to rely upon*, seq. dat. Phil. 1: 14. Philem. 21 πεποιθὼς τῇ ὑπακοῇ σου. 2 Cor. 10: 7 ἑαυτῷ. Sept. for בָּטַח Prov. 14: 16. 2 K. 18: 20. מִחְסֶה Is. 28: 17. (2 Macc. 8: 18. Dion. Hal. Ant. 3. 50. Hdot. 9. 88.) Seq. ἐν c. dat. *to trust* or *have confidence in* any thing, Phil. 3: 3 ἐν σαρκί. v. 4. Seq. ἐπί τινα id. Mark 10: 24. Luke 11: 22. 18: 9. 2 Cor. 1: 9. Heb. 2: 13. (Sept. for בָּטַח בְּ Ps. 25: 2. Prov. 11: 28. חָסָה בְּ Ps. 2: 12.) So c. ἐπί τινα id. Matt. 27: 43. Sept. for בָּטַח 2 K. 18: 21, 22.

Πεινάω, ῶ, f. άσω, aor. 1 ἐπείνασα.

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For the later mode of contraction into α, as πεινᾷ, instead of the Attic manner into η, as πεινῇ, see Lob. ad Phryn. p. 61, 204. Winer § 13. 3. comp. Buttm. § 105. n. 5. —To hunger, to be hungry, intrans.

a) pp. Matt. 4: 2 νηστεύσαι ἡμέρας τεσσαράκοντα . . . ὕστερον ἐπείνασε. 12: 1, 3. 21: 18. 25: 35, 37, 42, 44. Mark 2: 25. 11: 12. Luke 4: 2. 6: 3. Rom. 12: 20. (Prov. 25: 22.) 1 Cor. 11: 21, 34. Rev. 7: 16. So Sept. and רָעֵב Prov. 25: 22. 2 Sam. 17: 29. — πεινῶν Jos. Ant. 10. 11. 6. Plut. Aristid. 25. πεινῇν Luc. D. Mort. 17. 1. Xen. Mem. 2. 1. 30.

b) meton. to famish, to be without food, i. q. to be poor, needy, Luke 1: 53 πεινῶντας ἐνέπλησεν ἀγαθῶν. 6: 21, 25. 1 Cor. 4: 11. Phil. 4: 12. So Sept. and רָעֵב Ps. 107: 9. רָעַב Jer. 31: 12, 25. —Ecclus. 4: 2.

c) metaph. to hunger after any thing, to long for, c. acc. τὴν δικαιοσύνην Matt. 5: 6. Comp. in Διψάω b. Winer § 30. 7. —Absol. of longing after spiritual nourishment, aliment, John 6: 35.—Ecclus. 24: 21. c. gen. Xen. Oec. 13. 9 π. τοῦ ἐπαινοῦ. Conv. 4. 36.

Πεῖρα, ας, ἡ, (πειράω,) trial, in N. T. only in the phrase πεῖραν λαμβάνειν τινος, pp. to take a trial of any thing, i. q. πειράζω, comp. in Λαμβάνω 1. f. E. g.

a) i. q. to make trial of, to attempt, τῆς θαλάσσης Heb. 11: 29. So Sept. for נָסָה Deut. 28: 56. — Hdian. 2. 2. 1. Xen. Mem. 1. 4. 18.

b) i. q. to have trial of, to experience, τῶν ἐμπαιγμῶν Heb. 11: 36.—Jos. Ant. 2. 5. 1. Pol. 28. 9. 7. Xen. An. 5. 8. 15.

Πειράζω, f. άσω, (πεῖρα,) to make trial of, to try; spoken

a) of actions, i. q. to attempt, to assay, seq. infin. Acts 16: 7 ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι. 24: 6. Sept. for נָסָה Judg. 6: 39. — 2 Macc. 2: 23. Jos. B. J. 1. 8. 4.

b) of persons, i. q. to tempt, i. e. to prove, to put to the test, seq. acc. (α) genr. and in a good sense, in order to ascertain the character, views, feelings of any one. Matt. 22: 35, comp. Mark 12: 28—34. John 6: 6 τοῦτο δὲ ἔλεγε πειράζων αὐτόν. 2 Cor. 13: 5 ἑαυτοὺς πειράζετε. Rev. 2: 2. So Sept. for נָסָה 1 K. 10: 1. Ps. 26: 2. צָרַף Ps. 17: 3. —Jos. B. J. 1. 10. 4. Plut. Cleom. 7.— (β) In a bad sense, with ill intent, Matt. 16: 1 πειράζοντες ἐπηρώτησαν αὐτόν. 19: 3. 22: 18. Mark 8: 11. 10: 2. 12: 15. Luke 11: 16. 20: 23. John 8: 6. Hence by impl. to try one's virtue, to tempt, i. q. to solicit to sin, genr. Gal. 6: 1 ἵνα μὴ πειρασθῇς καὶ σύ lest thou also be tempted, yield to temptation. James 1: 13 ter, 14. Rev. 2: 10. Espec. of Satan, Matt. 4: 1 πειρασθῆναι ὑπὸ τοῦ διαβόλου. v. 3. Mark 1: 13. Luke 4: 2. 1 Cor. 7: 5. 1 Thess. 3: 5 bis. — (γ) From the Heb. usage, God is said to try, to prove men by adversity, to try their faith and confidence in him. 1 Cor. 10: 13 ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε. Heb. 2: 18 bis. 4: 15. 11: 17, 37. Rev. 3: 10. So Sept. and נָסָה Gen. 22: 1. Ex. 20: 20. Deut. 8: 2. (Wisd. 11: 9.) Vice versa, men are said to prove or tempt God, by doubting, distrusting his power and aid. Acts 5: 9 πειράσαι τὸ πνεῦμα κυρίου. 15: 10 τί πειράζετε τὸν θεόν; 1 Cor. 10: 9. Heb. 3: 9 οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, quoted from Ps. 95: 9 where Sept. for נָסָה, as also Ex. 17: 2, 7. Is. 7: 12.— Wisd. 1: 2.

Πειρασμός, οῦ, ὁ, (πειράζω,) trial, proof, a putting to the test, spoken only of persons.

a) genr. trial of one's character etc. 1 Pet. 4: 12 πρὸς πειρασμὸν ὑμῖν, i. e. to try or prove you.—Ecclus. 6: 7. 27: 5 πειρασμὸς ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ. v. 7.—By impl. trial of one's virtue, temptation, i. e. solicitation to sin, espec. from Satan, Luke 4: 13. 1 Tim. 6: 9.

b) from the Heb. trial, temptation, comp. in Πειράζω b. γ. E. g. (α) a state of trial into which God brings his people through adversity and affliction, in order to excite and prove their faith and confidence in him. Matt. 6: 13 et Luke 11: 4 μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, i. e. bring us not into a state of trial, lay not trials upon us. Matt. 26: 41. Mark 14: 38. Luke 8: 13. 22: 40, 46. 1 Cor. 10: 13 bis. James 1: 2, 12. 1 Pet. 1: 6. 2 Pet. 2: 9. So Sept. and

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מַסָּה Deut. 7: 19. 29: 2. (Ecclus. 2: 1. 36: 1.) Hence meton. i. q. *adversity, affliction, sorrow*, Luke 22: 28. Acts 20: 19 δουλεύων τῷ κυρίῳ μετὰ δακρύων καὶ πειρασμῶν. Gal. 4: 14. Rev. 3: 10. See Tholuck Bergpred. on Matt. 6: 13. p. 434 sq. — (β) Vice versa, *temptation* of God by man is distrust in God, complaint against him, comp. in Πειράζω b. γ. Heb. 3: 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ θεοῦ, quoted from Ps. 95: 8 where Sept. for מַסָּה, as also Ex. 17: 7. Deut. 9: 22.

Πειράω, ῶ, f. *άσω, to try*; more usually and in N. T. Mid. πειράομαι, *to try for oneself*, for one's own part, *to attempt, to assay*, sc. to do any thing, seq. infin. Acts 9: 26 ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς. 26: 21.—2 Macc. 10: 12. Hdian. 2. 11. 13. Xen. An. 4. 3. 5. Act. Luc. Hermot. 36. Xen. Mem. 1. 2. 29.

Πεισμονή, ῆς, ἡ, (πείθω,) *persuasion*, i. e. the being easily persuaded, *credulity*, Gal. 5: 8 τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονὴ οὐκ ἐκ τοῦ καλ. κ. τ. λ. On the paronomasia see Winer § 62. 1 fin. Others refer it to Judaizing teachers, i. q. *effort at persuasion*.—Eustath. ad Iliad. α, p. 21. 46. Odys. χ, p. 785. 22.

Πέλαγος, εος, ους, τό, the sea, pp. *the high sea, the deep, the main*, remote from land. Matt. 18: 6 ἐν τῷ πελάγει τῆς θαλάσσης. Comp. Winer p. 492. —Aristot. Probl. sect. 23. qu. 3, ἐν τῷ λιμένι ὀλίγη ἐστὶν ἡ θάλασσα, ἐν δὲ τῷ πελάγει βαθεῖα. Apoll. Rhod. 2. 608 πέλ. τῆς θαλάσσης. Diod. Sic. 4. 77. Xen. Cyr. 6. 1. 16.—Spoken of the high sea adjacent to a country, Acts 27: 5 τὸ π. κατὰ τὴν Κιλικίαν, i. e. the sea of Cilicia.—Jos. Ant. 2. 16. 5. Thuc. 5. 110 τὸ Κρητικὸν πέλαγος.

Πελεκίζω, f. *ίσω*, (πέλεκυς axe,) q. d. *to axe*, i. e. *to hew with an axe*, Sept. for מָסַל 1 K. 5: 18. In N. T. *to behead with an axe*, pp. c. acc. of pers. Pass. Rev. 20: 4 τὰς ψυχὰς τῶν πεπελεκισμένων. —Jos. Ant. 20. 5. 4. Pol. 1. 7. 12. Diod. Sic. 19. 101. Found only in late writers, Lob. ad Phr. p. 341.

Πέμπτος, η, ον, ord. adj. (πέντε,) *the fifth*, Rev. 6: 9. 9: 1. 16: 10. 21: 20. Sept. for חֲמִישִׁי Gen. 1: 23.—Dem. 260. 20. Xen. An. 4. 7. 21.

Πέμπω, f. *ψω, to send*, trans.

a) of persons, i. q. to cause to go. (α) genr. c. acc. Matt. 22: 7 πέμψας τὰ στρατεύματα αὐτοῦ. Acts 25: 25. Phil. 2: 23. Seq. acc. et dat. of pers. to whom, 1 Cor. 4: 17 ἔπεμψα ὑμῖν Τιμόθεον. Phil. 2: 19. εἰς c. acc. of place, Matt. 2: 8. εἴς τινα *into* one's body Mark 5: 12. πρός τινα Acts 25: 21. Eph. 6: 22. Col. 4: 8. Tit. 3: 12.—Xen. An. 4. 6. 19. τινί Hdian. 7. 9. 6. Xen. Cyr. 2. 4. 22. εἰς Luc. Asin. 45. πρός Pol. 2. 11. 4.—(β) Spec. of messengers, agents, ambassadors, etc. c. acc. Matt. 11: 2 πέμψας δύο τῶν μαθητῶν αὐτοῦ. Luke 16: 24. John 1: 22. 13: 16. 1 Thess. 3: 2. 1 Pet. 2: 14. οἱ πεμφθέντες *those sent*, the messengers, Luke 7: 10. εἰς c. acc. of place Luke 16: 27. Acts 15: 22. πρός τινα Luke 4: 26. Acts 15: 25. c. infin. of purpose, 1 Cor. 16: 3. Rev. 22: 16 ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι κ. τ. λ.—Hdian. 3. 14. 8. εἰς ib. 1. 11. 9. πρός ib. 6. 4. 6.—Also c. acc. of pers. impl. i. q. seq. εἰς c. infin. of purpose, 1 Thess. 3: 5 ἔπεμψα εἰς τὸ γνῶναι, as in Engl. *I sent to know*. εἰς c. acc. of place, Acts 10: 32. 20: 17. πρός τινα Acts 10: 33. 19: 31. 23: 30. (c. εἰς et πρός Xen. Cyr. 1. 5. 4.) So particip. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. 14: 10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, comp. Mark 6: 27.—Hdian. 1. 9. 19 νίκτωρ ὁ Κόμμοδος πέμψας ἀποτέμνει τὴν κεφαλήν. Plut. de puer. educ. 14 fin. VI. p. 37. 10. Reisk. Xen. Cyr. 3. 1. 5. —Spoken of teachers, ambassadors, sent from God or in his name, e. g. John the Baptist, c. inf. John 1: 33 ὁ πέμψας με βαπτίζειν. Jesus as sent from God, John 4: 34. 5: 23, 24. 6: 38 sq. 7: 16, 28. Rom. 8: 3. al. saep. The S[illegible]it, John 14: 26. 15: 26. 16: 7. Apostle[illegible] sent out by Jesus, John 13: 20. 20: 2[illegible]

b) of things, *to send, to transmit*, (α) pp. c. acc. of thing and dat. of pers. Rev. 11: 10 δῶρα πέμπουσιν ἀλλήλοις. So c. acc. of thing impl. τινὶ [τι] εἴς τι Acts 11: 29. Phil. 4: 16.—Hdian. 3: 7. 2. Xen. Cyr. 3. 1. 42.—(β) trop. *to send*

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upon or among, c. acc. et dat. 2 Thess. 2: 11 πέμψει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης. So c. acc. simpl. to send forth, e. g. τὸ δρέπανον, i. q. to thrust in, Rev. 14: 15, 18.—Wisd. 12: 25. Hom. Il. 15. 109. Al.

Πένης, ητος, ὁ, ἡ, adj. (πένομαι to work for a living,) *poor, needy,* 2 Cor. 9: 9. Sept. for אֶבְיוֹן Ex. 23: 6. Ez. 18: 12. עָנִי Deut. 25: 11. Prov. 31: 20.—Hdian. 2. 1. 10. Xen. Mem. 2. 9. 3.

Πενθερά, ᾶς, ἡ, (πενθερός,) *a mother-in-law,* e. g. the wife's mother, Matt. 8: 14. Mark 1: 30 ἡ δὲ π. Σίμωνος. Luke 4: 38. Also the husband's mother, in antith. to νύμφη, Matt. 10: 35. Luke 12: 53 bis. Sept. for חָמוֹת Ruth 1: 14. 2: 11. 3: 1.—Dem. 1123. 1.

Πενθερός, οῦ, ὁ, a father-in-law, John 18: 3. Sept. for חָם Gen. 38: 13, 25. חֹתֵן Ex. 3: 1. 18: 1 sq.—Tob. 10: 7, 10. Pollux On. 3. 3. 2. Hom. Il. 6. 170.

Πενθέω, ῶ, f. ήσω, (πένθος,) *to mourn, to lament,* i. e.

a) trans. c. acc. of pers. *to bewail* any one, to grieve for him, 2 Cor. 12: 21 πενθήσω πολλούς.—More comm. for one dead, Sept. for אָבַל Gen. 37: 33. בָּכָה Gen. 50: 3. So 1 Macc. 12: 52. Luc. D. Deor. 14. 1. Xen. H. G. 2. 2. 3.

b) intrans. *to mourn,* etc. e. g. at the death of a friend, c. κλαίω, Mark 16: 10. Sept. for בָּכָה Gen. 23: 2. So genr. i. q. *to be sad, sorrowful,* Matt. 5: 4 μακάριοι οἱ πενθοῦντες. 9: 15. Mid. *for* oneself 1 Cor. 5: 2. c. κλαίω Luke 6: 25. James 4: 9. Rev. 18: 11, 15, 19. ἐπί τινι 18: 11. So Sept. for אָבַל Neh. 8: 11. Ez. 7: 27. —Aeschin. 84. 14. Isocr. p. 213. C.

Πένθος, εος, ους, τό, (kindr. with πάθος,) *mourning, grief, sadness,* genr. James 4: 9 ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω. Rev. 18: 7 bis, 8. 21: 4. So Sept. and אָבֵל Lam. 5: 15. יְגוֹנָה Prov. 14: 13.—Wisd. 19: 3. Dem. 1399. 12. More comm. for one dead, Luc. D. Deor. 25. 2. Xen. Cyr. 4. 6. 6.

Πενιχρός, ά, όν, (πένομαι,) *poor, needy,* i. q. πένης, Luke 21: 2. Sept. for עָנִי Ex. 22: 25. דַּל Prov. 23: 15.—Pol. 6. 21. 7. Dem. 422. 19.

Πεντάκις, adv. (πέντε,) *five times* 2 Cor. 11: 24.—Sept. 2 K. 13: 19. Plut. Marcell. 1 init.

Πεντακισχίλιοι, αι, α, (χίλιοι,) *five thousand,* pp. five times one thousand, Matt. 14: 21. 16: 9. Mark 6: 44. 8: 19. Luke 9: 14. John 6: 10. — Sept. Ezra 2: 69. 2 Chr. 35: 9. Xen. H. G. 1. 2. 1.

Πεντακόσιοι, αι, α, five hundred, Luke 7: 41. 1 Cor. 15: 6. Sept. for חֲמֵשׁ מֵאוֹת Num. 1: 21, 33. — Luc. Icarom. 1. Xen. H. G. 1. 4. 21.

Πέντε, οἱ, αἱ, τά, indec. *five,* Matt. 14: 17, 19. 16: 9. 25: 2. Luke 1: 24. Acts 4: 4. al. As an indef. small number 1 Cor. 14: 19. Sept. for חָמֵשׁ, חֲמִשָּׁה, Gen. 18: 28. Ex. 22: 1.—Luc. Hermot. 48. Xen. Ag. 1. 36. Al.

Πεντεκαιδέκατος, η, ον, ord. adj. (πεντεκαίδεκα,) *the fifteenth,* Luke 3: 1.—Sept. Num. 28: 17. 2 K. 14: 23.

Πεντήκοντα, οἱ, αἱ, τά, indec. *fifty,* Mark 6: 40 et Luke 9: 14 ἀνὰ πεντήκοντα *by fifties.* Luke 7: 41. 16: 6. John 8: 57. 21: 11. Acts 13: 20. Sept. for חֲמִשִּׁים Gen. 6: 15. Ex. 26: 5. — Luc. D. Marin. 6. 1. Xen. H. G. 1. 4. 21.

Πεντηκοστή, ῆς, ἡ, (pp. fem. οἱ πεντηκοστός fiftieth,) *a fiftieth* part, a species of impost, Dem. 568. 12. ib. 738. 5. See Boeckh Staatsh. d. Ath. I. p. 337. In N. T. *Pentecost,* the day of Pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God; so called because celebrated on the *fiftieth* day, ἡ πεντηκοστὴ ἡμέρα, counting from the second day of the festival of unleavened bread or passover, i. e. seven weeks after the 16th day of Nisan; comp. Lev. 23: 15 sq. Deut. 16: 9 sq. Jos. Ant. 3. 10. 6. Hence called in Heb. חַג שָׁבֻעוֹת, Sept. ἑορτὴ ἑβδομάδων, *festival of weeks,* Deut. 16: 10. It was a festival of thanks for the harvest, which began directly after the passover, Deut. 16: 9 sq. and was hence called also יוֹם הַבִּכּוּרִים, Sept. ἡμέρα τῶν νέων, *day of the first-fruits,* Num. 28: 26. Josephus relates that in his day great numbers of Jews resorted from every quarter to Jerusalem to keep this festi-

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val, Jos. Ant. 14. 13. 4. ib. 17. 10. 2. B. J. 2. 3. 1. Comp. Jahn § 353, 355. In N. T. Acts 2: 1. 20: 16. 1 Cor. 16: 8. — Tob. 2: 1. 2 Macc. 12: 32. Joseph. ll. cc. -

Πεποίθησις, εως, ἡ, (πείθω, πέποιθα,) *trust, confidence,* only in Paul's writings, 2 Cor. 1: 15. 3: 4. 8: 22. 10: 2. Eph. 3: 12. *ἔν τινι* Phil. 3: 4. Sept. for בִּטָּחוֹן 2 K. 18: 20. Aquil. et Theod. for בֶּטַח Hos. 2: 18.—Jos. Ant. 1. 3. 1. ib. 3. 2. 2. Philo de Nobil. p. 910. A. Sext. Empir. Pyrrh. 3. 24. Found only in late writers, Phryn. et Lob. p. 294 sq.

Περ, enclit. part. (from *περί* adv. *very,* i. q. *περισσῶς,* Buttm. § 117. n. 3. Matth. § 594,) pp. *very, wholly, ever,* in N. T. found only as joined with a pronoun or particles for greater emphasis and strength; see Herm. ad Vig. p. 793. Buttm. § 149. p. 432. Passow s. voc. Comp. *Ἐάνπερ, Εἴπερ, Ἐπείπερ, Ἐπειδήπερ, Ἥπερ, Καθάπερ, Καίπερ, Ὅσπερ, Ὥσπερ.*

Πέραν, adv. (obsol. *πέρα* i. q. *πέρας,*) *beyond, over, on the other side,* as prep. governing the genit. Buttm. § 146. 1, 2. So *πέραν τοῦ Ἰορδάνου* Matt. 4: 15, 25. 19: 1. Mark 3: 8. John 1: 28. 3: 26. 10: 40. *πέραν τῆς θαλάσσης* John 6: 1, 17, 22, 25. *π. τοῦ χειμ. τῶν Κέδρων* John 18: 1. So Sept. for עֵבֶר Gen. 50: 10, 11. Num. 34: 15. — Thuc. 5. 6. Xen. An. 4. 3. 3. — With neut. art. *τὸ πέραν,* pp. *that beyond, the other side,* i. e. the region beyond, comp. Buttm. § 125. 6, 7. So *διὰ τοῦ πέραν τοῦ Ἰορδάνου* Mark 10: 1. *εἰς τὸ π. τῆς θαλάσσης* 5: 1. *εἰς τὸ π. τῆς λίμνης* Luke 8: 22. absol. Matt. 8: 18, 28. 14: 22. 16: 5. Mark 4: 35. 5: 21. 6: 45. 8: 13. So Sept. for עֵבֶר Num. 21: 13. 32: 19. Deut. 1: 4.—Pol. 2. 32. 9. Diod. Sic. 3. 64 or 65. c. gen. Xen. An. 3. 5. 2.

Πέρας, ατος, τό, (obsol. *πέρα,*) *end, extremity,* e. g. of the earth, *τῆς γῆς,* i. e. the remotest regions, Matt. 12: 42. Luke 11: 31. Rom. 10: 18. So Sept. for אַפְסֵי־אָרֶץ Ps. 2: 8. מִקְצֵה הָאָרֶץ Ps. 61: 3. comp. 19: 5. — Diod. Sic. 3. 53 init. *τὰ π. τῆς γῆς* Xen. Ag. 9. 4. —Trop. of what comes to an *end,* conclusion, termination, Heb. 6: 16 *ἀντιλογίας πέρας.* Sept. for קֵצָה Nah. 3: 9. —Jos. B. J. 7. 5. 6. Pol. 1. 41. 2. Xen. Vect. 4. 26.

Πέργαμος, ου, ἡ, Pergamus, now *Bergamo,* a celebrated city of Mysia, Rev. 1: 11. 2: 12. It was situated near the river Caicus, and was the metropolis of the powerful kingdom of Pergamus, which was so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes, which was afterwards given by M. Antony to Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called *pergamena.* At Pergamus was also a celebrated and much frequented temple of Esculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. 2: 13. See Plut. M. Anton. 58. Plin. H. N. 5. 30. ib. 13. 11. Rosemn. Bibl. Geogr. I. ii. p. 175, 219.

Πέργη, ης, ἡ, Perga, the metropolis of Pamphylia, situated on the river Cestus about 60 stadia from its mouth, and celebrated for a splendid temple of Diana. Acts 13: 13, 14. 14: 25.—Strabo 14. 3. 2.

Περί, prep. governing in N. T. the genitive and accusative; in the classics also the dative; with the primary signif. *around, about,* in a local sense, implying a surrounding and enclosing on all sides. So espec. with the dative, e. g. *θώρηκα περὶ στήθεσσιν ἔδυνε* Hom. Il. 3. 332. *δακτύλιον περὶ τῇ χειρὶ φέρειν* Plato Rep. 2. p. 359. D. Comp. Winer § 51. p. 320.

I. With the genitive, where the genit. then expresses as it were the central point *from around* which an action proceeds, *about* which it is exerted; see Passow *περί* A. Winer l. c. Comp. Buttm. § 132. 2. But in prose writers and with few exceptions in the poets, *περί* c. gen. is used only in the tropical sense, *about, concerning;* and the nearest approach to the literal local sense is in phrases like *περὶ νηὸς μάχοντο* Hom. Il. 16. 1, *περὶ Πατρόκλοιο πεσόντος μάχονται* ib. 8. 476, i. e. to fight *around* an object, in order to defend and secure

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it, where also the tropical sense *about* or *for* it, is also included; comp. Passow, A. l. c. This some apply in N. T. to John 19: 24 λάχωμεν περὶ αὐτοῦ, though not without force; better under b. α, below.—In a few instances in the poets, and perhaps in some very late prose writers, περί c. genit. stands in the local sense after verbs implying *rest* etc. like περί c. dat. e. g. τετάνυστο περὶ σπείους . . . ἡμερίς Hom. Od. 5. 68. Eurip. Troad. 824. Mosch. 3. 60. Comp. Schäfer ad Dion. Hal. de comp. Verb. p. 351. Winer p. 320 marg. This is applied by some to Acts 25: 18 περὶ οὗ σταθέντες, q. d. *standing about him*, comp. v. 7; but it is more natural to connect περὶ οὗ . . . οὐδεμίαν αἰτίαν ἐπέφερον, and then the passage falls under b. γ, below. —Hence in N. T. only trop. *about*, *concerning*, *respecting*, etc.

a) where the genit. denotes the object *about* which the action is exerted, as in Engl. to speak or hear *about* or *of* a thing. Matth. § 589. Buttm. § 147. n. 2.—So after verbs of speaking, asking, teaching, writing, and the like; e. g. εἶπον, Matt. 17: 13 ὅτι περὶ Ἰωάννου τ. β. εἶπεν αὐτοῖς. John 1: 30. 7: 39. al. λαλέω, Luke 2: 17, 33, 38. al. λέγω Matt. 11: 7. 21: 45. al. (Xen. Cyr. 1. 5. 13.) ἐρωτάω Luke 9: 45. John 18: 19. al. διδάσκω 1 John 2: 27. γράφω Matt. 11: 10. John 5: 46, al. So Matt. 12: 36. John 1: 7, 8. 6: 41. Acts 1: 1, 16. 7: 52. 1 Cor. 1: 11. 1 Tim. 1: 7. al. saep. (Plut. Apopth. Mor. II. p. 25. Tauchn. Ael. V. H. 2. 10. Luc. D. Deor. 1. 2. Xen. An. 1. 7. 2. Cyr. 6. 1. 6.) After nouns of like signification, where the simple genit. might usually stand, comp. Passow l. c. no 1. d. Luke 4: 14 φήμη περὶ αὐτοῦ. v. 37 ἦχος περὶ αὐτοῦ. Acts 11: 22. 25: 16. Rom. 1: 3. Heb. 5: 11.—Ceb. Tab. 38. Hdian. 2. 1. 6.—After verbs of hearing, learning, knowing, and the like; e. g. ἀκούω Mark 5: 27. Luke 7: 3. 9: 9. al. κατήχθην Acts 21: 21, 24. ἐπίσταμαι Acts 26: 26. γνωστόν ἐστι 28: 22.—ἀκοίω Plut. Mor. II. p. 40. Tauchn. Plato Phaedo c. 58 init. Xen. An. 6. 6. 34.—After verbs of inquiring, deliberating, doubting, and the like; e. g. ζητέω, John 16: 19. 1 Pet. 1: 10. ἐξετάζω Matt. 2: 8. πυνθάνομαι Acts 22: 20. διανθυμέομαι Acts 10: 19. διαλογίζομαι Luke 3: 19. So after διαπορέομαι Luke 24: 4. Acts 5: 24. δοκεῖ μοι Matt. 22: 42. After like nouns, as ζήτησις John 3: 25. Acts 18: 15.—κυνθ. Luc. Alex. 33. Ceb. Tab. 33. δοκεῖ μοι Luc. D. Deor. 6. 4. σκοπέω Xen. Mem. 1. 1. 15.

b) where the genit. expresses the ground, motive, occasion of the action, i. q. *on account of*, *because of*, in Engl. often *for*. (α) genr. e. g. after verbs of reproving, accusing, being tried, and the like, c. gen. of thing; as ἔλεγχω, Luke 3: 19 Ἡρώδης . . . ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος κ. τ. λ. John 8: 46. 16: 8. Jude 15. ἐγκαλέω Acts 19: 40. 26: 2. κατηγορέω 24: 13. κρίνομαι 23: 6. al. —κατηγορέω Xen. H. G. 1. 7. 2. κρίνομαι ib. 3. 5. 25.—After verbs signifying an affection of the mind, e. g. σπλαγχνίζομαι Matt. 9: 36. ἀγανακτέω Matt. 20: 24. Mark 10: 41. θαυμάζω Luke 2: 18. καυχάομαι 2 Cor. 10: 8. Spec. εὐχαριστέω and the like, 1 Cor. 1: 4. 1 Thess. 1: 2. 2 Thess. 2: 13. εὐχαριστίαν ἀποδιδόναι 1 Thess. 3: 9. (χάριν ἀποδιδόναι Diod. Sic. 1. 88.) Also μέλει μοι Matt. 22: 16. Mark 12: 14. al. μεριμνάω Matt. 6: 28. Luke 12: 26. —So genr. after various verbs and nouns, e. g. John 10: 33 περὶ καλοῦ ἔργου οὐ λιθάζομεν σε, κ. τ. λ. John 19: 24 λάχωμεν περὶ αὐτοῦ, τίνος ἔσται. Matt. 16: 11. Mark 1: 44. Luke 2: 27. Acts 15: 2. 19: 23 τάραχος περὶ τῆς ὁδοῦ. Col. 2: 1.—Hdian. 1. 11. 4. Dem. 10: 16. Xen. Cyr. 2. 1. 22 φιλονεικίαι περί τινος. —(β) Where the action is exerted *in favour of* the person or thing denoted by the genitive, i. q. *on account of*, *in behalf of*, *for*, e. g. Matt. 4: 6 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ. Luke 22: 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα, κ. τ. λ. John 16: 26. Eph. 6: 18. Philem. 10. Heb. 11: 40. 1 Pet. 5: 7 ὅτι αὐτῷ μέλει περὶ ὑμῶν. After verbs of offering sacrifice, one's life, etc. *in behalf of* any one, Matt. 26: 28 τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυνόμενον. Mark 14: 24. Gal. 1: 4. Heb. 5: 3. Comp. Winer p. 328 marg.—Eurip. Phoenis. 534 or 527, comp. Cic. de Off. 3. 21. Xen. Cyr. 2. 2. 13. ib. 3. 3. 44.—(γ) Where the action is exerted *against* a person or thing; so c. gen. of pers. after words *of accusing*, Acts 25: 18 περὶ οὗ . . . εἰ

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κατήγορος οὐδεμίαν αἰτίαν ἐπέφερον, comp. v. 27 τὰς κατ' αὐτοῦ αἰτίας. ib. v. 15 περὶ οὗ . . . ἐνεφάνισαν οἱ ἀρχιερεῖς, comp. v. 2 κατά τινος.—Comp. Jos. Ant. 14. 10. 12.—So in the phrase περὶ τῆς ἁμαρτίας, περὶ ἁμαρτιῶν, *on account of sin, for sin*, i. e. for *doing away* or *expiating* sin. Rom. 8: 3 τὸν υἱὸν πέμψας . . . περὶ ἁμαρτίας. 1 Pet. 3: 18 Χρ. ἅπαξ περὶ ἁμαρτιῶν ἔπαθε. Also προσφορά v. θυσία περὶ ἁμ. Heb. 10: 18, 26. αἷμα 13: 11. ἱλασμὸς περὶ ἁμ. 1 John 2: 2. 4: 10. Ellipt. περὶ ἁμαρτίας for θυσία περὶ ἁμ. Heb. 10: 6, 8, coll. v. 26, quoted from Ps. 40: 6 where Sept. for חטאת, comp. Lev. 5: 8. 9: 10. 2 Chr. 29: 24. See Winer p. 320, 348.

c) where there is only a more general reference or allusion to the person or thing denoted by the genitive, i. q. *as to, touching, in relation to*, etc. (α) genr. Matt. 18: 19 ἐὰν δύο ὑμῶν συμφωνήσωσιν περὶ παντὸς πράγματος κ. τ. λ. Luke 11: 53. John 9: 18 οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν. 11: 19. 15: 22. Acts 28: 21 ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα. Rom. 15: 14. 1 Cor. 7: 37. Col. 4: 10 περὶ οὗ ἐλάβετε ἐντολάς. Heb. 11: 20. al. saep.—Dem. 12. 9. Plut. Galb. 23. Diod. Sic. 19. 36. Xen. Cyr. 1. 6. 15.—(β) Absol. or independ. usually at the beginning of a sentence, e. g. Matt. 22: 31 περὶ τῆς ἀναστάσεως τῶν νεκρῶν κ. τ. λ. *as to* or *touching the resurrection of the dead, have ye not read*, etc. Mark 12: 26. Acts 28: 22. 1 Cor. 7: 1, 25. 8: 1, 4. 12: 1. 1 Thess. 4: 9, 13. 5: 1. al. Comp. Winer p. 321. Matth. § 589.—Diod. Sic. 1. 6, 9. Plato Phaedr. p. 250. C. Xen. Mem. 1. 3. 15. Cyr. 1. 6. 15. —(γ) c. art. neut. τὰ περὶ τινος, e. g. c. gen. of thing, *the things relating or pertaining to* any thing, as τὰ περὶ τῆς βασιλείας τ. οὐρ. Acts 1: 3. 8: 12. 19: 8. also 24: 22. Seq. gen. of pers. i. q. *one's circumstances, state, cause*, Luke 22: 37. 24: 19, 27. Acts 23: 11, 15. Eph. 6: 22. Phil. 1: 27. Col. 4: 8.—Xen. An. 2. 5. 37. H. G. 7. 4. 1.

d) by impl. from the primary idea of *surrounding* and including, in the phrase περὶ πάντων etc. pp. *including all*, and hence i. q. *more than all, above all*, Hom. Il. 1. 287. Pind. Ol. 6. 84. Dion. Hal. Ant. 6. 45. In N. T. once according to some, 3 John 2 περὶ πάντων εὔχομαί σε εὐοδοῦσθαι . . . καθὼς εὐοδοῦται σου ἡ ψυχή, *above all things I wish that thou mayest prosper* etc. But, taken in connexion with the latter clause, it is perhaps better to render: *'I wish that thou mayest prosper as to all things* [external], *even as thy soul prospers*. Comp. above in c. α. Winer p. 321.

II. With the accusative, where the accus. then expresses the object *around* or *about* which any thing moves, comes, and also finally remains.

1. Of place, *around, about*, e. g. place whither, after a verb of motion, Luke 13: 8 ἕως ὅπου σκάψω περὶ αὐτήν. (Hom. Il. 21. 11. ed. Wolf.) More freq. of place where, implying the coming and remaining *around*, e. g. seq. acc. of thing, Matt. 3: 4 ὁ Ἰωάννης εἶχε . . . ζώνην δερμ. περὶ τὴν ὀσφὺν αὐτοῦ. Mark 9: 42 λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ. Rev. 15: 6. Seq. acc. of pers. Matt. 8: 18 ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν. Mark 3: 32, 34. Acts 22: 6. Comp. Buttm. § 147. n. 2. Matth. § 589. c. Winer § 53. p. 343.—acc. rei Luc. D. Deor. 11. 2. Diod. Sic. 12. 44. Xen. Cyr. 1. 2. 9. pers. Diod. Sic. 19. 36. Xen. Cyr. 7. 5. 59.—With the art. οἱ, αἱ, τὰ περί c. acc. of place, Mark 3: 8 οἱ περὶ Τύρον καὶ Σιδῶνα, *they about Tyre and Sidon*, i. e. dwelling in and around these cities. Acts 28: 7 ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον i. e. in the parts around, environs. Jude 7. (Strabo 12. p. 571. Ael. V. H. 12. 44. Hdot. 6. 105.) Seq. acc. of pers. οἱ περί τινα, of a person and his followers. Mark 4: 10. Luke 22: 49. John 11: 19. Acts 13: 13. See fully in Ὁ, ἡ, τό, E. p. 555.

2. Trop. of that *about* which an action is exerted, *about, concerning, respecting*, i. q. περί c. gen. Winer, Matth. l. c. (α) of a matter or business *about* which one is occupied, Acts 19: 25 τοὺς περὶ τοιαῦτα ἐργάτας, lit. workmen *about* like things, of like occupation. Luke 10: 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν. v. 41. 1 Tim. 6: 4. Comp. Viger. p. 656.—ἔχειν περί τι Luc. D. Deor. 19. 2. Ael. V. H. 3. 42.

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εἶναι περί τι D. Sic. I. 74. Xen. An. 3. 5. 7.—(β) genr. i. q. *as to, touching*, 1 Tim. 1: 19 περὶ τὴν πίστιν ἐναυάγησαν. 6: 21. 2 Tim. 2: 18. 3: 8. Tit. 2: 7.—Jos. Ant. 5. 7. 8. Ael. V. H. 3. 31. Plato Phaedo 13. Xen. Mem. 4. 3. 2.—(γ) c. art. neut. τὰ περὶ ἐμέ, *my circumstances, affairs, state*, Phil. 2: 23.—Xen. Cyr. 6. 1. 54 τὰ περὶ τοὺς πύργους. Comp. above in I. c. γ.

3. Of time, i. e. of a point of time not entirely definite, *about*, Matt. 20: 3 περὶ τὴν τρίτην ὥραν. v. 5, 6, 9. 27: 46. Mark 6: 48. Acts 10: 9. 22: 6. Comp. Matth. Winer, l. c.—Ael. V. H. 5. 13. Hdian. 3. 4. 8. Xen. An. 1. 7. 1.

Note. In composition περί implies in N. T. 1. a moving, being, spreading around on all sides, *around, round about*, as περιβάλλω, περιβλέπω, περιέχω, etc. 2. trop. as *around* and including an object, and therefore *more than, over, above*, as περίειμι, περιουσία. 3. genr. emphasis, a completeness or strengthening of the simple idea, Lat. *per*, i. q. *completely, very, exceedingly*, as περίλυπος, περιπείρω. Al.

Περιάγω, f. άξω, (ἄγω,) *to lead about*, i. e.

a) trans. of those whom one takes as companions, 1 Cor. 9: 5 ἀδελφὴν γυναῖκα περιάγειν. Sept. for הוֹלִיךְ Am. 2: 10.—Dem. 958. 15 τρεῖς παῖδας ἀκολούθους περιάγεις. Xen. Cyr. 1. 3. 3.

b) intrans. or c. ἑαυτόν impl. see Ἄγω no. 3, *to go about, to go up and down*, absol. Acts 13: 11. Seq. acc. of place, depending on περί in composit. Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c. Matt. 4: 23 περιῆγεν ὅλην τὴν Γαλιλαίαν, *he went about all Galilee*. 9: 35. 23: 15. Mark 6: 6. — absol. Cebet. Tab. 6. Comp. περιάγων ἑαυτόν Plut. Solon. 3.

Περιαιρέω, ῶ, f. ήσω, aor. 2 περιεῖλον, (αἱρέω,) *to take away* what is *round about*, trans.

a) pp. Acts 27: 40 τὰς ἀγκύρας περιελόντες *taking up the* [four] *anchors round about* the ship, comp. v. 29. So of a veil, 2 Cor. 3: 16 περιαιρεῖται τὸ κάλυμμα, in allusion to Ex. 34: 34 where Sept. for הָסִיר, as also Gen. 41: 42. Esth. 3: 10. for הֶעֱבִיר Jon. 3: 6.—2 Macc. 4: 38. Jos. Ant. 19. 2. 3. ὅπλα Xen. Cyr. 8. 1. 47. τὰ τείχη Dem. 125. 26. Xen. H. G. 2. 2. 22.

b) trop. *to take away wholly* i. e. all around. Heb. 10: 11 περιελεῖν ἁμαρτίας, *wholly to take away sins*, to make complete expiation for sins, comp. v. 4. Pass. Acts 27: 20 περιῃρεῖτο πᾶσα ἐλπίς. So Sept. for הָסִיר Zeph. 3: 16. הֶעֱבִיר Ps. 119: 39. — Dion. Hal. Ant. 2. 61. Dem. 942 ult. Xen. Cyr. 2. 1. 21.

Περιαστράπτω, f. ψω, (ἀστράπτω,) *to flash around, to shine around*, seq. acc. of pers. Acts 9: 3, comp. above in Περιάγω b. Seq. περί τινα Acts 22: 6, see Buttm. § 147. n. 12. Winer § 57. 2.

Περιβάλλω, f. βαλῶ, (βάλλω,) *to cast* or *throw around, to put around* any person or thing.

a) genr. c. acc. et dat. Luke 19: 43 περιβαλοῦσιν χάρακά σοι. See Matth. § 402. d, comp. § 426. 3. So Sept. for שָׁפַךְ Ez. 4: 2. — Pol. 5. 20. 5 οὔτε τάφρον οὔτε χάρακα τῇ παρεμβολῇ περιβαλον. Ael. V. H. 6. 12. Xen. Mem. 2. 1. 14.

b) spec. of clothing, i. q. *to put on, to clothe*, e. g. (α) Act. c. acc. of pers. expr. or impl. Matt. 25: 36 γυμνός, καὶ περιεβάλετέ με. v. 38, 43. (Sept. Is. 58: 7.) Seq. dupl. acc. *to put* a garment *around* or *upon* any one, *to clothe* with any thing, Luke 23: 11 περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν. John 19: 2. See Buttm. § 131. 5. Comp. also above in Περιάγω b. So Sept. for כִּסָּה Ez. 18: 7, 16. — τινά τι Test. XII Patr. p. 648. Hdian. 2. 8. 10 τὴν βασ. πορφύραν [αὐτὸν] περιβαλόντες. —(β) Mid. and Pass. *to put on* one's own garments, *to clothe oneself, to be clothed*, absol. Matt. 6: 29 οὐδὲ Σολομὼν . . . περιεβάλετο ὡς ἓν τούτων. Luke 12: 27. Rev. 3: 18. 19: 8. Seq. accus. of garment, comp. Buttm. § 135. 4. § 134. 6. Acts 12: 8 περιβαλοῦ τὸ ἱμάτιόν σου. Matt. 6: 31. Part. perf. Mark 14: 51 περιβεβλημένος σινδόνα. 16: 5. Rev. 7: 9, 13. 10: 1. 11: 3. 12: 1. (17: 4.) 18: 16. 19: 13. So Sept. for לָבַשׁ 1 Sam. 28: 8. הִתְכַּסָּה 2 K. 19: 1, 2.—1 Macc. 8: 14. Ael. V. H. 12. 1. p. 156 ult. Tauchn. Xen. Oec. 2. 4. —Seq. ἔν τινι, Rev. 3: 5 περιβεβλήσεται ἐν ἱματίοις λευκοῖς. 4: 4. So Sept. for

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כְּסוּת בְּ Deut. 22: 12. Ps. 147: 8. comp. Ps. 45: 14.—Once seq. dat. of garment, in text. rec. Rev. 17: 4 περιβεβλημένη πορφύρᾳ καὶ κοκκίνῳ. So Sept. for כְּסוּת בְּ 1 K. 1: 1. 11: 29. Wisd. 19: 6. trop. κακοῖς Arr. Epict. 4. 12. 8. Dem. 740. 23. Diod. Sic. 12. 25. See Matth. § 402. d.

Περιβλέπω, f. ψω, (βλέπω,) *to look around upon*, c. acc. Plut. Marcell. 7. Xen. Cyr. 5. 1. 2. In N. T. only Mid. περιβλέπομαι, f. ψομαι, *to look round about oneself*, i. e.

a) intrans. i. q. *to look around*, absol. Mark 9: 8 περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον. 10: 23. Seq. inf. of purpose Mark 5: 32. So Sept. for פָּנָה Ex. 2: 12. comp. 1 K. 20: 40. — Ecclus. 9: 7. Arr. Epict. 3. 14. 3.

b) trans. i. q. *to look around upon*, c. acc. Mark 3: 5 περιβλεψάμενος αὐτούς. v. 34. 11: 11. Luke 6: 10. Sept. for שׁוּר Job 7: 8.—Pol. 9. 17. 6.

Περιβόλαιον, ου, τό, (περιβάλλω,) pp. something *thrown around*, i. e. *a covering, garment*, e. g. spoken of the outer garment, *mantle, pallium*, comp. Ἱμάτιον b. Heb. 1: 12 ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, in allusion to Ps. 102: 27 where Sept. for לְבוּשׁ. So for כְּסוּת Ex. 22: 27. מַכְסֶה Ez. 27: 7.—Palaeph. 52. 4. Dion. Hal. Ant. 3. 61.—By impl. *a covering* for the head, *a head-dress*, or perhaps *a veil*, 1 Cor. 11: 15.

Περιδέω, f. δήσω, perf. pass. περιδέδεμαι, (δέω q. v.) *to bind around*, Pass. John 11: 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιδέδετο. Sept. Act. for אָסַר Job 12: 18. — Jos. Ant. 5. 4. 2. Hdot. 4. 176. Xen. An. 4. 5. 36 si lect. san.

Περιδρέμω, see Περιτρέχω.

Περιεργάζομαι, f. άσομαι, (περίεργος,) pp. *to work all around* a thing, on every side, i. e. *to work carefully, sedulously*, to do with great and even excessive pains, Ael. V. H. 2. 44. Hence in N. T. *to overdo*, to do with care and pains what is not worth the pains, *to be a busy-body*; so in the paronomasia 2 Thess. 3: 11 μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, *doing nothing, but over-doing*; not busy in work, but busy-bodies.—Ecclus. 3: 23. Dem. 150. 24 ἐξ ὧν ἐργάζῃ καὶ περιεργάζῃ. Plato Apol. Socr. § 3.

Περίεργος, ου, ὁ, ἡ, adj. (ἔργον,) pp. *working all around*, i. e. *doing carefully, sedulously*, comp. in Περιεργάζομαι. In N. T. *over-doing*, doing with care and pains what is not worth the pains, or what is superfluous, i. e.

a) of persons, *a busy-body*, intermeddler, 1 Tim. 5: 13 οὐ μόνον ἀργαὶ, ἀλλὰ καὶ φλύαροι καὶ περίεργοι.—Arr. Epict. 3. 1. 21. Plut. T. Gracch. 2. Xen. Mem. 1. 3. 1.

b) of things, τὰ περίεργα, pp. *overwrought, curious, superfluous*, spoken of magic arts, sorcery, Acts 19: 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων.—Aristenaet. 2. ep. 18. Iren. adv. Haeres. 1. 20. Isidor. III. 139 οὐ τὴν παρὰ Χαλδαίοις περίεργον παίδευσιν ἔμαθον οἱ παῖδες οἱ τρεῖς καὶ ὁ Δανιήλ. genr. Dem. 145. 17. Comp. Lat. *curiosus* Hor. Epod. 17. 77.

Περιέρχομαι, aor. 2. περιῆλθον, (ἔρχομαι,) *to go about, to wander up and down*, absol. Acts 19: 13. Heb. 11: 37. So of a ship sailing on an irregular course with unfavourable winds, Acts 28: 13. Seq. acc. of place, dependent on περί in composit. see in Περιάγω b. 1 Tim. 5: 13 περιερχόμεναι τὰς οἰκίας *going about to houses*, i. e. from house to house. Sept. c. acc. for שׁוּט Job 1: 7. —absol. Wisd. 6: 16. Xen. Oec. 6. 13. c. acc. Diod. Sic. 1. 83. Xen. Ag. 9. 3.

Περιέχω, f. ξω, aor. 2. περιέσχον, (ἔχω,) intrans. pp. *to have* or *to hold oneself around, to be around*, comp. in Ἔχω f; hence i. q. *to surround, to environ*, as a mountain Dem. 1274. 15. c. acc. Xen. An. 1. 2. 22. In N. T. *to enclose, embrace*.

a) *to clasp around, to seize*, c. acc. of pers. trop. Luke 5: 9 θάμβος περιέσχεν αὐτόν.—2 Macc. 4: 16. Jos. B. J. 4. 10. 1. pp. ib. 6. 3. 1. Luc. Tox. 14.

b) i. q. *to contain*, as a writing, c. acc. Acts 23: 25 γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον.—1 Macc. 15: 2. Philo de Confus. Ling. p. 358. D. Diod. Sic. 1. 4.—Impers. or with subj. impl. 1 Pet. 2: 6 διότι περιέχει ἐν τῇ γραφῇ· ἰδοὺ κ. τ. λ. where supply ἡ

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περιοχῇ or the like; see Buttm. § 129. 6, 9.—Jos. Ant. 11. 4. 7 βούλομαι γίνεσθαι πάντα καθὼς ἐν αὐτῇ [ἐπιστολῇ] περιέχει.

Περιζώννυμι, f. ζώσω, (ζώννυμι,) to gird around, Sept. for אָזַר trop. Ps. 18: 40. 30: 12. In N. T. only Mid. or Pass. to gird oneself around, to be girded around, spoken in reference to the long flowing garments of the orientals, which are girded up around them while engaged in any business; see in Ἀναζώννυμι· Mid. absol. Luke 12: 37 περιζώσεται καὶ ἀνακλινεῖ αὐτούς. 17: 8. Acts 12: 8. c. acc. trop. τὴν ὀσφὺν ἐν ἀληθείᾳ Eph. 6: 14. Sept. c. acc. for חָגַר Is. 32: 11. אָזַר Jer. 1: 17. c. ἐν for בְּ Sept. 1 Chr. 15: 27.—1 Macc. 3: 58. Pol. 30. 13. 10.—Pass. perf. part. περιεζωσμένος, girded around; absol. Luke 12: 35 ἔστωσαν ὑμῶν αἱ ὀσφύς περιεζωσμέναι, i. e. be ye ready, prepared, comp. in Ἀναζώννυμι. So Sept. and חָגַר Ex. 12: 11. Seq. acc. of thing, girdle, etc. Buttm. § 134. 6. Rev. 1: 13 περιεζωσμένον . . . ζώνην χρυσῆν. 15: 6.—Diod. Sic. 1. 72.

Περίθεσις, εως, ἡ, (περιτίθημι,) a putting around, wearing, sc. of golden ornaments, 1 Pet. 3: 3 περίθησις χρυσίων.—comp. Diod. Sic. 12. 21 μηδὲ περιτίθεσθαι χρυσία.

Περιΐστημι, f. περιστήσω, (ἵστημι q. v.) trans. to cause to stand around, to place around, Hdian. 7. 10. 13. Xen. Cyr. 7. 5. 1. In N. T. only Aor. 2, Perf. and Mid. intrans. to stand around, e. g.

a) pp. and absol. John 11: 42 διὰ τὸν ὄχλον τὸν περιεστῶτα. Acts 25: 7 περιέστησαν οἱ ἀπὸ Ἱεροσ. sc. around the tribunal. Sept. for נִצַּב 2 Sam. 13: 31. —Judith 6: 1. Hdian. 5. 5. 19. Xen. Cyr. 7. 5. 41.

b) Mid. περιΐσταμαι, pp. 'to place oneself round about,' i. e. by impl. at a distance from, so as not to come near, i. q. to stand aloof from, to avoid, c. acc. depending on περί in composit. see in Περιάγω b. 2 Tim. 2: 16 τὰς δὲ βεβήλους κενοφωνίας περΐστασο. Tit. 3: 9. —Jos. Ant. 1. 1. 4 φεύγει . . . καὶ περιΐστανται. ib. 4. 6. 12. Jamblich. Vit. Pythag. 31. Luc. Hermot. 86.

Περικάθαρμα, ατος, τό, (περικαθαίρω to cleanse all around, wholly,) i. q. κάθαρμα, but stronger, pp. 'cleansings,' i. e. off-scouring, sweepings, filth, as collected in cleansing, Phavorin. περικαθάρματα, ἀντὶ τοῦ ἀποψήγματα, καὶ ὥσπερ ἀποσαρώματα. Also an expiatory victim, ransom, as cleansing from guilt and punishment; so Sept. for כֹּפֶר Prov. 21: 18 περικάθαρμα δικαίου ἄνομος. Hesych. περικαθάρματα· ἀντίλυτρα, . . . περικαθαίροντες τὰς πολεῖς, in allusion to the custom by which, in times of public calamity, malefactors or other worthless persons were immolated as victims, to make expiation for the state. So κάθαρμα, Schol. in Aristoph. Plut. 454 καθάρματα ἐλέγοντο οἱ ἐπὶ τῇ καθάρσει λοιμοῦ τινος ἢ τινος ἑτέρας νόσου, θυόμενοι τοῖς θεοῖς. τοῦτο δὲ τὸ ἔθος καὶ περὶ Ῥωμαίοις ἐπεκράτησε. Comp. Wetstein N. T. II. p. 114. Munthe Obs. in N. T. e Diod. Sic. p. 321 sq. Adam's Rom. Ant. p. 326. J. Caes. Bell. Gall. 6. 16. — Hence genr. and in N. T. meton. for a vile and worthless person, a wretch, outcast, 1 Cor. 4: 13 ὡς περικαθάρματα τοῦ κόσμου, where some Mss. read ὥσπερ v. ὡσπερεὶ καθάρματα in the same sense.—Arr. Epict. 3. 22. 78. So κάθαρμα Jos. B. J. 4. 4. 3. Luc. D. Mort. 2. 1. Dem. 574. 14. Lat. 'purgamentum servorum' Q. Curt. 10. 2. 7. Comp. Tittm. Syn. N. T. p. 186.

Περικαλύπτω, f. ψω, (καλύπτω,) to cover around, e. g. τὸ πρόσωπον, i. q. to blindfold, Mark 14: 65. c. acc. of pers. id. Luke 22: 64. Pass. i. q. to be overlaid e. g. with gold, Heb. 9: 4. Sept. for כָּסָה 1 K. 7: 42. סָכַךְ 1 K. 8: 7.—genr. Xen. Cyr. 7. 3. 13.

Περίκειμαι, f. κείσομαι, (κεῖμαι,) pp. to lie around, to be circumjacent, e. g. mountains Hdian. 2. 11. 16. In N. T. to lie around, and also to be laid around, i. q. Perf. Pass. of περιτίθημι, see Buttm. § 109. 11.

a) i. q. to surround, to encompass, c. dat. of pers. Heb. 12: 1 περικείμενον ἡμῖν νέφος μαρτύρων. Comp. Matth. § 402. d. —Hdian. 5. 6. 16. ib. 6. 1. 2.

b) i. q. perf. pass. of περιτίθημι, to

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be laid or put around, and so *to be hung around*, as the neck, περὶ τράχηλον, e. g. λίθος, Mark 9: 42. Luke 17: 2. Comp. Winer § 56. 2. Buttm. § 147. n. 12.—Hdian. 3. 5. 11. Xen. Eq. 5. 3.—Seq. acc. of thing in the manner of passive verbs, Buttm. § 134. 6, 7. Acts 28: 20 τὴν ἅλυσιν ταύτην περίκειμαι, i. q. I am hung around with this chain, bound with it. Trop. Heb. 5: 2 ἀσθένειαν.—Jos. de Macc. 12. 3 τὰ δεσμά. Hdian. 2. 13. 17. trop. Theocr. Id. 23. 14 ὕβριν.

Περικεφαλαία, ας, ἡ, (adj. περικεφάλαιος, from κεφαλή,) *a head-piece, helmet*, trop. Eph. 6: 17 et 1 Thess. 5: 8, in allusion to Is. 59: 17 where Sept. for כּוֹבַע, as also 1 Sam. 17: 5. 2 Chr. 26: 14.—Pol. 3. 71. 4. ib. 6. 23. 8.

Περικρατής, ές, οῦς, ὁ, ἡ, adj. (κρατέω,) pp. *strong round about* any thing, i. q. *all powerful*, Anthol. Gr. I. p. 137 γαμφηλῇσι περικρατέεσσιν ἐρυμνόν. —In N. T. *having wholly in one's power, being wholly master of*, and περικράτης γίνεσθαι, *to become master of*, c. gen. Acts. 27: 16 περικρατεῖς γενέσθαι τῆς σκάφης *to become master of the boat*, i. e. to secure it so as to hoist it into the ship, comp. v. 17, 30. For the gen. comp. Matth. § 361. Buttm. § 132. 5. 3. —Hist. of Sus. 39 in Cod. Alex.

Περικρύπτω, f. ψω, (κρύπτω,) *to hide all around, to hide wholly, carefully*, e. g. ἑαυτήν Luke 1: 24.—Luc. D. Deor. 10. 8.

Περικυκλόω, ῶ, f. ώσω, (κυκλόω,) *to encircle round about, to surround*, e. g. a city as besiegers, Luke 19: 43. So Sept. for דּוּקָרָה 2 K. 6: 14. סָבַב Josh. 7: 9.—Aristoph. Av. 346. Xen. An. 6. 3. 11.

Περιλάμπω, f. ψω, (λάμπω,) *to shine around*, c. acc. see in Περιάγω b. Luke 2: 9. Acts 26: 13.—Jos. B. J. 6. 5. 3. Plut. Camill. 17. Diod. Sic. 3. 12.

Περιλείπω, f. ψω, (λείπω,) *to leave over*, Pass. *to be left over, to remain over*, i. q. περιγίνομαι, comp. in Περί note. Part. οἱ περιλειπόμενοι *those remaining over*, the survivors, 1 Thess. 4: 15, 17.—2 Macc. 1: 31. Hdian. 2. 1. 16. Pol. 1. 37. 2.

Περίλυπος, ου, ὁ, ἡ, adj. (περί intens. λύπη,) pp. environed with grief, i. e. *wholly grieved, very sorrowful*, Matt. 26: 38 περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου. Mark 6: 26. 14: 34. Luke 18: 23, 24. Sept. for הִשְׁתּוֹחַח Ps. 42: 6, 12. 43: 5.—Esdr. 8: 71, 72. Aristot. Eth. 4. 3. Plut. Thes. 20, 26.

Περιμένω, f. νῶ, (περί intens. μένω,) pp. *to wait around, about* any thing, i. e. *to wait for* it, *to await* in earnest expectation, e. g. τὴν ἐπαγγελίαν Acts 1: 4. Sept. for קִוָּה Gen. 49: 18.—Jos. Ant. 6. 6. 2. Dem. 1314. 6. Xen. An. 2. 1. 3.

Περίξ, (pp. i. q. περί strengthened,) *round about*, c. gen. Pol. 1. 45. 8. In N. T. as adv. c. art. ὁ, ἡ, τὸ πέριξ, *surrounding, circumjacent*, comp. Buttm. § 125. 6. Acts 5: 16 τὸ πλῆθος τῶν πέριξ πόλεων.—Jos. Ant. 11. 2. 1. Xen. Cyr. 1. 5. 2. genr. Xen. An. 4. 4. 7.

Περιοικέω, ῶ, f. ήσω, (περίοικος,) *to dwell around*, c. acc. see in Περιάγω b. Luke 1: 65 τοὺς περιοικοῦντας αὐτούς, i. e. their neighbours.—Xen. An. 5. 6. 16.

Περίοικος, ου, ὁ, ἡ, adj. (οἶκος,) one *dwelling around* or *near, a neighbour*, Luke 1: 58. Sept. for שָׁכֵן Deut. 1: 7.—Jos. Vit. § 14. Ael. V. H. 3. 1. Thuc. 8. 6, 22.

Περιούσιος, ου, ὁ, ἡ, adj. (περιουσία what is over and above, abundance, property laid up, from περίειμι,) *having abundance, superabundant*, Hesych. περιούσιον· πολύ, περιττόν. In N. T. by impl. *one's own, special, peculiar*, as λαὸς περιούσιος Tit. 2: 14, i. q. λαὸς εἰς περιποίησιν 1 Pet. 2: 9. So Sept. λαὸς περιούσιος for סְגֻלָּה Ex. 19: 5. Deut. 7: 6. 14: 2. 26: 18.—Hesych. περιούσιον . . . περιποίητον. Theophylact. περιούσιος· οἰκεῖος.

Περιοχή, ῆς, ἡ, (περιέχω q. v.) *circumference, circuit, compass*, Jos. B. J. 5. 4. 3. Diod. Sic. 1. 91. *contents* of a writing, *argument* in general, Hesych. περιοχή· καὶ ὑπόθεσις. Hence in N. T. the argument or contents within certain limits, *a period, section, passage*, Acts 8: 32 ἡ δὲ περιοχὴ τῆς γραφῆς κ. τ. λ. —

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Stobaeus in Eclog. Phys. p. 164. A. Dion. Hal. de Thucyd. 25. Cic. ad Attic. 13. 25.

Περιπατέω, ῶ, f. ήσω, (πατέω,) pp. *to tread about*, i. e. *to walk about*, and genr. *to walk, to be walking*, intrans.

a) pp. and genr. Matt. 9: 5 ἔγειραι καὶ περιπάτει. 11: 5 χωλοὶ περιπατοῦσι. Mark 2: 9. 8: 24. 16: 12. Luke 24: 17. John 1: 36. Acts 3: 8, 9. 1 Pet. 5: 8. Rev. 9: 20. al. Sept. for הִלֵּךְ Prov. 6: 22.—Ael. V. H. 2. 5. Xen. Mem. 3. 13. 5. Conv. 9. 7.—With an adjunct of place or manner: c. adv. Luke 11: 44. John 21: 18 ὅπου ἤθελες. c. adj. γυμνός as adv. Rev. 16: 15. So with prepositions, e. g. διὰ τοῦ φωτὸς αὐτῆς Rev. 21: 24. ἐν c. dat. of place, Mark 11: 27 ἐν τῷ ἱερῷ. John 10: 23. Rev. 2: 1. (Sept. Gen. 3: 8. Cebet. Tab. 1. Dem. 1258. 22.) John 7: 1 περιεπάτει ὁ Ἰ. ἐν τῇ Γαλιλαίᾳ, i. e. went about, remained in Galilee; and so by impl. John 11: 54. ἐν c. dat. genr. Mark 12: 38 ἐν στολαῖς. John 11: 9 ἐν ἡμέρᾳ. v. 10 ἐν τῇ νυκτί. 12: 35 ἐν τῇ σκοτίᾳ. So trop. John 8: 12. 1 John 1: 6, 7. 2: 11. ἐπί c. gen. as ἐπὶ τῆς θαλάσσης Matt. 14: 25. Mark 6: 48, 49. John 6: 19. (Sept. 2 Sam. 11: 2. Ecclus. 9: 13.) ἐπί c. acc. as ἐπὶ τὴν θάλασσαν Matt. 14: 26, 29. μετά c. gen. of pers. i. q. *to accompany*, to associate with, John 6: 66. Rev. 3: 4. (comp. Job. 34: 8. Prov. 13: 20.) παρά c. acc. as παρὰ τὴν θάλασσαν Matt. 4: 18. Mark 1: 16.

b) trop. and from the Heb. *to live*, to pass one's life, always with an adjunct of manner, circumstances, etc. comp. Heb. הִלֵּךְ Gesen. Lex. no. 2. E. g. c. adv. Rom. 13: 13 εὐσχημόνως περιπατήσω. 1 Cor. 7: 17 ὡς. Eph. 4: 1, 17. 5: 8, 15. Phil. 3: 17 οὕτως. Col. 1: 10 ἀξίως. 2 Thess. 3: 6, 11. So Sept. for הִלֵּךְ 2 K. 20: 3. Seq. dat. of rule or manner, Winer § 31. 3. b. comp. Buttm. § 133. 3. 2. Acts 21: 21 τοῖς ἔθεσι περιπατεῖν. 2 Cor. 12: 18 τῷ πνεύματι. Gal. 5: 16. So with prepositions, e. g. διά c. gen. as διὰ πίστεως 2 Cor. 5: 7, see in Διά I. 4. b. ἐν c. dat. e. g. of state or condition, as ἐν σαρκὶ 2 Cor. 10: 3; also of rule or manner, Rom. 6: 4 ἐν καινότητι ζωῆς π. 2 Cor. 4: 2. Eph. 2: 2. Col. 3: 7. Heb. 13: 9. ἐν ἀληθείᾳ 2 John 4. 3 John 3, 4. ἐν Χριστῷ Col. 2: 6. See in Ἐν 3. b. β. So Sept. for הִלֵּךְ בְּ Prov. 8: 20. Ecc. 11: 9. κατά c. acc. implying manner or rule, Mark 7: 5 οὐ π. κατὰ τὴν παράδοσιν κ. τ. λ. Rom. 8: 1, 4 κατὰ σάρκα. 14: 15. 1 Cor. 3: 3. Eph. 2: 2. 2 John 6. Comp. in Κατά no. 4. a. Al.

Περιπείρω, f. περῶ, (περί intens. πείρω to pierce,) *to pierce quite through, to transfix*, pp. so that the weapon is wholly surrounded and covered; c. acc. Jos. B. J. 3. 7. 31 πολλοὶ δὲ τοῖς ἰδίοις περιπείροντο ξίφεσιν. Luc. Zeux. § 10 bis. Diod. Sic. 16. 80. In N. T. metaph. 1 Tim. 6: 10 ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.—Philo in Flacc. init. p. 965. A, [αὐτοὺς] ἀνηκέστοις περιέπειρε κακοῖς.

Περιπίπτω, aor. 2 περιέπεσον, (πίπτω,) *to fall around* any one, to embrace him, Xen. An. 1. 8. 28. In N. T. *to fall into the midst of* any thing, so as to be wholly surrounded by it, i. q. *to fall into* or *among*, seq. dat. Luke 10: 30 λῃσταῖς περιέπεσεν. James 1: 2 πειρασμοῖς περιπέσητε. Comp. Matth. § 402. d. Buttm. § 147. n. 12. — λῃσταῖς περιέπεσεν Diog. Laert. 4. 50. Ael. V. H. 13. 46. κακοῖς 2 Macc. 10: 4. Isocr. de Pac. p. 176. A. κινδύνοις Jos. Vit. § 15. πάθει Thuc. 2. 54.—Seq. εἰς τόπον Acts 27: 41.

Περιποιέω, ῶ, f. ήσω, (ποιέω,) *to make remain over and above*, i. e. *to lay up, to acquire*, Jos. Ant. 17. 10. 2 init. Plut. Phoc. 6. Xen. Oec. 2. 10. *to preserve*, e. g. life, τὴν ψυχήν, Isocr. p. 406. B. Xen. Cyr. 4. 4. 10.—In N. T. only Mid. *to acquire for oneself*, trans. Acts 20: 28 ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. 1 Tim. 3: 13 βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, where for ἑαυτοῖς with the Mid. see Winer § 39. 6. p. 211. Sept. for רָכַשׁ Gen. 31: 18. עָשָׂה Prov. 6: 32. — 1 Macc. 6: 44. Diod. Sic. 1. 74. Xen. Mem. 2. 7. 3.

Περιποίησις, εως, ἡ, (περιποιέω,) pp. *a making remain over, a laying up*, i. e.

a) genr. *acquisition, an obtaining*, 1 Thess. 5: 9 οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας

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2 Thess. 2: 14. Eph. 1: 14 εἰς ἀπολύτρωσιν τῆς περιποιήσεως, i. q. εἰς ἀπολ. τὴν περιποιηθεῖσαν, *the redemption acquired* for us by Christ; comp. Buttm. § 123. n. 4. Winer § 34. 2. b.—Meton. *thing acquired, a possession*, 1 Pet. 2: 9 λαὸς εἰς περιποίησιν *a people for a possession*, i. e. peculiar, one's own, i. q. λαὸς περιούσιος Tit. 2: 14. So Sept. for סְגֻלָּה Mal. 3: 17, Aquil. περιούσιον.

b) *preservation, a saving* of life, Heb. 10: 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. So Sept. for מְחִיָּה 2 Chr. 14: 12. — Test. XII Patr. p. 633 ἵνα γένηται περιποίησις τῷ Ἰωσήφ. Comp. in *Περιποιέω*.

Περιῤῥήγνυμι, f. περιῤῥήξω, (ῥήγνυμι,) *to tear from around* any one, e. g. fetters Diod. Sic. 4. 44; in N. T. only of garments, *to tear off*, e. g. the clothes of persons about to be scourged, τὰ ἱμάτια Acts 16: 22. — 2 Macc. 4: 38. Diod. Sic. 17. 35. Plut. Poplic. 6 οἱ δὲ [ὑπηρέται] εὐθὺς συλλαβόντες τοὺς νεανίσκους, περιεῤῥήγνυον τὰ ἱμάτια, τὰς χεῖρας ἀπῆγον ὀπίσω, ῥάβδοις ἔξαινον τὰ σώματα.

Περισπάω, ῶ, f. άσω, (σπάω,) *to draw from around* any one, *to draw off*, as περισπάσας τὸ διάδημα Plut. de Garrul. 12. T. VIII. p. 24. 7. ed. R. τὴν τιάραν Xen. Cyr. 3. 1. 13. *to draw about* or *away*, e. g. a stream into other channels, Plut. Camill. 4; persons to another object, Dion. Hal. Ant. 10. 33. Diod. Sic. 19. 10. — In later usage and N. T. Pass. περισπάομαι, ῶμαι, trop. *to be drawn about* in mind, *to be distracted, over-occupied*, sc. with cares or business, seq. περί c. acc. Luke 10: 40 ἡ δὲ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν. — c. περί Ecclus. 41: 2. Pol. 3. 105. 1. Diod. Sic. 1. 74 ἰδεῖν ἐστι τοὺς τεχνίας περὶ πολλὰ τῇ διανοίᾳ περισπωμένους. c. πρός τι Jos. Ant. 5. 1. 15. B. J. 5. 6. 2. c. dat. ib. B. J. 1. 11. 7. In this sense found only in late writers, Phryn. et Lob. p. 415.

Περισσεία, ας, ἡ, (περισσός,) *more than enough, superabundance*. Rom. 5: 17 τὴν περισσείαν τῆς χάριτος, i. q. τὴν χάριτα τὴν περισσείαν, *superabounding grace*. 2 Cor. 8: 2. 10: 15 εἰς περισσείαν adv. *superabundantly*, exceedingly. James 1: 21 περ. τῆς κακίας, i. e. superabounding wickedness. Comp. Buttm. § 123. n. 4. Winer § 34. 2. So Sept. for יוֹתֶר Ecc. 6: 8. יִתְרוֹן Ecc. 1: 3. 5: 8.

Περίσσευμα, ατος, τό, (περισσεύω,) *more than enough*, i. e.

a) what is left over, *remainder, residue*, Mark 8: 8 περισσεύματα τῶν κλασμάτων.

b) what is laid up, *superabundance*, i. e. wealth, affluence, 2 Cor. 8: 13, 14 καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα. Trop. Matt. 12: 34 et Luke 6: 45 ἐκ τοῦ περισσεύματος τῆς καρδίας.

Περισσεύω, f. εύσω, (περισσός,) *to be over and above, to overgo, to exceed* in number or measure, Xen. An. 4. 8. 11. Conv. 4. 35. In N. T. *to be more than enough*, i. e.

a) *to be left over, to remain*, intrans. John 6: 12 τὰ περισσεύσαντα κλάσματα. c. dat. v. 13 ἃ περίσσευσε τοῖς βεβρωκόσιν. Part. τὸ περισσεῦον, *remainder, residue*, e. g. τῶν κλασμάτων Matt. 14: 20. 15: 37. So τὸ περισσεῦσαν c. dat. Luke 9: 17. — Jos. Ant. 3. 9. 2 ἃ δ' ἂν περισσεύσῃ, καταναλοῦσι.

b) *to superabound, to abound richly*, intrans. (α) of persons, i. q. *to have more than enough, to have superabundance*, absol. Phil. 4: 12, 18. Seq. gen. Luke 15: 17 περίσσευσιν ἄρτων, comp. Buttm. § 132. 5. 2. Seq. εἴς τι *to* or *for* any thing, εἰς πᾶν ἔργον ἀγαθόν 2 Cor. 9: 8. ἔν τινι *in* or *in respect to* any thing, Rom. 15: 13. Phil. 4: 12. Col. 2: 7.—c. dat. Sept. Jer. 30: 10. Ecclus. 11: 12 πτωχεία περισσεύει. c. ἐν 19: 24. —(β) of things, i. q. *to abound* intens. c. dat. Luke 12: 15 οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ. Part. τὸ περισσεῦόν τινι i. q. *one's abundance, wealth*, Mark 12: 44. Luke 21: 4. (Tob. 4: 16. Xen. Cyr. 6. 2. 30 τὰ ἐπιτήδεια περισσεύοντα.) Seq. εἴς τινα, *to abound unto* any one, to happen to him abundantly, Rom. 5: 15. 2 Cor. 1: 5 see in Πάθημα. Seq. εἴς τι, *to abound unto* any thing, *to redound*, to conduce, 2 Cor. 4: 15 ἵνα ἡ χάρις .... περισσεύῃ εἰς τὴν δόξαν τοῦ θεοῦ. 8: 2. Absol. 2 Cor. 1: 5.

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So with the idea of increment, *to abound more and more*, i. q. *to increase*, to be augmented, c. dat. Acts 16: 5 ἐπερίσσευον τῷ ἀριθμῷ. c. ἔν τινι Phil. 1: 9. διά τινος 2 Cor. 9: 12. Phil. 1: 26.—(γ) Causat. *to make superabundant, to cause to abound*, see Buttm. § 113. 2 sq. Matth. § 496. 2. So of persons, 1 Thess. 3: 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ. Of things, 2 Cor. 9: 8 δυνατὸς ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς. Eph. 1: 8 in attract. Pass. *to be made to abound*, of persons, i. q. to have more abundantly, Matt. 13: 12. 25: 29.—Aquil. for Hiph. fut. יַחֲר Prov. 12: 26 περισσεύων τὸν πλησίον δίκαιος.

c) by impl. in a comparative sense, *to be more abundant*, i. q. *to be more conspicuous, distinguished, to excel*, e. g. c. πλεῖον et gen. Matt. 5: 20 ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων κ. τ. λ. Seq. ἔν τινι *in* or *in respect to* any thing, 1 Cor. 15: 58 περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου. 2 Cor. 3: 9. 8: 7 bis. Absol. Rom. 3: 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ . . . ἐπερίσσευσεν, i. e. has been made more conspicuous. 1 Cor. 8: 8 οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν. 14: 12. 1 Thess. 4: 1, 10. — 1 Macc. 3: 30. Dion. Hal. Ant. 3. 11. Thuc. 2. 65.

Περισσός, ή, όν, (περί I. d, comp. note,) *over and above, more than enough.*

a) pp. as exceeding a certain measure, c. gen. i. q. *more than*, Matt. 5: 37 τὸ δὲ περισσὸν τούτων lit. 'the overplus of these,' what is beyond or more than these; comp. Matth. § 334. Sept. for יָתֵר Ex. 10: 5. 2 K. 24: 31. נוֹתָר 1 Sam. 30: 9.—Jos. Ant. 10. 4. 2 τὸ περισσὸν τῶν χρημάτων. Ael. V. H. 14. 32. Xen. Cyr. 8. 3. 21. — In the sense of *superfluous*, 2 Cor. 9: 1 περισσόν μοι ἐστὶ τὸ γράφειν ὑμῖν.—2 Macc. 12: 44. Hdian. 5. 1. 3. Xen. Oec. 18. 2.—For the adv. ὑπὲρ ἐκ περισσοῦ, see in Ὑπερεκπερισσοῦ.

b) genr. *superabundant*, i. e. *abundant, much, great.* (α) positive, only as adv. e. g. neut. περισσόν *abundantly*, in superabundance, John 10: 10 ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. So ἐκ περισσοῦ, *beyond measure, vehemently*, Mark 6: 51. 14: 31. Comp. in Ἐκ no 3. e. — Test. XII Patr. p. 711 ἐκ περισσοῦ ἐποίησε.—(β) Comparat. περισσότερος, η, ον, *more abundant, more, greater*; e. g. in number, Luke 12: 4; in degree, Matt. 23: 13 περισσότερον κρίμα. Mark 12: 40. Luke 20: 47. 1 Cor. 12: 23 bis, 24. 2 Cor. 2: 7.—Neut. περισσότερον as adv. *more abundantly, more*, more earnestly or vehemently, absol. Luke 12: 48 περισσότερον αἰτήσουσιν αὐτόν. 2 Cor. 10: 8 ἐὰν καὶ περισσότερόν τι καυχήσωμαι κ. τ. λ. Heb. 6: 17. seq. gen. 1 Cor. 15: 10. c. μᾶλλον Mark 7: 36, comp. in Μᾶλλον c. Winer § 36. 3. n. 1. Also like μᾶλλον it forms with a positive a periphrasis for a comparative, comp. in Μᾶλλον b. Heb. 7: 15 καὶ περισσότερον ἔτι κατάδηλόν ἐστιν.

c) by impl. in a comparative sense, *more abundant*, i. e. *distinguished, excellent, better*, Matt. 5: 47 τί περισσὸν ποιεῖτε; Hence neut. τὸ περισσόν, *excellence, pre-eminence*, Rom. 3: 1. Comparat. Matt. 11: 9 καὶ περισσότερον προφήτου. Luke 7: 26. Sept. for Chald. יַתִּיר Dan. 5: 12. 6: 4. — Isocr. Panegyr. 1. Plut. Romul. 12 bis. Diod. Sic. 12. 15 ὁ νόμος οὐδὲν ὁρᾶται περιέχων σοφὸν ἢ περιττόν.

Περισσοτέρως, adv. of compar. degree instead of the more usual form περισσότερον, Buttm. § 115. 5. Matth. § 262; *more abundantly, more*, more earnestly or vehemently, comp. in Περισσός b. β. The object compared is every where implied; see Winer § 36. 3. Mark 15: 14 in text rec. περισσοτέρως ἔκραξαν *they cried out more vehemently*, sc. than before. 2 Cor. 1: 12 περισσοτέρως δὲ πρὸς ὑμᾶς *more abundantly towards you*, sc. than towards others. 2: 4 ἣν ἔχω περ. εἰς ὑμᾶς, sc. than others have, etc. 7: 15. 11: 23 bis. 12: 15. Gal. 1: 14. Phil. 1: 14. Also *the more* abundantly, *the more*, 1 Thess. 2: 17. Heb. 2: 1. 13: 19. c. μᾶλλον 2 Cor. 7: 13, comp. in Μᾶλλον c. — Test. XII Patr. p. 721 περισσοτέρως ἠγάπησαν αὐτούς.

Περισσῶς, adv. (περισσός,) *abundantly, exceedingly*, vehemently, Matt. 27: 23 περισσῶς ἔκραξαν. Mark 10: 26. (15: 14.) Acts 26: 11. Sept. for יָתֵר Dan. 8: 9. — 2 Macc. 8: 27. Plut. Con-

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sol. ad Apoll. 28 fin. Tom. VI. p. 443. 3. Reiske.

Περιστερά, ᾶς, ἡ, *a dove, pigeon*, Matt. 3: 16. 10: 16. 21: 12. Mark 1: 10. 11: 15. Luke 3: 22. John 1: 32. 2: 14, 16. Luke 2: 24 *δύο νεοσσοὺς περιστερῶν two young doves*, the offering of the poor, comp. Lev. 5: 7. 14: 22, where Sept. for בְּנֵי יוֹנָה. So Sept. for יוֹנָה Is. 38: 14. Neh. 2: 7.—Jos. Ant. 3. 9. 3. Ael. H. A. 3. 15. Xen. An. 1. 4. 9.

Περιτέμνω, f. τεμῶ, aor. 2 *περιέτεμον*, (τέμνω,) *to cut around, to circumcise*, Mid. *to let oneself be circumcised*, comp. Buttm. § 135. 8; only in the Jewish sense, 'to remove the prepuce.'

a) pp. c. acc. of pers. Luke 1: 59 *ἦλθον περιτεμεῖν τὸ παιδίον*. 2: 21. John 7: 22. Acts 7: 8. 15: 5. 16: 3. 21: 21. Mid. Acts 15: 1, 24. 1 Cor. 7: 18. Gal. 2: 3. 5: 2, 3. 6: 12, 13 bis. Pass. part. perf. *περιτετμημένος* 1 Cor. 7: 18. Sept. for מוּל Gen. 17: 27. 21: 4. Mid. ib. 34: 15, 17. — Jos. Ant. 1. 10. 5. Diod. Sic. 1. 28. Hdot. 2. 36.

b) metaph. in a spiritual sense, i. q. 'to put away impurity.' Col. 2: 11 *περιετμήθητε περιτομῇ ἀχειροποιήτῳ*. So Sept. and מוּל Deut. 10: 16. Jer. 4: 4. Comp. Rom. 2: 29.—Philo Abr. I. p. 450.

Περιτίθημι, f. *περιθήσω*, (τίθημι,) 3 plur. pres. *περιτιθέασι* Mark 15: 17, see Buttm. § 107. n. I, 1; *to put around, to place around* any person or thing, seq. acc. et dat. expr. or impl. Matt. 21: 33 *φραγμὸν αὐτῷ περιέθηκεν*. Mark 12: 1. Matt. 27: 28 *περιέθηκεν αὐτῷ χλαμύδα*. 27: 48 *περιθεὶς* [*τὸν σπόγγον*] *καλάμῳ*, i. e. putting it around the end of a rod. Mark 15: 17, 36. John 19: 29. Sept. for שׂוּם Ruth 3: 3. חָבַשׁ Lev. 8: 13. הִלְבִּישׁ Gen. 27: 16. — Ecclus. 6: 31. Jos. Ant. 3. 7. 1. Hdian. 1. 3. 7. Xen. Eq. 5. 1, 3.—Trop. *to bestow upon, to give*, 1 Cor. 12: 23 *τούτοις τιμὴν περισσοτέραν περιτίθεμεν*. So Sept. for נָתַן Esth. 1: 20. Job 39: 19. — Hdian. 5. 1. 11. Dem. 1417. 2. Xen. Athen. 1. 2.

Περιτομή, ῆς, ἡ, (περιτέμνω,) *circumcision*, in the Jewish sense, the removal of the prepuce, as the distinguishing sign of the Jewish nation from Abraham onwards; practised also by several ancient oriental nations, and by all the Mohammedans of the present day; see Gen. 17: 10 sq. Lev. 12: 3. Jos. Ant. 1. 10. 5. c. Apion. 1. 22. Barnab. Epist. c. 9. Comp. Luke 1: 59.

a) pp. e. g. (α) the *act* or *rite* of circumcision, John 7: 22, 23 *περιτομὴν λαμβάνειν to receive circumcision*, to be circumcised. Acts 7: 8. Rom. 4: 11. Gal. 5: 11. Phil. 3: 5. So Sept. thrice for מוּלָה, מוּלָה, Gen. 17: 12. Ex. 4: 26. Jer. 11: 16.—(β) The *state* of circumcision, the being circumcised, Rom. 2: 25 bis, 26, 27 comp. in *Διά* I. 4. b. Rom. 4: 10 bis, *ἐν περιτομῇ ὤν*, i. q. being circumcised. 3: 1. 1 Cor. 7: 19. Gal. 5: 6. 6: 15. So *οἱ ἐκ περιτομῆς*, *those of the circumcision*, i. e. the circumcised, put for the Jews, Rom. 4: 12; for Jewish Christians, Acts 10: 45. 11: 2. Gal. 2: 12. Col. 4: 11. Tit. 1: 10.—(γ) Meton. and collect. *ἡ περιτομή* for *the circumcised*, i. e. the Jews, the Jewish people, Rom. 3: 30 *ὃς δικαιώσει περιτομὴν ἐκ πίστεως*. 4: 9, 12. 15: 8. Gal. 2: 7, 8, 9. Eph. 2: 11. Col. 3: 11.

b) Metaph. in a spiritual sense, i. q. 'the putting away of impurity from the heart.' Rom. 2: 28, 29 *περιτομὴ καρδίας*. Col. 2: 11 bis *περιετμήθητε περιτομῇ ἀχειροποιήτῳ . . . ἐν τῇ περιτομῇ τοῦ Χριστοῦ*, i. e. the circumcision which has Christ for its author and object. Collect. and emphat. Phil. 3: 3 *ἡμεῖς γάρ ἐσμεν ἡ περιτομή*, i. e. we are the true spiritual circumcision, the true people of God.

Περιτρέπω, f. ψω, (τρέπω,) *to turn about*, as a person, Plato Axioch. init. p. 364. A. p. 370. B. *to turn upside down*, to overturn, Wisd. 5: 24. Plut. Marcell. 7. Luc. Contempl. 7. In N. T. trop. *to turn about into* any state etc. i. q. to cause to become any thing, *to make*, seq. *εἰς*, Acts 26: 24 *σὲ εἰς μανίαν περιτρέπει*, i. e. turns thee about into madness, makes thee mad.—Jos. Ant. 2. 14. 1 *εἰς ὀργὴν περιτραπέν*. Comp. Lys. 210. 2.

Περιτρέχω, aor. 2. *παρέδραμον*, (τρέχω,) *to run around* in a circle, Xen. Oec. 13. 8. In N. T. *to run about* in a place, c. acc. Mark 6: 55 *περιδραμόντες ὅλην τὴν περίχωραν*, comp. for the acc.

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in *Περιάγω* b. Sept. for שׁוּט Pol. Jer. 5: 1. Am. 8: 12.—Cebet. Tab. 14. Lys. 185. 13. Xen. H. G. 7. 2. 15.

Περιφέρω, f. περιοίσω, (φέρω,) *to bear* or *carry around*, pp. in a circle or to a company, Xen. Cyr. 2. 2. 2. In N. T.

a) *to bear about*, sc. hither and thither, to various places, c. acc. Mark 6: 55 τοὺς κακῶς ἔχοντας περιφέρειν. 2 Cor. 4: 10 τὴν νέκρωσιν τοῦ Ἰησοῦ περιφέροντες ἐν τῷ σώματι. see in *Νέκρωσις* a.—2 Macc. 7: 27. Xen. Cyr. 7. 5. 50.

b) Pass. *to be carried* or *driven about* hither and thither, sc. by the wind, e. g. clouds, Jude 12 νεφέλαι ἄνυδροι ὑπὸ ἀνέμων περιφερόμεναι in text rec. but later edit. read παραφερόμεναι, see in *Παραφέρω* b. (Of a ship Maxim. Tyr. 31. p. 306.) Trop. Eph. 4: 14 περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας. So Heb. 13: 9 in text. rec. see in *Παραφέρω* b.

Περιφρονέω, ῶ, f. ήσω, (φρονέω,) *to think round about a thing*, to consider it on all sides, Ael. V. H. 12. 52. In N. T. *to think over* or *beyond* a thing, i. q. *to overlook*, *to despise*, seq. gen. Buttm. § 132. 5. 3. Matth. § 378. n. 2. Tit. 2: 14 μηδείς σου περιφρονείτω, comp. 1 Tim. 4: 12.—Plut. Thes. 1. Aeschin. Dial. Socr. 3. 2. c. acc. Jos. Ant. 4. 8. 24. Thuc. 1. 25.

Περίχωρος, ου, ὁ, ἡ, adj. (χῶρος place,) *around a place*, i. e. circumjacent, neighbouring, Ael. V. H. 1. 34. Hence in N. T. fem. ἡ περίχωρος sc. γῆ, *country round about*, *circumjacent region*, Matt. 14: 35. Mark 1: 28. 6: 55. Luke 3: 3. 4: 14, 37. 7: 17. 8: 37. Acts 14: 6. Meton. of inhabitants, Matt. 3: 5. Sept. for חֶבֶל Deut. 3: 13, 14. כִּכָּר Gen. 13: 10, 11.—So τὰ περίχωρα id. 1 Chr. 5: 16. Palaeph. 21. 2.

Περίψημα, ατος, τό, (περιψάω to wipe or scrape all around,) pp. *scrapings*, *scum*, *filth*, Hesych. περίψημα· περικατάμαγμα. Also, like περικάθαρμα, *an expiatory victim*, *ransom*, spoken espec. of human victims, comp. in *Περικάθαρμα*. Hesych. περίψημα· ἀντίλυτρον, ἀντίψυχον. Suid. οὕτως ἐπέλεγον [οἱ Ἀθηναῖοι] τῷ κατ' ἐνιαυτὸν συνέχοντι τῶν κακῶν (al. πάντων κακά)· περίψημα ἡμῶν γένου, ἤτοι σωτηρία καὶ ἀπολύτρωσις· καὶ οὕτως ἐνέβαλλον τῇ θαλάσσῃ, ὡσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτίνοντες. Tob. 5: 18 ἀργύριον . . . περίψημα τοῦ παιδίου ἡμῶν γένοιτο. — Hence in N. T. meton. for a vile and worthless person, as in Engl. *scrapings*, *offscouring*, *scum*, 1 Cor. 4: 13 πάντων περίψημα ἕως ἄρτι. — Symmach. for עֶצֶב Jer. 22: 28.

Περπερεύομαι, depon. Mid. (πέρπερος a boaster, braggart, Pol. 40. 6. 2.) *to show oneself a boaster*, i. q. *to boast oneself*, *to vaunt*, 1 Cor. 13: 4. —M. Antonin. 5. 5 καὶ τὸ σώματιον καταιτιᾶσθαι, καὶ ἀρέσκεσθαι, καὶ περπερεύεσθαι. Liban. Or. 14. p. 427. A. So ἐμπερπερεύεσθαι· Arr. Epict. 2. 1. 34. Cic. ad Att. 1. 14.

Περσίς, ίδος, ἡ, *Persis*, pr. n. of a female Christian, Rom. 16: 12.

Πέρυσι, adv. (πέρας,) *the past year*, *a year ago*, Xen. H. G. 3. 2. 7; in N. T. only with ἀπό, i. e. ἀπὸ πέρυσι pp. *since a year ago*, 2 Cor. 8: 10. 9: 2. Comp. in Ἀπό II. c. Lob. ad Phryn. p. 47.—So πρὸ πέρυσι Dem. 467. 14. ἐκ πέρυσι Luc. Soloec. § 7.

Πετάομαι, see in *Πέτομαι*.

Πετεινόν, οῦ, τό, (pp. neut. of adj. πετεινός flying, winged,) *a bird*, *fowl*, in N. T. only plur. τὰ πετεινά, Matt. 6: 26. 8: 20. 13: 4, 32. Mark 4: 4, 32. Luke 8: 5. 9: 58. 12: 24. 13: 19. Acts 10: 12. 11: 6. Rom. 1: 23. James 3: 7. Sept. plur. for עוֹף Gen. 1: 26. Deut. 14: 19, 20. sing. for כָּנָף Ez. 39: 4. — pl. Palaeph. 23. 1. Hdot. 2. 123. sing. Theogn. 1093 or 1097.

Πέτομαι, f. πετήσομαι or πτήσομαι, depon. Mid. *to fly*, intrans. Rev. 12: 14 ἵνα πέτηται εἰς τὴν ἔρημον. Part. πετόμενος, *flying*, in later edit. Rev. 4: 7. 8: 13. 14: 6. 19: 17. Sept. for עוּף, עוֹפֵף, Gen. 1: 20. Is. 31: 5.— Palaeph. 13. 2. Luc. Soloecist. 7. Xen. An. 1. 5. 3.—A later present form πετάομαι, ῶμαι, whence part. πετώμενος, is found in text rec. in the four passages above quoted. Comp. Buttm. § 114 under

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πέτομαι. Lob. ad Phr. p. 581. — Diod. Sic. 4. 77 fin. comp. Luc. Dial. Marin. 15. 3 παραπετώμενος.

Πέτρα, ας, ἡ, a rock, pp. a projecting rock, *cliff*.

a) pp. Rev. 6: 15 εἰς τὰς πέτρας τῶν ὀρέων. v. 16. In such, sepulchres were hewn, Mark 27: 51, 60. Mark 15: 46; see in *Μνημεῖον*. On such also houses and villages were built for security, Matt. 7: 24, 25. Luke 6: 48 bis. Spoken of a rocky soil, i. q. πετρώδης, Luke 8: 6, 13. Sept. for סֶלַע 1 Sam. 13: 6. Is. 2: 21. Ps. 40: 3. צוּר Prov. 30: 19. Is. 2: 10. — Ceb. Tab. 15. Hdian. 8. 1. 13. Xen. An. 4. 7. 4.

b) trop. of a man of firmness and energy, one like a rock, Matt. 16: 18. So Sept. and סֶלַע 2 Sam. 22: 2.—Of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. 10: 4 bis, comp. Ex. 17: 6. Num. 20: 8 sq. where Sept. for צוּר, סֶלַע. Also as ἡ πέτρα σκανδάλου, *a rock of offence* or *stumbling*, i. e. Christ as the occasion of destruction to those who reject him, Rom. 9: 33 et 1 Pet. 2: 7, quoted from Is. 8: 14 where Sept. for צוּר. Comp. in *Λίθος* b.

Πέτρος, ου, ὁ, pp. i. q. πέτρα, *a rock, stone*, Luc. Navig. 44. Xen. An. 4. 7. 12. In N. T. as pr. n. *Peter*, in Aram. כֵּיפָא *Κηφᾶς* a rock q. v. the surname of Simon one of the Apostles, son of Jonas, and brother of Andrew, a fisherman of Bethsaida, Matt. 16: 18. John 1: 43, 45. He afterwards lived at Capernaum, and was married, Mark 1: 29, 30, comp. v. 21. Luke 4: 38. This name was given him by Jesus at the first interview, John 1: 43; prob. on account of the boldness and usual firmness of his character. He was of an ardent but unequal temperament; at one time expressing unbounded devotedness to Jesus, and then denying him; Matt. 26: 33 sq. 69 sq. al. Although the first to preach the gospel directly to the Gentiles, Acts 15: 7, 14, comp. c. 10, yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly reproved by Paul, Gal. 2: 11 sq.—In later years he is said to have gone abroad, and to have preached the gospel in the Parthian empire, whence prob. his first epistle was written; and a still later legendary account makes him to have been the first bishop of Rome, and to have suffered martyrdom in that city along with Paul. See Neander Gesch. der Pflanz. u. Leit. d. Kirche etc. II. p. 443 sq. 457 sq. Al.

Πετρώδης, εος, ους, ὁ, ἡ, adj. (πέτρος, εἶδος,) *rock-like, stone-like*, i. e. having the form of a rock Diod. Sic. 3. 45. In N. T. *rocky, stony*, and τὸ πετρῶδες *rocky ground, stony soil*, Mark 4: 5. τὰ πετρώδη id. Matt. 13: 5, 20. Mark 4: 16.— Jos. B. J. 2. 6. 1. Plut. Sylla 16. On the form comp. Buttm. § 109. 14. b.

Πήγανον, ου, τό, (πήγνυμι,) *rue*, a plant, *ruta graveolens* of Linn. Luke 11: 42.—Theophr. H. Plant. 1. 15. Plut. ed. R. VIII. p. 563. 3.

Πηγή, ῆς, ἡ, a fountain, source.

a) genr. James 3: 11, (12). Sept. for עַיִן 1 K. 1: 9.—Hdian. 1. 6. 5. Xen. An. 1. 2. 7.—From the Heb. πηγαὶ ὑδάτων *fountains of water*, Rev. 8: 10. 14: 7. 16: 4. So Sept. and עֲיָנוֹת מַיִם Ex. 15: 27. Num. 33: 9. מַעְיְנֵי הַמַּיִם 1 K. 18: 5. 2 K. 3: 19, 25. (Judith 12: 7.) Metaph. of life-giving doctrine, John 4: 14; also as an emblem of the highest enjoyment, Rev. 7: 17. 21: 6; comp. in *Ζωή* a. β. So Sept. and מָקוֹר Prov. 13: 14. 14: 29.—Ecclus. 21: 13.

b) i. q. *a well*, τὸ φρέαρ. John 4: 6 bis ἡ πηγὴ τοῦ Ἰακώβ κ. τ. λ. comp. v. 11 where it is τὸ φρέαρ. 2 Pet. 2: 17.

c) i. q. *an issue, flux*, πηγὴ τοῦ αἵματος Mark 5: 29, i. q. ἡ φύσις τοῦ αἵμ. Luke 8: 44. So Sept. for מָקוֹר דָּמִים Lev. 12: 7.

Πήγνυμι, f. πήξω, *to fix, to fasten, to make fast and firm*, Luc. Philopatr. 17. Thuc. 5. 66. Xen. Venat. 6. 7, 9. *to fix* or *fasten together, to construct, to build*, Pol. 3. 46. 1. Hdot. 5. 83. In N. T. of a tent, *to set up, to pitch*, Heb. 8: 2 ἣν (σκηνὴν) ἔπηξεν ὁ κύριος. So Sept. for נָטָה Gen. 26: 25. 1 Chr. 16: 1.—Dion. Hal. Ant. 1. 55. Pol. 6. 27. 2. Hdot. 6. 12.

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Πηδάλιον, ίου, τό, (πήδον, πέδον,) *a helm, rudder,* Acts 27: 40. James 3: 4. —Ael. V. H. 9. 40. Xen. An. 5. 1. 11.

Πηλίκος, η, ον, pron. correl. *how great, quantus,* corresponding to ἡλίκος, τηλίκος, Buttm. § 79. 6. Gal. 6: 11 ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί, i. e. either *with what large letters,* implying a stiff and unpractised hand which made the Greek letters large like the Hebrew; or i. q. *with how large a letter I have written* etc. The former sense is given by Chrysost. Theophylact, Jerome and other fathers; the latter by Erasmus, Bengel, etc. Trop. of dignity, Heb. 7: 4. Sept. for כַּמָּה Zeph. 2: 6 [2].—Luc. Halcy. 2. Pol. 1. 2. 8.—Others in Gal. l. c. take πηλίκος as i. q. ποῖος, *what, of what kind, qualis;* and render, *ye see with what letters I write with my own hand,* i. e. with what characters, what a hand, perhaps i. q. οὕτω γράφω in 2 Thess. 3: 17.—Hesych. πηλίκον· οἷον, ὁποῖον, ποταπόν, διάφορον.

Πηλός, οῦ, ὁ, clay, mire, mortar, John 9: 6 bis ἔπτυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος κ. τ. λ. v. 11, 14, 15. So Sept. for חֹמֶר Job 30: 19. טִיט 2 Sam. 22: 43.—Pol. 3. 79. 9. Xen. An. 1. 5. 7, 8.—Spec. *potter's clay,* Rom. 9: 21. Sept. for חֹמֶר Is. 29: 16. טִיט Is. 41: 25.—Ecclus. 33 [36]: 13. Pol. 12. 15. 6. Dem. 313. 17.

Πήρα, ας, ἡ, a bag, sack, wallet, Lat. *pera,* of leather, in which shepherds and travellers carried their provisions. Matt. 10: 10 μὴ πήραν εἰς ὁδόν. Mark 6: 8. Luke 9: 3. 10: 4. 22: 35, 36.—Judith 13: 10. Luc. D. Mort. 10. 2. Plut. Quaest. Gr. 13. T. VII. p. 179. 3. ed. Reisk.

Πῆχυς, εως, ὁ, (kindr. with παχύς,) gen. plur. πήχεων, later form contr. πηχῶν John 21: 8. Rev. 21: 17. Xen. An. 4. 7. 16; comp. Lob. ad Phr. p. 245 sq. Buttm. § 51. n. 5. Winer p. 61; pp. *the fore-arm,* from the wrist to the elbow, Ael. V. H. 5. 19. Hom. Od. 17. 38.—In N. T. *a cubit,* the common ancient measure of length, equal to the distance from the elbow to the tip of the middle finger, and usually reckoned at 1½ foot; comp. Adam's Rom. Ant. p. 503. Matt. 6: 27 πῆχυν ἕνα. Luke 12: 25. John 21: 8. Rev. 21: 17. Sept. for אַמָּה Gen. 6: 15, 16.—Jos. B. J. 6. 2. 9. Xen. An. 4. 7. 16.

Πιάζω, f. *άσω,* (Dor. for πιέζω, q. v.) pp. *to press, to hold fast;* hence *to lay hold of, to take, to seize,* trans.

a) persons, *to take* one by the hand, c. acc. et gen. of the part, Acts 3: 7 πιάσας αὐτὸν τῆς δεξιᾶς χειρός, comp. Buttm. § 132. 6. 3. (Theocr. Id. 4. 35.) In a judicial sense, *to take, to arrest,* John 7: 30 ἐζήτουν οὖν αὐτὸν πιάσαι. v. 32, 44. 8: 20. 10: 39. 11: 57. Acts 12. 4. 2 Cor. 11: 32.—Ecclus. 23: 21.

b) animals, *to take* in hunting or fishing, *to catch,* c. acc. John 21: 3 ἐν τῇ νυκτὶ ἔπιασαν οὐδέν. v. 10. Rev. 19: 20 ἐπιάσθη τὸ θηρίον. So Sept. for שָׁעַל Cant. 2: 15.

Πιέζω, f. *έσω,* (perh. kindr. with βιάζω,) *to press, to hold fast,* e. g. one's hand Pol. 32. 10. 9. In N. T. *to press down,* to make compact, e. g. μέτρον Luke 6: 38. Sept. for דָּרַךְ Mic. 6: 15. —Pol. 18. 1. 10. Xen. Mem. 3. 10. 13.

Πιθανολογία, ας, ἡ, (πιθανός persuasive, Xen. Cyr. 6. 4. 5, and λόγος,) *persuasive discourse, enticing words,* Col. 2: 4.—So πιθανοὶ λόγοι Jos. Ant. 8. 9. 1. πιθανολογέω Diod. Sic. 1. 39.

Πικραίνω, f. *άνω,* (πικρός,) pp. *to make sharp;* hence of taste, *to make bitter, acrid,* trans.

a) e. g. water, pass. Rev. 8: 11; comp. Ex. 15: 23. Meton. of the pain caused by bitter and poisonous food or drink, i. q. *to make painful, to cause bitter pain,* c. acc. Rev. 10: 9 πικρανεῖ σου τὴν κοιλίαν. v. 10. Comp. Sept. and מָרַר Hiph. Job 27: 2.

b) trop. of the feelings, *to embitter,* Pass. *to be* or *become bitter,* i. e. to be harsh, angry, Col. 3: 19. So Sept. pass. for קָצַף Ex. 16: 20. Jer. 37: 14. —Esdr. 4: 31. Dem. 1464. 18.

Πικρία, ας, ἡ, (πικρός,) *bitterness.*

a) pp. and with the accessory idea of *venom,* the two being often connected in the mind of the Hebrew, comp. Heb.

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Deut. 29: 17. 32: 24. Ant. 6: 12. Rev. 8. 11.—So in place of an adj. comp. Buttm. § 123. n. 4. Winer § 34. 2. Heb. 12: 15 ῥίζα πικρίας i. q. ῥίζα πικρά. (comp. Deut. 29: 17.) Acts. 8: 23 εἰς χολὴν πικρίας, i. q. χ. πικράν.—Comp. πικρόχολος Anthol. Gr. III. 208.

b) trop. *bitterness* of spirit, of speech, Eph. 4: 31 πᾶσα πικρία καὶ θυμός. Rom. 3: 14 ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει, quoted from Ps. 10: 7 where Sept. for מִרְמָה deceit. Sept. for מָר Job 7: 11. Is. 38: 17.—Pol. 8. 12. 1. Dem. 1482. 21.

Πικρός, ά, όν, pp. *pricking, pointed, sharp,* as πικρὸς ὀϊστός Hom. Il. 4. 118, 134. π. βέλεμνα 22. 206. comp. Engl. *pike.* Hence genr. and in N. T. of taste, *bitter, acrid.*

a) pp. and opp. to γλυκύς, James 3: 11. Sept. for מָר Prov. 27: 7. Ex. 15: 23.—Ael. V. H. 1. 34. Xen. An. 4. 4. 13.

b) metaph. of the feelings, spirit, *bitter, harsh, cruel,* James 3: 14 ζῆλον πικρόν.—Diod. Sic. 1. 78. Pol. 7. 14. 3.

Πικρῶς, adv. (πικρός,) *bitterly,* in N. T. of bitter weeping, Matt. 26: 75 et Luke 22: 62 ἔκλαυσε πικρῶς. So Sept. for מַכֵּה מָר Is. 33: 7. מָרַר Pi. Is. 22: 4.—Aristaen. 1. 21 or 22. comp. Hom. Od. 4. 153. genr. Jos. B. J. 7. 2. 1. Pol. 9. 34. 1.

Πιλᾶτος, ου, ὁ, Pilate, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in Ἡγεμών no. 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in Κυρήνιος; the second was Marcus Ambivius; the third, Annius Rufus; the fourth Valerius Gratus; who was succeeded by Pilate about A. D. 26. See Jos. Ant. 18. 2. 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius then governor of Syria, and sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. 18. 3. 1. ib. 18. 4. 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienna in Gaul, and there to have died by his own hand about A. D. 41. Euseb. H. E. 2. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. 18. 3. 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, in which Pilate was said to have made to Tiberius a full report of the whole matter concerning Jesus. This tract however is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apocr. Nov. Test. p. 214 sq. ed. Fabric. or p. 487 sq. ed. Thilo. Comp. also Thilo's Prolegom. p. cviii sq.— Matt. 27: 2 sq. Mark 15: 1 sq. Luke 13: 1. 23: 1 sq. John 18: 29 sq. 19: 1 sq. Acts 3: 13. 4: 27. 13: 28. 1 Tim. 16: 13. Al.

Πίμπλημι, f. πλήσω, aor. 1 ἔπλησα, aor. 1 pass. ἐπλήσθην, (from obsol. ΠΛΑΩ, whence also the intrans. form πλήθω, not found in N. T.) comp. Buttm. § 114.—*To fill, to make full,* trans.

a) pp. aor. 1 ἔπλησα, c. acc. Luke 5: 7; also c. gen. of that *with* which, Matt. 27: 48. John 19: 29 πλήσαντες σπόγγον ὄξους. Pass. c. gen. Matt. 22: 10. Comp. Buttm. § 132. 5. 2. Sept. for מָלֵא Gen. 21: 19. 24: 16.—Anthol. Gr. IV. 89. Xen. An. 1. 5. 10.

b) metaph. aor. 1 pass. ἐπλήσθην, *to be filled, to be full,* e. g. (α) persons *to be filled with* any thing, i. e. *to be wholly imbued, affected, influenced, with* or *by* any thing, seq. gen. of thing, as τοῦ πνεύματος ἁγίου Luke 1: 15, 41, 67. Acts 2: 4. 4: 8, 31. 9: 17. 13: 9. θυμοῦ Luke 4: 28. φόβου 5: 26. ἀνοίας 6: 11. also Acts 3: 10. 5: 17. 13: 45. Meton. of a place, Acts 19: 29. Sept. for מָלֵא Gen. 6: 11, 13. Prov. 12: 22. Chald. Dan. 3: 19. — Ecclus. 37: 27. Comp. Anthol. Gr. IV. p. 28. σοφίας πληθόμενος. Act. Dem. 1491. 9.—(β) Of prophecy, *to be fulfilled, accomplished,* Luke 21: 22 τοῦ πλησθῆναι τὰ γεγραμμένα, in later edit. So Heb. מָלֵא, Sept. πληρωθῆναι, 1 K. 2: 27.—(γ) Of time, *to be fulfilled, completed,* to be fully past, Luke 1: 23 ὡς ἐπλήσθησαν αἱ

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ἡμέραι τῆς λειτουργίας. v. 57. 2: 6, 21, 22. So מָלֵא, Sept. πληρωθῆναι, Gen. 25: 24.

Πίμπρημι, f. πρήσω, *to set on fire, to burn*, Ael. V. H. 12. 23. Comp. Buttm. § 114. In N. T. Pass. only trop. *to be inflamed, to swell*, to become swollen, e. g. from the bite of a serpent, Acts 28: 6.—Ael. H. An. 3. 18. Luc. Dipsad. 4 ὄφις . . . ἐκπαίει, καὶ σήπει, καὶ πίμπρασθαι ποιεῖ.

Πινακίδιον, ου, τό, (dimin. of πίναξ,) *a small tablet, writing-tablet, pugillaris*, Luke 1: 63. Comp. Pollux On. 10. 83, 84. Adam's Rom. Ant. p. 510, 511.—Symm. for קֶסֶת Ex. 9: 2. Arr. Epict. 3. 22. 74.

Πίναξ, ακος, ὁ, (πλάξ, comp. Buttm. Ausf. Sprachl. I. p. 74,) *a board, table*, spec. *a writing-table* or *tablet*, covered with wax, Jos. de Macc. 17. Dem. 1055. 16. comp. Adam's Rom. Ant. p. 508. In N. T. *a plate, platter, dish*, on which food and the like was served up. Matt. 14: 8 ἐπὶ πίνακι τὴν κεφαλὴν τοῦ Ἰωάννου. v. 11. Mark 6: 25, 28. Luke 11: 39. — Jos. Ant. 8. 3. 8. Athen. 6. 3. Hom. Od. 1. 141.

Πίνω, f. πίομαι Buttm. § 114. § 95. n. 18; 2 pers. πίεσαι Buttm. § 103. III. 1; aor. 2 ἔπιον, perf. πέπωκα; *to drink*.

a) genr. of persons, absol. Matt. 27: 34 οὐκ ἤθελε πιεῖν. Luke 12: 19. Acts 9: 9. 1 Cor. 11: 25. trop. John 7: 37, comp. in Διψάω b. Infin. final, e. g. δοῦναι πιεῖν *to give to drink*, Matt. 27: 34. John 4: 7, 10. Rev. 16: 6. αἰτεῖν πιεῖν John 4: 9. Sept. for שְׁתֹה Gen. 24: 14, 18 sq. —Luc. D. Deor. 7. 1. Xen. Mem. 2. 1. 18. infin. final Antiph. 114. 15. Xen. Cyr. 1. 2. 8.—With adjuncts: (α) Seq. ἐκ c. gen. of the drink, or meton. of the vessel containing the drink, i. e. *to drink of* any thing, a part of it, see in Ἐκ h, and comp. Ἐσθίω b. Matt. 26: 27 πίετε ἐξ αὐτοῦ sc. τοῦ ποτηρίου. v. 29. John 4: 12, 13, 14. 1 Cor. 10: 4. Rev. 18: 3. 14: 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ του θεοῦ, see espec. in θυμός. So Sept. for שְׁתֹה מִן Gen. 9: 21. 2 Sam. 12: 3. — Ael. V. H. 1. 4. Xen. Cyr. 4. 5. 4. — (β) Seq. ἀπό c. gen. of the drink, see in Ἀπό no. 7. Luke 22: 18 οὐ μὴ πίω ἀπὸ τοῦ γενν. τῆς ἀμπέλου. Sept. for שָׁתָה Jer. 51: 7.—(γ) Seq. accus. of the thing drank, *to drink* any thing, to use as drink, Luke 1: 15 σικερα οὐ μὴ πίῃ. Rom. 14: 21. 1 Cor. 10: 4; *to drink of* Matt. 26: 29. Trop. John 6: 53, 54, 56, see in αἷμα a. β. So Sept. for מִשְׁתֶּה Ex. 7: 18, 21. 1 K. 13: 18, 16 sq. Is. 5: 22. (Luc. D. Deor. 4. 3 καὶ νάπταρ πίῃ. Xen. Cyr. 6. 1. 10.) Meton. τὸ ποτήριον πίνειν, *to drink a cup* e. g. of wine, pp. 1 Cor. 10: 21; trop. of suffering, *to drink the cup which God presents*, to submit to the allotments of his providence, Matt. 20: 22, 23. 26: 42. Mark 10: 38, 39. John 18: 11. See in Ποτήριον. — — For the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, in its various senses, see in Ἐσθίω c. For τρώγειν καὶ πίνειν Matt. 24: 38, see in Τρώγω.

b) trop. of the earth, *to drink in, to imbibe*, c. acc. Heb. 6: 7 ἡ γῆ ἡ πιοῦσα τὸν—ὑετόν. So Sept. and שָׁתָה Deut. 11: 11.—Hdot. 3. 117. Xen. Conv. 2. 25. Comp. *sat prata biberunt* Virg. Ecl. 3. 111. Al.

Πιότης, τητος, ἡ, (πίων,) *fat, fatness*, Rom. 11: 17 τῆς π. τῆς ἐλαίας. So Sept. for דֶּשֶׁן Judg. 9: 9 where see. Job 36: 16. יִצְהָר Zech. 4: 14.

Πιπράσκω, perf. πέπρακα, perf. pass. πέπραμαι, aor. 1 pass. ἐπράθην, (περάω,) pp. *to traffic away*, pp. beyond sea, in other lands; hence genr. *to sell*, c. acc. Matt. 13: 46 πέπρακε πάντα ὅσα εἶχε. Acts 2: 45. Pass. Matt. 18: 25 ἐκέλευσεν αὐτὸν . . . πραθῆναι. Mark 14: 5. Acts 4: 34. 5: 4. Seq. gen. of price, Matt. 26: 9 πραθῆναι πολλοῦ. John 12: 5. Buttm. § 132. 6. 2. Sept. מָכַר Gen. 31: 15. Lev. 27: 27. c. gen. Deut. 21: 14.—2 Macc. 8: 14. Hdian. 2. 6. 22. Xen. Conv. 4. 1. c. gen. Xen. An. 7. 7. 26.—Trop. pass. *to be sold to* or *under* any one, i. q. *to be his slave*, seq. ὑπό c. acc. Rom. 7: 14 πεπραμένος ὑπὸ τὴν ἁμαρτίαν, i. q. to be the slave of sin, devoted to it. Comp. Sept. and מָכַר 1 K. 21: 25. Is. 50: 1.—1 Macc. 1: 15. Dem. 215. 6.

Πίπτω, f. πεσοῦμαι, aor. 2 ἔπεσον, aor. 1 ἔπεσα, Rev. 1: 17. 5: 14; comp

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Buttm. § 96. n. 9. § 114. Winer § 13. 1. a. p. 68. Lob. ad Phr. p. 724.—*To fall*, intrans. Sept. for Heb. נָפַל.

a) pp. *to fall*, sc. from a higher to a lower place, spoken of persons and things; in N. T. always with an adjunct of place whence or whither; e. g. seq. *ἀπό*, *to fall from*, Matt. 15:27 *ἀπὸ τῆς τραπέζης*. Luke 16: 21. Acts 20: 9. Matt. 24:29 see in *Οὐρανός* b. Seq. *ἐκ*, *to fall from*, Luke 10: 18 *ἐκ τοῦ οὐρανοῦ*. Acts 27: 34. Rev. 8: 10 et 9: 1, see in *Οὐρανός* b. (Sept. and נָפַל Job 1: 16.) *ἐν μέσῳ τῶν ἀκανθῶν*, *among*, Luke 8: 7. *ἐπί* c. acc. *to fall upon* any pers. or thing, Matt. 10: 29 *ἐπὶ τὴν γῆν*. 13: 5, 7, 8. 21: 44 bis. Mark 4: 5. Luke 8: 6, 8. 20: 18 bis. 23: 30. Rev. 6: 16. 8: 10. Rev. 7: 16 *οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος* i. e. the burning sun shall not injure them. Trop. i. q. *to seize*, Rev. 11: 11 *καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς κ. τ. λ.* Seq. *εἴς τι to fall into, among, upon*, any thing, Matt. 15: 14 *εἰς βόθυνον*. 17: 15. Mark 4: 7, 8. Luke 6: 39. 8: 14. John 12: 24. Rev. 6: 13. (Diod. Sic. 4. 77 *εἰς θάλασσαν*. Xen. H. G. 4. 7. 7.) Seq. *παρά* c. acc. of place, *to fall at, by, near*, Matt. 13: 4. Mark 4: 4. Luke 8: 5.

b) of persons, *to fall down*, to fall prostrate, absol. Matt. 18: 29 *πεσὼν οὖν ὁ σύνδουλος*, in later edit. Acts 5: 5. Joined with *προσκυνεῖν*, Matt. 2: 11 *πεσόντες προσεκύνησαν*. 4: 9. 18: 26. Rev. 5: 14. 19: 4. So Sept. and נָפַל 2 Sam. 1: 2. Dan. 3: 5, 6. (Anthol. Gr. I. p. 92.) More usually with an adjunct of place or manner, e. g. seq. *ἐνώπιόν τινος* Rev. 5: 8; c. *προσκυνεῖν* 4: 10. Seq. *εἰς* c. acc. *εἰς ἔδαφος* Acts 22: 7, comp. 9: 4. *εἰς τοὺς πόδας τινός* John 11: 32. Matt. 18: 29 in text rec. (Diog. Laert. 2. 79.) Seq. *ἐπί* c. gen. of place, Mark 9: 20 *ἐπὶ τῆς γῆς*. 14: 35. c. acc. of place or manner, *ἐπὶ τὴν γῆν* Acts 9: 4. *ἐπὶ τοὺς πόδας τινός* 10: 25. (Sept. 1 Sam. 25: 24.) *ἐπὶ πρόσωπον on one's face* Matt. 17: 6. 26: 39. Luke 5: 12; with *παρὰ τοὺς πόδας* Luke 17: 16. c. *προσκυνεῖν* 1 Cor. 14: 25. Rev. 7: 11. 11: 16. (Sept. and נָפַל 1 Sam. 25: 23. *ἐπὶ τὴν ὄψιν* Jos. Ant. 6. 9. 5. *ἐπὶ στόμα* Xen. Venat. 10. 13.) Seq. *παρὰ τοὺς πόδας τινός* Luke 8: 41. Acts 5: 10. comp. Luke 17: 16. *πρὸς τοὺς πόδ.* Mark 5: 22. Rev. 1: 17. *ἔμπροσθεν τῶν ποδῶν*, c. *προσκυνέω* Rev. 19: 10. 22: 8. Seq. *χαμαί* John 18: 6. (Sept. Job 1: 20.) Spoken of those who *fall dead*, i. e. *to die, to perish*; Luke 21: 24 *πεσοῦνται στόματι μαχαίρας*. 1 Cor. 10: 8. Heb. 3: 17. Rev. 17: 10. comp. Acts 5: 5, 10. Comp. Sept. and נָפַל Num. 14: 43. Ex. 32: 27. Num. 14: 19, 32. — Hdian. 3. 7. 10. Xen. An. 1. 8. 28. — Trop. *to fall* from any state or dignity, c. *πόθεν* Rev. 2: 5.

c) of edifices, walls, etc. *to fall*, to fall in ruins, Matt. 7: 25, 27. Luke 6: 49. 13: 4. Heb. 11: 30. Trop. Luke 11: 17. Acts 15: 16 comp. in *Σκηνή*. So in prophetic imagery, Rev. 11: 13. 14: 8 *ἔπεσε, ἔπεσε Βαβυλών*. 16: 19. 18: 2. Sept. for נָפַל Is. 21: 9. — Xen. H. G. 5. 2. 5.

d) of a lot, *to fall to* or *upon* any one, seq. *ἐπί* c. acc. Acts 1: 26. See in *Ἐπί* III. 1. a. *β*. So Sept. and נָפַל Jon. 1: 7. Ez. 24: 6.

e) Metaph. of persons, *to fall into* or *under* any thing, e. g. condemnation, *ὑπὸ κρίσιν* James 5: 12. (Diod. Sic. 19. 8 *π. ὑπ' ἐξουσίαν τῶν ἐχθίστων*.) Absol. *to fall* into sin, i. q. *to transgress, to sin*, Rom. 11: 22. 14: 4. 1 Cor. 10: 12. Hence also *to fall* from happiness, i. q. *to be made miserable, to perish*, Rom. 11: 11 *μὴ ἔπταισαν, ἵνα πέσωσι*; Heb. 4: 11. So Sept. and נָפַל Prov. 11: 28. 24: 16. —Ecclus. 1: 27. 2: 7. comp. Hdot. 8. 16. Diod. Sic. 13. 37. — Of things, i. q. *to fall to the ground, to fail*, to become void, Luke 16: 17 *ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν*. So Sept. and נָפַל Josh. 23: 14. 1 Sam. 3: 19. — Plato Euthyphr. 17. p. 14. D, *οὐ χαμαί ποτε πεσεῖται ὅ,τι ἂν εἴπῃς*. Comp. Liv. 2. 31 'irrita *cadunt* promissa.'

Πισιδία, ας, ἡ, Pisidia, a district of Asia Minor, lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts 13: 14. 14: 24.

Πιστεύω, f. *εύσω*, (*πίστις*,) aor. 1 *ἐπίστευσα*, perf. *πεπίστευκα*, plupf. *πεπιστεύκειν* without augm. Acts 14: 23, comp. Buttm. § 83. n. 6. Winer § 12. 12.—*To have faith, to believe, to trust*, pp. to have a firm persuasion, a confiding

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belief, in the truth, veracity, reality of any person or thing.

a) pp. *to be firmly persuaded* as to any thing, *to believe*, seq. infin. Rom. 14: 2 ὃς μὲν πιστεύει φαγεῖν πάντα. seq. ὅτι Mark 11: 23. Rom. 10: 9. James 2: 19. absol. ibid. (c. inf. Hdian. 5. 4. 5. Xen. Cyr. 4. 5. 45.) So with the idea of hope and certain expectation, c. inf. Acts 15: 11. c. ὅτι Rom. 6: 8. — Xen. An. 7. 7. 47.—More commonly of words spoken and things, e. g. seq. dat. of a person speaking, whose words one believes and confides in, Mark 16: 13 οὐδὲ ἐκείνοις ἐπίστευσαν. John 5: 46 εἰ γὰρ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί. Acts 8: 12. 1 John 4: 1. c. ὅτι John 4: 21. — Hdian. 2. 1. 23. Luc. Hermot. 17.—With an adjunct of the words or thing spoken, e. g. seq. dat. Luke 1: 20 οὐκ ἐπίστευσας τοῖς λόγοις μου. John 4: 50. Acts 24: 14. 2 Thess. 2: 11. (Hdian. 4. 9. 10.) Seq. ἐπί c. dat. Luke 24: 25 ἐπὶ πᾶσιν. Seq. ἐν c. dat. Mark 1: 15 ἐν τῷ εὐαγγελίῳ *in the glad tidings*, i. e. believe and embrace the glad tidings announced; so Sept. c. ἐν for בְּ:אָמַן Jer. 12: 6. Ps. 78: 22.——Dion. Hal. de Comp. verbor. p. 150. ed. Schaef.—With an adjunct of the thing believed, e. g. seq. dat. Acts 13: 41 ἔργον, ᾧ οὐ μὴ πιστεύσητε. (Hdian. 8. 3. 10.) Seq. accus. of thing, John 11: 26 πιστεύεις τοῦτο; 1 Cor. 13: 7. 1 John 4: 16. Hence Pass. 2 Thess. 1: 10 ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, comp. Winer §. 40. 1. (Hdian. 8. 3. 22. Pass. ib. 2. 9. 4.) Seq. εἴς τι, 1 John 5: 10 εἰς τὴν μαρτυρίαν. Seq. ὅτι i. q. acc. et infin. John 14: 10 οὐ πιστεύεις ὅτι ἐγώ κ. τ. λ. Rom. 10: 9. περί τινος, ὅτι John 9: 18.—c. ὅτι Hdian. 1. 14. 10. Xen. Hi. 1. 37. — Absol. where the case of pers. or thing is implied from the context, Matt. 24: 23. Mark 13: 21. John 12: 47. Acts 8: 13 καὶ αὐτὸς ἐπίστευσε, sc. τῷ Φιλίππῳ τῷ εὐαγγελιζομένῳ, comp. v. 12. Acts 15: 7 καὶ πιστεῦσαι, sc. τῷ λόγῳ τοῦ εὐαγγ. 1 Cor. 11: 18.—Hdian. 4. 4. 10. Thuc. 1. 1.

b) of God, *to believe on* God, *to trust* in him, e. g. as able and willing to help, to listen to prayer, etc. seq. dat. of pers. c. ὅτι, Acts 27: 25 πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται. Seq. εἰς, John 14: 1 πιστεύετε εἰς τὸν θεόν. Absol. Matt. 21: 22 πιστεύοντες, i. q. εἰ πιστεύετε. 2 Cor. 4: 13. (c. dat. Ecclus. 2: 6, 8.) Also as faithful to his promises, c. dat. Rom. 4: 3 ἐπίστευσε Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη κ. τ. λ. quoted from Gen. 15: 6 where Sept. for וְהֶאֱמִין. Gal. 3: 6. James 2: 23. Rom. 4: 17 κατέναντι οὗ ἐπίστευσε θεοῦ, by attract. for κατ. τοῦ θεοῦ, ᾧ ἐπίστευσε. absol. Rom. 4: 18. Heb. 4: 3.—Or genr. to believe in the declarations and character of God as made known in the Gospel, c. dat. John 5: 24. Acts 16: 34 οἱ πεπιστευκότες τῷ θεῷ. 1 John 5: 10. Seq. εἰς c. acc. pp. praegn. i. q. *to believe and rest upon*, to believe in and profess; see Winer § 31. 2. p. 178. 1 Pet. 1: 21 τοὺς δὲ αὐτοῦ πιστεύοντας εἰς θεόν. Seq. ἐπί c. acc. id. Rom. 4: 24, comp. Winer l. c. Absol. Luke 8: 12, 13, comp. v. 11. Acts 13: 48.

c) of a messenger from God, *to believe on* and *trust in* him as coming from God and acting under divine authority. (α) Of John the Baptist, c. dat. αὐτῷ, Matt. 21: 25, 32. Mark 11: 31. Luke 20: 5.—(β) Of Jesus as the Messiah; e. g. as able and ready to help his followers, c. εἰς John 14: 1; or to heal the sick and comfort the afflicted, c. ὅτι Matt. 9: 28. absol. 8: 13. Mark 5: 36. John 4: 48. Genr. as a teacher and the Messiah sent from God; seq. dat. of pers. John 5: 38 ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. 8: 31. 10: 37, 38. Acts 5: 14. 2 Tim. 1: 12. Seq. ὅτι, John 11: 27 ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός. 20: 31. 1 John 5: 1, 5. John 8: 24 ἐὰν γὰρ μὴ πιστεύσητε, ὅτι ἐγώ εἰμι. 18: 19. 16: 27, 30. 17: 8, 21. al. saep. So c. γινώσκειν John 6: 69. 10: 38.—Seq. εἰς c. acc. of pers. pp. praeg. i. q. *to believe and rest upon*, to believe in and profess, comp. Winer p. 173. Matt. 18: 6 τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμέ. Mark 9: 42. John 2: 11. 3: 15, 16. 4: 39. 6: 35. 7: 5, 38. 8: 30 πολλοὶ ἐπίστευσαν εἰς αὐτόν. 17: 20. Acts 10: 43. 19: 4. Rom. 10: 14. Gal. 2: 16. 1 Pet. 1: 8. trop. εἰς τὸ φῶς John 12: 36. So c. εἰς τὸ ὄνομα Ἰησοῦ in a like sense, see in Ὄνομα d; i. q. 'to believe on Jesus and invoke or profess his name.' John 1: 12 τοῖς

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πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2: 23. 1 John 5: 13. seq. τῷ ὀνόματι αὐτοῦ, id. 1 John 3: 23.—Seq. ἐπί c. acc. of pers. i. q. εἴς τινα, comp. Winer p. 173. Acts 9: 42. 11: 17, comp. v. 21. So ἐπί c. dat. 1 Tim. 1: 16. (Matt. 27: 42.) trop. Rom. 9: 33 et 1 Pet. 2: 6 τίθημι ἐν Σιὼν λίθον . . . καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ κ. τ. λ. quoted from Is. 28: 16 where Sept. for הֶאֱמִין. Pass. 1 Tim. 3: 16 ἐπιστεύθη ἐν κόσμῳ. — Dem. 464. 20. Xen. An. 7. 6. 33.—Hence absol. *to believe*, i. e. to believe and profess Christ, to be or become a Christian, Mark 15: 32. Luke 22: 67. John 1: 7. 12: 39. Acts 4: 4. 14: 1. 17: 12, 34. Rom. 4: 11. 1 Cor. 1: 21. al. saep. Part. οἱ πιστεύοντες, οἱ πιστεύσαντες, *believers*, Christians, Acts 2: 44. 4: 32. 19: 18. Gal. 3: 22. 1 Thess. 1: 7. 1 Pet. 2: 7. al.

d) trans. i. q. *to entrust, to commit in trust* to any one; Luke 16: 11 τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; John 2: 24. — Wisd. 14: 5. Luc. D. Deor. 25. 2. Xen. Mem. 4. 4. 17. — Pass. πιστεύομαί τι, *to be entrusted with* any thing, *to have committed to one's charge*, seq. acc. comp. Buttm. § 134. 7. Winer § 40. 1. Rom. 3: 2. Gal. 2: 7 πεπίστευμαι τὸ εὐαγγέλιον. 1 Cor. 9: 17 οἰκονομίαν πεπίστευμαι. 1 Thess. 2: 4. 1 Tim. 1: 11. Tit. 1: 3.—Jos. Ant. 2. 9. 5. Diog. Laert. 7. 1. 29 πιστευθέντος τὴν ἐν Περγάμῳ βιβλιοθήκην. Polyaen. 2. 36. Diod. Sic. 20. 19, 27. Al.

Πιστικός, ή, όν, (πίστις,) *causing belief* or *persuasion*, Xen. Cyr. 1. 6. 10. *faithful, trustworthy*, γυναῖκα πιστικήν Artemid. 2. 33. p. 121. Hence in N. T. trop. *true, genuine, pure*, e. g. ναρδοῦ πιστικῆς Mark 14: 3. John 12: 3. So Theophylact ad h. l. ἡ ἄδολος καὶ μετὰ πίστεως κατασκευασθεῖσα. — Others derive it here from πίνω, and render it *potable, liquid*; but without authority. See Winer § 16. 3. p. 86. Fritzche IV Evang. II. p. 596 sq.

Πίστις, εως, ἡ, (πίστος, πείθω,) *faith, belief, trust*, pp. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

A) In the common Greek usage. a) pp. and genr. Acts 17: 31 πίστιν παρασχὼν πᾶσιν, see in Παρέχω b. Rom. 14: 22 σὺ πίστιν ἔχεις, *thou hast faith*, i. e. art firmly persuaded. v. 23 bis. Heb. 11: 1. So with the idea of hope and certain expectation, 2 Cor. 5: 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους. 1 Pet. 1: 5, 7, 9.—Diod. Sic. 1. 39, 86. Plut. Romul. 8. Xen. Cyr. 1. 6. 19. Hi. 4. 1. — Seq. gen. of object, 2 Thess. 2: 13 πίστει ἀληθείας *belief of the truth*, i. e. gospel truth, comp. below in B. c.—Hdian. 2. 14. 8.

b) i. q. *good-faith, faithfulness, sincerity*, Matt. 23: 23 τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν, Rom. 3: 3 τοῦ θεοῦ. Gal. 5: 22. 1 Tim. 1: 19 ἔχων πίστιν i. e. being faithful, sincere. 2: 7. 2 Tim. 2: 22. 3: 10. Tit. 2: 10 πίστιν πᾶσαν ἀγαθήν *all good fidelity*. Rev. 2: 19. 13: 10. So in the usage of Sept. for אֱמוּנָה 1 Sam. 26: 23. Hab. 2: 4. Prov. 12: 22.—Ecclus. 1: 26. Hdian. 3. 9. 4. Diod. Sic. 1. 79. Xen. An. 3. 3. 4.

c) i. q. *faith given, a pledge, promise*; as some 2 Tim. 4: 7 τὴν πίστιν τετήρηκα. —Pol. 2, 52. 4. Thuc. 4. 86. Xen. An. 1. 2. 26. Comp. below in B. c.

B) In N. T. πίστις as spoken in reference to God and divine things, to Christ and his gospel, becomes in some measure a technical word, especially in the writings of Paul, denoting that *faith*, that confiding *belief*, which is the essential trait of Christian life and character, i. e. *gospel faith, Christian faith*; comp. Rom. 3: 22 sq.

a) of God, i. e. *faith in, on, towards God*, e. g. ἐπὶ θεον Heb. 6: 1. πρὸς τὸν θεόν 1 Thess. 1: 8. εἰς θεόν, c. ἐλπίς, 1 Pet. 1: 21. c. gen. θεοῦ Mark 11: 22. Col. 2: 12. Absol. Matt. 17: 20. 21: 21. Luke 17: 5, 6; comp. Mark 11: 22. Heb. 4: 2. 10: 22, 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται in allusion to Hab. 2: 4 where Sept. for אֱמוּנָה fidelity. v. 39. James 1: 6 αἰτείτω δὲ ἐν πίστει, i. e. in filial confidence, nothing doubting. 5: 15 ἡ εὐχὴ πίστεως. — Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel; comp. Gal. 3: 7 sq. Heb. 11: 13. So of Abraham, Rom. 4: 5, 9 λογίζεται τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. v. 11,

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12, 13, 14, 16 bis, 19, 20. Heb. 6: 12. Genr. of others, Heb. 11: 3, 4, 5, 6, 7 bis, 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39. Also Luke 18: 8.

b) of Christ, *faith in Christ*, e. g. (α) as able to work miracles, to heal the sick etc. absol. Matt. 8: 10 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαυτὴν πίστιν εὗρον. 9: 2, 22, 29. 15: 28. Mark 2: 5. 5: 34. 10: 52. Luke 5: 20. 7: 9, 50. 8: 48. 17: 19. 18: 42. Acts 3: 16 bis. So mediately, Acts 14: 9.—(β) Of faith in Christ's death, as the ground of justification before God, i. q. *saving faith*, only in Paul's writings, Rom. 3: 22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰ. Χρ. v. 25 διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι. v. 26 ἐκ π. Ἰησοῦ. So from the connexion, absol. v. 27, 28, 30 bis, 31. 1 Cor. 15: 14, 17. So genr. Rom. 1: 17 bis. 5: 1, 2. 9: 30, 32. 10: 6, 17. Gal. 2: 16 bis, 20. 3: 2, 5, 7, 8, 9, 11, 12, 14, 22, 24. 5: 5, 6. Eph. 2: 8. 3: 12 διὰ τ. πίστεως αὐτοῦ. Phil. 3: 9 bis. So of the faith of Abraham, see above in a. Others in Rom. 1: 17 take εἰς πίστιν by meton. as i. q. εἰς τοὺς πιστεύοντας, comp. 3: 22.—(γ) Genr. as the Messiah and Saviour, the Head of the gospel dispensation, c. εἰς, Acts 20: 21 πίστιν τὴν εἰς τὸν κ. Ἰ. Χρ. 26: 18. Col. 2: 5. ἐν Χριστῷ Gal. 3: 26. Eph. 1: 15. Col. 1: 4. 1 Tim. 1: 14. 3: 13. 2 Tim. 1: 13. 3: 15. τοῦ κυρίου Ἰ. Χρ. James 2: 1. Eph. 4: 13. c. gen. μοῦ Rev. 2: 13, i. e. thy faith toward me. 14: 12. Absol. Mark 4: 40. Luke 8: 25. 22: 32. Acts 6: 5 ἄνδρα πλήρη πίστεως καὶ πν. ἅγ. v. 8. 11: 24. Eph. 3: 17. Col. 2: 7 coll. v. 5. So Eph. 6: 16 θυρεὸν τῆς πίστεως. 1 Thess. 5: 8.

c) genr. e. g. c. gen. ἡ πίστις τοῦ εὐαγγελίου *the faith of* or *in the gospel* i. e. gospel-faith, Phil. 1: 27. ἡ π. τῆς ἀληθείας id. *faith in the truth*, i. e. in the gospel, 2 Thess. 2: 13; comp. above in A. a.—Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel; genr. 1 Cor. 2: 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων κ. τ. λ. 2 Cor. 4: 13. Phil. 1: 25. 2: 17. 1 Thess. 1: 3. 1 Tim. 1: 5. 6: 11, 12. 2 Tim. 1: 5. 2: 18. Tit. 1: 1. Philem. 6. Heb. 12: 2. James 2: 5. 1 Pet. 5: 9. Elsewhere also πίστις seems to mark various predominant traits of Christian character as arising from and combined with Christian faith, without implying however any sharp distinction; e. g. Christian *knowledge*, espec. in Paul and James, Rom. 12: 3 μέτρον τῆς πίστεως. v. 6. 14: 1 ἀσθενῶν τῇ πίστει. 1 Cor. 12: 9. 13: 2, 13. Tit. 1: 13. 2 Pet. 1: 5. So in James, as opp. to ἔργα, James 2: 14 bis, 17, 18 ter, 20, 22 bis, 24, 26. So of the Christian *profession*, the faith professed, Acts 13: 8 ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. 14: 22. 15: 9. 16: 5. 1 Cor. 16: 13. 2 Cor. 1: 24 fin. Gal. 6: 10. 1 Tim. 2: 15. 2 Tim. 4: 7, comp. above in A. c. Of Christian *zeal*, ardour in the faith, Rom. 1: 8 ὅτι ἡ πίστις ὑμῶν καταγγέλλεται κ. τ. λ. 11: 20. 2 Cor. 8: 7. 10: 15. 13: 5. Eph. 6: 23. 2 Thess. 1: 4, 11. Of Christian *love*, as springing from faith, Rom. 1: 12 ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love. 2 Thess. 1: 3. Philem. 5 πίστιν ἣν ἔχεις πρὸς τὸν κύριον καὶ πάντας τοὺς ἁγίους. Of Christian *life* and morals, practical faith, 1 Tim. 4: 12 τύπος γίνου . . . ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἁγνείᾳ. 5: 8, 12. 6: 10. Tit. 2: 2. Of *constancy* in the faith, Col. 1: 23. 1 Thess. 3: 2, 5, 6, 7, 10. Heb. 13: 7. James 1: 3.

d) meton. of the object of Christian faith, *the faith*, i. e. doctrines received and believed, *Christian doctrine*, and genr. the system of Christian doctrines, *the Gospel, the Christian religion*. Acts 6: 7 ὑπήκουον τῇ πίστει were *obedient to the faith*, i. e. embraced the gospel. Rom. 1: 5. 16: 26. Acts 14: 27 θύρα πίστεως i. e. access for the gospel. 24: 24. Rom. 10: 8. 2 Cor. 1: 24 init. Gal. 1: 23. 3: 23 bis, 25. Eph. 4: 5. 1 Tim. 1: 4, 19. 3: 9. 6: 21. 2 Pet. 1: 1. 1 John 5: 4. Jude 3 τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. v. 20. So Tit. 3: 15 φιλοῦντας ἡμᾶς ἐν πίστει i. e. in the gospel, as Christians. 1 Tim. 1: 2 τέκνον ἐν πίστει. Tit. 1: 4. Emphat. *the true faith*, true doctrine, 2 Thess. 3: 2. 1 Tim. 4: 1, 6. 2 Tim. 3: 8.

Πιστός, ή, όν, (πίστις, πείθω,) pp. worthy of belief, trust, confidence, i. e. *faithful*.

a) pp. in the sense of *trust-worthy*. 1 Cor. 7: 25 ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι. 1 Tim. 1: 12. 2 Sam. 2: 2 ταῦτα

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παράθον πιστοῖς ἀνθρώποις. 1 Pet. 4: 19. Rev. 19: 11. Sept. for נֶאֱמָן 1 Sam. 3: 20. אֲמוּן Prov. 20: 6.—1 Macc. 14: 41. Ael. V. H. 8. 6. Thuc. 3. 10. Xen. An. 1. 6. 3.—Hence i. q. *true, sure, verax*, worthy of credit, as *ὁ μάρτυς ὁ πιστός* Rev. 1: 5. 2: 13. 3: 14; see in *Μάρτυς*. So Sept. for אֲמוּן Prov. 14: 5. נֶאֱמָן Ps. 89: 38. Is. 8: 2. (Ael. V. H. 3. 18 fin. *εἰ τῷ πιστὸς ὁ Χῖος λέγων.* Xen. Cyr. 6. 1. 42.) Of things, *true, sure, verus*, e. g. *λόγος* 1 Tim. 1: 15. 3: 1. 4: 9. 2 Tim. 2: 11. Tit. 1: 9. 3: 8. Rev. 21: 5. 22: 6. So Acts 13: 34 *τὰ ὅσια Δαβὶδ τὰ πιστά*, see in *Ὅσιος* b. — Dem. 377. 27. Thuc. 5. 14 *ἐλπὶς πιστή.*

b) *faithful* in duty to oneself and to others, of true fidelity. Col. 4: 9 et 1 Pet. 5: 12 *ἀδελφὸς πιστός.* Rev. 2: 10. Of God as faithful to his promises, 1 Cor. 1: 9 *πιστὸς ὁ θεός.* 10: 13. 1 Thess. 5: 24. 2 Thess. 3: 3. Heb. 10: 23. 11: 11. 1 John 1: 9. Of Christ 2 Tim. 2: 13. So Sept. for אֲמוּנָה Deut. 32: 4. נֶאֱמָן Deut. 7: 9. Once *πιστὸς δὲ ὁ θεός* as an obtestation or oath, *as God is faithful*, 2 Cor. 1: 18; comp. Heb. בֶּאֱלֹהֵי אֱמֶן Is. 65: 16. — Espec. of servants, ministers, who are faithful in the performance of duty. Matt. 24: 45 *ὁ πιστὸς δοῦλος.* 25: 21, 23. Luke 12: 42 *ὁ π. οἰκονόμος.* 1 Cor. 4: 2. Eph. 6: 21. Col. 1: 7. 4: 7. Heb. 2: 17. So c. *ἐπ' ὀλίγα* Matt. 25: 21, 23. *ἔν τινι* Luke 16: 10 bis, 11, 12. 19: 17. 1 Tim. 3: 11. Heb. 3: 5. c. dat. of pers. Heb. 3: 2. So Sept. for נֶאֱמָן Num. 12: 7. 1 Sam. 22: 14.—2 Macc. 1: 2. Hdian. 2. 8. 8. Xen. Cyr. 5. 2. 23.

c) Act. *faithful*, i. e. firm in faith, confiding, *believing*, i. q. *ὁ πιστεύων.* John 20: 27 *μὴ γίνου ἄπιστος, ἀλλὰ πιστός.* Gal. 3: 9.—Theogn. 283. Soph. Oed. Col. 1031. — Seq. dat. *τῷ κυρίῳ* Acts 16: 15; also *ἐν κυρίῳ*, i. e. faithful *to* or *in* the Lord, believing in him, i. q. *a believer*, Christian, 1 Cor. 4: 17. Eph. 1: 1. Col. 1: 2. Absol. id. Acts 10: 45. 16: 1. 2 Cor. 6: 15. 1 Tim. 4: 3, 10, 12. 5: 16 bis. 6: 2 bis. Tit. 1: 6. Rev. 17: 14. Adv. *πιστὸν ποιεῖν to do faithfully*, in a believing manner, as a Christian, 3 John 5. So Sept. for נֶאֱמָן Ps. 101: 6.—Ecclus. 1: 14. 1 Macc. 3: 13.

Πιστόω, ῶ, f. *ώσω,* (πιστός,) pp. *to make one faithful, trust-worthy;* hence *to make one give security, pledges*, e. g. by an oath, *πιστοῦν τινα ὅρκοις*, Jos. Ant. 15. 7. 10. Thuc. 4. 88. Pass. or Mid. *to make oneself* or *be made trust-worthy*, i. e. *to give security, to pledge oneself*, Pol. 18. 22. 6. Hom. Od. 15. 436. —In N. T. *ἐπιστώθην to be made confiding, believing, to be assured*, comp. in *Πιστός* c; hence i. q. *to believe*, 2 Tim. 3: 14 *μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης*, by attract. for *ἐν τούτοις ἃ.*—So *πιστωθείς* Soph. Oed. Col. 1039, i. q. *πιστός* ib. 1031.

Πλανάω, ῶ, f. *ήσω,* (πλάνη,) *to make wander, to lead astray*, c. acc. Pass. *to wander, to go astray.*

a) pp. e. g. persons, Heb. 11: 38 *ἐν ἐρημίαις πλανώμενοι.* Of flocks, 1 Pet. 2: 25 *ὡς πρόβατα πλανώμενα.* Matt. 18: 12 bis, 13. Sept. for תָּעָה Gen. 37: 14. Ex. 23: 4. — Cebet. Tab. 6. Ael. V. H. 5. 7. Xen. An. 1. 2. 25.

b) trop. *to mislead*, i. e. (*α*) *to deceive, to cause to err*, Pass. *to err, to mistake*, to form a wrong judgment. Matt. 24: 4 et Mark 13: 5 *βλέπετε μή τις ὑμᾶς πλανήσῃ.* Matt. 24: 5, 11, 24. Mark 13: 6. 1 John 1: 8. 3: 7. Rev. 13: 14. Pass. Matt. 22: 29 *πλανᾶσθε.* Mark 12: 24, 27. Luke 21: 8 *μὴ πλανηθῆτε.* John 7: 47. 1 Cor. 6: 9. 15: 33. Gal. 6: 7. Heb. 3: 10. James 1: 16. So Sept. and תָּעָה Prov. 12: 27.— Jos. B. J. 6. 5. 4. Mosch. Id. 1. 25. Plut. Thes. 27.— (*β*) *to seduce*, e. g. a people into rebellion, John 7: 12 *πλανᾷ τὸν ὄχλον.* Rev. 20: 8, 10. Also *to seduce* from the truth, Pass. *to be seduced, to go astray;* 1 John 2: 26 *περὶ τῶν πλανώντων ὑμᾶς*, comp. v. 21, 22. 2 Tim. 3: 13. Pass. James 5: 19 *ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας.* 2 Pet. 2: 15. Part. *οἱ πλανώμενοι those seduced*, gone astray, Tit. 3: 3. Heb. 5: 2. Spec. to seduce to idolatry, Rev. 2: 20. 12: 9. 18: 23. 19: 20. 20: 3. Sept. for תָּעָה 2 K. 21: 9. Ez. 44: 10, 15. — Ecclus. 9: 8.

Πλάνη, ης, ἡ, (perh. *πλάζω,*) *a wandering*, Sept. Ez. 34: 12. Ael. V. H. 5. 7. In N. T. only trop. *error*, i. e.

a) genr. *delusion*, false judgment or

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opinion, 1 Thess. 2: 3 ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης. 2 Thess. 2: 11. — Sept. Jer. 23: 17. Diod. Sic. 2. 18.

b) Act. *deceit, fraud*, seduction to error and sin. Eph. 4: 14 μεθοδεία τῆς πλάνης. 2 Pet. 3: 17. 1 John 4: 6 τὸ πνεῦμα τῆς πλάνης *a spirit of error*, i. e. a deceiving spirit, a teacher who seeks to seduce. So *a deception, fraud*, Matt. 27: 64. Sept. for מִרְמָה Prov. 14: 8.— Hesych. πλάνη· ἀπάτη.

c) of conduct, *perverseness, wickedness, sin*, Rom. 1: 27. James 5: 20. 2 Pet. 2: 18 τοὺς ἐν πλάνῃ ἀναστρεφομένους. Jude 11. Sept. for עָוֹן Ez. 33: 10.—Wisd. 1: 12. 12: 24.

Πλανήτης, ου, ὁ, (πλανάω,) *one wandering about, a wanderer*, Sept. for part. נָדַד Hos. 9: 17. Xen. Ven. 5. 17. In N. T. ἀστὴρ πλανήτης *a wandering star, planet*, trop. of a false teacher, Jude 13, coll. v. 4. — pp. Jos. Ant. 3. 6. 7. Diod. Sic. 1. 81. Xen. Mem. 4. 7. 5.

Πλάνος, ου, ὁ, ἡ, adj. (πλάνη,) *wandering about*; subst. *a wanderer, vagabond, juggler*, Athen. XIV. p. 615. E. In N. T. *deceiving, seducing*, 1 Tim. 4: 1 προσέχοντες πνεύμασι πλάνοις. Subst. *a deceiver, impostor*, Matt. 27: 63 ἐκεῖνος ὁ πλάνος. 2 Cor. 6: 8. 2 John 7 bis.— adj. Jos. B. J. 2. 13. 4 πλάνοι ἄνθρωποι καὶ ἀπατεῶντες. Subst. Lib. Hen. in Fabr. p. 162. Act. Thom. § 45. Diod. Sic. Tom. VI. 199. Tauchn.

Πλάξ, ακός, ἡ, *any broad and flat surface*, e. g. of the sea, πλάκα πόντου βαθείαν Pind. Pyth. 1. 46. comp. Diod. Sic. 5. 36. In N. T. and genr. *a table, tablet*, of wood or stone on which any thing was inscribed, e. g. the two tables of the decalogue given to Moses, Heb. 9: 4 πλάκες τῆς διαθήκης. 2 Cor. 3: 3. So Sept. and לֻחוֹת Ex. 31: 17. 32: 14 sq. 34: 1, 4. al. — Jos. Ant. 3. 5. 4. Luc. Somn. 3. — Trop. 2 Cor. 3: 3 ἐν πλαξὶ καρδίας σαρκίναις, comp. Rom. 2: 15 et Heb. 8: 10. So Sept. and לוּחַ Prov. 3: 3. Jer. 17: 1.

Πλάσμα, ατος, τό, (πλάσσω,) *a thing formed*, e. g. by a potter, Rom. 9: 20 μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι; quoted from Is. 29: 16 where Sept. for מַעֲשֵׂהוּ לְעֹשֵׂהוּ. — Artem. 1. 56. Luc. D. Deor. 6. 4. Trop. a figment, Dem. 1110. 18.

Πλάσσω, Att. ττω, f. πλάσω, comp. Buttm. § 92. n. 2. § 95. 3; *to form, to fashion, to mould*, e. g. any soft substance, as a potter the clay; absol. Rom. 9: 20 see in Πλάσμα. Pass. 1 Tim. 2: 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη. Sept. for יָצַר Gen. 2: 7, 8. עָצָה Is. 29: 16. — Wisd. 15: 7, 8. Luc. D. Deor. 1. 1. Xen. Mag. Eq. 6. 1.

Πλαστός, ή, όν, (πλάσσω,) *formed, fashioned*; metaph. *feigned, false, deceitful*, 2 Pet. 2: 3 πλαστοῖς λόγοις. — Plut. Thes. 20 γράμματα πλαστὰ προφέρειν.

Πλατεῖα, see in Πλατύς b.

Πλάτος, εος, τό, (πλατύς,) *breadth*, Rev. 21: 16 bis. Trop. Eph. 3: 18. Sept. for רֹחַב Gen. 6: 15. Ex. 37: 1.— Hdian. 8. 4. 2. Xen. Cyr. 7. 5. 8.—Rev. 20: 9 τὸ πλάτος τῆς γῆς *the breadth of the earth*, i. q. wide plain, such as the earth was supposed to be. So Sept. for אֶרֶךְ רֹחַב Hab. 1: 6.

Πλατύνω, f. υνῶ, (πλατύς,) aor. 1 pass. ἐπλατύνθην, perf. pass. πεπλάτυμαι, 3 pers. sing. πεπλάτυνται 2 Cor. 6: 11, see in Buttm. § 101. n. 7; *to make broad, to enlarge*, trans.

a) pp. Matt. 23: 5 πλατύνουσι δὲ φυλακτήρια αὐτῶν. Sept. for הִרְחִיב Ex. 34: 24. Hab. 2: 5.—1 Macc. 14: 6. Plut. M. Anton. 36. Xen. Cyr. 5. 5. 34.

b) trop. i. q. Heb. הִרְחִיב לְ *to make broad or large to* or *for* any one, i. e. to give him enlargement, deliverance from straits; so Sept. and Heb. Ps. 4: 2, comp. Ps. 18: 20. Hence in N. T. pass. *to be enlarged*, i. e. to have enlargement, to rejoice, opp. στενοχωρέω, see Buttm. § 134. 5. 2 Cor. 6: 13 πλατύνθητε καὶ ὑμεῖς, comp. v. 12. So of the heart, καρδία, ib. v. 11. Comp. Sept. and Heb. הִרְחִיב לֵב in a somewhat different sense, Ps. 119: 32.

Πλατύς, εῖα, ύ, *broad, wide*.

a) Matt. 7: 13 πλατεῖα ἡ πύλη. Sept. for רָחָב Neh. 9: 35.—Jos. B. J. 3. 2. 2. Xen. Cyr. 5. 3. 36 ὁδὸς πλατεῖα.

b) Subst. ἡ πλατεῖα, sc. ὁδός, *a broad way, wide street* in a city, see John 5: 41.

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Matt. 6: 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. 12: 19. Luke 10: 10. 13: 26. 14: 21. Acts 5: 15. Rev. 11: 8. 21: 21. 22: 2. So Sept. for רְחוֹב Judg. 19: 15, 20. Zech. 8: 4, 5. חוּץ Is. 15: 3.—Tob. 13: 17. Ecclus. 23: 21. Artemid. 3. 62.

Πλέγμα, ατος, τό, (πλέκω,) pp. any thing *plaited, braided, woven,* e. g. πλέγμα βύβλινον, the ark or basket in which Moses was exposed Jos. Ant. 2. 9. 4; *a net, toil,* Xen. Cyr. 1. 6. 28. In N. T. *a braid* of hair, *braided hair;* 1 Tim. 2: 9 μὴ ἐν πλέγμασιν, comp. 1 Pet. 3: 3 ἐν ἐμπλοκῇ τριχῶν. — Aquil. and Theodot. for צְנִיפָה diadem, Is. 28: 5.

Πλεῖστος, η, ον, (πλείων,) *the most, the greatest, very great,* the usual superlative to πολύς, Buttm. § 68. 6; in N. T. only of number, Matt. 11: 20. 21: 8 ὁ πλεῖστος ὄχλος, i. e. a very great multitude.—Jos. Ant. 5. 1. 24. Xen. Ag. 3. 1. H. G. 7. 1. 23.—Neut. τὸ πλεῖστον adv. *at most* 1 Cor. 14: 27. Comp. Buttm. § 128. n. 4.

Πλείων, ονος, ὁ, ἡ, neut. πλεῖον Matt. 5: 20. 6: 25. Thuc. 7. 63. Xen. Oec. 7. 24, 25; more usually neut. πλέον Luke 3: 13. Acts 15: 28. Luc. Parasit. 5. Xen. Cyr. 8. 2. 7; comp. Buttm. Ausf. Sprachl. § 68. 6. Matth. § 135. Plur. contr. πλείους, also πλείονες Heb. 7: 23. Xen. H. G. 4. 2. 11; accus. πλείους, also πλείονας Matt. 21: 36. Thuc. 2. 37. Xen. Mem. 3. 13. 5; neut. πλείονα Matt. 20: 10. Xen. Apol. 22. — *More,* the usual comparative to πολύς, comp. Buttm. § 68. 6.

a) pp. of number, but also of magnitude and in comparison expr. or impl. E. g. seq. gen. Matt. 21: 36 πλείονας τῶν πρώτων *more than the first* or former ones. Mark 12: 43. Luke 21: 3. John 7: 31.—Diod. Sic. 12. 21.—Seq. ἤ *than,* Matt. 26: 53 πλείους ἢ δώδεκα. John 4: 1. (Diod. Sic. 1. 79. Xen. An. 4. 8. 27.) Before a numeral, ἤ is regularly omitted, Acts 4: 22 ἐτῶν πλειόνων τεσσαράκοντα. 23: 13, 21. 24: 11. 25: 6. Comp. Lob. ad Phryn. p. 410 sq. Matth. § 455. n. 4. (Plato Apol. Soc. p. 17. D.) Once πλέον ἢ πέντε Luke 9: 13. Comp. Lob. l. c. Matth. l. c. and § 437. n. 2.—Xen. Cyr. 2. 1. 5, 6.—Seq. παρά, Luke 3: 13; see in Παρά III. d. Once seq. πλήν c. gen. Acts 15: 28.—So when the objectof comparison is implied, Matt. 20: 10. Luke 11: 53. John 4: 41. 15: 2. Acts 2: 40. 18: 20. 28: 23. Luke 7: 43 τὸ πλεῖον *the more* i. e. the greater debt. —Hdian. 8. 3. 11. Xen. Vect. 4. 32. — Hence genr. and emphat. i. q. *many, very many,* Acts 13: 31 ὃς ὤφθη ἐπὶ ἡμέρας πλείους. 21: 10. 24: 17. 25: 14. 27: 20. So Heb. 7: 23 οἱ μὲν πλείονές εἰσι ἱερεῖς, in opp. to one.—Xen. Cyr. 1. 1. 1. Comp. Xen. Venat. 5. 7.

b) plur. c. art. οἱ πλείονες, οἱ πλείους, *the more, the most, the many,* comp. Matth. § 266. Acts 19: 32 οἱ πλείους οὐκ ἤδεισαν κ. τ. λ. 27: 12. 1 Cor. 9: 19 ἵνα τοὺς πλείονας κερδήσω, i. e. that I may gain, if not all, yet the greater part. 10: 5. 15: 6. 2 Cor. 2: 6. 4: 15. 9: 2. Phil. 1: 14. — Jos. Ant. 10. 7. 3. Xen. H. G. 2. 3. 34.

c) trop. of worth, importance, dignity, *more, greater, higher;* seq. gen. Matt. 6: 25 ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς. 12: 41, 42 πλεῖον Σολομῶνος ὧδε. Mark 12: 33. Luke 11: 31, 32. 12: 23. Heb. 3: 3 πλείονα τιμὴν ἔχει τοῦ οἴκου. Rev. 2: 19. Pleon. c. περισσεύειν Matt. 5: 20. Seq. παρά Heb. 3: 3. 11: 4. — absol. Hdian. 8. 4. 1. Xen. Cyr. 5. 4. 43. Ag. 2. 24.

d) Neut. πλεῖον as adv. *more.* (α) c. gen. John 21: 15 ἀγαπᾷς με πλεῖον τούτων; impl. Luke 7: 42.—Hdian. 5. 2. 7. Xen. Cyr. 8. 2. 7.—(β) ἐπὶ πλεῖον, *further, longer,* comp. in Ἐπί III. 2. a; spoken of space 2 Tim. 3: 9. Acts 4: 17; seq. gen. ἀσεβείας, i. e. further *as to* or *in* ungodliness, 2 Tim. 2: 16; comp. Matth. § 340, 341. Winer § 30. 4. (Xen. Eq. 1. 9.) Spoken of time, Acts 20: 9. 24: 4.—Pol. 3. 58. 8.

Πλέκω, f. ξω, *to plait, to braid, to weave,* trans. Lat. *plico, plecto.* Matt. 27: 29 πλέξαντες στέφανον ἐξ ἀκανθῶν. Mark 15: 17. John 19: 2.—Sept. Is. 28. 5. Xen. An. 3. 3. 18.

Πλέον, see in Πλείων.

Πλεονάζω, f. άσω, (πλείων, πλέον,) *to be more than enough,* intrans.

a) of persons, *to have* or *do more than enough,* to have an overplus. 2 Cor. 8: 15 ὁ τὸ πολύ, οὐκ ἐπλεόνασε, quoted from

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Ex. 16: 18 where Sept. for הֶעְדִּיף.—Trop. to be immoderate, excessive, Dem. 117. 5. Thuc. 1. 120.

b) of things, i. q. *to be abundant, to abound more*, to increase. Rom. 5: 20 bis ἵνα πλεονάσῃ τὸ παράπτωμα κ. τ. λ. 6: 1. 2 Cor. 4: 15. 2 Thess. 1: 3. 2 Pet. 1: 8. Seq. εἴς τι, *to abound unto* any thing, i. q. to redound, to conduce, Phil. 4: 17. Sept. for רבב 2 Chr. 24: 11. רָבָה 1 Chr. 4: 27.—Ecclus. 23: 3. Pol. 4. 3. 12. Diod. Sic. 1. 40. ib. 3. 49.

c) trans. *to cause to abound, to increase.* 1 Thess. 3: 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι [Opt.] . . . τῇ ἀγάπῃ κ. τ. λ. So Sept. for הִרְבָּה Num. 26: 54. Ps. 71: 21.—1 Macc. 4: 35.

Πλεονεκτέω, ῶ, f. ήσω, (πλέον, ἔχω,) intrans. *to have more* than another, i. q. πλεῖον ἔχω, Xen. Mem. 2. 6. 21. *to have an advantage, to be superior*, Jos. B. J. proem. 5. Xen. An. 3. 1. 37. *to be ὁ πλεονέκτης, to covet more*, Xen. Cyr. 1. 3. 18. *to take advantage, to seek unlawful gain*, Jos. Ant. 2. 11. 2. Xen. Cyr. 1. 6. 31. — In N. T. trans. *to take advantage of* any one, *to circumvent for gain, to defraud*, c. acc. 2 Cor. 7: 2 οὐδένα ἐπλεονεκτήσαμεν. 12: 17, 18. 1 Thess. 4: 6. Pass. 2 Cor. 2: 11. — Test. XII Patr. p. 625. Act. Thom. § 12 χήρας πλεονεκτοῦντες. Plut. Marcell. 29. Pass. Xen. Mem. 3. 5. 2.

Πλεονέκτης, ου, ὁ, (πλέον, ἔχω,) pp. 'one who will have more,' i. e. *a covetous person, a defrauder for gain*, 1 Cor. 5: 10, 11. 6: 10. Eph. 5: 5. — Ecclus. 14: 9. Pol. 15. 21. 1. Xen. Mem. 1. 5. 3.

Πλεονεξία, ας, ἡ, (πλέον, ἔχω,) pp. 'a having more,' i. e. a larger portion, advantage, superiority, Jos. Ant. 5. 1. 20. Pol. 2. 19. 3. Xen. Mem. 1. 6. 12. In N. T. pp. 'the will to have more,' i. e. *covetousness, greediness for gain*, which leads a person to defraud others. Mark 7: 22 πλεονεξίαι, i. e. covetous thoughts, plans of fraud and extortion. Luke 12: 15. Rom. 1: 29. Eph. 4: 19. 5: 3. Col. 3: 5. 1 Thess. 2: 5. 2 Pet. 2: 3, 14. 2 Cor. 9: 5 οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν, *as bounty and not as covetousness*, i. e. as bounty on your part and not as covetousness on ours, not as extorted by us from you. Sept. for בֶּצַע Jer. 22: 17. Hab. 2: 9. — Ael. V. H. 3. 16. Xen. Cyr. 1. 6. 28.

Πλευρά, ᾶς, ἡ, the side, pp. of the body, John 19: 34. 20: 20, 25, 27. Acts 12: 7. Sept. for צֵלָע rib Gen. 2: 21. צַד Num. 33: 55. 2 Sam. 2: 16.—Ecclus. 30: 11. Pol. 5. 26. 6. Xen. An. 4. 1. 18.

Πλέω, f. πλεύσομαι, usually uncontracted, see Buttm. § 105. n. 2; *to sail*, absol. Luke 8: 23. Acts 27: 24. Seq. εἰς c. acc. of place, Acts 21: 3 ἐκλίομεν εἰς Συρίαν. 27: 6. seq. ἐπί c. acc. Rev. 18: 17 in later edit. Seq. acc. of place *by* or *near* which, i. e. of the way; Acts 27: 2 πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. to sail *along* or *by* the coast of Asia Minor; see Matth. § 409. 4.—Xen. An. 5. 1. 4. c. εἰς Jos. Ant. 9. 10. 2. Xen. H. G. 1. 1. 8. c. ἐπί Luc. Alex. 54. c. acc. Pol. 3. 4. 10 πλεῖν τὰ πελάγη. Xen. H. G. 4. 8. 6.

Πληγή, ῆς, ἡ, (πλήσσω,) *a stroke, stripe, blow.*

a) pp. Luke 12: 48 ἄξια πληγῶν. Acts 16: 23. 2 Cor. 6: 5. 11: 23. Sept. for מַכָּה Deut. 25: 3. נֶגַע Prov. 29: 15. — 2 Macc. 3: 26. Jos. Ant. 2. 16. 2. Luc. D. Deor. 24. 2. Xen. Cyr. 1. 3. 16.

b) meton. *a wound*, caused by a stripe or blow, Luke 10: 30. Acts 16: 33 ἔλουσεν [αὐτοὺς] ἀπὸ τῶν πληγῶν, i. e. from the blood and filth of their wounds; comp. v. 23. Rev. 13: 14. v. 3, 12 ἡ πληγὴ τοῦ θανάτου i. e. *deadly wound*, comp. Buttm. § 123. n. 4. Winer § 34. 2. So Sept. and מַכָּה 1 K. 22: 35. Is. 1: 6. — Jos. Ant. 10. 5. 1. Luc. D. Deor. 14. 2. Xen. Cyr. 2. 3. 20.

c) from the Heb. like מַכָּה, *a plague*, i. e. *a stroke* or *blow* inflicted from God, *calamity*. Rev. 9: (18), 20. 11: 6. 15: 1 πληγὰς ἑπτὰ τὰς ἐσχάτας. v. 6, 8. 16: 9, 21 bis. 18: 4, 8. 21: 9. 22: 18. So Sept. and מַכָּה Lev. 26: 21. Deut. 28: 59, 61. 29: 21. — 1 Macc. 13: 32. Philo de Vit. Mos. p. 624. Jos. Ant. 6. 5. 6. ib. 14. 13. 8.

Πλῆθος, εος, ους, τό, (πίμπλημι, πλήθω,) pp. *fulness*, hence *a multitude, a great number.*

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a) genr. Luke 5: 6 πλῆθος ἰχθύων πολύ. John 21: 6. Acts 28: 3. Heb. 11: 12. James 5: 20. 1 Pet. 4: 8. So Sept. and רֹב Gen. 27: 28. Is. 1: 11.—Hdian. 7. 10. 3. Xen. An. 4. 7. 26.

b) of persons, *a multitude, throng*; seq. gen. of class etc. Luke 2: 13. Acts 4: 32. 6: 2 τὸ πλῆθος τῶν μαθητῶν. Acts 5: 14 πλήθη ἀνδρῶν κ. τ. λ. i. e. multitudes. C. gen. impl. Acts 2: 6 coll. v. 5. 23: 7. (Ceb. Tab. 1.) So πολὺ πλῆθος c. gen. Luke 6: 17. 23: 27. John 5: 3. Acts 14: 1. 17: 4. πᾶν πλῆθος c. gen. Luke 1: 10. Acts 25: 24; c. gen. impl. Acts 15: 12 coll. v. 6. 15: 30 coll. v. 22. Acts 6: 5 coll. v. 2. ἅπαν πλῆθος c. gen. Luke 19: 37; c. gen. impl. Luke 23: 1 coll. 22: 66. Seq. gen. of place, Luke 8: 37 ἅπαν πλῆθος τῆς περιχώρου. Acts 5: 16. Collect. with a verb plur. Mark 3: 7, 8. Sept. for הָמוֹן 2 K. 7: 13. Is. 17: 12.—Hdian. 4. 6. 11. Xen. H. G. 4. 4. 12.

c) i. q. *the multitude*, i. e. *the people, populace*, Acts 14: 4 τὸ πλῆθος τῆς πόλεως. 19: 9. 21: 22, 36. So Sept. and הָמוֹן Ez. 30: 15.—Hdian. 2. 7. 5. Xen. Mem. 1. 2. 42.

Πληθύνω, f. υνῶ, (πληθύς i. q. πλῆθος,) pp. *to make full*; hence *to multiply, to increase*.

a) trans. 2 Cor. 9: 10. Heb. 6: 14 bis, πληθύνων πληθυνῶ σε, quoted from Gen. 22: 17 where Sept. for Heb. הַרְבָּה אַרְבֶּה, of which Hebrew idiom this is an imitation; comp. Gen. 3: 16. 16: 10. Winer § 46. 7. Gesen. Lehrg. p. 778.—Pass. πληθύνομαι, *to be multiplied, increased*, e. g. in number, Acts 6: 7 καὶ ἐπληθύνετο ὁ ἀριθμός. 7: 17. 9: 31. Sept. for רָבָה Deut. 11: 21. Also in magnitude, extent, Matt. 24: 12 πληθυνθῆναι τὴν ἀνομίαν. Acts 12: 24. Sept. for רָבָה Gen. 7: 17, 18. Seq. dat. of person i. q. *to abound to* any one, 1 Pet. 1: 2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη. 2 Pet. 1: 2. Jude 2.

b) intrans. *to multiply oneself, to increase*. Acts 6: 1 πληθυνόντων τῶν μαθητῶν. Sept. for רָבָה Ex. 1: 20. רָבַב 1 Sam. 14: 19.—Theophr. Caus. Plant. 1. 19. 5. Hdian. 3. 8. 14.

Πλήθω, see *Πίμπλημι*.

Πλήκτης, ου, ὁ, (πλήσσω,) *a striker*, one apt to strike; trop. *one contentious, a quarreler*, 1 Tim. 3: 3. Tit. 1: 7.—Plut. Marcell. 1. Pyrrh. 30.

Πλημμύρα, ας, ἡ, (πλήν, μύρω, or prolonged from πλῆμα, πλήμη, comp. Buttm. Ausf. Sprachl. I. p. 39,) *the tide, flood-tide*, and hence by impl. *flood, inundation*, Luke 6: 48, comp. Matt. 7: 27.—Hesych. πλημμύρα· τὸ ὅρμημα τῆς θαλάσσης, ἢ ἐπιῤῥύσις. Anthol. Gr. II. p. 135. Plut. Romul. 3.

Πλήν, prep. and adv. (contr. for πλέον,) pp. *more than, over and above*; hence *besides, except, but*.

a) in the middle of a clause, e. g. seq. gen. Mark 12: 32 οὐκ ἐστιν ἄλλος πλὴν αὐτοῦ *there is no other besides him*, i. q. but he. John 8: 10. Acts 8: 1 πάντες . . . πλὴν τῶν ἀποστόλων. 15: 28. 27: 22. So Sept. for מִלְּבַד Deut. 4: 35. q. v. Lev. 23: 38. אֶפֶס Is. 45: 14. 46: 9.—Pol. 3. 54. 4. Plut. Mor. II. p. 32. Tauchn. Xen. An. 1. 9. 9.—Seq. ὅτι, Acts 20: 23 μὴ εἰδὼς, πλὴν ὅτι τὸ πνεῦμα κ. τ. λ. *except that*, pp. knowing nothing more than that, etc. Comp. Buttm. § 146. n. 1.—πλὴν ὅτι Dion. Hal. de Comp. Verbor. p. 13. 24 ed. Sylb. p. 176.

b) adv. at the beginning of a clause, i. q. *much more, rather, besides*, passing over into an adversative particle, i. q. *but rather, but yet, nevertheless*, etc. Matt. 11: 22, 24 πλὴν λέγω ὑμῖν. 18: 7. 26: 39, 64. Luke 6: 24, 35. 10: 11, 14, 20. 11: 41. 12: 31. 13: 33. 18: 8. 19: 27. 22: 21, 42. 23: 28. 1 Cor. 11: 11. Phil. 1: 18. 3: 16. 4: 14. Rev. 2: 25. So Sept. and אֶפֶס Num. 22: 35. Judg. 4: 9.—Hdian. 1. 12. 6. Xen. An. 1. 8. 25.—So where the writer returns after a digression to a previous topic, Eph. 5: 33, comp. v. 25, 28. (Pol. 11. 17. 1.) Once corresponding to μέν, Luke 22: 22; comp. in Μέν a. β.

Πλήρης, εος, ους, ὁ, ἡ, adj. (πλέος,) *full, filled*.

a) pp. of hollow vessels, seq. of that *of* which any thing is full, expr. or impl. Buttm. § 132. 5. 2. Mark 6: 43 καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις. 8: 19. impl. Matt. 14: 20. 15: 37. So Sept. for מְלֵא Num. 14: 20. Deut. 6: 11.—Hdian. 3. 13. 9. Xen. An. 2. 3. 10.—

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Of a surface, *full*, i. e. fully covered, c. gen. Luke 5: 12 ἀνὴρ πλήρης λέπρας. So Sept. and מָלֵא 2 K. 6: 17. 7: 15. — Xen. An. 1. 5. 1 πεδίον ἀψινθίου πλῆρες. Oec. 4. 8.

b) trop. *full, filled*, i. e. fully imbued, furnished, abounding in any thing, seq. gen. Luke 4: 1 et Acts 7: 55 πλήρης πνεύματος ἁγίου. John 1: 14. Acts 6: 3, 5, 8. 9: 36 πλήρης ἀγαθῶν ἔργων. 11: 24. 13: 10. 19: 28. Sept. and מָלֵא Is. 51: 20. Jer. 5: 27. Ez. 28: 12.—Ecclus. 19: 26. Dem. 1445. 13. Xen. Cyr. 7. 2. 13.

c) trop. *full*, i. e. *complete, perfect*. Mark 4: 28 σῖτος πλήρης. 2 John 8 μισθὸς πλήρης. So Sept. and מָלֵא Gen. 41: 7, 22. Ruth 2: 12.—Philo de Migr. Abr. p. 399. Dem. 776. 9. Xen. An. 7. 5. 5 μισθὸν πλ.

Πληροφορέω, ῶ, ήσω, (πλήρης, φορέω,) pp. *to bear* or *bring fully*, and hence *to give full assurance, to persuade fully*, trans.

a) of persons, Pass. *to be fully assured, persuaded*. Rom. 4: 21 πληροφορηθεὶς ὅτι κ. τ. λ. 14: 5. Sept. for מָלֵא Ecc. 8: 11.—Clem. Rom. Homil. 11. 17. Ctesias Excerpt. 38 πολλοῖς οὖν λόγοις καὶ ὅρκοις πληροφορήσαντες Μεγάβυζον. Isocr. Trapez. 6. p. 626. ed. Lange.

b) of things, *to make fully assured, to give full proof of*, to confirm fully; c. acc. 2 Tim. 4: 5 τὴν διακονίαν σου πληροφόρησον, sc. by fulfilling to the utmost all its duties.—Pass. *to be fully assured, confirmed*, to be fully established as true, Luke 1: 1. 2 Tim. 4: 17.

Πληροφορία, ας, ἡ, (πληροφορέω,) *full assurance, firm persuasion*. 1 Thess. 1: 5 ἐν πληροφορίᾳ πολλῇ. Col. 2: 2. Heb. 6: 11 πλ. τῆς ἐλπίδος. 10: 22. — Not found in profane writers.

Πληρόω, ῶ, f. *ώσω*, (πλήρης,) *to make full, to fill, to fill up*, trans.

a) pp. a vessel, hollow place, etc. Pass. Matt. 13: 48 ἣν, ὅτε ἐπληρώθη, sc. ἡ σαγήνη. Luke 3: 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40: 4 where Sept. for נִמְלָא. Trop. Matt. 23: 32. πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν i. e. the measure of their sins; comp. in Ἀναπληρόω a. Sept. pp. for מָלֵא Jer. 13: 12. 2 K. 4: 4.—Hdian. 3. 9. 10. Diod. Sic. 2. 39. Xen. Eq. 1. 5.—Genr. of a place, *to fill*, by diffusing any thing throughout; c. acc. Acts 2: 2 ἦχος . . . ἐπλήρωσεν ὅλον τὸν οἶκον. Seq. ἐκ c. gen. of thing *from* or *with* which, John 12: 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς, comp. in Ἐκ no. 3. f. Winer p. 165. Matth. § 574. p. 1133. Trop. c. acc. et gen. Acts 5: 28 πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, comp. Winer p. 164, 165. So Sept. and מָלֵא 2 Chr. 7: 1. Hagg. 2: 8. — Comp. Liban. Epist. p. 721 πάσας [πόλεις] ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων.—Trop. πληροῦν τὴν καρδίαν τινός, *to fill the heart of* any one, to take possession of it, John 16: 6. Acts 5: 3.

b) trop. *to fill*, i. q. *to furnish abundantly* with any thing, *to impart richly, to imbue with*, seq. acc. often also with an adjunct of that *with* which any one is filled or furnished. E. g. (α) c. acc. et gen. Matth. § 352. Acts 2: 28 πλήρώσεις με εὐφροσύνης. 13: 52. Luke 2: 40 πληρούμενον σοφίας. Rom. 15: 13, 14. 2 Tim. 1: 4. So Phil. 1: 11 in text rec. see in δ fin.—Hdian. 4. 5. 17. Plut. Fab. Max. 5.—(β) Seq. acc. et dat. in Pass. c. dat. Rom. 1: 29 πεπληρωμένους πάσῃ ἀδικίᾳ. 2 Cor. 7: 4. Comp. Matth. § 352. n.— 2 Macc. 7: 21. pp. Diod. Sic. 2. 39. Eurip. Herc. Fur. 372.—(γ) Seq. ἐν c. dat. instead of the simple dat. Matth. § 396. n. 2. Winer § 31. 5. Eph. 5: 18 πληροῦσθε ἐν πνεύματι. — (δ) Seq. acc. simply, e. g. πᾶσαν χρείαν ὑμῶν, i. q. to supply fully, Phil. 4: 19. Also πλ. τὰ πάντα Eph. 1: 23. 4: 10, spoken of Christ as filling the universe with his influence, presence, power.—Hence Pass. πληροῦμαι absol. *to be filled, full*, to be fully furnished, to abound; Phil. 4: 18. Col. 2: 10 ἐν αὐτῷ i. e. in Christ, in his work. Eph. 3: 19 ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, *into* or *unto* all the fulness of God, i. e. either, that ye may fully participate in all the rich gifts of God; or, that ye may be received into full communion of the whole church of God. —Also pass. c. acc. Col. 1: 9 ἵνα πληρωθῆτε τὴν ἐπίγνωσιν κ. τ. λ. Phil. 1: 11

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πεπληρωμένοι καρπὸν δικαιοσύνης in later edit. comp. in Ἀναφαίνω. Text recept. καρπῶν.

c) i. q. *to fulfil, to perform fully*, c. acc. (α) spoken of duty, obligation, etc. Matt. 3: 15 πληρῶσαι πᾶσαν δικαιοσύνην. Acts 12: 25 πληρώσαντες τὴν διακονίαν. Rom. 8: 4. 13: 8. Gal. 5: 14. Col. 4: 17.—1 Macc. 2: 55. Hdian. 3. 11. 9. π. ἐντολάς. Pol. 4. 63. 3.—(β) Of a declaration, prophecy, *to fulfil, to accomplish*, c. acc. Acts 13: 27 τὰς φωνὰς τῶν προφητῶν . . . ἐπλήρωσαν. 3: 18. Oftener Pass. *to be fulfilled, accomplished, to have an accomplishment*; Matt. 2: 17 τότε ἐπληρώθη τὸ ῥηθέν. 27: 9. 26: 54. Mark 15: 28 ἐπληρώθη ἡ γραφή. Luke 1: 20. 4: 21. (21: 22.) 24: 44. Acts 1: 16. James 2: 23. Here belongs the frequent phrase ἵνα πληρωθῇ, for which see in Ἵνα no. 2. d. Matt. 1: 22. 2: 15. 4: 14. 21: 4. 26: 56. [27: 35.] Mark 14: 49. John 12: 38. 13: 18. 15: 25. 17: 12. 18: 9, 32. 19: 24, 36. Also ὅπως πληρωθῇ, see in Ὅπως II. 2. Matt. 2: 23. 8: 17. 12: 17. 13: 35. Sept. for מָלֵא 1 K. 2: 27. 2 Chr. 36: 21.—Hdian. 2. 7. 9 π. τὰς ὑποσχέσεις.

d) i. q. *to fulfil*, i. e. *to bring to a full end, to accomplish, to complete*. (α) Pass. of time, *to be fulfilled, completed, ended*. Mark 1: 15 πεπλήρωται ὁ καιρός. Luke 21: 24 ἄχρι πληρωθῶσι καιροί. John 7. 8. Acts 7: 23, 30. 9: 23. 24: 27. Once Act. Rev. 6: 11 in some edit. ἕως οὗ πληρώσωνται sc. τὸν καιρόν v. χρόνον, comp. also in γ. So Sept. and מָלֵא Gen. 25: 24. 29: 21. — Tob. 8: 20. Jos. Ant. 6. 4. 1 πληρωθέντος αὐτοῦ sc. τοῦ χρόνου.—(β) Of a business, work, etc. *to accomplish, to finish, to complete*. Luke 7: 1 ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ. 9: 31. Acts 13: 25. 14: 26 εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. 19: 21. Rom. 15: 19 πεπληρωκέναι τὸ εὐαγγέλιον, i. e. the preaching of the Gospel. Col. 1: 25. So Sept. and מָלֵא 1 K. 1: 14. Comp. Lat. *implere messem* Pallad. Jun. 2. So Rev. 6: 11 in text rec. ἕως πληρωθῶσι καὶ οἱ σύνδουλοι, i. e. until their number is full, is completed.—Xen. Mag. Eq. 1. 3.—(γ) By impl. *to fill out, to complete, to make perfect*, c. acc. Matt. 5: 17, opp. καταλῦσαι. Phil. 2: 2 πληρώσατέ μου τὴν χαράν. 2 Thess. 1: 11. Pass. *to be made full, complete, perfect*, e. g. ἡ χαρά John 3: 29. 15: 11. 16: 24. 17: 13. 1 John 1: 4. 2 John 12. τὸ πάσχα Luke 22: 16. ὑπακοή 2 Cor. 10: 6. ἔργα Rev. 3: 2. Of persons, Col. 4: 12 ἵνα στῆτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ θεοῦ.

Πλήρωμα, ατος, τό, (πληρόω,) *fulness, filling*, pp. that with which any thing is filled, of which it is full, the contents.

a) pp. 1 Cor. 10: 26, 28 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, i. e. all that it contains; quoted from Ps. 24: 1 where Sept. for מְלֹאָה, as also Ps. 50: 12. 96: 11. So Mark 8: 20 πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; *how many basket-fulls of fragments?* i. q. πόσας σπυρίδας πλήρεις how many baskets full; see Buttm. § 123. n. 4. Winer § 34. 2.—Philo Quod omnis prob. p. 871. c, of a ship's ballast. Vit. Mos. p. 451, of the animals in Noah's ark. Philostrat. Heroic. 10. §12, of the Greeks in the Trojan horse. — Also *a filling up, supplement*, that which fills up; and hence i. q. ἐπίβλημα, *a patch*, Matt. 9: 16. Mark 2: 21.

b) trop. *fulness*, i. e. *full measure, abundance*. (α) genr. John 1: 16 ἐκ τοῦ πληρώματος αὐτοῦ. Eph. 3: 19 see in Πληρόω b. δ. Col. 2: 9 τὸ πλήρωμα τῆς θεότητος i. e. the fulness, plenitude of the divine perfections; and so absol. Col. 1: 19. Rom. 15: 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. i. e. in the full, abundant blessings of the gospel; comp. Buttm. Winer l. c. So of a state of fulness, abundance, opp. ἥττημα, Rom. 11: 12. — (β) Of persons, *full number, complement, multitude*. Rom. 11: 25 τὸ πλήρωμα τῶν ἐθνῶν, i. e. the full number, all the multitude of the Gentiles. So of the church of Christ, Eph. 1: 23 ἐκκλησίᾳ, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ κ. τ. λ. see in Πληρόω b. δ. [3: 19.] — In Greek writers often for a ship's *complement, crew*, Hdot. 8. 43. Luc. Vera Hist. 2. 37. Pol. 1. 21. 1. Xen. H. G. 5. 1. 11. Also for the inhabitants of a city, Aristid. Περὶ τοῦ μὴ δεῖν κομῳδεῖν, ed. Cant. p. 282 παῖδας δὲ καὶ γυναῖκας καὶ πάντα τὰ τῆς πόλεως

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πληρώματα. p. 374 τὸ πλήρωμα πόλεως ἄξιον i. e. cives Roma digni. Liban. Orat. ed. Reisk. I. p. 301.

c) i. q. *fulfilment, a fulfilling*, full performance, i. q. ἡ πληρώσις, e. g. τοῦ νόμου Rom. 13: 10. Comp. Πληρόω c. α. — Philo de Abr. p. 387 πλήρωμα ἐλπίδων.

d) i. q. *fulfilment*, i. e. *full end, completion*. (α) of time, *full period*, Gal. 4: 4 ἦλθε τὸ πλήρωμα τοῦ χρόνου. Eph. 1: 10 πλ. τῶν καιρῶν. — Hdot. 3. 22 ὀγδώκοντα δ' ἔτεα ζόης πλήρωμα ἀνδρὶ μακρότατον προκέεσθαι. — (β) By impl. *completeness, perfectness*, comp. in Πληρόω d. β. Eph. 4: 13 εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χρ. as adj. i. e. to the full and perfect stature of a man in Christ, to full maturity in Christian knowledge and love; comp. Buttm. Winer, l. c.

Πλησίον, adv. (πλησίος, πέλας, πελάζω,) *near, near by*.

a) pp. and seq. gen. John 4: 5 π. τοῦ χωρίου. comp. Buttm. § 146. 2. Sept. for אֶצֶל Deut. 11: 30. מוֹל Deut. 1: 1. —Jos. Ant. 5. 6. 5. Hdian. 1. 7. 4. Xen. Mem. 1. 4. 6. — Trop. εἶναι πλησίον τινος, *to be near any one, to be neighbour to* him, Luke 10: 29, 36. Comp. in b. Winer p. 115.

b) c. art. ὁ πλησίον subst. *one near, a neighbour, fellow*, another person of the same nature, country, class, etc. (α) genr. *a fellow-man*, any other member of the human family; so in the precept, ἀγαπήσεις τὸν πλησίον σου ὡς σαυτόν, quoted from Lev. 19: 18 where Sept. for רֵעַ, Matt. 19: 19. 22: 39. Mark 12: 31, 33. Luke 10: 27. Rom. 13: 9, 10. Gal. 5: 14. Eph. 4: 25. James 2: 8. Also Heb. 8: 11 in text. rec. So Sept. and רֵעַ also Ex. 20: 17. Deut. 5: 19 sq.—Luc. Contempl. 15. Pol. 12. 4. 13. Xen. Mem. 2. 6. 2.—(β) One of the same people or country, *a fellow-countryman*. Acts 7: 27, comp. v. 24, 26. — (γ) One of the same faith, *a fellow-Christian*, Rom. 15: 2. — (δ) From the Heb. *a friend, associate*, like רֵעַ, opp. ὁ ἐχθρός, Matt. 5: 43. So רֵעַ, Sept. φίλος, Job 2: 11. 19: 21. Prov. 17: 17.

Πλησμονή, ῆς, ἡ, (πίμπλημι,) *a filling, satisfying*, sc. with food; also *fulness*, satiety. Col. 2: 23 πρὸς πλησμονὴν σαρκός. So Sept. for שָׂבַע Ex. 16: 8. שֹׂבַע Ex. 16: 3.—Ecclus. 45: 28. Ael. V. H. 9. 26. Xen. Ag. 5. 1. Mem. 3. 11. 14.

Πλήσσω v. ττω, f. ξω, *to strike, to smite*, Palaeph. 12. 2. Xen. An. 5. 8. 2, 4. In N. T. from the Heb. *to plague, to smite*, i. e. to afflict with disease, calamity, evil, Pass. Rev. 8. 12 ἐπλήγη ὁ τρίτον τοῦ ἡλίου. So Sept. for הִכָּה Ex. 9: 32, 33. Ps. 102: 5. Comp. Πατάσσω c.

Πλοιάριον, ου, τό, (dimin. from πλοῖον,) *a small vessel, boat*, spoken of the fishing vessels on the sea of Galilee, Mark 3: 9 coll. 4: 1. Mark 4: 36. John 6: 22 bis, 23. 21: 8.—Aristoph. Ran. 139. Diod. Sic. 2. 55.

Πλοῖον, ου, τό, (πλέω,) *a ship, vessel*, genr. Acts 20: 13, 38. 21: 2, 3. 27: 2, 6, 10 sq. James 3: 4. al. Spoken in the Gospels of the small fishing vessels on the sea of Galilee, Matt. 4: 21, 22. Mark 4: 1, 36. Luke 5: 2, 3. John 6: 17, 19. al. Sept. for אֳנִיָּה Gen. 49: 13. Deut. 28: 68. Jon. 1: 3, 4, 5. — Luc. D. Deor. 26. 2. Xen. Oec. 8. 11. ἁλιευτικὰ πλοῖα Xen. H. G. 5. 1. 23. Al.

Πλόος, contr. πλοῦς, Gen. όου, οῦ; but in later writers also Gen. πλόος Acts 27: 9. Arr. Peripl. Erythr. p. 176; see Winer § 8. 2. Lob. ad Phr. p. 453 sq. comp. in Νοῦς; *sailing, navigation, voyage*, Acts 21: 7. 27: 9, 10. — Wisd. 14: 1. Ael. V. H. 2. 14. Xen. An. 6. 1. 33.

Πλούσιος, ία, ον, (πλοῦτος,) *rich, wealthy*, in N. T. only in masc.

a) pp. Matt. 27: 57 ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας. Luke 12: 16. 16: 1, 19. Luke 14: 12 μηδὲ γείτονας πλουσίους. 18: 23. 19: 2. Trop. *happy, prosperous*, wanting nothing, 2 Cor. 8: 9. Rev. 2: 9. 3: 17. Sept. pp. for עָשִׁיר 2 Sam. 12: 1, 2, 4. Prov. 28: 11. — Palaeph. 35. 2. Hdian. 1. 8. 10. Xen. Ath. 2. 18. — Subst. ὁ πλούσιος, plur. οἱ πλούσιοι, *a rich man, the rich*, Matt. 19: 23, 24 ἢ πλούσιον εἰς τ. βασ. τοῦ θ. εἰσελθεῖν. Mark 10: 25. 12: 41 πολλοὶ πλούσιοι. Luke 6: 24. 16: 21, 22. 18: 25.

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21: 1. 1 Tim. 6: 17. James 1: 10, 11. 2: 6. 5: 1. Rev. 6: 15. 13: 16. So Sept. and עָשִׁיר Prov. 22: 2, 7. Jer. 9: 22. — Luc. Kron. 15. Xen. Mem. 4. 2. 37, 39.

b) trop. *rich in* any thing, *abounding in*, seq. ἐν c. dat. Eph. 2: 4 θεὸς πλούσιος ὢν ἐν ἐλέει. James 2: 5 πλ. ἐν πίστει.

Πλουσίως, adv. (πλούσιος,) *richly*, i. e. *abundantly*, *largely*, Col. 3: 16. 1 Tim. 6: 17. Tit. 3: 6. 2 Pet. 1: 11.—Dion. Hal. de Demosth. 38. p. 186. 8. Sylburg.

Πλουτέω, ῶ, f. ήσω, (πλοῦτος,) *to be rich*, intrans.

a) pp. Luke 1: 53 πλουτοῦντας ἀπέστειλε κενούς. 1 Tim. 6: 9. Seq. ἀπό of source, Rev. 18: 15; ἐκ Rev. 18: 3, 19. Sept. for עָשַׁר Jer. 5: 27. Hos. 12: 8. — Judith 15: 6. Ael. V. H. 2. 11. Xen. An. 7. 7. 28. c. ἀπό Luc. D. Deor. 16. 1.—Trop. Luke 12: 21 μὴ πλουτῶν εἰς θεόν not rich toward God, i. e. laying up no treasure in heaven. Also i. q. *to prosper*, *to be happy*, 1 Cor. 4: 8. 2 Cor. 8: 9. Rev. 3: 17, 18.

b) trop. *to be rich in* any thing, *to abound*, seq. ἐν, 1 Tim. 6: 18 πλουτεῖν ἐν ἔργοις ἀγαθοῖς. Absol. Rom. 10: 12 κύριος πλουτῶν εἰς πάντας, i. e. rich in gifts and spiritual blessings towards all.

Πλουτίζω, f. ίσω, (πλοῦτος,) *to make rich*, *to enrich*, trans. in N. T. only trop. i. q. *to bestow richly*, *to furnish abundantly*; 2 Cor. 6: 10 ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες. Pass. *to be enriched*, i. e. *richly furnished*, seq. ἐν παντί 1 Cor. 1: 5. 2 Cor. 9: 11. — Sept. Prov. 13: 7. Xen. Mem. 4. 2. 9. pp. Sept. for הֶעְשִׁיר Gen. 14: 23. Xen. Ag. 1. 17.

Πλοῦτος, ου, ὁ, (πλέος, or πολὺ ἔτος an abundant year,) also τὸ πλοῦτος in Mss. see Winer § 9. n. 2; *riches*, *wealth*.

a) pp. Matt. 13: 22 ἡ ἀπάτη τοῦ πλούτου. Mark 4: 19. Luke 8: 14. 1 Tim. 6: 17. James 5: 2. Rev. 18: 16. Meton. as a source of power and influence, in ascriptions, Rev. 5: 12. Sept. for עֹשֶׁר 1 K. 3: 11. Prov. 8: 18. הוֹן Prov. 28: 8. חַיִל Is. 30: 6.—Hdian. 3. 14. 13. Luc. Tim. 5. Xen. Cyr. 4. 2. 44. — Trop. ὁ πλοῦτος τοῦ θεοῦ v. τοῦ Χριστοῦ, i. q. the rich gifts and blessings imparted from God or Christ, Phil. 4: 19. Eph. 3: 8. Also i. q. *good*, *welfare*, *happiness*, Rom. 11: 12 bis. Heb. 11: 26.

b) trop. *riches*, i. q. *richness*, *abundance*, usually before the genit. of another noun, i. q. adj. *rich*, *abundant*, *pre-eminent*; comp. Buttm. § 123. n. 4. Winer § 34. 2. Rom. 2: 4 τὸν πλοῦτον τοῦ χρηστότητος, i. q. his rich goodness. 2 Cor. 8: 2. Eph. 1: 7 πλ. τῆς χάριτος. 2: 7. Col. 2: 2. So πλοῦτος τῆς δόξης i. e. the abundant, pre-eminent glory of God, as displayed in his beneficence, Rom. 9: 23. Eph. 1: 18. 3: 16. Col. 1: 27. Comp. in Δόξα b. γ.—Rom. 11: 33 ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως, *O the deep richness both of wisdom and knowledge!* — Plato Euthyphr. 13. p. 12. A, τρυφᾷς ὑπὸ πλούτου τῆς σοφίας.

Πλύνω, f. υνῶ, *to wash*, *to rinse*, espec. clothes, trans. Rev. 7: 14 ἔπλυναν τὰς στολὰς αὐτῶν. 22: 14 in Mss. Sept. for כִּבֵּס Gen. 49: 11. Ex. 19: 10.—Hom. Il. 22. 155. Artemid. 2. 4. Comp. Theocr. 27. 5, 6. Xen. Eq. 5. 7.

Πνεῦμα, ατος, τό, (πνέω to breathe, to blow.)

1. *breath*. a) of the mouth or nostrils, *a breathing*, *blast*, 2 Thess. 2: 8 πνεῦμα τοῦ στόματος, *breath of the mouth*, here spoken of the destroying power of God; so Sept. and רוּחַ שְׂפָתַיִם Is. 11: 4; comp. Ps. 33: 6. Of the vital breath, Rev. 11: 11 πνεῦμα ζωῆς *breath of life*; so Sept. and Heb. רוּחַ חַיִּים Gen. 6: 17. 7: 5, 22. — Hdian. 2. 13. 9. Diod. Sic. 2. 12. Thuc. 2. 49. Xen. Venat. 7. 3.

b) *breath* of air, air in motion, *a breeze*, *blast*, *the wind*. John 3: 8 τὸ πνεῦμα, ὅπου θέλει, πνεῖ. Heb. 1: 7 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, quoted from Ps. 104: 4 where Sept. for רוּחַ; as also Gen. 8: 1. Is. 7: 2. — Jos. Ant. 2. 16. 3, 5. Hdian. 5. 4. 22. Dem. 48. 24. Xen. An. 6. 1. 14. ib. 6. 2. 1.

2. *spirit*, i. e. a) the vital *spirit*, *life*, *soul*, Lat. *anima*, the principle of life residing in the breath, breathed into man from God and again returning to God, comp. Gen. 2: 7. Ecc. 12: 7. Ps. 104: 29.— Matt. 27: 50 ἀφῆκε τὸ πνεῦμα

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he gave up the ghost, expired. John 19: 30. Luke 23: 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31: 5. Acts 7: 59. Luke 8: 55 ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ ἀνέστη. James 2: 26. Rev. 13: 15. So Sept. and רוּחַ [Gen.] Ecc. Ps. ll. cc. Gen. 45: 27. Judg. 15: 19. al. — Ecclus. 38: 23. Eurip. Hec. 571 ἀφῆκε πνεῦμα. Diod. Sic. 3. 40 τὸ πνεῦμα τῇ δούσῃ φύσει πάλιν ἀνταπέδωκαν. Anthol. Gr. IV. p. 284. — Trop. John 6: 63 bis, τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν κ. τ. λ. i. e. as the spirit in man giveth life to the body, so my words are spirit and life to the soul. Also 1 Cor. 15: 45 ἐγένετο . . . Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ δὲ ἔσχ. Ἀδὰμ [ἐστι] εἰς πνεῦμα ζωοποιοῦν, *a quickening spirit*, i. e. a spirit of life, as raising the bodies of his followers from the dead into immortal life; comp. Phil. 3: 21.

b) the rational *spirit, mind, soul*, Lat. *animus*. (α) genr. as opp. to the body and animal spirit. 1 Thess. 5: 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man. Luke 1: 47 μεγαλύνει ἡ ψυχή μου τὸν κύριον, καὶ ἠγαλλίασε τὸ πνεῦμα μου. Heb. 4: 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Rom. 2: 29. 8: 10 τὸ σῶμα νεκρὸν . . . τὸ δὲ πνεῦμα ζωή. 1 Cor. 5: 3 ἐγὼ ὡς ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι. v. 4, 5 εἰς ὄλεθρον τῆς σαρκὸς ἵνα τὸ πνεῦμα σωθῇ. 6: 20. 7: 34. 2 Cor. 7: 1. Phil. 3: 3. Col. 2: 5. 1 Pet. 4: 6. Heb. 12: 9 ὁ πατὴρ τῶν πνευμάτων, opp. οἱ πατέρες τῆς σαρκός. (Comp. Sept. and רוּחַ Num. 16: 22. 27: 16, also Zech. 12: 1.) So where ψυχή or σῶμα are not expressed; Rom. 8: 16 αὐτὸ τὸ πνεῦμα (τοῦ θεοῦ) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν *the* divine *spirit itself testifieth to our spirit*, mind. Gal. 6: 18. 2 Tim. 4: 22. Philem. 25. Also Rom. 1: 9. John 4: 23, 24 προσκυνεῖν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ *in spirit and in truth*, i. e. with a sincere mind, with a true heart, not with mere external rites; comp. Phil. 3: 3. — Wisd. 2: 3 opp. σῶμα. 16: 14 opp. ψυχή. — (β) As the seat of the affections, emotions, passions of various kinds; e. g. of humility, Matt. 5: 3 πτωχοὶ τῷ πνεύματι *poor in spirit* i. e. lowly of mind. (Comp. Sept. and רוּחַ Ps. 34: 19.) So of enjoyment, quiet, 1 Cor. 16: 18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα. 2 Cor. 2: 12. 7: 13; of joy, Luke 10: 21 ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς. Of ardour, fervour, Acts 18: 25 et Rom. 12: 11 ζέοντες τῷ πνεύματι. Luke 1: 17 ἐν πνεύματι καὶ δυνάμει Ἠλίου, i. e. in the powerful, energetic spirit of Elijah; comp. Ecclus. 48: 1 ἀνέστη Ἠλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο, and v. 12 καὶ Ἐλισσαὶ ἐνεπλήσθη πνεύματος αὐτοῦ. Of perturbation, e. g. from grief, indignation, Mark 3: 12 ἀναστενάξας τῷ πνεύματι αὐτοῦ. John 11: 33. 13: 21. Acts 17: 16 παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ. Comp. Sept. and רוּחַ Gen. 26: 35. Is. 65: 14.—Wisd. 5: 3. — (γ) As referring to *disposition, feelings, temper* of mind, Engl. *spirit*. Luke 9: 55 οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς. Rom. 8: 15 πνεῦμα δουλείας *a slavish spirit*, opp. τὸ πν. υἱοθεσίας q. v. infr. no. 3. D. b. ε. Rom. 11: 8. 1 Cor. 4: 21 et Gal. 6: 1 πν. πραότητος i. e. a mild, gentle spirit. 1 Cor. 14: 14 τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι *my spirit prays*, i. e. my own feelings thus find utterance in prayer, but what I mean is not understood by others. v. 15 bis, 16. 2 Cor. 4: 13. 11: 4. 12: 18. Eph. 2: 2 see below in no. 3. A. b. Eph. 4: 23. Phil. 1: 27. 2: 1. 2 Tim. 1: 7. 1 Pet. 3: 4. So James 4: 5, comp. Prov. 21: 10, 26. Ecc. 4: 4. Comp. Sept. and רוּחַ Ez. 11: 19. 18: 31. Num. 5: 30. — Soph. Oed. Col. 612.—(δ) As implying *will, counsel, purpose*. Matt. 26: 41 et Mark 14: 38 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Acts 18: 5 συνείχετο τῷ πνεύματι in text rec. 19: 21 ἔθετο Παῦλος ἐν τῷ πν. 20: 22 see in Δέω, c. β. So Sept. and רוּחַ 1 Chr. 5: 26. Ezra 1: 1.—Esdr. 2: 2.—(ε) As including the *understanding, intellect*, Mark 2: 8 ἐπιγνοὺς τῷ πνεύματι. Luke 1: 80 et 2: 40 τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι πληρούμενον σοφίας. 1 Cor. 2: 11, 12 πν. τοῦ κόσμου, as compared with πν. τοῦ ἀνθρ. in v. 11. So Sept. and רוּחַ Ex. 28: 3. Job 20: 3. Is. 29: 24. — (ζ) For πνεῦμα as signifying the *mind* or *disposition* as affected by the Holy Spirit, see below in no. 3. D. b. ε.

3. *a spirit*, i. e. a simple, incorporeal, immaterial being, possessing higher

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capacities than man in his present state.

A) Spoken of created spirits, viz.

a) of the human *soul, spirit*, after its departure from the body and as existing in a separate state, Lat. *umbra, manes*. Heb. 12: 23 *προσεληλύθατε . . . πνεύμασι δικαίων τετελειωμένων*, i. e. *to the spirits of the just* advanced to perfect happiness and glory. 1 Pet. 3: 19 *ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, in which* [spiritual nature] *also he once preached* [through Noah] *to those spirits now in prison*, comp. 2 Pet. 2: 4, 5. Others refer this to the supposed descent of Christ into Sheol after his crucifixion, and his there preaching the gospel. Acts 23: 8. So of the soul of a person re-appearing after death, *a spirit, ghost*, Luke 24: 37, 39. Acts 23: 9.

b) of *an evil spirit, demon*, i. q. *δαιμόνιον, δαίμων*, q. v. mostly with the epithet *ἀκαθάρτον*, see in Ἀκάθαρτος b. E. g. *πνεῦμα ἀκάθ.* Matt. 10: 1. 12: 43. Mark 1: 23, 26, 27. 3: 11, 30. 5: 2, 8, 13. 6: 7. 7: 25. 9: 25. Luke 4: 36. 6: 18. 8: 29. 9: 42. 11: 24. Acts 5: 16. 8: 7. Rev. 16: 13. 18: 2. Also *πν. δαιμονίου ἀκάθαρτον* Luke 4: 33. *πνεύματα δαιμονίων* Rev. 16: 14. *πνεῦμα πονηρόν* Acts 19: 15, 16, and *τὰ πνεύματα πονηρά* v. 12, 13. Matt. 12: 45. Luke 7: 21. 8: 2. 11: 26. *πνεῦμα ἄλαλον* Mark 9: 17, 25. *πνεῦμα ἀσθενείας a spirit of infirmity*, i. e. causing disease, Luke 13: 11, comp. v. 16. *πν. πύθωνος a spirit of divination*, soothsaying demon, Acts 16: 16, 18. Absol. Matt. 8: 16. Mark 9: 20. Luke 9: 39. 10: 20. Eph. 2: 2 *τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ ἐνεργοῦντος κ. τ. λ.* i. e. Satan, the gen. *πνεύματος* being an Anacoluthon for *τὸ πνεῦμα*. Or *τοῦ πνεύματος* may here be taken in the sense of *disposition*, as above in no. 2. b. *γ*. See Winer § 65. p. 465. — Test. XII Patr. p. 657 *ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ*. p. 729 *τὰ πν. τοῦ Βελιάρ*.

c) less often in plur. of *angels*, as God's ministering *spirits*. Heb. 1: 14 *οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα;* Rev. 1: 4 *ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐστιν ἐνώπιον τοῦ θρόνου αὐτοῦ*, i. e. the seven archangels, see in Ἀρχάγγελος. Rev. 3: 1. 4: 5. 5: 6. — Jos. Ant. 4. 6. 3 *ἄγγελος . . . θεῖον πνεῦμα*.

B) Of God in reference to his immateriality; John 4: 24 *πνεῦμα ὁ θεός*.

C) Of Christ in his exalted spiritual nature, in distinction from his human nature. 1 Pet. 3: 18 *θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι*, referring to the spiritual exaltation of Christ after his resurrection to be Head over all things to the church, comp. Eph. 1: 20, 21, 22; in which spiritual nature also he is said (in v. 19) to have preached through Noah, see above in A. a. So Rom. 1: 4 *κατὰ πνεῦμα ἁγιωσύνης*, opp. *κατὰ σάρκα*. 1 Tim. 3: 16, comp. in *Δίκαιος*. In the same manner Storr and others take *πνεῦμα αἰώνιον* in Heb. 9: 14, in opposition to the perishable beasts in v. 13, comp. 7: 16, 24; while others understand here *a divine spirit, influence*, see in D. b. *β*. — For 1 Cor. 15: 45 see in no. 2. a. 2 Cor. 3: 17 see in D. a. *γ*.

D) Of *the Spirit of God*, Heb. רוּחַ יְהוָה v. רוּחַ אֱלֹהִים, in N. T. *τὸ πνεῦμα τοῦ θεοῦ* v. *κυρίου*; also *τὸ πνεῦμα τὸ ἅγιον the Holy Spirit*, and absol. *τὸ πνεῦμα the Spirit, κατ' ἐξοχήν*; called likewise *the Spirit of Christ* as being sent or communicated by him after his resurrection and ascension, e. g. *τὸ πν.* Ἰησοῦ Acts 16: 7. *Χριστοῦ* Rom. 8: 9. 1 Pet. 1: 11. Ἰησοῦ *Χρ.* Phil. 1: 19. *τοῦ κυρίου* 2 Cor. 3: 17. *τοῦ υἱοῦ θεοῦ* Gal. 4: 6. For the Heb. usage, see Gesen. Lex. art. רוּחַ no. 4. In N. T. this Spirit is everywhere represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son. — The passages in N. T. in which *πνεῦμα* is to be referred to this signification, may be divided into two classes, viz. those in which being, intelligence, and agency are predicated of the Spirit; and meton. those in which the effects and consequences of this agency are spoken of.

a) *The Holy Spirit*, as possessing being, intelligence, agency, etc.

(*α*) joined with *ὁ θεός* v. *ὁ πατήρ* and *ὁ Χριστός*, etc. with the same or

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with different predicates. Matt. 28: 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, see in Ὄνομα d. 1 Cor. 12: 4, coll. 5, 6, τὸ δὲ αὐτὸ πνεῦμα—καὶ ὁ αὐτὸς κύριος—ὁ δὲ αὐτὸς θεός. 2 Cor. 13: 13 ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. 1 Pet. 1: 2 κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ. Jude 20 ἐν πνεύματι ἁγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. [1 John 5: 7.]

(β) spoken in connexion with or in reference to God, ὁ θεός, ὁ πατήρ. E. g. where intimate union or oneness with the Father is predicated of τὸ πνεῦμα. John 15: 26 τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, comp. below in δ. Where the same omniscience is predicated of τὸ πνεῦμα as of ὁ θεός. 1 Cor. 2: 10 τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. v. 11 οὕτω καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. Where the same things are predicated of τὸ πνεῦμα which in other places are predicated of ὁ θεός, e. g. Ananias and Sapphira are said to lie to the Holy Spirit, etc. Acts 5: 3 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον, and so v. 9; comp. v. 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ.—As speaking through the prophets of the O. T. Acts 1: 16 γραφὴν . . . ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβίδ, comp. 4: 24, 25 σὺ ὁ θεός . . . ὁ διὰ στόματος Δαβὶδ . . . εἰπών, and comp. 3: 21 et Heb. 1: 1. Acts 28: 25 καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἠσαΐου, comp. Is. 6: 8, 11 where it is קֹל אֲדֹנָי. Heb. 3: 7 καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, comp. Ps. 95: 7 where it is קֹל אֱלֹהִים. Heb. 10: 15 μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον, comp. Jer. 31: 31 where it is יְהוָה. So Heb. 9: 8, comp. 1: 1. Also genr. as speaking and warning men through prophets and apostles, Acts 7: 51, comp. v. 52. — Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel. John 3: 5, 6, 8 ὁ γεγεννημένος ἐκ τοῦ πνεύματος; comp. John 1: 13 ἐκ τοῦ θεοῦ ἐγεννήθησαν.—Where τὸ πνεῦμα etc. is said to dwell in or be with Christians, as Rom. 8: 9 εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 11 bis, εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν . . . διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 1 Cor. 3: 16 οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; 6: 19 τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν. 2 Tim. 1: 14 διὰ πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν. Compare 2 Cor. 6: 16 ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶντος· καθὼς εἶπεν ὁ θεός· ὅτι ἐνοικήσω ἐν αὐτοῖς κ. τ. λ. comp. John 14: 23. Eph. 2: 22.—Where τὸ πνεῦμα and ὁ θεός are interchanged; as 1 Cor. 12: 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts, comp. v. 7 where it is ὁ θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. So Eph. 6: 17 μάχαιρα τοῦ πνεύματος, ὅ ἐστι ῥῆμα θεοῦ.

(γ) spoken in connexion with or in reference to Christ; e. g. joined with ὁ Χριστός in a form of swearing, Rom. 9: 1 ἀλήθειαν λέγω, ἐν Χριστῷ· οὐ ψεύδομαι . . . ἐν πνεύματι. In a solemn obtestation, Rom. 15: 30 παρακαλῶ δὲ ὑμᾶς . . . διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος. In the renovation and sanctification of Christians, 1 Cor. 6: 11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν. 2 Cor. 3: 17 bis, ὁ δὲ κύριος τὸ πνεῦμά ἐστιν (comp. v. 8), οὗ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία. v. 18. Heb. 10: 29.—So τὸ πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above in β, with John 14: 23. 15: 4. 2 Cor. 13: 5. Eph. 3: 17. — Also where τὸ πνεῦμα τὸ ἅγιον is said to descend, σωματικῷ εἴδει, upon Jesus after his baptism, Luke 3: 22. Matt. 3: 16. Mark 1: 10. John 1: 32, 33.

(δ) as coming to and acting upon men, Christians, exerting in and upon them an enlightening, strengthening, sanctifying influence. Thus where the H. S. is represented as the author of revelations to men, e. g. through the prophets of the O. T. see above in β; or as communicating a knowledge of

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future events, Acts 10: 19 εἶπεν αὐτῷ (Πέτρῳ) τὸ πνεῦμα· ἰδοὺ ἄνδρες τρεῖς ζητοῦσί σε. 20: 23. 21: 11. 1 Tim. 4: 1. Rev. 19: 10 see in Μαρτυρία b. Or as directing or impelling to any act, Acts 11: 12.—As communicating instruction, admonitions, warnings, invitations through the apostles; Rev. 2: 7 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. v. 11, 17, 29. 3: 6, 13, 22. 14: 13. 22: 17 καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· ἔρχου, i. e. the Spirit and the whole Church. So 1 Cor. 2: 10, comp. above in β.—As speaking through the disciples when brought before rulers etc. Matt. 10: 20. Mark 13: 11. Luke 12: 12. As qualifying the apostles powerfully to propagate the Gospel, λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγ. πν. ἐφ' ὑμᾶς Acts 1: 8; or aiding in building up and comforting the churches, 9: 31; or directing in the appointment of church-officers, 20: 28; or assisting to speak and hear the Gospel aright, 1 Cor. 2: 13 ἐν διδακτοῖς πνεύματος ἁγίου (λόγοις) *in words taught, suggested by the Holy Spirit.* v. 14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Emphat. as the Spirit of the Gospel, 2 Cor. 3: 17, see above in γ, and comp. in b. γ, below. — Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John 14: 17, 26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ... ἐκεῖνος ὑμᾶς διδάξει πάντα. 15: 26 ὁ παράκλητος ... τὸ πνεῦμα τῆς ἀληθείας, i. e. that divine Spirit who will impart the knowledge of divine truth; as 16: 13 τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Rom. 8: 14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ. v. 16 αὐτὸ τὸ πνεῦμα κ. τ. λ. v. 26 bis, 27. 14: 17. 15: 13, 16. 2 Cor. 1: 22 et 5: 5 ἀῤῥαβὼν τοῦ πνεύματος. Eph. 3: 16. 6: 18. 1 Thess. 1: 6. 2 Thess. 2: 13. 1 Pet. 1: 22. — So where any one is said to grieve the Holy Spirit; Eph. 4: 30 μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε, i. e. by whose gifts and influences ye are strengthened and confirmed, comp. Is. 63: 10 where Sept. for רוּחַ קָדְשׁוֹ.

b) Meton. *the Holy Spirit*, as put for the effects and consequences of the agency and operations of the Spirit of God, i. e. *a divine influence, a divine energy* or *power, an inspiration*, resulting from the immediate agency of the Holy Spirit, i. q. δύναμις τοῦ ἁγίου πνεύματος Acts 1: 8.—Spoken

(α) of that physical procreative energy exerted in the miraculous conception of Jesus. Luke 1: 35 πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, where it is i. q. δύναμις ὑψίστου in the next clause. Matt. 1: 18, 20. So in respect to the conception of Isaac out of the course of nature, Gal. 4: 29.

(β) of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke 4: 1 Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης, comp. 3: 22. John 3: 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα, i. e. the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant. Acts 1: 2. Matt. 12: 18 ἀγαπητός μου ... θήσω τὸ πνεῦμα μου ἐπ' αὐτόν, quoted from Is. 42: 1 where Sept. for רוּחִי. Luke 4: 18 πνεῦμα κυρίου ἐπ' ἐμέ, quoted from Is. 61: 1 where Sept. for רוּחַ אֲדֹנָי יְהוִה. Acts 10: 38 Ἰησοῦν ... ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει. 1 John 5: 6 bis, 8 τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, i. e. that divine spirit, energy, which was in Jesus; by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. 9: 14; comp. above in C.—As prompting him to various actions, e. g. to go into the desert to be tempted, Matt. 4: 1. Mark 1: 12. Luke 4: 1 ἤγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον, and afterwards to return into Galilee Luke 4: 14.—As enabling him to cast out demons; Matt. 12: 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, comp. Luke 11: 20 where it is εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια. In this connexion τὸ πνεῦμα τὸ ἅγιον is said to be blasphemed, Matt. 12: 31, 32. Mark 3: 29. Luke 12: 10. comp. Matt. 12: 28.

(γ) of that divine influence by which

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prophets and holy men were excited, when they are said to have spoken or acted ἐν πνεύματι v. διὰ πνεύματος, in or *through the Spirit*, i. e. by inspiration. Matt. 22: 43 πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; Mark 12: 36. So 2 Pet. 1: 21 ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν. 1 Pet. 1: 11 τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ. Of John in the Apocalypse, as being ἐν πνεύματι, i. e. *rapt in prophetic vision*, Rev. 1: 10. 4: 2. 17: 3. 21: 10.—Of the inspiration resting upon John the Baptist, Luke 1: 15; Zacharias 1: 67; Elizabeth 1: 41; Simeon 2: 25, 26, 27. — So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice. John 7: 39 bis, τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, . . . οὔπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη, comp. John 16: 13, 14. So Luke 11: 13. Rom. 5: 5. 1 Cor. 12: 3 bis, οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. 2 Cor. 3: 3 ἐπιστολὴ . . . ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ ζῶντος. Gal. 5: 5. Tit. 3: 5 ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως. Heb. 6: 4. 1 Pet. 4: 14. So when the disciples of Christ are said to be *baptized* wth the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, see in Βαπτίζω no. 2. b. Matt. 3: 11 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. Mark 1: 8. Luke 3: 16. John 1: 33. For Acts 1: 5 et 11: 16, see below in δ. — So τὸ ἅγιον πνεῦμα Wisd. 9: 17. — Emphat. as *the Spirit of the Gospel*, put for *the Gospel* in opp. to the letter of the Mosaic law, 2 Cor. 3: 6 bis, 8; comp. v. 17, and above in a. δ.

(δ) of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John 20: 22 ἐνέφυσε καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον, comp. v. 23. — Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christians were endowed with high supernatural qualifications for their work; e. g. a full knowledge of Gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be *baptized* with this Holy Spirit Acts 1: 5 et 11: 16, comp. 1: 8. 1 Cor. 12: 13 bis. comp. v. 8, 9. — Acts 2: 4 bis, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου· καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι, i. e. as the Spirit impelled them. 2: 17, 18, quoted from Joel 3: 1, 2, [2: 28, 29,] where Sept. for רוּחַ. Acts 2: 33 Ἰησοῦς . . . τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο. v. 38. 5: 32. 8: 15, 17, 18, 19. 9: 17. 10: 44, 45, 47. 11: 15, 24. 13: 9. 15. 8. 19: 2 bis, εἶπε πρὸς αὐτούς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν· ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν, i. e. they did not know that the Holy Spirit had yet been given, that the time foretold by Joel had arrived; comp. Acts 2: 17, 18. — Acts 19: 6. Rom. 15: 19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου, i. e. through the power of the internal influences and revelations of the Spirit. 1 Cor. 2: 4. 7: 40. 12: 7, 8 bis, 9 bis. 14: 2, 32 καὶ πνεύματα προφήτων προφήταις ὑποτάσσεται, *the spirits of the prophets are subject to the prophets*, i. e. inspiration and self-possession go hand in hand, holy inspiration can never cause confusion and disorder, comp. v. 33. Eph. 1: 13. Gal. 3: 2, 3, 5, 14. 1 Thess. 1: 5. 4: 8. 5: 19 (comp. 2 Tim. 1: 6.) Heb. 2: 4. 1 Pet. 1: 12. — So as prompting to or restraining from particular actions or conduct; Acts 8: 29, 39 πνεῦμα κυρίου ἥρπασε τὸν Φίλιππον, i. e. the divine influence, afflatus, which rested on Philip, hurried him away, comp. Matt. 4: 1; so Acts 13: 2, 4. 15: 28. 16: 6, 7. — As prompting to holy boldness, energy, zeal, in speaking and acting. Acts 4: 8 τότε Πέτρος πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτούς. v. 31. 6: 3 ἄνδρας ἑπτὰ, πλήρεις πνεύματος ἁγίου καὶ σοφίας: v. 5, 10, comp. v. 8. —As the medium of divine communications and revelations, Acts 11: 28 Ἄγαβος ἐσήμανε διὰ τοῦ πνεύματος κ. τ. λ. 21: 4. Eph. 3: 5. — As the source of

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support, comfort, Christian joy and triumph, Acts 7: 55. 13: 52. Eph. 5: 18. Phil. 1: 19. — Plur. πνεύματα, *spiritual gifts*, 1 Cor. 14: 12.

(a) spoken of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, put for *the spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit*, which corrects, elevates, and ennobles all their views and feelings; fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness. E. g. (1) as opposed to ἡ σάρξ, which includes the idea of that which is earthly, grovelling and imperfect. John 3: 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σάρξ ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι, put for πνευματικόν ἐστι, *is spiritual*, i. e. has those dispositions and feelings which are produced by the Spirit of God. Rom. 8: 1 μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα, i. e. not indulging the depraved affections and lusts of our physical natures and unrenewed hearts, but following those holy and elevated affections and desires which the Spirit imparts and cherishes. v. 2, 4, 5 bis, 6, 9 ἐν πνεύματι. v. 13. 1 Cor. 6: 17 οἱ δύο εἰς σάρκα μίαν· ὁ δὲ κολλώμενος τῷ κυρίῳ, ἓν πνεῦμά ἐστιν, i. e. through the influence of the Spirit of God, they have the same disposition and the same temper of mind with Christ. Gal. 5: 16 πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. v. 17 bis, 18, 22, 25 bis, 6: 8 bis. — (2) Genr. Rom. 8: 9 πνεῦμα Χριστοῦ i. e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. 3: 17. Rom. 7: 6. 8: 15 ἐλάβετε πνεῦμα υἱοθεσίας *a spirit of sonship*, i. e. a filial spirit. v. 23. 1 Cor. 2: 12. 2 Cor. 6: 6. Gal. 4: 6 (comp. Rom. 8: 15.) Eph. 1: 17 δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως *a spirit of wisdom and illumination*, imparted through the Holy Spirit. 2: 18, 22. 4: 3, 4. (5: 9.) Col. 1: 8. 1 Tim. 4: 12. 1 John 3: 24. 4: 13. Jude 19.

c) Meton. spoken of a person or teacher *who acts* or *professes to act under the inspiration of the Holy Spirit*, by divine inspiration. 1 Cor. 12: 10 διακρίσεις πνευμάτων *the trying of spirits* or teachers, i. e. a critical faculty of the mind quickened by the Holy Spirit, consisting not only in the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not; see Neander Apost. Gesch. I. p. 174, and in Bibl. Repos. IV. p. 251.— 1 John 4: 1 bis, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. v. 2 bis, 3, 6 bis. 1 Thess. 4: 1. 2 Thess. 2: 2 μήτε διὰ πνεύματος, i. e. neither by any one professing to be inspired.

Πνευματικός, ή, όν, (πνεῦμα,) *breathing, aerial*, Theophr. de Animal. color. mut. *windy*, Theophr. Caus. Pl. 4. 12. 5. *spiritual*, mental, Plut. ed. R. VI. p. 491. 2. — In N. T. *spiritual*, i. e.

a) pertaining to the nature of spirits, see Πνεῦμα no. 3. A. 1 Cor. 15: 44 bis σῶμα πνευματικόν *a spiritual body*, having the nature of a spirit, opp. σῶμα ψυχικός the animal body. v. 46 bis. — Eph. 6: 12 τὰ πνευματικὰ τῆς πονηρίας, i. q. τὰ πνεύματα πονηρά, comp. Matth. § 445. 5. Lob. ad Phryn. p. 242. Winer § 34. n. 3. p. 193. — So τὰ ληστικά for τοὺς λῃστάς Polyaen. 5. 14.

b) pertaining to or proceeding from the Holy Spirit, τὸ πνεῦμα τὸ ἅγιον, see in Πνεῦμα no. 3. D. (α) Of persons, *spiritual*, i. e. *enlightened by the Holy Spirit*, enjoying the influences, graces, gifts of the Holy Spirit. 1 Cor. 2: 13 πνευματικοῖς. v. 15. 3: 1 ὑμῖν ὡς πνευματικοῖς. 14: 37. Gal. 6: 1. — (β) Of things *spiritual*, i. e. communicated or imparted by the Holy Spirit, Rom. 15: 27. 1 Cor. 2: 13 πνευματικά, i. q. τὰ τοῦ πνεύματος in v. 14. 1 Cor. 9: 11. Eph. 1: 3. Col. 1: 9. 1 Cor. 12: 1 et 14: 1 τὰ πνευματικά *spiritual gifts*, miraculous powers. Eph. 5: 19 et Col. 3: 16 ᾠδαῖς πνευματικαῖς *in spiritual songs*, i. e. composed in the Spirit, on spiritual and religious subjects. Rom. 7: 14 ὁ νόμος πν. ἐστιν, i. e. is according to the mind and will of the Spirit. Rom. 1: 11 χάρισμα πνευματικόν *a spiritual gift*, i. e. a gift relating to the mind or spirit of Christians as enlightened and quickened by the Ho-

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ly Spirit; comp. in v. 12, and see in Πνεῦμα no. 3. D. b. ε.— Also spoken of things in a higher and *spiritual sense*, i. e. not literal, not corporeal, including also a reference to the Holy Spirit. 1 Cor. 10: 3, 4 bis, βρῶμα πνευματικὸν ἔφαγον, πόμα πν. ἔπιον, κ. τ. λ. 1 Pet. 2: 5 bis οἶκος πνευματικὸς κ. τ. λ.

Πνευματικῶς, adv. (πνευματικός,) *spiritually*, i. e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. 2: 14. So Rev. 11: 8 ἥτις καλεῖται πν. Σόδομα καὶ Αἴγυπτος, i. e. speaking in the Spirit, prophetically, allegorically. —Clem. Rom. Ep. ad Cor. 1. § 47 πνευματικῶς ἐπέστειλεν ἡμῖν, sc. Παῦλος.

Πνέω, f. πνεύσομαι, aor. 1 ἔπνευσα, Buttm. § 114; not usually contracted, see Buttm. § 105. n. 2. Lob. ad Phryn. p. 220 sq. *to breathe, to breathe out*, Hom. Il. 17. 447. Anthol. Gr. IV. p. 129. 2. trop. Plut. IX. p. 588. 4. Reisk.—In N. T. *to blow*, intrans. only of the wind, Matt. 7: 25, 27 καὶ ἔπνευσαν οἱ ἄνεμοι. Luke 12: 55. John 3: 8. 6: 18. Rev. 7: 1. So Acts 27: 40 τῇ πνεούσῃ sc. αὔρᾳ. Sept. for נָשַׁב Ps. 147: 18. נָשַׁף Is. 40: 24.—Ecclus. 43: 19, 24. Palaeph. 47. 2. Xen. An. 4. 5. 3.

Πνίγω, f. ξω, *to choke, to strangle*, by stopping the breath, trans. Matt. 18: 28 κρατήσας αὐτὸν ἔπνιγε, where it is i. q. ἄγχω, comp. Luc. D. Mort. 19. 1. ib. 22. 1. Pass. of drowning Mark 5: 13. —Jos. Ant. 10. 7. 5. Xen. An. 5. 7. 25.

Πνικτός, ή, όν, (πνίγω,) *strangled*, pp. Athen. IV. p. 147. D, κεφάλαιον . . . πνικτᾶς ἰρίφου παρέθηκε. In N. T. meton. τὸ πνικτόν *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts 15: 20, 29. 21: 25. This was forbidden to the Jews, see Lev. 17: 13, 14; comp. 7: 26, 27. Deut. 12: 16, 23.

Πνοή, ῆς, ἡ, (πνέω,) *breath*, i. e.

a) vital *breath*, respiration, Acts 17: 25 ζωὴν καὶ πνοήν. Sept. for נִשְׁמָה Gen. 2: 7. Is. 42: 5. — Wisd. 2: 2. 2 Macc. 7: 9. Hom. Il. 21. 355.

b) *breath* of air, *a blast, wind*, Acts 2: 2. Sept. for נִשְׁמָה Job 37: 10.—Hom. Il. 16. 149. Thuc. 4. 100 blast of a bellows.

Ποδήρης, εος, ους, ὁ, ἡ, adj. (πούς, ἄρω,) *reaching to the feet*, spoken of long flowing robes, Rev. 1: 13 ἐνδεδυμένον ποδήρη sc. ἐσθῆτα. So Sept. for מְעִיל Ex. 28: 4. — Wisd. 18: 24. Jos. Ant. 8. 3. 8. Xen. Cyr. 6. 4. 2 χιτῶνα ποδήρη.

Πόθεν, interrog. adv. *whence?* correl. with ποῦ, πότε, etc. comp. Buttm. § 116. 4.

a) pp. of place, i. q. from what place or quarter? Matt. 15: 33 πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι κ. τ. λ. Mark 8: 4. John 4: 11. 6: 5. Rev. 7: 13. Also indirect, as often in N. T. comp. Winer p. 426. Luke 13: 25 οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. v. 27. John 3: 8. 8: 14 bis. Trop. of state, condition, indir. Rev. 2: 5. Sept. for מֵאַיִן Num. 11: 13. Gen. 29: 4. Judg. 19: 17. — Hom. Od. 16. 57. Xen. Oec. 16. 8.

b) of source, author, cause, also manner, *whence? how?* Matt. 13: 27 πόθεν οὖν ἔχει ζιζάνια; v. 54, 56. 21: 25. Mark 6: 2. John 1: 49. 19: 9 πόθεν εἶ σύ; James 4: 1. Indirect, Luke 20: 7 μὴ εἰδέναι πόθεν. John 2: 9. 7: 27 bis, 28. 9: 29, 30. Sept. and מֵאַיִן 2 K. 6: 27.—Xen. Conv. 2. 5.—Spoken in surprise, admiration, Luke 1: 43 καὶ πόθεν μοι τοῦτο, ἵνα κ. τ. λ. (Epict. Ench. 22.) Implying strong negation, comp. Matth. § 611. 1. Mark 12: 37 καὶ πόθεν υἱός αὐτοῦ ἐστι; — Ael. V. H. 13. 2. Dem. 749. 10.

Ποία, ας, ἡ, (Dor. for πόα, Ion. ποίη,) *grass, herb, herbage*; so some James 4: 14 ποία γὰρ ἡ ζωὴ ὑμῶν, comp. 1: 10. Better πρία as fem. of ποῖος q. v. — Theocr. Idyll. 5. 34. πόᾳ Sept. for דֶּשֶׁא Prov. 27: 25. Theophr. H. Plant. 1. 3. ποίῃ Hdot. 8. 115. Hom. Od. 18. 369. Comp. Lob. ad Phr. p. 496.

Ποιέω, ῶ, f. ήσω, aor. 1 ἐποίησα, perf. πεποίηκα, pluperf. πεποιήκειν, without augm. Mark 15: 7, see Buttm. § 83. n. 6. Other variations from the regular forms are: fut. Att. ποιῶ Matt. 26: 18, see Buttm. § 95. 8; Aor. 1 Opt. 3 pers. plur. ποιήσειαν Luke 6: 11, see Buttm. § 103. II. 4. Winer § 13. 2. d. —The various significations of this verb may all be classed under the two primary ones, *to make, to do*, i. e. express-

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ing action either as completed or continued. Sept. usually for עָשָׂה.

1. *to make*, i. e. *to form, to produce, to bring about, to cause*, pp. spoken of any external act as manifested in the production of something tangible, corporeal, obvious to the senses, i. e. completed action; see Passow s. v. init. Here the Middle also is often used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow l. c. Buttm. § 135. 7, 8, and espec. n. 4. Winer § 39. 6.

a) genr. (α) pp. and c. acc. Matt. 17: 4 *ποιήσομεν ὧδε τρεῖς σκηνάς.* John 9: 11 *πηλὸν ἐποίησε.* 18: 18 *ἀνθρακιὰν πεποιηκότες.* 19: 23. Acts 7: 40 *θεούς.* v. 43. 9: 39 *ἱμάτια.* 19: 24. Rom. 9: 20. Heb. 12: 13. Rev. 13: 14. Seq. *ἐκ* c. gen. of material, John 2: 15 *ποιήσας φραγέλλιον ἐκ σχοινίων.* 9: 6. Rom. 9: 21. Seq. *κατά τι* of manner, model, Acts 7: 44. Heb. 8: 5. Mid. Acts 1: 1 *τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων κ. τ. λ.* see above. Sept. for עָשָׂה Gen. 6: 14 sq. Ex. 25: 9 sq. c. *ἐκ* Gen. 6: 14. Ex. 25: 10. — Hdian. 1. 11. 2. Xen. Mem. 2. 7. 5. c. *ἐκ* An. 4. 5. 14. *λόγον ποιεῖν* Diog. Laert. 7. 1. 21, comp. Hdian. 7. 6. 6.—(β) Spoken of God, *to make*, i. q. *to create*, c. acc. Acts 4: 24 *ὁ ποιήσας τὸν οὐρανὸν κ. τ. λ.* 7: 50. 14: 15. 17: 24. Heb. 1: 2. 12: 27. Rev. 14: 7. So Luke 11: 40. c. dupl. acc. Matt. 19: 4. Mark 10: 6. Sept. for עָשָׂה Gen. 1: 7, 16, 25, 31. בָּרָא Gen. 1: 1, 21, 27. Is. 42: 5. 45: 7.

b) trop. spoken of a state or condition, or of things intangible and incorporeal, and genr. of such things as are produced by an inward act of the mind or will; *to make*, i. e. *to cause, to bring about, to occasion*; see Passow no. 1. b. (α) genr. c. acc. Luke 1: 68 *ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ.* Acts 15: 3 *ἐποιοῦν χαρὰν μεγάλην πᾶσι τ. ἀδελφοῖς.* 24: 12 *ἐπισύστασιν ποιοῦντα ὄχλου.* Rom. 16: 17. 1 Cor. 10: 13. Eph. 2: 15 *ποιῶν εἰρήνην.* 4: 16. Heb. 8: 9. Mid. Rom. 15: 26. Heb. 1: 3. — Hom. Od. 1. 250. Xen. An. 1. 8. 18. Ag. 1. 7 *εἰρήνην.* Mid. Hdot. 5: 30. Xen. Mem. 4. 4. 14. — (β) *Ποιεῖν* with its accus. like Engl. *to make*, often forms here a periphrasis for the cognate verb. E. g. Active, *ἐνδίκησιν ποιεῖν to make defence of one's cause*, i. q. *ἐκδικεῖν* to defend, to right, Luke 18: 7, 8. Acts 7: 24; comp. Luke ib. v. 3, 5. Sept. for עָשָׂה נָקָם Mic. 5: 15. (Pol. 3. 8. 10.) *ἐνέδραν ποιεῖν to make an ambuscade*, i. q. *ἐνεδρεύειν* to lie in wait, Acts 25: 3. (Palaeph. 1. 10. Xen. H. G. 4. 8. 35.) *τὸ ἱκανὸν ποιεῖν to make satisfaction*, i. q. *ἱκανοῦν* to satisfy, to gratify, Mark 15: 15. (Pol. 32. 7. 13.) *μονὴν ποιεῖν to make one's abode*, i. q. *μένειν* to abide, to dwell, John 14: 23. (Jos. Ant. 13. 2. 1.) *ὁδὸν ποιεῖν to make one's way, to go*, i. q. *ὁδοποιοῦμαι*, Mark 2: 23, comp. in Ὁδός b. *πόλεμον ποιεῖν to make battle* or *war*, i. q. *πολεμεῖν* to war, to fight; construed by Hebr. seq. *μετά τινος* instead of the dat. Rev. 11: 7. 12: 17. 13: 7. 19: 19. comp. *Μετά* I. 2. c. So Sept. for עָשָׂה מִלְחָמָה אֶת Gen. 14: 2. *συμβούλιον ποιεῖν to make a consultation*, i. q. *συμβουλεύεσθαι* to consult together, Mark 3: 6. 15: 1. (Plato Protag. p. 313. B.) *συνωμοσίαν ποιεῖν to make a conspiracy*, i. q. *συνόμνυμι* to conspire, Acts 23: 13. (Hdian. 7. 4. 7. Pol. 1. 70. 6.) *συστροφὴν ποιεῖν to make a combination*, i. q. *συστρέφεσθαι* to combine, Acts 23: 12. Sept. for קָשַׁר Am. 7: 10; comp. *συστρέφομαι* for קָשַׁר 2 Sam. 15: 31. 2 K. 21: 23. — Also the Middle, often with only a remote reference to the subject; comp. above under no. 1 init. E. g. *ἀναβολὴν ποιεῖσθαι to make delay*, pp. on one's part, i. q. *ἀναβάλλεσθαι* to delay, Acts 25: 17. (Polyb. V. p. 44. ed. Schweigh.) *δεήσεις ποιεῖσθαι to make prayers*, i. q. *δεῖσθαι* to pray, Luke 5: 33. Phil. 1: 4. 1 Tim. 2: 1. *ἐκβολὴν ποιεῖσθαι to make a casting out*, i. q. *ἐκβάλλειν* to cast out, Acts 27: 18. (Pollux On. 1. 99.) *κοπετὸν ποιεῖσθαι to make lamentation*, i. q. *κόπτεσθαι* to lament, Acts 8: 2. (*πένθος π.* Sept. Gen. 50: 10. Hdot. 2. 1.) *λόγον ποιεῖσθαι to make account of*, i. q. *λογίζεσθαι*, Acts 20: 24. (Diod. Sic. 30. 36. Pol. 25. 1. 3.) *μνείαν ποιεῖσθαι*, i. q. *μιμνήσκω*, see in *Μνεία*. *μνήμην ποιεῖσθαι*, see in *Μνήμη*. *πορείαν ποιεῖσθαι to make progress* or *a journey*, i. q. *πορεύεσθαι* to journey, Luke 13: 22. (2 Macc. 3: 8.

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Xen. An. 6. 2. 11.) πρόνοιαν ποιεῖσθαι *to make provision for*, i. q. προνοεῖσθαι to provide for, Rom. 13: 14. (Pol. 4. 6. 11. Diod. Sic. 5. 1. comp. Dem. 1433. 5.) σπουδὴν ποιεῖσθαι *to make diligence*, i. e. *to give diligence*, i. q. σπουδάζειν, Jude 3. — Pol. 1. 46. 2. Plut. de puer. educ. c. 7. T. I. p. 9. Tauchn. — (γ) Spoken of a feast, banquet, *to make*, i. q. *to give, to hold, to celebrate*. Luke 5: 29 ἐποίησε δοχὴν μεγάλην. 14: 12 ὅταν ποιῇς ἄριστον κ. τ. λ. v. 13, 16. c. dat. of pers. *to* whom, i. e. in honour of whom, Matt. 22: 2. Mark 6: 21. John 12: 2. Sept. π. δοχὴν μεγ. for Heb. עָשָׂה מִשְׁתֶּה גָּדוֹל Gen. 21: 8. (c. dat. Esdr. 3: 1. δεῖπνον ποιεῖσθαι Xen. Cyr. 3. 3. 25.) Hence of a festival, i. q. *to hold, to keep, to celebrate*; Matt. 26: 18 πρός σε ποιῶ τὸ πάσχα. Acts 18: 21. So in the sense of *instituting*, Heb. 11: 28. Sept. and עָשָׂה Ex. 12: 48. Josh. 5: 10.—Jos. Ant. 2. 15. 3 π. τὰς θυσίας. Xen. H. G. 7. 4. 28 ποιεῖν τὰ Ὀλύμπια.

c) i. q. *to make exist, to cause to be*, pp. spoken of generative power, *to beget, to bring forth, to bear*; as παῖδας ποιεῖσθαι Dem. 1312. 7, i. q. παιδοποιεῖσθαι, see Lob. ad Phr. p. 200. In N. T. (α) of trees and plants, *to germinate, to bring forth* fruit, *to yield*, as καρπὸν v. καρπούς ποιεῖν Matt. 3: 10. 7: 17 sq. 13: 23, 26. Luke 3: 9. Rev. 22: 2. al. Metaph. Matt. 3: 8. 21: 43. Luke 3: 8. James 3: 12 μὴ δύναται συκῆ ἐλαίας ποιῆσαι. So of branches, i. q. *to shoot forth*, Mark 4: 32. Once of a fountain, James 3: 12 οὔτε ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ. Sept. for עָשָׂה of plants, Gen. 1: 11, 12. Is. 5: 2, 4.—Jos. Ant. 11. 3. 5. Theophr. Caus. Pl. 4. 11. Aristot. de Plant. 2. 10. — (β) Trop. of persons, *to make for oneself*, i. q. *to get, to acquire, to gain*, Luke 12: 33 ποιήσατε ἑαυτοῖς βαλάντια . . . θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρ. 16: 9 φίλους. John 4: 1 μαθητάς. So Sept. and עָשָׂה Gen. 11: 4.—Diod. Sic. 11. 39 δόξαν μεγ. Xen. Cyr. 5. 5. 12 φίλους. — So of profit, advantage, i. q. *to profit, to gain*, genr. 1 Cor. 15: 29 τί ποιήσουσιν; In a pecuniary sense, Engl. *to make*, Matt. 25: 16 ἐποίησεν ἄλλα πέντε τάλαντα. Luke 19: 18. — Pol. 2. 62. 12. Dem. 1045. 5.

d) causat. *to make do* or *be* any thing, *to cause to do* or *be*; Passow no. 1. c. Herm. ad Vig. p. 761. (α) Seq. infin. Matt. 5: 32 ποιεῖ αὐτὴν μοιχᾶσθαι. Mark 1: 17. 7: 37 τοὺς κωφοὺς ποιεῖ ἀκούειν. 8: 25. Luke 5: 34. John 6: 10. Acts 17: 26. Rev. 13: 13. inf. c. τοῦ, Acts 3: 12 πεποιήκοσι τοῦ περιπατεῖν αὐτόν, see in Ὁ, ἡ, τό, II. G. c. p. 555. Comp. Winer § 45. 4. p. 270. Matth. § 540. — Jos. Ant. 2. 9. 5. Hdian. 8. 3. 22. Xen. Cyr. 1. 6. 40. — (β) Seq. ἵνα c. Subjunct. *to make* or *cause that* etc. see in Ἵνα 3. a. δ. John 11: 37 οὐκ ἐδύνατο οὗτος ποιῆσαι . . . ἵνα οὗτος μὴ ἀποθάνῃ. Col. 4: 16. Rev. 13: 15. By attract. ποιήσω αὐτοὺς ἵνα κ. τ. λ. Rev. 3: 9. 13: 12, 16. Comp. Buttm. § 151. I. 6.

e) causat. *to make be* or *become* any thing, *to cause to be* or *become* so or so, *to make into* any thing; seq. dupl. accus. of object and a predicate of that object, either subst. or adj. or adv. strictly with εἶναι implied. (α) c. Subst. as predicate; e. g. of things, Matt. 21: 13 αὐτὸν (οἶκον) ἐποιήσατε σπήλαιον λῃστῶν. John 4: 46 ὅπου ἐποίησε τὸ ὕδωρ οἶνον. 1 Cor. 6: 15. Heb. 1: 7. (Hdian. 4. 10. 5.) Of persons, Matt. 4: 19 ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων, comp. Mark 1: 17 fully π. ὑμᾶς γενέσθαι ἁλιεῖς. Matt. 23: 15 ποιεῖτε αὐτὸν υἱὸν γεέννης. Luke 15: 19. Sept. for נָתַן Gen. 27: 37. So *to make*, i. q. *to constitute, to appoint*; John 6: 15 ἵνα ποιήσωσιν αὐτὸν βασιλέα. Acts 2: 36. Rev. 1: 6. 3: 12. 5: 10. c. predic. impl. Heb. 3: 2, comp. v. 1. c. ἵνα instead of acc. Mark 3: 14 καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ. Sept. for נָתַן Ex. 18: 25. (Hdian. 8. 4. 25. Xen. Cyr. 1. 3. 18.) In the sense of *to declare, to give out as* any one. John 8: 53 τίνα σεαυτὸν ποιεῖς; 10: 33 ποιεῖς σεαυτὸν θεόν. 19: 7, 12. 1 John 1: 10. — Jos. Ant. 2. 11. 2 ποιεῖται αὐτὸν υἱόν i. e. declares him a son, adopts him; comp. ib. 3. 12. 4.—(β) c. Adj. as predicate; e. g. of persons, Matt. 20: 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας. 28: 14. John 16: 2. Rev. 12: 15. In the sense of *declaring*, John 5: 18, comp. above in α. (Hdian. 5. 1. 8. Xen. Mem. 1. 6. 15.) Of things, Eph. 2: 14 ὁ ποιήσας τὰ ἀμφότερα ἕν. (Ael. V. H. 14. 32. Xen. Cyr. 1. 4. 22.) Once *to make by supposition*, i. q. *to suppose, to judge, to*

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assume. Matt. 12: 33 ἢ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλόν κ. τ. λ. i. e. either assume the tree to be good and its fruit good, or the contrary. Comp. Herm. ad Vig. p. 761.—Hdot. 7. 186. Dion. Hal. Ant. 4. 6. Xen. An. 5. 7. 9 ποιῶ δ' ὑμᾶς ἐξαπατηθέντας . . . ὑπ' ἐμοῦ ἥκειν εἰς Φᾶσιν.— In this construction also ποιεῖν, with the acc. of the adj. often forms a periphrasis for the cognate verb; e. g. δῆλον ποιεῖν *to make manifest, to betray,* i. q. δηλοῦν to manifest, Matt. 26: 73. (Xen. An. 3. 5. 17.) ἔκθετον ποιεῖν, i. q. ἐκτιθέναι, *to expose* infants, Acts 7: 19. εὐθείας ποιεῖν τὰς τρίβους *to make straight and level the ways,* i. q. εὐθύνειν, Matt. 3: 3. Mark 1: 3. Luke 3: 4; comp. John 1: 23. λευκόν v. μέλαν ποιεῖν *to make white* or *black,* i. q. λευκαίνειν v. μελαίνειν, Matt. 5: 36. ὑγιῆ ποιεῖν *to make whole, to heal,* i. q. ὑγιάζειν, John 5: 11, 15. 7: 23. (Palaeph. 27. 3.) φανερὸν ποιεῖν *to make known, to betray,* i. q. φανεροῦν, Matt. 12: 16. Mark 3: 12. (Hdian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) Mid. βέβαιον ποιεῖσθαι *to make firm, sure,* i. q. βεβαιοῦσθαι, 2 Pet. 1: 10. — (γ) c. Adv. as predicate, ποιεῖν τινα ἔξω, *to make one* be or go *out, to cause one to go out,* i. q. *to put forth;* comp. Viger. p. 283. Acts 5: 34 ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι. — Ael. V. H. 10. 3 τὰ τῶν περδίκων νεόττια, ἐπειδὰν τάχιστα τοὺς πόδας ἔξω ποιήσῃ τοῦ λέμματος. Xen. Cyr. 4. 1. 3 ἔξω βελέων τὴν τάξιν ποιήσας.

2. *to do,* expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω. Comp. Passow, no. 2.

a) seq. accus. of thing, and without reference to a person as the remote object; comp. below in d. (α) Seq. acc. of pron. *to do,* genr. Matt. 5: 47 τί περισσὸν ποιεῖτε; Mark 11: 3 τί ποιεῖτε τοῦτο; 14: 8 ὃ ἔσχεν αὕτη, ἐποίησε. Luke 6: 2, 3. Matt. 8: 9 ποίησον τοῦτο, καὶ ποιεῖ. Luke 7: 8. 20: 2 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; John 19: 24. Acts 1: 1. 14: 15. 1 Cor. 7: 36. Gal. 2: 10 αὐτὸ τοῦτο ποιῆσαι. Eph. 6: 9. Phil. 2: 14 πάντα ποιεῖτε. Col. 3: 17. 1 Tim. 5: 21 μηδὲν ποιῶν. James 4: 15. al. With a participle following, Mark 11: 5 τί ποιεῖτε λύοντες τὸν πῶλον, as in Engl. what do ye, loosing the colt? Acts 11: 30. 21: 13. Sept. genr. for עשה 1 K. 7: 23. 2 K. 6: 21. saep. — Hdian. 4. 8. 10 τί τοιοῦτο. Xen. An. 1. 4. 17 ταῦτα. Mem. 1. 3. 1.—(β) Seq. acc. of a subst. rarely implied, and spoken of particular deeds, acts, works, done repeatedly or continuedly, *to do,* i. q. *to perform, to execute;* e. g. ποιεῖν τὰ ἔργα τοῦ Ἀβραάμ John 8: 39, 41. τὰ πρῶτα ἔργα Rev. 2: 5. τὰ ἔργα τοῦ θεοῦ i. e. the works which God requires, John 10: 37, 38. ἔργον εὐαγγελιστοῦ 2 Tim. 4: 5. π. ἔλεος *to do mercy,* to show mercy, James 2: 13. π. ἐλεημοσύνην *to do alms,* to give alms, Matt. 6: 2, 3. Acts 10: 2. 24: 17. π. δικαιοσύνην id. Matt. 6: 1. So of mighty deeds, wonders, miracles, e. g. δυνάμεις Matt. 7: 22. 13: 58. al. ἔργα John 5: 36. 10: 25. κράτος Luke 1: 51. σημεῖα John 2: 11, 23. 4: 54. 6: 30. 11: 47. al. τέρατα καὶ σημεῖα Acts 6: 8. 7: 36. 15: 12. genr. Matt. 9: 28. Acts 14: 11. al. So Sept. and עשה Ex. 4: 17. Ps. 72: 18. 77: 15. — Also of the will, precept, requirement of any one, *to do, to perform, to fulfil,* as Matt. 21: 31 τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; 23: 3. Mark 6: 20 καὶ Ἡρώδης . . . πολλὰ ἐποίησε, i. e. which John admonished him to do. Luke 17: 9, 10. John 2: 5. Acts 16: 21. Eph. 2: 3. Rev. 17: 17. (Hdian. 6. 1. 23. Xen. Cyr. 1. 2. 5.) So of the precepts of God or of Christ, Matt. 5: 19. 7: 21 ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου. v. 24, 26. Luke 6: 46. 8: 21. John 7: 19 τὸν νόμον. Acts 13: 22. Rev. 22: 14. Of that which one asks, entreats, promises; John 14: 13 ὅ,τι ἂν αἰτήσητε . . . ἐγὼ ποιῶ. v. 14. Rom. 4: 21 ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. Eph. 3: 20. 1 Thess. 5: 24. c. dat. of pers. Mark 10: 35. ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν. v. 36. Of a purpose, plan, decree, Acts 4: 28. Rom. 9: 28 λόγον συντετμημένον ποιήσει κύριος *the Lord will execute his word decreed,* i. e. his threatening. 2 Cor. 8: 10, 11. Gal. 5: 17. Eph. 3: 11. — (γ) Spoken of a course of action or conduct, *to do,* i. q. *to execute, to exercise, to practise;* e. g. κρίσιν ποιεῖν *to do judgment, to act as judge,* i. q. κρίνειν, John 5: 27. Jude 15. (Xen. H. G. 4. 2. 6, 8.) τὴν ἐξουσίαν

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τινὸς ποιεῖν to exercise the power of any one, Rev. 13: 12. Spec. of right, duty, virtue; Rom. 2: 14 τὰ τοῦ νόμου ποιῇ. 10: 5. τὴν ἀλήθειαν John 3: 21. 1 John 1: 6. τὴν δικαιοσύνην 1 John 2: 29. 3: 7. ποιῶν χρηστότητα Rom. 3: 12. So Matt. 19: 16 τί ἀγαθὸν ποιήσω; John 5: 29. 8: 29 τὰ ἀρεστά. Rom. 7: 19. Eph. 6: 8. James 4: 17 καλὸν ποιεῖν. 3 John 5.—Xen. Cyr. 3. 1. 15 τὰ δίκαια ποιῶν. 5. 3. 48 καλόν τι ποιοῦντες. Sept. and עָשָׂה Ps. 14: 3. Gen. 18: 19. al.—(δ) Of evil deeds or conduct, to do, i. q. to commit, to practise, e. g. ἁμάρτημα 1 Cor. 6: 18. τὴν ἁμαρτίαν John 8: 34. 2 Cor. 11: 7. 1 John 3: 4. τὴν ἀνομίαν Matt. 13: 41. 1 John 3: 4. ἄξια πληγῶν Luke 12: 48. αὐτά Rom. 1: 32. 2: 3. βδέλυγμα Rev. 21: 27. τὸ ἔργον τοῦτο 1 Cor. 5: 2. 3 John 10. τὰ μὴ καθήκοντα Rom. 1: 28. οὐδὲν ἐνάντιόν τινι Acts 28: 17. κακόν Matt. 27: 23. Luke 23: 22. κακά Rom. 3: 8. 1 Pet. 3: 12. πονηρά Luke 3: 19. φόνον Mark 15: 7. ψεῦδος Rev. 22: 15. genr. John 7: 51. 18: 35. Acts 21: 33. 1 Tim. 1: 13. al. So Sept. and עָשָׂה Ps. 51: 6. Gen. 34: 7. al.—Hdian. 1. 16. 13 μηδὲν ἀνάξιον. Luc. Pisc. 9 πολλὰ ἄδικα. Xen. Cyr. 5. 3. 48 αἰσχρόν τι ποιεῖν.

b) intrans. to do, i. q. to act, e. g. (α) absol. i. q. to be active, to work, Matt. 20: 12 οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν. Rev. 13: 5 ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας κ. τ. λ. So Sept. and עָשָׂה Ruth 2: 19. comp. Xen. An. 1. 5. 8. Mem. 3. 9. 9. But both these passages may also be referred to e, below. —(β) c. adv. of manner, to do so and so, to act in any manner, as καλῶς Matt. 12: 12. 1 Cor. 7: 37; and so seq. particip. Acts 10: 33 καλῶς ἐποίησας παραγενόμενος. Phil. 4: 14. 3 John 6. (Xen. Cyr. 1. 4. 13 καλῶς ἐποίησας προειπών.) c. κρεῖσσον 1 Cor. 7: 38. οὕτω John 14: 31. 1 Cor. 16: 1. φρονίμως Luke 16: 8. ὡς Matt. 1: 24. 28: 15. So κατά τι ποιεῖν Matt. 23: 3. Luke 2: 27. πρός τι Luke 12: 47.—Dem. 17. 9 ὧν καλῶς ποιοῦντες κέκτηνται. 141. 19. Luc. D. Mort. 11. 3 εὖ ἐποίησαν.

c) Ποιέω, like Engl. to do, is often used in the latter member of a sentence, instead of repeating the verb of the preceding member; see Passow no. 2. f. E. g. seq. acc. of thing, Matt. 5: 46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; Luke 6: 10. Rom. 12: 20 ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν κ. τ. λ. Heb. 6: 3. With an adv. as οὕτω, Matt. 5: 47 ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς . . . οὐχὶ καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν; 24: 46, comp. 45. Luke 9: 15. Acts 12: 8. ὁμοίως ποιεῖν Luke 3: 11. 10: 37. ὡς, Matt. 6: 2 μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν. Luke 9: 54. ὡσαύτως Matt. 20: 5. καθώς 1 Thess. 5: 11.—c. acc. Dem. 1148. 13 ᾠᾴδεις ἐπιορκήσειν, ὅπερ καὶ ἄλλοις πεποίηκα. Luc. de Merc. cond. 7 ὡς ποιήσουσι.

d) Spoken in reference to a person, to do to or in respect to any one, i. e. for or against him; the person being the remoter object. (α) Seq. accus. of person, also c. acc. of thing; Matt. 27: 22 τί οὖν ποιήσω Ἰησοῦν; Mark 15: 12 c. Adv. εὖ ποιεῖν τινα, Engl. to do one good, Mark 14: 7. Comp. Buttm. § 131. 5. Matth. § 415. — Xen. Mem. 2. 2. 8. αὐτὴν οὔτ' εἶπα οὔτ' ἐποίησα οὐδέν. An. 1. 9. 11. Mem. 2. 1. 19 τοὺς φίλους εὖ ποιῶσι.—(β) Seq. dat. of pers. see Matth. § 415. n. 1. Viger. p. 269. n. E. g. to or for any one, in his behalf, c. acc. of thing. Matt. 20: 32 τί θέλετε ποιήσω ὑμῖν. Mark 5: 19 ὅσα σοι ὁ κύριος πεποίηκε. v. 20. Luke 1: 49. John 9: 26. 12: 16. c. acc. impl. Matt. 25: 40, 45. c. adv. Matt. 5: 44 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. Mark 15: 8. Luke 1: 25. John 13: 15. Sept. and עָשָׂה Gen. 21. 1. (Plato Apol. Socr. 17 τοῦτο καὶ νεωτέρῳ καὶ πρεσβυτέρῳ . . . ποιήσω, καὶ ξένῳ καὶ ἀστῷ. Xen. Mem. 3. 10. 8.) Also against any one, to his detriment, c. acc. of thing, Acts 9: 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις. John 15: 21. Heb. 13: 6. c. adv. Matt. 21: 36. Luke 2: 48. Sept. and עָשָׂה Gen. 20: 9. (Dem. 855. 15. Xen. Oec. 2. 9.) Or, genr. in respect to any one, in his case; c. acc. of thing, Matt. 7: 12. 21: 40. Mark 9: 13. Acts 4: 16. c. adv. Matt. 7: 12. Luke 6: 23, 26, 31. — comp. Xen. Mem. 4. 2. 16 ποιεῖν τι πρός τινα. — (γ) Seq. ἐν c. dat. of pers. to do in respect to any one, in his case; c. acc. of thing. Matt. 17: 12 Ἠλίας ἤδη ἦλθε . . . ἀλλ' ἐποίησαν ἐν

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αὐτῷ ὅσα ἠθέλησαν. Luke 23: 31. Comp. Winer § 31. 5. p. 178.—Sept. Gen. 40: 14 π. ἐν ἐμοὶ ἔλεος. Luc. Philopatr. 18 μὴ ἑτεραῖόν τι ποιήσῃς ἐν ἐμοί.—(δ) Seq. μετά c. gen. of pers. *to do with* any one, by Hebraism, see in *Μετά* I. 1. c. Luke 1: 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. 10: 37. Acts 14: 27. 15: 4. So Sept. for עשה עם Gen. 24: 12, 14. Ps. 119: 65. —Tob. 12: 6. Judith 8: 26.

e) Seq. accus. of time, pp. intrans. *to do* or *act for a certain time*, or as in vulg. Engl. *to do up* a certain time, i. q. *to spend, to pass*; comp. Lat. *transigere vitam* Sall. Cat. 2. Acts 15: 33 ποιήσαντες δὲ χρόνον. 18: 23. 20: 3 ποιήσας τε ἡμέρας τρεῖς. 2 Cor. 11: 25 νυχθήμερον ἐν τῷ βυθῷ πεποίηκα. James 4: 13. Perhaps Matt. 20: 12. Rev. 13: 5; see above in no. 2. b. *α*. This usage appears to belong to the later Greek, see Sturz de Dial. Maced. p. 189. Viger. p. 281; contra, Stallbaum ad Plat. Phileb. p. 158. Sept. for עשה Ecc. 6: 12.—Sept. Prov. 13: 24. Jos. Ant. 6. 1. 4 π. μῆνας τέσσαρας. Dion. Hal. Ant. 6. 5. Gr. Anthol. III. p. 67. 1. Dem. 392. 18 οὐδ' ἐποίησαν χρόνον οὐδένα. Al.

Ποίημα, ατος, τό, (ποιέω,) *a thing made, work*. Rom. 1: 20 τὰ ἀόρατα αὐτοῦ . . . τοῖς ποιήμασι νοούμενα καθορᾶται. Trop. Eph. 2: 10. Sept. for מַעֲשֶׂה Ecc. 3: 11. Ps. 143: 5. יְצִיר Is. 29: 16. —Luc. de Dea Syra 29, 49. Hdot. 4. 5.

Ποίησις, εως, ἡ, (ποιέω,) *a making*, Jos. Ant. 18. 3. 1. νεῶν ποίησιν Thuc. 3. 2. In N. T. *a doing, keeping* of a law, James 1: 25 ἐν τῇ ποιήσει sc. τοῦ νόμου. Comp. in *Ποιέω* no. 2. a. *β*. — Ecclus. 19: 17 ποίησις νόμου. Test. XII Patr. p. 681.

Ποιητής, οῦ, ὁ, (ποιέω.) 1. *a maker* of any thing, *inventor*, Xen. Cyr. 1. 6. 38 π. μηχανημάτων. In N. T. *a poet, maker* of a poem, Acts 17: 28. — Ceb. Tab. 13. Xen. Mem. 1. 2. 56. So ποιέω to make verses, to describe in verse, Hdot. 2. 116.

2. *a doer, keeper* of a law or precept. Rom. 2: 13 οἱ ποιηταὶ τοῦ νόμου. James 1: 22, 23. 4: 11. ib. 1: 25 π. ἔργου intens. *a doer of the deed*, i. q. *a doer indeed* sc. of the law.—1 Macc. 2: 67.

Ποικίλος, η, ον, pp. *variegated, party-coloured*, Sept. for נָקוֹד Gen. 31: 8, 10, 12. Ceb. Tab. 21. Xen. Mem. 3. 10. 14. In N. T. *various, divers, manifold*, as ποικίλαις νόσοις Matt. 4: 24. Mark 1: 34. Luke 4: 40. ἐπιθυμίαις ποικ. 2 Tim. 3: 6. Tit. 3: 3. Heb. 2: 4 ποικ. δυνάμεσι. 13: 9. James 1: 2. 1 Pet. 1: 6. 4: 10 ποικίλης χάριτος θεοῦ, i. e. of his manifold grace, various gifts.—2 Macc. 15: 21. Hdian. 4. 2. 13. Xen. Oec. 16. 1.

Ποιμαίνω, f. ανῶ, (ποιμήν,) *to feed a flock* or *herd*, i. e. *to let feed, to pasture, to tend*, trans.

a) pp. Luke 17: 7 δοῦλον ἔχων . . . ποιμαίνοντα. 1 Cor. 9: 7. Sept. for רָעָה Gen. 30: 31, 36. Ex. 3: 1. — Luc. D. Deor. 4. 4. Hdian. 6. 8. 2. Dem. 1155. 3.

b) trop. *to feed*, i. q. *to lead, to cherish, to provide for*, e. g. kings and princes their people, Matt. 2: 6 ὅστις ποιμανεῖ τὸν λαόν μου. Rev. 7: 17; and so pastors and teachers the church, John 21: 16. Acts 20: 28 ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. 5: 2. So Sept. for רָעָה 2 Sam. 5: 2. 1 Chr. 11: 2.—Anacr. Od. 60. 8. — Hence by impl. *to rule, to govern*, sc. with severity. Rev. 2: 27 ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ. 12: 5. 19: 15. So Sept. and רָעָה Mic. 5: 6. 7: 14.—In a bad sense, c. ἑαυτόν, *to feed* or *cherish oneself, to take care of oneself*, sc. at the expense of others, Jude 12. Comp. Sept. Prov. 29: 3. Ez. 34: 8 ἐβόσκησαν οἱ ποιμένες ἑαυτούς.

Ποιμήν, ένος, ὁ, *a herdsman, shepherd*, one who tends herds or flocks.

a) pp. Matt. 9: 36 πρόβατα μὴ ἔχοντα ποιμένα. 25: 32. Mark 6: 34. Luke 2: 8, 15, 18, 20. Sept. for רֹעֶה Gen. 4: 2. Num. 27: 17. — Dem. 1155. 4. Xen. Mem. 2. 3. 9.

b) trop. of Jesus, as the Great Shepherd who watches over and provides for the welfare of the church, his flock. Matt. 26: 31 et Mark 14: 27 πατάξω τὸν ποιμένα κ. τ. λ. quoted from Zech. 13: 7 where Sept. for רֹעִי. John 10: 2, 11 bis, 12, 14, 16. 1 Pet. 2: 25. Heb. 13: 20. So Sept. for רֹעֶה of the Messiah, Ez. 34: 23. 37: 24. — Act. Thom. § 25 ποιμὴν ἀγαθός, of Christ. So of a king as

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ποιμὴν λαῶν Hom. Il. 1. 263. Xen. Mem. 3. 2. 1.—Also *a pastor*, the teacher and spiritual guide of a particular church, Eph. 4: 11. So Sept. and רֹעֶה Jer. 2: 8. 3: 15. Ez. 34: 2, 5 sq.

Ποίμνη, ης, ἡ, (*ποιμήν,*) *a flock*, espec. of sheep, Matt. 26: 31. Luke 2: 8. 1 Cor. 9: 7 bis. Sept. for עֵדֶר Gen. 32: 17.—Ael. V. H. 1. 29. Dem. 1155. 5. — Trop. *the flock* of Christ, his disciples, church, John 10: 16. Comp. *Ποίμνιον*. —Act. Thom. § 25.

Ποίμνιον, ου, τό, (sync. for *ποιμένιον* from *ποιμήν*, Opp. Cyn. 4. 2. 69,) *a flock*, i. q. *ποίμνη*, Sept. for עֵדֶר Gen. 29: 2, 3. צֹאן Gen. 31: 4. 1 Sam. 14: 32. Luc. D. Deor. 4. 2, 3. Hdot. 2. 2. — In N. T. only trop. *the flock* of Christ, his disciples, church, Luke 12: 32. Acts 20: 28, 29. 1 Pet. 5: 2, 3. Comp. Sept. *τὸ π. κυρίου* for עֵדֶר Jer. 13: 17. Zech. 10: 3.—Psalt. Salom. 17: 45. Themist. Orat. 23. p. 289, i. q. disciples.

Ποῖος, ποία, ποῖον, correl. pron. interrog. corresponding to *οἷος, τοῖος*, Buttm. § 79; pp. *what? of what kind or sort?* Lat. *qualis*.

a) pp. Mark 4: 30 *ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν.* Luke 6: 32 *ποία ὑμῖν χάρις ἐστί;* v. 33, 34. 24: 19. John 12: 33 *ποίῳ θανάτῳ.* 18: 32. 21: 19. Acts 7: 49. Rom. 3: 27. 1 Cor. 15: 35. James 4: 14 *ποία γὰρ ἡ ζωὴ ὑμῶν;* comp. in *Ποία*. 1 Pet. 1: 11. 2: 20. So *ἐν ποίᾳ ἐξουσίᾳ by what authority*, i. q. by whose authority, Matt. 21: 23, 24, 27. Mark 11: 28, 29, 33. Luke 20: 2, 8. Acts 4: 7 bis, *ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι;* Adv. Luke 5: 19 *ποίας*, or in text. rec. *διὰ ποίας* sc. *ὁδοῦ, what way*, how; comp. *δι' ἐκείνης* 19: 4. Sept. for אֵי זֶה 1 K. 22: 24. — Ceb. Tab. 12. Hdian. 1. 17. 13. Xen. Mem. 3. 12. 8.

b) *what one?* sc. out of a number, i. q. *what? which?* Matt. 19: 18. 22: 36 *ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;* 24: 42 *ποίᾳ ὥρᾳ.* v. 43. Mark 12: 28. Luke 12: 39. John 10: 32 *διὰ ποῖον αὐτῶν ἔργον.* Acts 23: 34. Rev. 3: 3. So Sept. for אֵי זֶה 2 Sam. 15: 2. 1 K. 13: 12. Jonah 1: 8. — 1 Macc. 2: 10. Ceb. Tab. 6. Xen. Mem. 2. 4. 5.

Πολεμέω, ῶ, f. ήσω, (*πόλεμος,*) *to war, to make war, to fight*, seq. *κατά* c. gen. Rev. 12: 7 *ὁ Μιχαὴλ . . . τοῦ πολεμῆσαι κατὰ τοῦ δράκοντος,* (later edit. *μετὰ τ. δ.*) see in *Ὁ, ἡ, τό,* G. c. *β.* 3. p. 557. By Hebr. seq. *μετά* c. gen. Rev. 2: 16 *πολεμήσω μετ' αὐτῶν.* 13: 4. 17: 14. So Sept. *μετά* for Heb. נִלְחַם עִם Judg. 11: 5, 20. 2 K. 14: 15. נִלְחַם בְּ Judg. 11: 25. See in *Μετά* I. 2. c. *β.* The usual Greek construction is c. dat. Matth. § 404. c. Buttm. § 133. 2. 1.—Absol. Rev. 12: 7; once joined with *κρίνει*, 19: 11 *ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ*, i. e. he makes war upon those whom he has condemned, i. q. to avenge, to punish; comp. Jer. 21: 5, also *πόλεμος θεῶν* Xen. An. 2. 5. 7. — c. dat. Jos. c. Ap. 1. 29. Hdian. 2. 11. 7. Xen. Cyr. 3. 1. 10. — Hyperbol. once i. q. *to contend, to quarrel*, James 4: 2. So Sept. and part. לָחַם Ps. 56: 2, 3, comp. v. 6. — Diod. Sic. 13. 84.

Πόλεμος, ου, ὁ, (*πέλομαι*, kindr. Lat. *pello, bellum*,) pp. 'the agitation and tumult of battle;' hence *fight, battle, war*.

a) pp. *fight, battle*, 1 Cor. 14: 8 *τίς παρασκευάσεται εἰς πόλεμον;* Heb. 11: 34 *ἰσχυροὶ ἐν πολέμῳ.* Rev. 9: 7, 9. 12: 7. 16: 14. 20: 8. So *ποιῆσαι πόλεμον μετά τινος to do battle, to fight, to make war with* any one, i. q. *πολεμεῖν*, Rev. 11: 7. 12: 17. 13: 7. 19: 19; see in *Ποιέω* and *Πολεμέω*. So Sept. and מִלְחָמָה Ex. 13: 17. 2 Sam. 19: 10. Job 39: 25.—Ael. V. H. 3. 9. Diod. Sic. 13. 79. Xen. Cyr. 6. 2. 4.—Hyperbol. once i. q. *contest, strife*, James 4: 1.—Hdian. 1. 11. 4. comp. Plato Phaedo 11.

b) genr. *war*, Matt. 24: 6 bis *ἀκούειν πολέμους καὶ ἀκοὰς πολέμων.* Mark 13: 7 bis. Luke 14: 31. 21: 9. So Sept. and מִלְחָמָה Ex. 1: 10. 2 K. 3: 7. — Pol. 3. 7. 1, 2. Xen. Mem. 4. 4. 14.

Πόλις, εως, ἡ, (*πόλος, πέλομαι,*) *a city*, pp. enclosed with a wall, a walled town.

a) pp. and. genr. Matt. 2: 23 *κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ.* Mark 6: 56. Luke 8: 1. John 11: 54. 2 Cor. 11: 26. al. saep. Sept. for עִיר Gen. 4: 16. 11: 4. saep. — Hdian. 3. 1. 10, 14. Xen. Mem. 3. 1. 1. — In various constructions: (*α*) c. art. *ἡ πόλις, the city*,

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i. e. before mentioned, as Matt. 21: 17, 18, coll. v. 10. Mark 11: 19, coll. v. 1. John 4: 8, 28, 30, coll. v. 5. Acts 8: 9, coll. v. 5. al. Or κατ' ἐξοχήν, *the city*, i. q. the chief city, *metropolis*, e. g. *Jerusalem* Matt. 26: 18. Luke 7: 37. 24: 49. Acts 12: 10. (Jos. Ant. 10. 3. 1, 2.) So of *Gadara* Matt. 8: 33 coll. v. 28. Mark 5: 14. Luke 8: 34. — (β) c. adj. or a like adjunct, Matt. 10: 14, 15 τῇ πόλει ἐκείνῃ. Acts 19: 29 ἡ π. ὅλη. 26: 11 εἰς τὰς ἔξω πόλεις. Rev. 16: 19 ἡ πόλις ἡ μεγάλη sc. *Βαβυλών*. 18: 10, 21. So ἡ ἰδία πόλις *one's own city*, i. e. in which one dwells, Matt. 9: 1, comp. 4: 13; or, the chief city of one's family, Luke 2: 3. ἡ ἁγία πόλις *the Holy City*, i. e. Jerusalem as the public seat of God's worship, Matt. 4: 5. Rev. 11: 2. So Sept. and עִיר הַקֹּדֶשׁ Neh. 11: 1. Is. 52: 1. Called also ἡ πόλις ἡ ἠγαπημένη in a like sense, Rev. 20: 9. — (γ) Seq. gen. of pers. *the city of any one*, i. e. one's native city, π. *Δαβίδ* Luke 2: 4, 11. (2 Chr. 8: 11.) or in which one dwells, Luke 4: 29. John 1: 45. Rev. 16: 19. π. τοῦ μεγάλου βασιλέως, i. e. where God dwells, Matt. 5: 35, comp. Ps. 48: 2. Tob. 13: 15. Seq. gen. of a gentile name, Matt. 10: 5 εἰς πόλιν Σαμαρειτῶν. v. 23. Luke 23: 51. Acts 19: 35. 2 Cor. 11: 32.—(δ) With the pr. n. of the city subjoined; e. g. in apposit. in the same case, Luke 2: 4 ἐκ πόλεως Ναζαρέτ. v. 39. Acts 11: 5. 27: 8; or in the genit. Acts 16: 14. 2 Pet. 2: 6 πόλεις Σοδόμων καὶ Γ. comp. Winer § 48. 2. — Apollon. Argon. 2. 654 or 656 πτόλιν Ὀρχομενοῖο.—(ε) Seq. gen. of region or province, Luke 1: 26 εἰς πόλιν τῆς Γαλιλαίας. John 4: 5. Acts 21: 39. impl. Matt. 14: 13. Luke 5: 12. So Luke 1: 39 εἰς πόλιν Ἰούδα, i. e. a city of Judah; where others suppose it to be i. q. the city Ἰούτα, Heb. יִטָּה or יוּטָה Josh. 15: 55. 21: 16. See Reland Palaest. p. 870. Rosenm. Bibl. Geogr. II. ii. p. 317.

b) meton. for *the inhabitants* of a city, Matt. 8: 34 πᾶσα ἡ πόλις ἐξῆλθεν. 21: 10. Mark 1: 33. Acts 13: 44. 21: 30. al. — Hdian. 2. 11. 6. Xen. Cyr. 1. 4. 25.

c) symbol. of the celestial or spiritual *Jerusalem*, the seat of the Messiah's kingdom, described as descending out of heaven, Rev. 3: 12. 21: 2 τὴν πόλιν τὴν ἁγίαν, Ἱερουσ. καινήν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ. v. 10, 14 sq. 22: 14, 19. Heb. 11: 10, 16. 12: 22. See Schoettgen's Dissert. in Hor. Heb. I. p. 1205 sq. Al.

Πολιτάρχης, ου, ὁ, (πόλις, ἄρχω,) *a city-ruler, prefect, magistrate*, Acts 17: 6, 8.—Greek writers use the form πολίταρχος Æneas c. 26; or better πολίαρχος Pind. Nem. 7. 152.

Πολιτεία, ας, ἡ, (πολιτεύω,) pp. 'the being a free citizen,' the relation of a free citizen to the state; hence

a) *citizenship, the right of citizenship*, freedom of a city, Acts 22: 28.—3 Macc. 3: 21, 23. Jos. B. J. 1. 9. 5. Dem. 161. 16. Xen. H. G. 1. 1. 26.

b) *the state* itself, *a community, commonwealth*, Eph. 2: 12 π. τοῦ Ἰσραήλ.—2 Macc. 4: 11. Pol. 6. 14. 4. Xen. Mem. 2. 1. 13.

Πολίτευμα, ατος, τό, (πολιτεύω,) *any public measure, administration of the state*, Dion. Hal. Ant. 2. 15. Dem. 107. 25. In N. T. *the state* itself, *community, commonwealth*, trop. of Christians in reference to their spiritual community, Phil. 3: 20. — pp. 2 Macc. 12: 7. Jos. Ant. prooem. 3. Pol. 2. 41. 6.

Πολιτεύω, f. εύσω, (πολίτης,) *to administer the state*, Thuc. 2. 37, 65. *to live as a free citizen* Pol. 4. 76. 2. Xen. H. G. 3. 1. 21. — Oftener and in N. T. depon. Pass. πολιτεύομαι, *to be a citizen of a state, to live as a good citizen*, to conduct oneself according to the laws and customs of a state, pp. Dem. 665. 20. Hence in N. T. genr. *to live, to order one's life and conduct*, sc. according to a certain rule, c. adv. Phil. 1: 27 ἀξίως τοῦ εὐαγγελίου πολιτεύεσθε. c. dat. Acts 23: 1 πεπολίτευμαι τῷ θεῷ, i. e. *to* or *for* God, according to his will; comp. in Θεός a. γ. — 2 Macc. 6: 1 τοῖς τοῦ θεοῦ νόμοις. 3 Macc. 3: 4. Jos. de Vit. § 2. de Macc. § 4 τῷ πατρῴῳ νόμῳ.

Πολίτης, ου, ὁ, (πόλις,) *a citizen, an inhabitant* of a city. Acts 21: 39 οὐκ ἀσήμου πόλεως πολίτης. Luke 15: 15. —2 Macc. 5: 23, 24. Jos. B. J. 2. 18. 6. Xen. Mem. 4. 6. 14. — Seq. gen. αὐτοῦ,

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i. q. *fellow-citizen*, Luke 19: 14; also Heb. 8: 11 in later edit. where text. rec. *τὸν πλησίον*. Sept. for בֶּן־עֲמִי Gen. 23: 11. רֵעַ Jer. 31: 34. Prov. 24: 28.—Hdian. 3. 10. 11. Xen. H. G. 6. 3. 6.

Πολλά, see *Πολύς*.

Πολλάκις, adv. (*πολύς*,) *many times*, *often*, Matt. 17: 15 bis. Mark 5: 4. 9: 22. John 18: 2. Acts 26: 11. Rom. 1: 13. 2 Cor. 8: 22. 11: 23, 26, 27 bis. Phil. 3: 18. 2 Tim. 1: 16. Heb. 6: 7. 9: 25, 26. 10: 11.—Xen. Mem. 3. 12. 6.

Πολλαπλασίων, ονος, ὁ, ἡ, adj. (*πολύς*,) *manifold*, *many times more*, Luke 18: 30. — Test. XII Patr. p. 640. Pol. 35. 4. 4. The form *πολλαπλάσιος* is more usual, Jos. B. J. 5. 13. 5. Xen. Mem. 2. 2. 7. Comp. Buttm. § 71. 3.

Πολυεύσπλαγχνος, see in *Πολύσπλαγχνος*.

Πολυλογία, ας, ἡ, (*πολυλόγος*, from *πολύς*, *λέγω*,) *much speaking*, *loquacity*, Matt. 6: 7. Sept. for רֹב דְּבָרִים Prov. 10: 19. — Plut. de Curiosit. 9 init. Xen. Cyr. 1. 4. 3.

Πολυμερῶς, adv. (*πολυμερής* consisting of many parts, manifold, Wisd. 7: 22. Anthol. Gr. II. p. 214; from *πολύς*, *μέρος*,) *in many parts*, *in manifold ways*, Heb. 1: 1.—Jos. Ant. 8. 3. 9 *ταῦτα πάντα ὁ Σολομὼν εἰς τὴν θεοῦ τιμὴν πολυμερῶς καὶ μεγαλοπρεπῶς κατεσκεύασε*. Comp. *πολυμερής* Max. Tyr. Diss. 37. p. 363.

Πολυποίκιλος, ου, ὁ, ἡ, adj. (*πολύς*, *ποίκιλος*,) *much variegated*, *π. φάρεα* Soph. Iph. Taur. 1155. In N. T. *very various*, *manifold*, *multifarious*, e. g. ἡ *π. σοφία τοῦ θεοῦ* Eph. 3: 10.

Πολύς, πολλή, πολύ, Genit. *πολλοῦ, ῆς, οῦ*, see Buttm. § 64. 1. Compar. *πλείων*, Superl. *πλεῖστος*, see in their order. — *Many*, *much*, pp. of number, quantity, amount. For the usual construction with the article, see in Ὁ, ἡ, τό, II. A. 2. b.

a) Sing. pp. *many*, *much*; and with a noun implying number or multitude, *great*, *large*. (*α*) Without artic. c. Subst. John 6: 10 *χόρτος πολύς*. 15: 5 *καρπὸν πολύν*. Acts 15: 32 *διὰ λόγου πολλοῦ with much discourse*, many words. 20: 2. 16: 16 *ἐργασίαν πολλήν*. 22: 28. Matt. 13: 5 *γῆν πολλήν much earth*, soil. So with a noun of multitude, Acts 11: 21 *π. ἀριθμός a great number*; 18: 10 *λαὸς πολύς*. Mark 5: 24 *ὄχλος π.* John 6: 2. Acts 14: 1 *πολὺ πλῆθος*. 17: 4. trop. Matt. 9: 37 *ὁ μὲν θερισμὸς πολύς*, comp. v. 36. al. (Xen. Cyr. 4. 2. 1.) Absol. *πολύ*, *much*, e. g. Luke 12: 48 *ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται κ. τ. λ.* 16: 10 bis *ἐν πολλῷ πιστός, ἐν πολλῷ ἄδικος*. Acts 26: 29. Matt. 26: 9 *πραθῆναι πολλοῦ to be sold for much*.—Xen. Mem. 1. 2. 60. — (*β*) With the art. c. Subst. Heb. 5: 11 *περὶ οὗ πολὺς ἡμῖν ὁ λόγος of whom we have much to say*, many things. Mark 12: 37 *ὁ πολὺς ὄχλος*, i. q. Engl. *the great multitude*, the common people. (Hdian. 1. 1. 1 *ὁ πολὺς ὅμιλος*. Xen. An. 3. 2. 36 *ὁ π. ὄχλος*. Comp. Lob. ad Phr. p. 193, 390.) Absol. *τὸ πολύ*, *the much*, 2 Cor. 8: 15 *ὁ τὸ πολὺ* sc. *συλλέξας*, quoted from Sept. Ex. 16: 18, comp. v. 17. See Winer § 66. 3. p. 472. — Xen. An. 7. 7. 36 *ὁ ὀρύττων τὸ πολὺ καὶ ὀλίγον*.

b) Plur. *πολλοί, αἱ, ά*, *many*, and with nouns of multitude, *great*, *large*. (*α*) Without artic. c. Subst. Matt. 8: 16 *δαιμονιζομένους πολλούς*. 24: 11. Mark 2: 15 *πολλοὶ τελῶναι*. Luke 7: 21. 12: 7, 19 *πολλὰ ἀγαθά*. v. 47 see in *Δίδω*. John 3: 23 *ὕδατα πολλά*. Acts 2: 43. Heb. 2: 10. al. So with a noun of multitude, Matt. 4: 25 *ὄχλοι πολλοί*. Luke 14: 25. (Xen. An. 4. 7. 14.) With another Adj. *ἕτεροι πολλοί* Matt. 15: 30; fem. Luke 8: 3; neut. 22: 65. *ἄλλαι πολλαί* Mark 15: 41; neut. 7: 4. John 21: 25. *πολλοὺς ἄλλους* Mark 12: 5. Coupled by *καί*, as *π. καὶ ἕτερα* Luke 3: 18. *π. καὶ ἄλλα σημεῖα* John 20: 30. *π. καὶ βαρέα αἰτιάματα* Acts 25: 7. Tit. 1: 10. (Xen. Cyr. 1. 4. 1. c. *καί* Xen. Conv. 1. 6. Mem. 1. 2. 24.) Absol. *πολλοί*, *many*, Matt. 7: 13 *καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι*. v. 22 *πολλοὶ ἐροῦσί μοι*. Luke 4: 41 *ἀπὸ πολλῶν*. John 8: 30. Acts 10: 27. 2 Pet. 2: 2. So by impl. *many* i. q. a multitude, *all*, Matt. 20: 28 *λύτρον ἀντὶ πολλῶν*. Mark 10: 45. 14: 24. Heb. 9: 28, comp. Sept. Is. 53: 12. Neut. *πολλά*, *many things*, *much*, Matt. 13: 3 *καὶ ἐλάλησεν πολλὰ ἐν παρα-*

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βολαῖς. Mark 5: 26. Luke 10: 41. John 8: 26. 2 Cor. 8: 22 ἐν πολλοῖς. 2 John 12. al. (Xen. Cyr. 8. 3. 50.) Seq. gen. partit. Matt. 3: 7 πολλοὺς τῶν Φαρισαίων. Luke 1: 16. John 6: 66. Acts 4: 4. al. Seq. ἐκ c. gen. partit. comp. Ἐκ no. 3. h. John 6: 60 πολλοὶ ἐκ τῶν μαθητῶν. 10: 20. Acts 17: 12. — c. gen. Xen. An. 1. 7. 20. Apol. Socr. 13. — (β) With the art. as referring to something well known; c. Subst. Luke 7: 47 αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, comp. v. 37, 39. Rev. 17: 1, comp. v. 15. Acts 26: 24 τὰ πολλὰ γράμματα the much learning sc. which thou hast, q. d. thy much learning. (Luc. Cynic. 16. Plato Apol. Socr. 1 init.) Absol. οἱ πολλοί, the many, i. e. those before spoken of, including the idea of all; as Rom. 5: 15, 19, i. e. the many of whom the apostle had been treating as having all suffered through Adam. So of the many i. e. all who receive Christ, v. 15. 12: 5. 1 Cor. 10: 17. v. 33 τὸ τῶν πολλῶν ἵνα σωθῶσι the many i. e. all to whom I preach. (Xen. An. 3. 1. 10.) Also the many, i. q. the most, the greater number, but implying exceptions. Matt. 24: 12 ἡ ἀγάπη τῶν πολλῶν. 2 Cor. 2: 17 ὡς οἱ πολλοί as the most do, i. e. the Judaizing teachers. Comp. Winer p. 93. Matth. § 266.—Xen. Cyr. 3. 1. 3.

c) trop. and intens. of amount, degree, much, great, vehement, comp. Passow no. 1. b. Matt. 2: 18 ὀδυρμὸς πολύς. 5: 12. Luke 10: 40. Col. 4: 13. ζῆλον πολύν. Matt. 24: 30 δόξης πολλῆς. Mark 13: 26. John 7: 12 γογγυσμὸς π. Acts 15: 7. 21: 40 πολλῆς σιγῆς. 24: 3, 7. 25: 23. 27: 10, 21. Rom. 9: 22. 1 Cor. 2: 3 ἐν τρόμῳ πολλῷ. 2 Cor. 8: 4. Eph. 2: 4. al. saep. Sept. for גָּדוֹל Gen. 41: 29. Dan. 11: 44.—Ecclus. 15: 18. Hdian. 7. 1. 2. Dem. 23. 31. Xen. Cyr. 7. 1. 25. Mem. 2. 1. 6.

d) of time, much, long, plur. many. Matt. 25: 19 μετὰ δὲ χρόνον πολύν. Mark 6: 35 ὥρας πολλῆς γενομένης. Luke 8: 29. John 5: 6. Luke 12: 19 ἔτη πολλὰ many years. Acts 24: 10. Rom. 15: 23. ἐπὶ πολύ for a long time Acts 28: 6. μετ' οὐ πολύ not long after Acts 27: 14. μετ' οὐ πολλὰς ἡμέρας Luke 15: 13. Acts 1: 5. Sept. ἡμέραι π. for Heb. יָמִים Hos. 3: 3, 4.—Xen. An. 5. 2. 17 πολλοῦ χρόνου. Plato Apol. Socr. 2 πολλὰ ἔτη.

e) Neut. πολύ, πολλά, adverbially, Buttm. § 115. 4. Matth. § 446. (α) Sing. πολύ, much, greatly, Mark 12: 27 πολὺ πλανᾶσθε. Luke 7: 47 ἠγάπησε πολύ. Acts 18: 27. Rom. 3: 2. James 5: 16. c. compar. 2 Cor. 8: 22 πολὺ σπουδαιότερον. Dat. πολλῷ id. c. compar. John 4: 41. πολλῷ μᾶλλον Matt. 6: 30. Mark 10: 48.—Sept. Dan. 6: 14, 23. Hdian. 2. 3. 4. Xen. Mem. 3. 5. 11. c. compar. Luc. D. Deor. 2. 1. Xen. Mem. 2. 10. 2. πολλῷ c. compar. Xen. Mem. 1. 2. 9. Comp. Passow no. 4. a, b. — (β) Plur. πολλά without artic. many times, often, Matt. 9: 14 νηστεύομεν πολλά. James 3: 2. (Luc. D. Deor. 19. 2 fin. Xen. Cyr. 1. 5. 14.) Also much, greatly, Mark 1: 45 ἤρξατο κηρύσσειν πολλά. 3: 12. 5: 10 παρεκάλει αὐτὸν πολλά. 1 Cor. 16: 12. Rev. 5: 4 ἔκλαιον πολλά.—Sept. 2 K. 10: 18. Is. 23: 16. Hdian. 1. 16. 11. Xen. Cyr. 8. 3. 47 fin. — With the art. τὰ πολλά, this many times, for the most part, greatly, Rom. 15: 22. — Luc. D. Deor. 16. 1. Xen. H. G. 6. 2. 30. Al.

Πολύσπλαγχνος, ου, ὁ, ἡ, adj. (πολύς, σπλάγχνον,) very compassionate, of great mercy, James 5: 11, where some Mss. read πολυεύσπλαγχνος.—Not found elsewhere.

Πολυτελής, ές, οῦς, ὁ, ἡ, adj. (πολύς, τέλος,) very expensive, very costly, sumptuous, e. g. νάρδος Mark 14: 3. ἱματισμός 1 Tim. 2: 9. Sept. for יְקָר Prov. 1: 13.—Hdian. 6. 4. 7. Xen. An. 1 5. 8. —Trop. very precious, excellent, 1 Pet. 3: 4.—Diod. Sic. 14. 30.

Πολύτιμος, ου, ὁ, ἡ, adj. (πολύς, τιμή,) of great value or price, very costly, very precious, e. g. μαργαρίτης Matt. 13: 46. νάρδος John 12: 3. 1 Pet. 1: 7 in later edit.—Hdian. 1. 17. 5.

Πολυτρόπως, adv. (πολύτροπος, from πολύς, τρόπος, τρέπω,) in many ways, in diverse manners, Heb. 1: 1. — Hesych. πολυτρόπως · διαφόρως, ποικίλως.

Πόμα, ατος, τό, (πίνω, πίπομαι,) drink, 1 Cor. 10: 4. Heb. 9: 10. Sept.

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for שְׁקָרִים Ps. 102: 10. מְגֻאָּה Dan. 1: 16.—Ceb. Tab. 6. Xen. Mem. 4. 7. 9. Comp. Lob. ad Phr. p. 455 sq.

Πονηρία, ας, ἡ, (πονηρός,) *evil nature, badness,* pp. in a physical sense, Sept. for רַע Jer. 24: 2, 3, 8. In N. T. only in a moral sense, *evil disposition, wickedness, malice.* Matt. 22: 18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν. Luke 11: 39. Rom. 1: 29. 1 Cor. 5: 8. Eph. 6: 12 τὰ πνεύμ. τῆς πονηρίας i. q. τὰ πονηρά, Buttm. § 121. n. 4. Winer § 34. 2. Plur. αἱ πονηρίαι, *wicked counsels* Mark 7: 22; *wicked deeds, iniquities,* Acts 3: 26. Sept. for רָעָה Ex. 32: 11. רַע Ps. 28: 5. plur. for רָעוֹת Jer. 32: 32. 33: 5. — Luc. D. Mort. 12. 6. Plut. de aud. Poet. 4. T. I. p. 49. Tauchn. Xen. Oec. 1. 19. plur. Dem. 521. 6.

Πονηρός, ά, όν, (πονέω, πόνος,) Comparat. πονηρότερος Matt. 12: 45. Luke 11: 26; pp. 'causing or having labour, sorrow, pain;' hence genr. *evil,* act. and passive.

a) Act. *evil,* i. e. causing evil to others, *evil-disposed, malevolent, malignant, wicked.* (α) Of persons, Matt. 5: 45 ἐπὶ πονηροὺς καὶ ἀγαθούς. 7: 11 εἰ ὑμεῖς, πονηροὶ ὄντες κ. τ. λ. 12: 34, 35. 13: 49. 18: 32. Luke 6: 35, 45. 11: 13. Acts 17: 5. 2 Thess. 3: 2. So Sept. and רַע Esth. 7: 6. Job 21: 30.—Ecclus. 14: 5. Hdian. 5. 2. 5. Xen. Mem. 2. 6. 20.—So πνεύματα πονηρά *evil spirits,* malignant demons, Matt. 12: 45. Luke 7: 21. 8: 2. 11: 26. Acts 19: 12, 13, 15, 16. (Sept. and רַע 1 Sam. 16: 14 sq. 18: 10.) Hence ὁ πονηρός *the Evil one,* κατ' ἐξοχήν, i. e. Satan, Matt. 13: 19, 38, coll. 39. Eph. 6: 16. 1 John 2: 13, 14. 3: 12. 5: 18. Others also refer here Matt. 5: 37. 6: 13. Luke 11: 4. John 17: 15. 1 John 5: 19; see below in β, and in b. α.—Act. Thom. § 45. Barnab. Ep. 21. — (β) Of things, e. g. ὀφθαλμὸς πονηρός *an evil eye,* envy, Matt. 20: 15. Mark 7: 22. Comp. in Ὀφθαλμός a. γ. So διαλογισμοὶ πονηροί Matt. 15: 19. James 2: 4, see in Διαλογισμός. 1 Tim. 6: 4. Matt. 12: 35 et Luke 6: 45 ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας, i. q. θησαυρ. τῆς πονηρίας. — Hdian. 1. 8. 5. Ael. V. H. 2. 11 πον. δεῖπνα q. d. Thyesteae epulae.—So pp. as causing pain or hurt, *hurtful,* e. g. words, *injurious, calumnious,* πᾶν πονηρὸν ῥῆμα Matt. 5: 11. Acts 28: 21. 3 John 10. So Sept. and רַע Gen. 37: 1. Ps. 64: 6. (Judith 8: 8.) Also *painful, grievous,* Rev. 16: 2 ἕλκος κακὸν καὶ πονηρόν. So Sept. and רַע Deut. 28: 35, 59. — Ecclus. 28: 23. Hdian. 2. 12. 11. —Neut. τὸ πονηρόν, *evil,* i. e. *evil intent, malice, wickedness.* Matt. 5: 37 τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστιν. v. 39. John 17: 15. 2 Thess. 3: 3. Also *evil* as inflicted, *calamity, affliction,* Matt. 6: 13 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Luke 11: 4.

b) Pass. *evil,* i. e. made evil, evil in nature or quality, *bad, ill, vicious.* (α) In a moral sense, e. g. of persons, *wicked, corrupt, an evil-doer,* 1 Cor. 5: 13 ἐξαιρεῖτε τὸν πονηρὸν ἐξ ὑμῶν. 2 Tim. 3: 13. So γενεὰ πονηρά Matt. 12: 39, 45. 16: 4. Luke 11: 29. αἰὼν πονηρός Gal. 1: 4. So Sept. for רַע Deut. 21: 21. מְרֵעַ Is. 1: 4. 9: 17. (Hdian. 5. 2. 5. Xen. Ath. 1. 1.) Of a servant, i. q. *remiss, slothful,* Matt. 25: 26. Luke 19: 22. — Ecclus. 42: 5. Hdian. 1. 13. 6. Xen. Oec. 7. 41.—Of things, *wicked, corrupt, flagitious,* e. g. τὰ ἔργα, John 3: 19 ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. 7: 7. Col. 1: 21. 2 Tim. 4: 18. 1 John 3: 12. 2 John 11. ῥαδιούργημα πον. Acts 18: 14. 1 Thess. 5: 22 ἀπὸ παντὸς εἴδους πονηροῦ, see in Ὁ, ἡ, τό, A. 2. b. p. 553. Heb. 3: 12. 10: 22. James 4: 16. So Sept. and רַע Deut. 17: 5. 2 K. 17: 13. Prov. 26: 23. (Jos. Ant. 2. 3. 1. Hdian. 3. 6. 9.) Also of times, pp. as full of sorrow and affliction, *evil, sorrowful, calamitous,* e. g. ἡμέραι πονηραί Eph. 5: 16. 6: 13. So Sept. and רַע Gen. 47: 9. Ps. 94: 13.—Neut. τὸ πονηρόν, *evil, wickedness, guilt,* Luke 6: 45. Rom. 12: 9. 1 John 5: 19. Plur. τὰ πονηρά *evil things, wicked deeds,* Mark 7: 23. πονηρά Matt. 9: 4. 12: 35. Luke 3: 19. So Sept. for רַע, e. g. τὸ π. Deut. 17: 2. Judg. 2: 11. Ecc. 8: 12. saep. τὰ π. Gen. 6: 5. 8: 21. πονηρά Ps. 97: 10. Hos. 7: 15.—(β) In a physical sense, or rather of external quality and condition, *evil, bad,* e. g. καρποὶ πονηροί *bad fruit,* Matt. 7: 17, 18. ὀφθαλμὸς πονηρός i. e. *ill, diseased,* Matt. 6: 23. Luke 11: 34. Comp. Sept. and רַע Lev. 27: 10. 2 K. 2: 19. Once of persons in

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reference to external state, dress, etc. Matt. 22: 10 πονηρούς τε καὶ ἀγαθούς, *bad and good*, q. d. high and low, rich and poor, a periphrasis for *all*. So Luke 6: 22 ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν, i. e. as a disgrace, reproach; see in Ἐκβάλλω a. cf. Acts 17. 5, 9 Schf.

Πόνος, ου, ὁ, (πένω, πένομαι,) *labour, toil, travail*, Col. 4: 13 in Mss. for ζῆλον. — Jos. Ant. 3. 2. 3. Hdian. 2. 10. 17. Xen. Mem. 2. 1. 3.—Hence, *sorrow, pain, anguish*, Rev. 16: 10 ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου. v. 11. 21: 4. Sept. for כְּאֵב Is. 65: 14. comp. Gen. 34: 25. עָמָל Job 4: 5. — Ael. V. H. 5. 6. Xen. Mem. 2. 2. 5.

Ποντικός, ή, όν, belonging to Pontus, a Pontian, Acts 18: 2.

Πόντιος, ου, ὁ, *Pontius*, the praenomen of Pilate, see Πιλάτος. Matt. 27: 2. Luke 3: 1. Acts 4: 27. 1 Tim. 6: 13. See Adam's Rom. Ant. p. 32.

Πόντος, ου, ὁ, *Pontus*, the northeastern province of Asia Minor, Acts 2: 9. 1 Pet. 1: 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchis. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province.

Πόπλιος, ου, ὁ, Lat. *Publius*, pr. n. of a wealthy inhabitant of Malta, Acts 28: 7, 8.

Πορεία, ας, ἡ, (πορεύω,) *a going, way, journey*. Luke 13: 22 πορείαν ποιούμενος *making his way*, i. e. *journeying*. Sept. for מַהֲלָךְ Jon. 3: 3, 4. — 2 Macc. 12: 10. Jos. de Vit. § 52. Xen. Mem. 3. 13. 5. — From the Heb. in Plur. *goings, ways, journey of life*, James 1: 11. So Sept. for הֲלָכוֹת Prov. 2: 7. Comp. in Ὁδός c. γ.

Πορεύω, f. εύσω, (πόρος a passing, passage, from πείρω, περάω,) *to cause to pass over* by land or water, *to transport*, trans. Eurip. Med. 180 or 182. Pind. Ol. 1. 185. Ael. V. H. 8. 2. — Oftener and in N. T. only depon. Mid. πορεύομαι, f. εύσομαι, aor. 1 pass. as Mid. ἐπορεύθην Buttm. § 136. 2; pp. *to transport oneself, to betake oneself*, i. q. *to pass from* one place *to* another, intrans. Hence

a) pp. *to pass, to go*, implying motion *from* the place where one is, and hence often i. q. *to pass on, to go away, to depart*; found chiefly in Matt. Luke, John, and Acts. E. g. absol. Matt. 2: 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν. Mark 16: 10. Luke 4: 30. Acts 5: 20. 1 Cor. 10: 27. (Xen. An. 3. 4. 41.) Once c. acc. Acts. 8: 39 ἐπορ. τὴν ὁδὸν αὐτοῦ, see in Ὁδός b. α. Seq. inf. of object, Luke 2: 3 ἐπορεύοντο πάντες ἀπογράφεσθαι. John 14: 2. Comp. Buttm. § 140. 2.—Usually with an adjunct of place *whence* or *whither*; e. g. with a Preposition and its case: ἀπό c. gen. Matt. 24: 1 ἐπορεύετο ἀπὸ τοῦ ἱεροῦ. Luke 4: 42. Acts 5: 41. (Xen. An. 4. 4. 17.) διά c. gen. Matt. 12: 1 διὰ τῶν σπορίμων. (Xen. Cyr. 2. 4. 24.) εἰς c. acc. of place, Matt. 2: 20 εἰς γῆν Ἰσραήλ. Mark 16: 15. Luke 4: 42. al. (Xen. H. G. 7. 4. 10.) also c. acc. of state or condition, Luke 22: 33 εἰς θάνατον. 7: 50 εἰς εἰρήνην, see in Εἰς no. 4 fin. ἔμπροσθεν c. gen. of pers. John 10: 4. ἐν c. dat. of state or manner, Acts 16: 36, comp. in Εἰς no. 4 fin. ἐπί c. acc. of place, Matt. 22: 9 ἐπὶ τὰς διεξόδους κ. τ. λ. Acts 8: 26. 9: 11. (Xen. Ag. 1. 16.) c. acc. of pers. Acts 25: 12; also c. acc. of thing sought, object, Luke 15: 4 κ. ἐπὶ τὸ ἀπολωλός. (Xen. Cyr. 5. 3. 16. H. G. 7. 4. 10.) ἕως c. gen. of place, ἕως Καισαρείας Acts 23: 23. κατά c. acc. of place *towards* which, Acts 8: 26; of way *along* which, 8: 36. ὀπίσω c. gen. of pers. by Hebr. *to go after* any one, to follow, Luke 21: 8. Sept. for הָלַךְ אַחֲרֵי Judg. 2: 12. 1 Sam. 6: 12. πρός c. acc. of pers. Matt. 10: 6 πρὸς τὰ πρόβατα κ. τ. λ. Luke 11: 5. Acts 27: 3. al. Sept. for הָלַךְ אֶל Gen. 26: 26: (Xen. H. G. 7. 3. 6.) σύν c. dat. of pers. Luke 7: 6 ἐπορεύετο σὺν αὐτοῖς. So with Adverbs: ἐκεῖθεν Matt. 19: 15. ἐντεῦθεν Luke 13: 31. οὗ for ὅποι Luke 24: 28. ποῦ John 7: 35.—By a sort of pleonasm, πορεύομαι is often prefixed, espec. in the participle, to verbs which already imply the idea of going, in ex-

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der to render the expression more full and complete; comp. in Ἔρχομαι no. 2. a. Ἀνίστημι 11. d. So Part. Matt. 2: 8 πορευθέντες, ἀκριβῶς ἐξετάσατε. 9: 13. 10: 7 πορευόμενοι δὲ κηρύσσετε. Luke 7: 22. 14: 10. 22: 8. 1 Pet. 3:19. Imperat. Luke 10: 37 πορεύου, καὶ σὺ ποίει ὁμοίως. So Sept. and הָלַךְ 2 K. 5: 10. 1 K. 9: 6. Josh. 23: 16.—Jos. Ant. 7. 13. 1 προσέταξεν Ἰωάβῳ πορευθέντι τὸν ὄχλον ἐξαριθμῆσαι.

b) by impl. *to depart this life*, i. q. *to die*, Luke 22: 22. So Heb. הָלַךְ Gen. 15: 2. Ps. 39: 14, Sept. ἀπολύομαι, ἀπέρχομαι.—So οἴχομαι Xen. Cyr. 3. 1. 13. Comp. Wisd. 3: 2, 3.

c) genr. *to go, to walk*, pp. Xen. Mem. 1. 4. 11. In N. T. only trop. and from the Heb. *to walk*, i. q. *to live, to conduct oneself*, joined with an adjunct of manner. E. g. c. dat. of rule or manner, Acts 9: 31 πορευόμεναι τῷ φόβῳ τοῦ κύριου. 14: 16. Jude 11. Matth. § 399. n. 2. Winer § 31. 3. b. (1 Macc. 6: 23.) So with a preposition and its case: ἐν c. dat. of rule or manner, Luke 1: 6 ἐν π. ταῖς ἐντολαῖς. 1 Pet. 4: 3. 2 Pet. 2: 10. So Sept. for הָלַךְ בְּ 1 K. 8: 61. Prov. 28: 6. (Ecclus. 5: 2.) κατά c. acc. of rule or manner, 2 Pet. 3: 3 κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας. Jude v. 16, 18. (Sept. Num. 24: 1. Wisd. 6: 4.) ὀπίσω c. gen. of rule or manner, 2 Pet. 2: 10 ὀπίσω σαρκός, comp. above in a. ὑπό c. gen. *under* or *among*, Luke 8: 14 ὑπὸ μεριμνῶν . . . πορευόμενοι κ. τ. λ. Absol. Luke 13: 33 πλὴν δεῖ με σήμερον . . . πορεύεσθαι i. e. *to walk, to act*, to fulfil my duties. Al.

Πορθέω, ῶ, f. ήσω, (πέρθω,) to lay waste, to ravage, to destroy, e. g. τὴν ἐκκλησίαν Gal. 1: 13. τὴν πίστιν v. 23. τούς Acts 9: 21.—pp. a city, country, Jos. Ant. 10. 8. 2. Hdian. 6. 7. 5. Xen. Mem. 3. 5. 4.

Πορισμός, οῦ, ὁ, (πόρος, πορίζω to bring to pass, to procure, to acquire,) *acquisition, gain*, meton. a source or means of gain, 1 Tim. 6: 5, 6. — Wisd. 13: 19. 14: 2. Plut. M. Crass. 2. Diod. Sic. 3. 4.

Πόρκιος, οῦ, ὁ, Porcius, the praenomen of the procurator Festus, Acts 24: 27. See in Φῆστος, and comp. Adam's Rom. Ant. p. 32.

Πορνεία, ας, ἡ, (πορνεύω,) fornication, lewdness.

a) pp. and genr. Matt. 15: 19 μοιχεῖαι, πορνεῖαι. Mark 7: 21. Rom. 1: 29. 1 Cor. 6: 13, 18. 7: 2. 2 Cor. 12: 21. Gal. 5: 19. Eph. 5: 3. Col. 3: 5. 1 Thess. 4: 3. Rev. 9: 21. John 8: 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα we are not born of *fornication*, we are not spurious children, born of a concubine, but are the true descendants of Abraham. Sept. for זְנוּנִים Gen. 38: 24. Hos. 1: 2.—Palaeph. 53: 6. Dam. 403. 26. — Spec. of *adultery*, Matt. 5: 32. 19: 9. (Ecclus. 23: 23.) Of *incest*, incestuous marriage, 1 Cor. 5: 1 bis. Prob. also in reference to marriages within the degrees prohibited by the Mosaic law, and gen. to all such intercourse as that law interdicted, Acts 15: 20, 29. 21: 25. Comp. Lev. c. 18, and 20: 10 sq.

b) from the Heb. symbol. for *idolatry*, the forsaking of the true God in order to worship idols; comp. in Πορνεύω b. Rev. 2: 21. 14: 8. 17: 2, 4. 18: 3. 19: 2. So Sept. and זְנוּנִים Hos. 2: 2 4: 12. זְנוּת Jer. 3: 2, 9. תַּזְנוּת Ez. 16: 15, 22, 32 sq.

Πορνεύω, f. εύσω, (πόρνος, πόρνη) to commit fornication, to play the harlot, intrans.

a) pp. 1 Cor. 6: 18 ὁ δὲ πορνεύων. 10: 8 bis, comp. Num. 25: 1, 9. Sept. for זָנָה Hos. 3: 3. — Luc. Alex. 5. Demosth. 612. 5.

b) from the Heb. symbol. of idolatry; the relation existing between God and his church being shadowed forth under the emblem of the conjugal union, which is broken by those who worship idols. Rev. 2: 14, 20. Seq. μετά c. gen. Rev. 17: 2. 18: 3, 9; comp. in Μετά I. 2. c. β. So Sept. and זָנָה 1 Chr. 5: 25. Ez. 23: 19. Hos. 9: 1.

Πόρνη, ης, ἡ, (fem. to πόρνος, from περνάω i. q. πέρνημι to sell,) *a harlot, prostitute*, who sells her favours, Matt. 21: 31, 32. Luke 15: 30. 1 Cor. 6: 15, 16. Heb. 11: 31. James 2: 25. Sept. for זוֹנָה Gen. 38: 15. Josh. 2: 1. —Ecclus. 19: 2. Ael. V. H. 4. 14. Xen.

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Mem. 1. 5. 4.—From the Heb. symbol. of Babylon, ἡ πόρνη μεγάλη, *the great harlot*, as being the chief seat of idolatry, Rev. 17: 1, 5, 15, 16. 19: 2. So Sept. and זוֹנָה Is. 1: 21. Ez. 16: 29 sq. See in Πορνεύω b.

Πόρνος, ου, ὁ, (see in πόρνη,) *a male prostitute, catamite*, Xen. Mem. 1. 6. 13. In N. T. *a fornicator*, 1 Cor. 5: 9, 10, 11. 6: 9. Eph. 5: 5. 1 Tim. 1: 10. Heb. 12: 16. 13: 4. Rev. 21: 8. 22: 15. —Ecclus. 23: 16, 17.

Πόῤῥω, adv. (πρόσω, Dor. πόρσω, from πρό, Buttm. § 115. 6,) pp. forwards, far forwards; hence *far, far off*, Luke 14: 32 ἔτι αὐτοῦ πόῤῥω ὄντος. Seq. ἀπό, Matt. 15: 8 et Mark 7: 6 ἡ κ. αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ, quoted from Is. 29: 13 where Sept. for רָחֹק. Sept. for רָחוֹק Jer. 12: 2.—Luc. Gymnas. or Anachar. 27. Xen. H. G. 4. 6. 4. c. ἀπό Xen. H. G. 1. 1. 16.—Comparat. πορρωτέρω, *farther*, Luke 24: 28. See Buttm. l. c. and Ausf. Sprachl. II. p. 270. n. 4.— Luc. Tox. 63. Xen. H. G. 4. 2. 11.

Πόῤῥωθεν, adv. (πόῤῥω,) *from far, from* a distance, Buttm. § 116. 1. Heb. 11: 13 π. αὐτὰς ἰδόντες. Sept. for מֵרָחוֹק Job 2: 12. Is. 49: 12.— Jos. B. J. 3. 6. 1. Xen. Mem. 2. 6. 31.— Also, *far off, at* a distance, Luke 17: 12 οἱ ἔστησαν πόῤῥωθεν. So Sept. and מֵרָחוֹק Jer. 23: 23. רָחוֹק Is. 33: 13. —Hdian. 2. 6. 20 ἱστῶτες πόῤῥ.

Πορρωτέρω, see in Πόῤῥω.

Πορφύρα, ας, ἡ, Lat. *purpura*, i. e. *the purple-muscle*, a species of shell-fish found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients, Ael. H. Anim. 7. 31, 34. comp. Plin. H. N. 9. 36 or 60. Heb. אַרְגָּמָן, different from the תְּכֵלֶת or *helix iantha* of Linn. which yields the bluish or cerulean purple. See Gesen. Lex. s. voc. Braun de Vestit. Sacerdot. p. 211 sq. Bochart Hieroz. II. 740 sq. Rees' Cyclop. art. *Purple* and *Purple-fish*. — In N. T. meton. *purple*, i. e. any thing dyed with purple, *purple cloths, robes of purple*, worn by persons of rank and wealth, Luke 16: 19 ἐνεδιδύσκετο πορφύραν καὶ βύσσον. Rev. 17: 4 in text. rec. 18: 12. So Sept. and אַרְגָּמָן Ex. 25: 4. 26: 1, 31.—1 Macc. 4: 23. Jos. B. J. 6. 8. 3. Hdian. 7. 1. 21.— Spec. *a purple robe*, put upon Christ as a mock emblem of royalty, Mark 15: 17, 20; comp. ἡ πορφύρα βασιλική Hdian 1. 16. 8. 2 Macc. 4: 38. In Matt. 27: 28 the same is called χλαμὺς κοκκίνη i. e. coccus-dyed, crimson; just as in English the expressions *purple-red* and *crimson* are often interchanged. So Hor. Sat. 2. 6. 102 'rubro cocco tincta vestis,' i. q. 'vestis purpurea' in v. 106.

Πορφύρεος, οῦς; έα, ᾶ; έον, οῦν, adj. (πορφύρα,) *purple*, i. e. reddish-purple; John 19: 2, 5 ἱμάτιον πορφυροῦν, comp. in Πορφύρα fin. Rev. 18: 16 περιβεβλημένη πορφυροῦν sc. περιβόλαιον. So Rev. 17: 4 in later edit. Sept. for אַרְגָּמָן Judg. 8: 26. Esth. 1: 6. — Hdian. 7. 5. 7. Xen. Cyr. 6. 4. 2.

Πορφυρόπωλις, εως, ἡ, (πορφύρα, πωλέω,) *a seller of purple* cloths, *a purple-dealer*, Acts 16: 14. Comp. in Θυάτειρα.

Ποσάκις, adv. interrog. (πόσος,) *how many times? how often?* Matt. 18: 21. 23: 37. Luke 13: 34. — Ecclus. 20: 17. Comp. Buttm. § 71. 2.

Πόσις, εως, ἡ, (πίνω,) *a drinking*, Luc. D. Deor. 18. 2. In N. T. *drink*, John 6: 55. Rom. 14: 17 βρῶσις καὶ πόσις. Col. 2: 16. Sept. for מִשְׁתֶּה Dan. 1: 10. — Hdian. 1. 17. 17. Xen. Mem. 1. 3. 15.

Πόσος, η, ον, interrog. pron. correlative to ὅσος, τόσος, Buttm. § 79. 3; *how great? quantus?*

a) of magnitude, quantity, *how great? how much?* Luke 16: 5 πόσον ὀφείλεις τῷ κυρίῳ μου; v. 7. Intens. Matt. 6: 23 τὸ σκότος πόσον; 2 Cor. 7: 11. Dat. πόσῳ *by how much*, seq. comparat. e. g. μᾶλλον, *how much more*, Matt. 7: 11. 10: 25. Luke 11: 13. 12: 24, 28. Rom. 11: 12, 24. Philem. 16. Heb. 9: 14. χείρων Heb. 10: 29. διαφέρει Matt. 12: 12. — Wisd. 12: 21. Xen. Mem. 2. 5. 4. πόσῳ μᾶλλον Diod. Sic. 1. 2. — Of an amount of time, *how much, how long*,

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πόσον χρόνον Mark 9: 21. — Isocr. Panath. p. 424 π. χρόνος.

b) plur. of number, *how many?* Matt. 15: 34 πόσους ἄρτους ἔχετε; 16: 9, 10. Mark 6: 38. 8: 5, 19, 20. Luke 15: 17. Acts 21: 20 πόσαι μυριάδες. Intens. Matt. 27: 13 et Mark 15: 4 πόσα σου καταμαρτυροῦσιν; i. e. *how many and great things*, what things. So Sept. for מָה־ Gen. 47: 8. 2 Sam. 19: 35. — Aeschin. 2. 20. Xen. Mem. 1. 2. 35.

Ποταμός, οῦ, ὁ, (prob. πότος, πίνω, q. d. πότιμον ὕδωρ,) *a river, stream;* Mark 1: 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. in Ὁ, ἡ, τό, A. 2. a. β. p. 552. Acts 16: 13. Rev. 8: 10. 9: 14 τῷ ποταμῷ τῷ μεγ. Εὐφράτῃ. 16: 4, 12. Allegor. John 7: 38. Rev. 22: 1, 2. Sept. for נָהָר Gen. 2: 10. 15: 18. יְאוֹר Gen. 41: 1. Ex. 1: 22.—Hdian. 7. 1. 13, 17. Xen. An. 4. 1. 2. — Spoken of a stream as swollen, overflowing, i. q. *a torrent, flood,* Matt. 7: 25, 27. Luke 6: 48, 49. 2 Cor. 11: 26. Rev. 12: 15, 16. Comp. Sept. and יְאוֹר Is. 59: 19.

Ποταμοφόρητος, ου, ὁ, ἡ, adj. (ποταμός, φορέω, φέρω,) *borne away by a flood,* Rev. 12: 15. — Hesych. ἀπόφρων· ἀπέπνιξε, τουτέστι ποταμοφόρητον ἐποίησεν.

Ποταπός, ή, όν, interrog. adj. *what?* i. e. *of what kind, sort, manner?* spoken of disposition, character, quality, i. q. ποῖος. Matt. 8: 27 ποταπός ἐστιν οὗτος; *what manner of man is this?* Mark 13: 1 bis π. λίθοι καὶ π. οἰκοδομαί; Luke 1: 29. 7: 39. 2 Pet. 3: 11. 1 John 3: 1.—Dion. Hal. Ant. 1. 7. ib. 4. 66. Luc. Parasit. 22. So once ποδαπός Dem. 782. 8. The form ποταπός is a later corruption from ποδαπός, which the earlier Greeks used only in the sense of *from what country? whence?* Lat. *cujas?* as if from ποῦ, πόθεν, and obsol. δάπος i. q. ἔδαφος, δάπεδον. Buttmann derives it from ποῦ ἀπό or πόθεν ἀπό; see Lexil. I. 125, 302. Comp. Lob. ad Phr. p. 56 sq. Passow in ποδαπός.

Πότε, interrog. adv. correl. to τότε, ὅτε, Buttm. 116. 4; *when? at what time?* e. g. direct, Matt. 24: 3 πότε ταῦτα ἐστί; 25: 37 πότε σε εἴδομεν πεινῶντα; v. 38, 39, 44. Mark 13: 4. Luke 17: 20. 21: 7. John 6: 25. 10: 24. Rev. 6: 10. So ἕως πότε, *until when? how long?* Matt. 17: 17 bis, ὦ γενεὰ ἄπιστος, ἕως πότε ἔσομαι μεθ' ὑμῶν κ. τ. λ. Mark 9: 19 bis. Luke 9: 41. Sept. πότε for מָתַי Job 7: 4. ἕως πότε for עַד־מָתַי Ps. 80: 5. Jer. 4: 14, 21. — Xen. Mem. 4. 2. 32. ἕως κ. 1 Macc. 6: 22. Comp. in Ἕως II. 1. c. —Indirect, Mark 13: 33 οὐκ οἶδατε γὰρ, πότε ὁ καιρός ἐστι. v. 35. Luke 12: 36. —Jos. Ant. 7. 10. 1 μένειν, πότ' ἐπ' αὐτὸν ὁ Ἀβεσάλωμος ἔλθῃ.

Ποτέ, indef. and enclitic, correl. to τότε, ὅτε, Buttm. § 116. 4; pp. *when, whenever,* i. e.

a) *at some time, one time or other, once,* both of time past and future. E. g. of the past, *once, formerly,* John 9: 13 τὸν ποτὲ τυφλόν. Rom. 7: 9 χωρὶς νόμου ποτέ. 11: 30. Gal. 1: 13, 23 bis. Eph. 2: 2, 3, 11, 13. 5: 8. Phil. 4: 10 ὅτι ἤδη ποτέ *that now once,* i. e. now at length. (Dion. Hal. Ant. 7. 32, 51.) Col. 1: 21 ὑμᾶς ποτε ὄντας κ. τ. λ. 3: 7. Tit. 3: 3. Philem. 11. 1 Pet. 2: 10. 3: 5, 20. 2 Pet. 1: 21. — Ceb. Tab. 2. Hdian. 1. 15. 11. Xen. Mem. 1. 4. 2.—Of the future, *once, one day, at last,* Luke 22: 32. Rom. 1: 10 εἴπως ἤδη ποτὲ εὐοδωθήσομαι. — Hdian. 2. 2. 18.

b) *at any time, ever,* Eph. 5: 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν. 1 Thess. 2: 5 οὔτε γάρ ποτε. 2 Pet. 1: 10. With the negat. μή it takes the form μήποτε, which see in its order. — Luc. D. Deor. 10. 2. Xen. Mem. 1. 4. 19. — Intens. in an interrogation, like Engl. *ever, now,* expressing surprise, Buttm. § 149 fin. p. 432. 1 Cor. 9: 7 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; Heb. 1: 5, 13. Indirect, Gal. 2: 6 ὁποῖοί ποτε ἦσαν. —Ceb. Tab. 2, 3. Xen. Mem. 1. 1. 1, 2. indir. Ael. V. H. 2. 8 ὅστις ποτε οὔτις ἐστιν.

Πότερος, η, ον, interrog. pron. *which of two?* Buttm. § 78. 2. Xen. Mem. 1. 4. 4. — In N. T. only Neut. πότερον as Adv. *whether? utrum?* indirect, and followed by ἤ, *or.* John 7: 17 πότερον ἐκ τοῦ θεοῦ ἐστιν, ἢ ἐγὼ κ. τ. λ. Sept. for הַ Job 7: 12.—Jos. Ant. 6. 5. 1. Xen. Mem. 2. 7. 4.

Ποτήριον, ου, τό, (neut. of adj.

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ποτήριος, from ποτήρ, πότος, πίνω,) *a drinking vessel, a cup.*

a) pp. Matt. 10: 42 ποτήριον ψυχροῦ μόνον. 23: 25 τὸ ἔξωθεν τοῦ ποτηρίου. v. 26. 26: 27. Mark 7: 4, 8. 9: 41. 14: 23. Luke 11: 39. 22: 17, 20. 1 Cor. 11: 25. Rev. 17: 4. Sept. for כּוֹס Gen. 40: 11, 13, 21. 2 Chr. 4: 5.—Ceb. Tab. 5. Luc. Jup. Trag. 42. Plut. Mor. II. p. 13. Tauchn.

b) meton. *cup* for the contents of a cup, *cup-full*, e. g. *cup of wine*, spoken of the wine drank at the eucharist. Luke 22: 20 et 1 Cor. 11: 25 τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη. 1 Cor. 10: 16 τὸ π. τῆς εὐλογίας, see in Πάσχα.—So πίνειν το ποτήριον *to drink the cup*; 1 Cor. 10: 21 bis τὸ ποτήριον κυρίου . . . καὶ τὸ π. δαιμονίων, i. e. consecrated to the Lord or to idols. 11: 26, 27. v. 28 πίνειν ἐκ τοῦ ποτηρίου, comp. John 4: 14.

c) metaph. from the Heb. *lot, portion*, under the emblem of *a cup* which God presents to be drank, either for good, as Ps. 16: 5. 23: 5; or also for evil, Ps. 11: 6. 75: 8. Ez. 23: 31 sq. In N. T. *cup* of sorrow, i. e. the bitter *lot*, which awaited the Saviour in his sufferings and death, Matt. 20: 22, 23. 26: 39, 42. Mark 10: 38, 39. 14: 36. Luke 22: 42. John 18: 11. Spoken also of the *cup* of which God in his wrath causes the nations to drink, so that they reel and stagger to destruction, see espec. in Θυμός. Rev. 14: 10. 16: 19. 18: 6. — Arabian writers use the same figure, e. g. 'cup of death' Hamasa ed. Schult. p. 440; 'cup of destruction' Abulf. Ann. I. 352. See Gesen. Heb. Lex. art. כּוֹס. Comment. on Is. 51: 17.

Ποτίζω, f. ίσω, (πότος, πίνω,) *to let drink, to give to drink.*

a) pp. c. acc. of pers. Matt. 25: 35, 42 ἐποτίσατέ με. 27: 48. Mark 15: 36. Rom. 12: 20. acc. impl. Matt. 25: 37. Luke 13: 15. Trop. Rev. 14: 8. Pass. trop. 1 Cor. 12: 13. Sept. for הִשְׁקָה Gen. 21: 19. 24: 18. (Ceb. Tab. 5.) Seq. dupl. acc. of pers. and thing, comp. Buttm. § 131. 5, and n. 4. Winer § 32. 4. Matt. 10: 42 ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τ. ποτήριον ψυχροῦ. Mark 9: 41. Trop. 1 Cor. 3: 2. So Sept. and הִשְׁקָה Gen. 19: 32 sq. Judg. 4: 19. Job 22: 7. Comp. Gesen. Lehrg. p. 810 sq. — Ecclus. 15: 3. Cebet. Tab. 19.

b) of plants, *to water, to irrigate*, only trop. of instruction, absol. 1 Cor. 3: 6 ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν. v. 7, 8. — pp. Sept. for הִשְׁקָה Gen. 2: 6. Ez. 17: 7. Xen. Conv. 2, 25.

Ποτίολοι, ων, οἱ, Puteoli, now *Puzzuoli*, a maritime town of Italy on the northern shore of the bay of Naples not far distant from the latter city. Its ancient Greek name was Δικαιάρχεια. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts 28: 13.

Πότος, ου, ὁ, (πίνω,) pp. *a drinking*, act of drinking, Xen. An. 2. 3. 15. Oftener and in N. T. *a drinking together, a drinking-bout*, 1 Pet. 4: 3 ἐν κώμοις καὶ πότοις. Sept. for מִשְׁתֶּה Gen. 19: 3. 40: 20.—Jos. Ant. 5. 8. 6. Ael. V. H. 3. 23. Xen. Conv. 8. 4. 1.

Πού, indef. particle, enclitic, (correl. with ποῦ, οὗ,) *somewhere*, in some place or other; see Buttm. § 116. 4. § 149 fin. p. 432. Viger. p. 446. Heb. 2: 6 διεμαρτύρατο δέ πού τις. 4: 4.—Jos. B. J. 6. 3. 3. Xen. Conv. 4. 7 εἶπε γάρ που Ὅμηρος. — Joined with numerals, *somewhere about, nearly*, Rom. 4: 19 ἑκατονταέτης που ὑπάρχων.—Ael. V. H. 13. 4. Xen. Oec. 17. 2.

Πού, interrog. adv. (correl. to πού indef. and οὗ,) *where?* in what place? Buttm. § 116. 4. Matth. § 611. 3.

a) pp. and genr. (α) in a direct question, seq. indic. Matt. 2: 2 ποῦ ἐστιν ὁ τεχθεὶς βασιλεύς. Mark 14: 14. Luke 17: 17, 37. 22: 11. John 1: 39. 7: 11. 8: 10, 19. 9: 12. 11: 34. 1 Pet. 4: 18. Seq. θέλειν c. Subj. Matt. 26: 17 ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα. Mark 14: 12. Luke 22: 9. Sept. for אַי Gen. 4: 9. אַיֵּה Gen. 18: 9. — Luc. D. Deor. 4. 4. Xen. Mag. Eq. 7. 14. — (β) Indirect, often in N. T. see Winer § 61. 2. p. 426. Seq. indic. Matt. 2: 4 ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χ. γεννᾶται. Mark 15: 47. John 1: 40 καὶ

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εἶδον ποῦ μένει. 11:57. 20:2, 13, 15. Rev. 2:13. Seq. Subj. Matt. 8:20 ποῦ τὴν κεφαλὴν κλίνῃ. Luke 9:58. 12:17.—(γ) In a direct question implying a negative, i. e. that a person or thing is not present, does not exist; comp. Matth. § 611. 3. Luke 8:25 ποῦ ἐστιν ἡ πίστις ὑμῶν; Rom. 3:27. 1 Cor. 1:20 ter. 12:17 bis, 19. 2 Pet. 3:4. 1 Cor. 15:55 bis, quoted from Sept. Hos. 13:14, where Heb. אֲהִי. So Sept. and אַיֵּה Judg. 9:38. Job 17:15. Joel 2:17.—Luc. D. Deor. 4. 2. Eurip. Phoen. 558 or 562.

b) by attract. after verbs of motion, *where?* i. q. *whither?* to what place? as often in English; comp. Buttm. § 151. I. 8. So in a direct question, John 7:35 ποῦ οὗτος μέλλει πορεύεσθαι; 13:36 κύριε, ποῦ ὑπάγεις; 16:5. Sept. for אָנָה Gen. 16:8. Deut. 1:28. Cant. 5:18. (Luc. D. Mort. 3. 2.) Indirect, John 3:8 οὐκ οἶδας . . . ποῦ ὑπάγει. 8:14. 12:35. 14:5. Heb. 11:8. 1 John 2:11.

Πούδης, δεντος, ὁ, *Pudens,* pr. n. of a Christian, 2 Tim. 4:21.

Πούς, πόδος, ὁ, *the foot,* e. g. of men, Matt. 10:14. 18:8 bis ἢ ὁ πούς σου σκανδαλίζει σε . . . ἢ δύο πόδας ἔχοντα. 22:13. Luke 15:22. 24:39, 40. John 20:12. Acts 21:11. Rev. 2:18. al. saep. Of animals, Matt. 7:6. Anthropopoth. of God Matt. 5:35. Acts 7:49; comp. Is. 66:1. Sept. for רֶגֶל Gen. 8:9. Judg. 1:6, 7. saep. — Luc. D. Deor. 19. 1. Xen. Mem. 2. 3. 19. of anim. Hdian. 1. 15. 11. Xen. Venat. 4. 1 fin. For the accent πούς instead of ποῦς, see Lob. ad Phr. 453, 765. Buttm. Ausf. Sprachl. § 41. 7, and Addend. II. p. 398.—The following special uses of πούς may be noted: (α) παρὰ τοὺς πόδας τινός, spoken of what is *at* one's feet, e. g. *to cast or lay at one's feet,* i. q. to give over into one's care and charge, as sick persons, Matt. 15:30; money, property, Acts 4:35, 37. 5:2. 7:58. Also *to sit at the feet of* any one, as disciples were accustomed to sit on the ground before their master or teacher, see Schoettgen Hor. Heb. I. p. 477. Luke 8:35. 10:39 ἡ παρακαθίσασα παρὰ τοὺς π. τοῦ Ἰ. Acts 22:3 παρὰ τ. π. Γαμαλιὴλ πεπαιδευμένος. But Luke 7:38 στᾶσα παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, i. e. standing behind the triclinium at the feet of Jesus as he reclined upon it. See also in γ below.—(β) ὑπὸ τοὺς πόδας τινός, i. e. *to put or subdue under one's feet,* i. q. to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Josh. 10:24. Lam. 5:5, comp. Ps. 8:7. So Rom. 16:20 ὁ θεὸς . . . συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς π. ὑμῶν. 1 Cor. 15:25, 27. Eph. 1:22. Also Heb. 2:8 πάντα ὑπετάξας ὑποκάτω τῶν ποδῶν αὐτοῦ, quoted from Ps. 8:7 where Sept. for תַּחַת־רַגְלָיו. — In a similar sense put after ὑποπόδιον q. v. Matt. 22:44 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, and so Mark 12:36. Luke 20:43. Acts 2:35. Heb. 1:13. 10:13, all quoted from Ps. 110:1 where Sept. for הֲדֹם לְרַגְלָיךָ. — (γ) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. 8:3. Gen. 44:14. Ruth 2:10. 2 Sam. 1:2. etc. Jahn § 175. So *to fall at one's feet,* e. g. in supplication, πεσὼν οὖν εἰς τοὺς πόδας αὐτοῦ Matt. 18:29. πρὸς τοὺς πόδας Mark 5:22. 7:25. So Sept. πρὸς τοὺς π. for לְסֵגֶי רַגְלָיו Esth. 8:3. In reverence and homage, πεσεῖν εἰς τοὺς πόδας John 11:32. ἐπὶ τοὺς π. Acts 10:25. παρὰ τοὺς π. Luke 17:16. ἐνώπιον τῶν π. Rev. 3:9, and ἔμπροσθεν Rev. 19:10. 22:8; comp. Heb. לְסֵגֵי ר׳ Esth. 8:3. In a like sense, προσπίπτειν τοὺς πόδας τινός Matt. 28:9. — (δ) In allusion to the custom of washing the feet of strangers and guests, and also of anointing the feet. The washing was usually done by the lowest slaves, see 1 Sam. 25:41, and comp. Gen. 24:32. 43:24; but sometimes apparently by the master himself in token of respect, comp. Gen. 18:4. 19:2. Jahn § 123, 149. E. g. Luke 7:44 ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας. John 13:5 (Ἰησοῦς) ἤρξατο νίπτειν τοὺς πόδας τῶν μ. v. 6, 8, 9, 10, 12, 14 bis. So of Mary, who washed Jesus' feet with her tears, and kissed and anointed them in token of affection, Luke 7:38 ter, 44, 45, 46. John 11:2. Comp. in Ἀλείφω. — (ε)

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Meton. to the *feet* as the instrument of *going* is sometimes ascribed that which strictly belongs to the person who goes, walks, etc. comp. in Ὀφθαλμός a. γ. Luke 1: 79 κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Heb. 12: 13. (Ps. 119: 110. Prov. 4: 26.) Acts 5: 9 οἱ πόδες τῶν θαψάντων κ. τ. λ. Rom. 3: 15. 10: 15 ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγ. κ. τ. λ. quoted from Is. 52: 7, where see Gesen. Comment. Comp. 1 K. 14: 12. Prov. 1: 16. Job 31: 5. Al.

Πρᾶγμα, ατος, τό, (πράσσω,) pp. *a thing done* or *to be done*, e. g.

a) thing done, *deed, act, fact, matter.* Luke 1: 1 διήγησιν περὶ τῶν . . . ἐν ἡμῖν πραγμάτων i. q. events. James 3: 16 πᾶν φαῦλον πρᾶγμα. Heb. 6: 18. 10: 1. 11: 1. So Sept. for דָּבָר Gen. 24: 50. Deut. 17: 5. Judg. 6: 29.—1 Macc. 7: 3. Hdian. 7. 5. 8. Xen. Cyr. 5. 4. 7.

b) thing doing or to be done, *matter, business, affair.* Matt. 18: 19 ἐὰν δύο ὑμῶν συμφωνήσωσιν περὶ παντὸς πράγματος. Acts 5: 4. Rom. 16: 2. 2 Cor. 7 11. 1 Thess. 4: 6. Sept. for חֵפֶץ Ecc. 3: 1.—Luc. D. Deor. 6. 2. Diod. Sic. 2. 2. Xen. An. 5. 6. 28. — In a judicial sense, πρᾶγμα ἔχειν, *to have a matter at law*, a lawsuit, 1 Cor. 6: 1.—Xen. Mem. 2. 9. 1.

Πραγματεία, ας, ἡ, (πραγματεύομαι,) *a doing, business, affair*, 2 Tim. 2: 4. Sept. for מְלָאכָה 1 Chr. 28: 21. —2 Macc. 2: 32. Dem. 101. 22. comp. Xen. Eq. 3. 12.

Πραγματεύομαι, f. εύσομαι, depon. Mid. (πρᾶγμα,) *to be doing, to be busy, occupied*, Luc. Philops. 36. Xen. Cyr. 2. 4. 26. In N. T. like Engl. *to do business*, i. e. *to trade, to traffic*, Luke 19: 13; i. q. ἐργάζομαι in Matt. 25: 16. —So πραγματευτής, see in Διαπραγματεύομαι.

Πραιτώριον, ου, τό, Lat. *praetorium*, i. e. in Latin usage, *the general's tent in a camp*, Liv. 3. 5. Cic. de Divin. 1. 33. comp. Adam's Rom. Ant. p. 373; *the house or palace of the governor of a province*, whether a praetor or other officer, Cic. Verr. Act. II. 4. 28. ib. 5. 35. *any large house, palace*, Sueton. Calig. 37. Aug. 63, 72. Tit. 8. — Hence in N. T. *a prætorian residence, governor's house, palace*; spoken

a) of *the palace* of Herod at Jerusalem, built with great magnificence at the northern part of the upper city, westward of the temple and overlooking the latter, to which there was also access from the palace over the open place called the Xystus and a bridge across the Cheesemongers' valley; see Jos. Ant. 15. 9. 3. ib. 20. 8. 11. B. J. 1. 21. 1. ib. 2. 16. 3. With the palace were connected the three towers Hippias, Phasael, and Mariamne, Jos. B. J. 5. 4. 3. See J. Olshausen Topogr. des alt. Jerusalem, § 3, 9. In this palace the Roman procurators, whose headquarters were properly at Cesarea (Acts 23: 23 sq. 25: 1), took up their residence when they visited Jerusalem; their tribunal, βῆμα, being set up in the open court or area before it; Jos. B. J. 2. 14. 8, Φλῶρος (Florus) δὲ τότε μὲν ἐν τοῖς βασιλείοις αὐλίζεται· τῇ δὲ ὑστεραίᾳ βῆμα πρὸ αὐτῶν θέμενος καθέζεται κ. τ. λ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373.—John 18: 28 bis, 33. 19: 9. In Matt. 27: 27 et Mark 15: 16, it seems to refer to the court or part of the palace where the procurator's guards were stationed. — Act. Thom. § 3 πραιτώρια βασιλικά. ib. § 17, 18, 19, where it alternates with τὸ παλάτιον.

b) of the palace of Herod at Cesarea, perhaps in like manner the residence of the procurator, Acts 23: 35.

c) of *the prætorian camp* at Rome, i. e. the camp or quarters of the prætorian cohorts, Phil. 1: 13. These were a body of select troops instituted by Augustus to guard his person, and to have charge of the city; see Adam's Rom. Ant. p. 563. Comp. in Στρατοπεδάρχης.

Πράκτωρ, ορος, ὁ, (πράσσω,) *a doer*, Soph. Trach. 862 or 864. Antiphon. 121. 39. In N. T. *an exactor, collector*, i. e. a public officer who collected debts, fines, penalties, taxes, Luke 12: 58; comp. ὑπηρέτης in Matt. 5: 25. Sept. for נֹגֵשׂ Is. 3: 12. — Dem. 778. 18. ib. 1337. 26. Comp. Boeckh. Staatsh. d. Ath. 1. p. 167, 403. Also πρ. αἵματος i. e. *avenger* Aeschyl. Eu-

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men. 315 or 320. πρ. φόνου Soph. El. 953.

Πρᾶξις, εως, ἡ, (πράσσω,) pp. *a doing, action,* i. e.

a) something done, *an act, deed, practice;* plur. *acts, works, conduct.* Matt. 16: 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Luke 23: 51. Acts 19: 18. Rom. 8. 13. Col. 3: 9. So Πράξεις τῶν Ἀποστόλων as the title of the book of Acts. Sept. for דֶּרֶךְ 2 Chr. 13: 22. 27: 7.—Ecclus. 32: 19. Jos. Ant. 10. 4. 5. Hdian. 2. 15. 12. Xen. Cyr. 1. 3. 1.

b) something to be done, *business, office, function.* Rom. 12: 4 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν.—Ecclus. 11: 10. Xen. Mem. 2. 1. 6. Oec. 5. 4.

Πρᾶος, neut. πρᾶον; also written πρᾷος, ον, without fem. Buttm. § 64. 2, (i. q. πραΰς,) *meek, mild, gentle,* Matt. 11: 29 πρᾶός εἰμι. — 2 Macc. 15: 12. Plut. Mor. II. p. 13. Tauchn. Xen. Ag. 11. 10. On the Iota subscript see Passow s. v. The form πραΰς is earlier, but not better; see Passow in πραΰς. Lob. ad Phr. 403.

Πραότης or *Πρᾳότης, ητος,* ἡ, (πρᾶος,) *meekness, mildness, forbearance.* 1 Cor. 4: 21 ἐν πνεύματί τε πραότητος. 2 Cor. 10: 1 διὰ τῆς πραότητος τοῦ Χριστοῦ. Gal. 5: 23. 6: 1. Eph. 4: 2. Col. 3: 12. 1 Tim. 6: 11. 2 Tim. 2: 25. Tit. 3: 2. Sept. for עֲנָוָה Ps. 45: 6.—Ecclus. 1: 24. Jos. B. J. 6. 8. 2. Dem. 1405. 15. Xen. Cyr. 3. 1. 41.

Πρασιά, ᾶς, ἡ, *a bed* in a garden, Ecclus. 24: 31. Theophr. H. Plant. 4. 4. 3. Hom. Od. 7. 127. In N. T. *an area, square,* like a garden-bed; Mark 6: 40 πρασιαὶ πρασιαί, i. e. *by squares,* like beds in a garden. The repetition without the copula denotes distribution, i. q. ἀνὰ πρασιάς, comp. Sept. and Heb. Ex. 8: 10 [14]. Gesen. Lehrg. p. 668. Winer § 58. 1. See also in Δύο.—So μυρία μυρία Aeschyl. Pers. 915 or 981, i. q. κατὰ μυριάδας.

Πράσσω v. ττω, f. ξω, aor. 1 ἔπραξα, perf. πέπραχα, *to do,* expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like ποιέω no. 2. Found John 3: 20. 5: 29; elsewhere only in the writings of Luke and Paul.

a) seq. acc. of thing, without reference to a person as the remote object; comp. below in c. (α) Spoken of particular deeds, acts, works, done repeatedly, or continually, *to do,* i. q. *to perform, to execute.* Acts 19: 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων. v. 36 μηδὲν προπετές. 26: 26. 1 Thess. 4: 11 πράσσειν τὰ ἴδια. Once put instead of repeating a preceding verb, 1 Cor. 9: 17 εἰ ἑκὼν τοῦτο πράσσω, comp. v. 16; see in Ποιέω no. 2. c.—Hdian. 3. 6. 1. Xen. Mem. 2. 9. 1 τὰ ἑαυτοῦ. Cyr. 5. 4. 11.—(β) Of a course of action or conduct, espec. of right, duty, virtue, *to do,* i. e. *to exercise, to practise.* Acts 26: 20 ἄξια τῆς μετανοίας ἔργα πράσσοντας. Rom. 2: 25 νόμον, i. e. τὰ τοῦ νόμου. 7: 15. 9: 11. 2 Cor. 5: 10. Phil. 4: 9. So Sept. and עָשָׂה Prov. 21: 7. — Dem. 310. 19. Xen. Mem. 2. 6. 17 καλά. — (γ) Oftener of evil deeds or conduct, *to do,* i. q. *to commit, to practise.* Luke 22: 23 ὁ τοῦτο μέλλων πράσσειν. 23: 15 οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, comp. Buttm. § 134. 6. Luke 23: 41 bis. John 3: 20 ὁ φαῦλα πράσσων. 5: 29. Acts 25: 11, 25. 26: 31. Rom. 1: 32 bis. 2: 1, 2, 3. 7: 19. 13: 4. 2 Cor. 5: 10. 12: 21. Gal. 5: 21. So Sept. and עָשָׂה Prov. 10: 24. פָּעַל Job. 36: 23. Prov. 30: 20.—Hdian. 7. 6. 10. Xen. Mem. 1. 1. 20. ib. 1. 2. 29 φαῦλα.

b) intrans. *to do,* comp. Buttm. § 113. n. 3. E. g. (α) *to do,* i. q. *to act,* with an adjunct of manner. Acts 3: 17 κατὰ ἄγνοιαν ἐπράξατε, comp. v. 14, 15. Acts 17: 7 οὗτοι πάντες ἀπέναντι τῶν δογμ. Καίσαρος πράττουσι. So Sept. and שָׁוָה Gen 31: 28. Prov. 14: 17.—Pol. 3. 69. 8. ib. 5. 75. 9. — (β) Like Engl. *to do,* i. q. *to fare,* to be in any state of good or ill, with an adjunct of manner. Eph. 6: 21 τί πράσσω *how I do,* how I fare. Acts 15: 29 see in Εὖ. — 2 Macc. 9: 19. Diod. Sic. 11. 54. Xen. Mem. 1. 6. 8.

c) Spoken in reference to a person, *to do to* or *in respect to* any one, in N. T. only of harm or evil. (α) gener. c. acc. of thing, seq. dat. of pers. Acts 16: 28 μηδὲν πράξῃς σεαυτῷ κακόν. So c. ἐπί τινα as to, Acts 5: 35. πρός τινα against,

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Acts 26: 9.—c. dat. Luc. Tim. 50. Xen. An. 5. 7. 29. pp. c. dupl. acc. Xen. Oec. 12. 7. comp. Buttm. § 131. 4, 5.—(β) In the sense *to do from* any one, i. e. *to exact, to collect* money *from* any one; in N. T. only c. acc. of thing, Luke 3: 13 μηδὲν πλέον . . . πράσσετε. 19: 23 ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό. — Jos. Ant. 9. 11. 1. Dem. 617. 24. Xen. H. G. 1. 3. 8. pp. c. dupl. acc. Luc. Vitar. Auct. 18. Xen. An. 7. 6. 17 ἐὰν πράττητε αὐτὸν τὰ χρήματα.

Πραϋπάθεια, ας, ἡ, (πραΰς, πάσχω,) pp. *a suffering meekly*, i. q. *meekness, mildness, gentleness*, once in Mss. 1 Tim. 6: 11.—Philo de Abr. p. 379. B. Zonaras Lex. 1576.

Πραΰς, εῖα, ύ, Gen. ΐος, οῦς; εἶας; ΐος, οῦς; *meek, mild, gentle.* Matt. 5: 5 μακάριοι οἱ πραεῖς. 21: 5. 1 Pet. 3: 4. Sept. for עָנִי Job 24: 4. Zech. 9: 9. עָנָו Ps. 37: 11.—Ecclus. 10: 14. Hdian. 7. 1. 3. Xen. Oec. 19. 7. See in *Πρᾶος* fin.

Πραΰτης, τητος, ἡ, (πραΰς,) *meekness, mildness, forbearance*, James 1: 21. 3: 13. 1 Pet. 3: 15. Sept. for עֲנָוָה Ps. 45: 6.—Ecclus. 3: 17. 4: 8.

Πρέπω, pp. *to be eminent, distinguished, to excel*, Hom. Il. 12. 104. Od. 8. 172. Usually and in N. T. impers. πρέπει, *it becomes, it is right, proper*; part. πρέπον ἐστί *it is becoming*, etc. Constr. pp. seq. dat. of pers. et infin. as subject, see Buttm. § 129. 10; e. g. Heb. 2: 10 ἔπρεπε γὰρ αὐτῷ . . . τελειῶσαι. Matt. 3: 15 πρέπον κ. τ. λ. (Luc. Imag. 22.) Seq. dat. simpl. Eph. 5: 3 καθὼς πρέπει ἁγίοις. (Xen. An. 1. 9. 6.) Seq. accus. et infin. 1 Cor. 11: 13.—Luc. D. Deor. 20. 16. — Also in the personal construction with a nominative, Buttm. l. c. 1 Tim. 2: 10 ὃ πρέπει γυναιξίν. Tit. 2: 1. Heb. 7: 26 τοιοῦτος ἡμῖν ἔπρεπεν ἀρχιερεύς. So Sept. for נָאוָה Ps. 33: 1. 93: 5.— Luc. Nigrin. 15. Ael. V. H. 12. 1 penult.

Πρεσβεία, ας, ἡ, (πρεσβεύω,) *age, seniority, primogeniture*, Aeschyl. Pers. 4. Pausan. 3. 1. 4. In N. T. *an embassy*, for concr. *ambassadors*, e. g. πρεσβείαν ἀποστέλλειν Luke 14: 32. 19: 14. Like examples of metonomy see in Lob. ad Phr. p. 469. — 2 Macc. 4: 11. Hdian. 2. 8. 12. Xen. Cyr. 2. 4. 1.

Πρεσβεύω, f. εύσω, (πρεσβύς an aged man, elder, also an ambassador, Buttm. § 58. p. 100,) *to be aged, elder*, Dion. Hal. Ant. 1. 70. Hdot. 7. 2. In N. T. *to be an ambassador, to act as ambassador*, intrans. 2 Cor. 5: 20 ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν. Eph. 6: 20.—Jos. Ant. 12. 4. 2. Dem. 421. 16. Xen. Cyr. 5. 1. 1.

Πρεσβυτέριον, ίου, τό, (πρεσβύτερος,) *an assembly of aged men, council of elders, senate*; whence Engl. *presbytery*. Spoken of the Jewish senate, Sanhedrim, συνέδριον q. v. Luke 22: 66. Acts 22: 5. Of the elders of the Christian church, 1 Tim. 4: 14.

Πρεσβύτερος, α, ον, pp. a comparat. form from πρέσβυς an old man, see Buttm. § 69. 3; *older, elder*, i. e.

a) pp. as compar. adj. Luke 15: 25 ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος, Sept. for בְּכוֹר Job. 1: 13, 18. זָקֵן Job 32: 4. — Jos. Ant. 6. 3. 2. Ael. V. H. 9. 42. — Hence as Subst. *an older person, senior*; plur. *old men, seniors, the aged*; 1 Tim. 5: 1 πρεσβυτέρῳ μὴ ἐπιπλήξῃς. v. 2. Acts 2: 17 οἱ πρ. ὑμῶν. 1 Pet. 5: 5. So Sept. for זָקֵן Gen. 18: 11, 12. 24: 1. (Jos. c. Apion. 2. 27. Xen. Cyr. 1. 2. 2.) Also οἱ πρεσβύτεροι *the ancients, the fathers*, ancestors; Matt. 15: 2 αἱ παραδόσεις τῶν πρεσβυτέρων. Mark 7: 3, 5. Heb. 11: 2.

b) Subst. in the Jewish and Christian usage, as a title of dignity, *an elder*, plur. *elders*, i. e. persons of ripe age and experience who were called to take part in the management of public affairs; so in the O. Test. Sept. and Heb. זְקֵנִים, see Ex. 18: 12. 19: 7. 24: 1, 9. Num. 11: 16. al. saep. comp. Gen. 50: 7. In N. T. spoken: (α) Of members of the Jewish Sanhedrim at Jerusalem, genr. John 8: 9, comp. v. 3. Acts 24: 1. As one of the classes of members, e. g. ὁ ἀρχιερεὺς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι Matt. 26: 57; oftener οἱ ἀρχιερεῖς καὶ οἱ γρ. καὶ οἱ πρεσβ. Matt. 16: 21. 26: 3. 27: 41. Mark 8: 31. 11: 27. 14: 43, 53. 15: 1. Luke 9: 22. 20: 1. Comp. in Ἀρχιερεύς b. Also ἀρχιερεῖς καὶ πρεσβ.

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Matt. 21: 23. 26: 47, 59. 27: 1, 3, 12, 20. 28: 12 coll. v. 11. Luke 22: 52. Acts 4: 23. 23: 14. 25: 15. οἱ πρεσβ. καὶ οἱ γραμμ. Acts 6: 12. οἱ ἄρχοντες καὶ οἱ πρεσβ. καὶ οἱ γραμμ. Acts 4: 5. v. 8 ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ. Comp. John § 244. — (β) Of the elders in other cities, e. g. Capernaum, Luke 7: 3. Comp. in Κρίσις b. γ. —(γ) Of *the elders* of Christian churches, *presbyters*, to whom was committed the direction and government of individual churches, pp. i. q. ἐπίσκοπος q. v. Acts 11: 30. 14: 23. 15: 2, 4, 6, 22, 23. 16: 4. 20: 17. 21: 18. 1 Tim. 5: 17. Tit. 1: 5. James 5: 14. 1 Pet. 5: 1. Sing. ὁ πρεσβύτερος 1 Tim. 5: 19. 2 John 1. 3 John 1. —(δ) Symbol. of the 24 elders around the throne of God in heaven, Rev. 4: 4, 10. 5: 5, 6, 8, 11, 14. 7: 11, 13. 11: 16. 14: 3. 19: 4.

Πρεσβύτης, ου, ὁ, (πρέσβυς,) *an old man, one aged*, Luke 1: 18. Tit. 2: 2. Philem. 9 ὡς Παῦλος πρεσβύτης. Sept. for זָקֵן Ex. 10: 9. 1 Sam. 4: 19. 1 K. 1: 15.—Hdian. 4. 12. 1. Xen. Cyr. 4. 6. 1.

Πρεσβύτις, ιδος, ἡ, (fem. to πρεσβύτης,) *an aged woman*, Tit. 2: 3.—Jos. Ant. 7. 7. 2. Hdian. 5. 3. 6. Aeschyl. Eum. 718.

Πρήθω, see *Πίμπρημι.*

Πρηνής, ές, οῦς, ὁ, ἡ, adj. (prob. from πρό,) Lat. *pronus*, i. e. *bending forwards, prostrate, headlong*. Acts 1: 18 πρηνὴς γενόμενος *falling headlong*; see more in Ἀπάγχω.—3 Macc. 6: 23. Jos. B. J. 6. 1. 6. Hom. Od. 5. 374. The form is Ionic, for Att. πρανής Xen. An. 1. 5. 8. Comp. Lob. ad Phr. p. 431.

Πρίζω or πρίω, f. ίσω, *to saw, to saw asunder*, Pass. Heb. 11: 37. Here spoken of a cruel punishment inflicted on captives in war, see 2 Sam. 12: 31. 1 Chr. 20: 3. Comp. in Διχοτομέω. Sept. for שָׂרַר Am. 1: 3. — Susann. 59. Fabr. Cod. Pseud. V. T. p. 1088. genr. Diod. Sic. 3. 27. Plato Theag. p. 124. A.

Πρίν, adv. of time, (kindr. with πρό,) pp. *before, formerly*, in independent clauses, opp. νῦν, Hom. Il. 2. 112. Xen. Cyr. 5. 2. 36. Usually and in N. T. in a relative or conjunctive sense, connecting the clause before which it stands with a preceding one, and having the force of a comparative, *before, sooner than*. Comp. Passow πρίν no. 1, 2. Buttm. § 149. p. 430. Matth. § 522. 2. Viger. p. 442.

a) simply, seq. infin. aor. c. acc. when something new is introduced, not before mentioned; comp. Passow no. 2. d. Matt. 26: 34, 75 πρὶν ἀλέκτορα φωνῆσαι. Mark 14: 72. Luke 22: 61. John 4: 49 κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 8: 58. 14: 29. So Sept. for לִפְנֵי Ez. 33: 22. Joel 2: 31.—Hdian. 1. 9. 7. Plato Euthyphr. § 4. Xen. Cyr. 2. 4. 4, 10.

b) with ἤ, i. e. πρὶν ἤ, *sooner than*, i. q. *before*, a usage unknown to the earliest Attic writers, as the tragedians and Thucydides, but current in the middle Attic and later; see Passow no. 2. e. Elmsley Eur. Med. 179. Reisig Comm. Crit. de Soph. OC. 36. Construed: (α) Seq. infin. aor. c. acc. where something new is introduced; comp. Passow no. 2. d. Matt. 1: 18 πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη κ. τ. λ. Mark 14: 30. Acts 2: 20. 7: 2. — Tob. 14: 15. Ael. V. H. 1. 5, 21. Plut. Crass. 29 fin. Plato Rep. VI. p. 501 μηδὲ γράφειν νόμους, πρὶν ἢ παραλαβεῖν καθαρόν, ἢ αὐτὸ ποιῆσαι.—(β) seq. Subjunct. aor. where the reference is to something future. Luke 2: 26 μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χριστόν. 22: 34.—Hdot. 1. 19. πρὶν Jos. Ant. 7. 9. 7. Plato Phaedo § 6 fin. — (γ) seq. Opt. where the preceding clause contains a negative, Passow no. 2. c. Acts 25: 16 οὐκ ἔστιν ἔθος··· πρὶν ἢ . . . κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους. Comp. Winer § 42. 3. p. 245. Matth. § 522. 2. b. — πρὶν Xen. Cyr. 1. 4. 14.

Πρίσκα, ης, ἡ, *Prisca*, 2 Tim. 4: 19. Rom. 16: 3; and dimin. Πρισκίλλα, ης, ἡ, *Priscilla*, Acts 18: 2, 18, 26. (Rom. 16: 3.) 1 Cor. 16: 19; pr. n. of the wife of Aquila, see in Ἀκύλας.

Πρισκίλλα, see in *Πρίσκα.*

Πρίω, see in *Πρίζω.*

Πρό, prep. governing the genitive, with the primary signif. *before*, Lat. *pro, prae*, both of place and time. Comp. Matth. § 575. Passow s. v.

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1. Of place, *before*, i. e. in front of, in presence of, in advance of; opp. to μετά c. acc. *behind*. E. g. seq. gen. of place, Acts 5: 23 ἑστῶτας πρὸ τῶν θυρῶν. 12: 6, 14 πρὸ τοῦ πυλῶνος. 14: 13. James 5: 9.—Jos. Ant. 10. 1. 2 πρὸ τῶν τειχῶν. Ceb. Tab. 15 πρὸ τῆς θύρας. Xen. H. G. 2. 4. 33 πρὸ τῶν πυλῶν.—Of person, from the Heb. πρὸ προσώπου τινός, i. q. Heb. לִפְנֵי, pp. *before the face of* any one, but used pleonast. instead of πρό simply, *before* any one, Matt. 11: 10 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, i. q. πρὸ σοῦ. Mark 1: 2. Luke 1: 76. 7: 27. 9: 52. 10: 1. See Winer § 67. 1. p. 488. So Sept. for לִפְנֵי Ex. 33: 2. 34: 6. Mal. 3: 1, 14. — Greek writers used simply πρό c. gen. of pers. Diod. Sic. 16. 93 πρὸ τοῦ βασιλέως στάς. Xen. Cyr. 3. 3. 33.

2. Of time, *before*, i. e. earlier than, prior to. (α) Seq. gen. of a noun of time, Matt. 8: 29 πρὸ καιροῦ *before the time* sc. appointed. John 11: 55 πρὸ τοῦ πάσχα. 13: 1. Acts 5: 36. 21: 38. 1 Cor. 2: 7. 4: 5. 2 Cor. 12: 2 πρὸ ἐτῶν δεκατεσσάρων. 2 Tim. 1: 9. 4: 21. Tit. 1: 2. Jude 25 in some edit. So Sept. for לִפְנֵי Zech. 8: 10. Neh. 13: 19.—Hdian. 2. 2. 3. Plut. Crass. 29 bis. Xen. Cyr. 4. 5. 14.—By inversion, John 12: 1 πρὸ ἓξ ἡμερῶν τοῦ πάσχα, for ἓξ ἡμ. πρὸ τοῦ πάσχα, *six days before the passover*. Similar inversions are: Sept. Am. 1: 1 πρὸ δύο ἐτῶν τοῦ σεισμοῦ. 2 Macc. 15: 36. Jos. Ant. 15. 11. 4 πρὸ μιᾶς ἡμέρας τῆς ἑορτῆς. c. Apion. 2. 2 πρὸ ἐτῶν τριακοσίων . . . Δαναοῦ φυγῆς. Plut. Sympos. lib. 8. qu. 1, πρὸ μιᾶς ἡμέρας τῶν γενεθλίων. Luc. Macrob. 12 πρὸ δυοῖν ἐτοῖν τῆς τελευτῆς. Ael. H. An. 11. 19. Comp. Winer § 65. 4. p. 459.—(β) Seq. gen. of a noun implying an event, as marking a point of time. Matt. 24: 38 πρὸ τοῦ κατακλυσμοῦ. Luke 11: 38 πρὸ τοῦ ἀρίστου. 21: 12. John 17: 24 πρὸ καταβολῆς κόσμου. Eph. 1: 4. Heb. 11: 5. 1 Pet. 1: 20. So Sept. πρό for לִפְנֵי Is. 18: 5.—Plato Phaedo init. πρὸ τοῦ θανάτου. Xen. Cyr. 6. 2. 21 πρὸ τοῦ ἀρίστου.—By Hebr. Acts 13. 24 πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, i. q. πρὸ εἰσόδου αὐτοῦ, see above in no. 1. Comp. לִפְנֵי, Sept. πρό, Am. 1: 1. — (γ) Seq. gen. of pers. or thing, *before one* in time. John 5: 7 πρὸ ἐμοῦ καταβαίνει, *before me*, i. e. sooner than I. 10: 8 ὅσοι πρὸ ἐμοῦ ἦλθον. Col. 1: 17. οἱ πρό τινος *those before any one*, who preceded him, were earlier than he, Matt. 5: 12. Rom. 16: 7. Gal. 1: 17.—Palaeph. 53. 2. Hdian. 1. 5. 13 οἱ πρὸ ἐμοῦ. Xen. Mem. 3. 5. 11 πρὸ ἡμῶν. — (δ) Seq. τοῦ c. infin. expressing an event. Matt. 6: 8 πρὸ τοῦ ὑμᾶς αἰτῆσαι. Luke 2: 21. 22: 15. John 1: 49. 13: 19. 17: 5. Acts 23: 15. Gal. 2: 12. 3: 23. So Sept. for לִפְנֵי Gen. 13: 10. 27: 7, 10.—Ael. V. H. 2. 34.

3. Trop. of precedence, preference, dignity, *before*, *above*, as πρὸ πάντων *before all things* James 5: 12. 1 Pet. 4: 8. —3 Macc. 2: 21 θεὸς πρὸ πάντων ἅγιος. Hdian. 5. 4. 2. Plato Menex. fin. πρό γε ἄλλων. Xen. Mem. 2. 5. 3.

Note. In composition πρό implies: 1. place, *fore*, *before*, *forward*, *forth*, as προάγω, προβαίνω, προβάλλω, etc. 2. time, *fore*, *before*, *beforehand*, Lat. *pre*, as προεῖπον, προλέγω, προμεριμνάω, etc 3. preference, as προαιρέομαι.

Προάγω, f. ξω, (ἄγω.) 1. trans. *to lead forth*, *to bring forth*, e. g. a prisoner out of prison, c. acc. Acts 16: 30 προαγαγὼν αὐτοὺς ἔξω. So in a judicial sense, Acts 12: 6 ὅτε δὲ ἔμελλε αὐτὸν προάγειν ὁ Ἡρώδης. 25: 26 διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, i. e. before you as judges.—genr. 2 Macc. 5: 18. Jos. Ant. 4. 6. 4. Xen. Oec. 11. 15. In a judicial sense, c. εἰς, Jos. Ant. 16. 11. 6. B. J. 1. 27. 2. Arr. Exp. Alex. 4. 14. 3.

2. intrans. *to go before*, comp. in Ἄγω no. 3; referring either to place or time.

a) of place, *to go before*, i. e. in front, in advance; absol. Matt. 21: 9 οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον. Mark 11: 9. Luke 18: 39. Seq. acc. of pers. depending on the force of πρό in composit. although by itself it governs only the genitive; see Matth. § 426 pen. comp. Buttm. § 147. n. 11, 12. Matt. 2: 9 ὁ ἀστὴρ . . . προῆγεν αὐτούς. Mark 10: 32.—Jos. B. J. 6. 1. 6 προῆγε δὲ πολὺ πάντας.

b) in time, i. q. *to go first*, *to precede*; absol. Mark 6: 45 καὶ προάγειν εἰς τὸ πέραν. Trop. 1 Tim. 5: 24 see in Κρίσις b. β. Seq. acc. of pers. depending on

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πρό, see above in a. Matt. 14: 22 καὶ προάγειν αὐτὸν εἰς τὸ πέραν. 21: 31. 26: 32. 28: 7. Mark 14: 28. 16: 7.—Jos. c. Apion. 2. 15 προάγειν ἀρχαιότητι.—Particip. προάγων, ουσα, ον, *foregoing, former, previous.* 1 Tim. 1: 18 κατὰ τὰς προαγούσας ἐπί σε προφητείας. Heb. 7: 18.—Hdian. 8. 8. 8.

Προαιρέω, ῶ, f. ήσω, (αἱρέω,) *to take forth* out of any place, Judith 13: 15 προεῖλοῦσα τὴν κεφαλὴν ἐκ τῆς πήρας. Luc. Rhetor. Praec. 17 καθάπερ ἐκ ταμιείου προαιρῶν. Oftener Mid. προαιρέομαι, οῦμαι, *to take one thing before* another, i. q. *to prefer, to choose,* Wisd. 7: 10. Hdian. 6. 8. 13. Xen. Luc. 9. 6 προαιρεῖσθαι θάνατον ἀντὶ τοῦ βίου.—In N. T. Mid. pp. *to take* or *have before oneself,* i. q. *to propose to oneself, to purpose, to resolve,* absol. 2 Cor. 9: 7 καθὼς προαιρεῖται τῇ καρδίᾳ. — Ael. V. H. 3. 10. Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.

Προαιτιάομαι, ῶμαι, f. άσομαι, depon. Mid. (αἰτιάομαι,) *to accuse beforehand,* Aor. 1 *to have already accused, to have already brought* a charge, c. acc. et. inf. Rom. 3: 9. Comp. c. 2: 1—5, 17—29.

Προακούω, aor. 1 προήκουσα, *to hear beforehand,* Aor. *to have heard of before, already,* c. acc. Col. 1: 5 ἣν [ἐλπίδα,] προηκούσατε. — Jos. Ant. 8. 12. 3 προακηκοὼς τὰ μέλλοντα. Pol. 10. 5. 5. Xen. Cyr. 4. 3. 21.

Προαμαρτάνω, f. ήσω, (ἁμαρτάνω,) perf. προημάρτηκα, *to have sinned already, heretofore,* 2 Cor. 12: 21. 13: 2. —Hdian. 3. 14. 8.

Προαύλιον, ου, τό, (αὐλή,) pp. 'place before the αὐλή or interior court,' i. q. the large gate-way of an oriental house or palace, q. d. *gateway, vestibule,* Mark 14: 68. Comp. Matt. 26: 71 where it is πυλών. — Suid. προαύλιον· τὰ ἔμπροσθεν τῆς αὐλῆς.

Προβαίνω, f. βήσομαι, (βαίνω,) *to go forward, to advance,* intrans. Matt. 4: 21 et Mark 1: 19 προβὰς ἐκεῖθεν. — Jos. B. J. 6. 1. 7. Hdian. 7. 12. 10. Xen. Ag. 6. 7.—Trop. Part. perf. προβεβηκώς, υῖα, ός, *advanced* sc. in life, years, seq. ἐν c. dat. Luke 1: 7 προβεβηκότες ἐν ταῖς ἡμέραις. v. 18. 2: 36. Sept. c. dat. for בָּא בִּימִים Josh. 23: 1, 2. 1 K. 1: 1. —c. ἐν 2 Macc. 8: 8. c. dat. Diod. Sic. 13. 89. c. acc. 2 Macc. 6: 18. Hdian. 2. 7. 8.

Προβάλλω, f. βαλῶ, (βάλλω,) *to cast* or *thrust forward,* trans.

a) genr. Acts 19: 33 προβαλλόντων αὐτὸν τῶν Ἰουδαίων, *the Jews thrusting him* (Alexander) *forward.* — Sept. Jer. 46: 4. 2 Macc. 7: 10. Hdian. 7. 6. 19. Luc. Catapl. 25 πρόβαλε αὐτὸν εἰς τὸ μέσον.—Others in Acts l. c. *to put forward* sc. as an advocate, *to propose, to recommend,* as Mid. and Pass. Jos. B. J. 4. 4. 1. Pol. 6. 26. 5. Dem. 750. 10. Xen. An. 6. 1. 25.

b) of plants and trees, *to put forth,* c. g. leaves, blossoms, fruit, Luke 21: 30 ὅταν προβάλωσι sc. τὰ φύλλα, comp. Matt. 24: 32.—Jos. Ant. 4. 8. 19 καρπόν Arr. Epict. 1. 15. 7.

Προβατίκος, ή, όν, (πρόβατον,) *pertaining to sheep.* John 5: 2 ἐπὶ τῇ προβατικῇ sc. πύλῃ, *by the sheep-gate.* So Sept. for שַׁעַר הַצֹּאן Neh. 3: 1, 32. 12: 39. This gate was near the temple; and was prob. so called as the place where sheep were sold for the sacrifices of the temple.

Πρόβατον, ου, τό, (προβαίνω,) pp. 'whatever goes forwards,' i. e. moves its limbs forwards in going; hence in Ionic and Doric usage spoken of quadrupeds, in distinction from things flying, creeping, swimming; genr. τὰ πρόβατα, *beasts, cattle,* Hom. Il. 14. 124. Hdot. 1. 203. ib. 2. 41; espec. smaller cattle, sheep and goats, Hdot. 1. 133. ib. 8. 137. — In Attic usage and N. T. *a sheep,* plur. *sheep,* e. g. as distinguished from goats, Matt. 25: 32 ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. v. 33. So genr. Matt. 7: 15 see in Ἔνδυμα. 9: 36. 10: 16. 12: 11, 12. 18: 12. Mark 6: 34. Luke 15: 4, 6. John 2: 14, 15. 10: 1, 2, 3 bis, 4 bis, 12 ter, 13. Acts 8: 32. Rom. 8: 36. 1 Pet. 2: 25. Rev. 18: 13. Sept. for צֹאן Gen. 12: 16. 13: 5. saep. שֶׂה Ex. 12: 3 sq. — Pol. 5. 35. 13. Xen. Mem. 2. 3. 9. — Trop. of those under the care and watch of any one, as sheep

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under a shepherd, Matt. 10:6. 15:24. 26:31. Mark 14:27. John 10:7, 8, 11, 15, 16, 26, 27. 21:16, 17. Heb. 13:20.

Προβιβάζω, f. ἄσω, (βιβάζω, βαίνω,) *to cause to go forwards, to cause to advance*, trans. Acts 19:33 ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον *they caused Alexander to advance out of the crowd*, i. q. to stand forth, prob. in order to speak in behalf of the Jews. — Pol. 24. 3. 7.—Trop. i. q. *to urge on, to instigate*, Matt. 14:8 προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς. — Xen. Mem. 1. 5. 1. Sept. to teach, for הוֹרָה Ex. 35:34. שִׁנֵּן Dan. 6:7.

Προβλέπω, f. ψω, (βλέπω,) *to foresee*, Sept. for רָאָה Ps. 37:13. In N. T. Mid. προβλέπομαι, *to provide*, Lat. *provideo*, c. acc. Heb. 11:40.

Προγίνομαι, perf. 2 προγέγονα, (γίνομαι q. v.) *to be done before, to have been before*. Rom. 3:25 τῶν προγεγονότων ἁμαρτημάτων *sins before done*, former sins. — 2 Macc. 14:13. Hdian. 1. 14. 4. Xen. Mem. 2. 7. 9.

Προγινώσκω, f. γνώσομαι, (γινώσκω, q. v.) *to know before*, trans.

a) genr. i. q. *to know already, to be before acquainted with*, c. acc. Acts 26:5 προγινώσκοντές με ἄνωθεν, comp. for the pleonast. adv. Loh. ad Phr. p. 10. impl. 2 Pet. 3:17.—Wisd. 18:6. Hdian. 1. 8. 13. Xen. Mag. Eq. 8. 12.

b) i. q. *to foreknow, to foresee*, pp. τὰ μέλλοντα Xen. Apol. 30. In N. T. by impl. *to fore-determine, to fore-ordain*; e. g. Pass. part. 1 Pet. 1:20 Χριστοῦ προεγνωσμένου πρὸ καταβολῆς κόσμου.— Xen. Cyr. 2. 4. 11 in some edit. comp. in Γινώσκω fin.—Here belong also Rom. 8:29 ὅτι οὓς προέγνω, καὶ προώρισε, and Rom. 11:2 λαὸν αὐτοῦ, ὃν προέγνω, i. e. *whom he hath fore-determined*, of old; comp. Tittm. de Synom. N. T. p. 227, and in Bibl. Repos. III. p. 55. Others here render, *whom he hath fore-approved*, loved of old; comp. Γίνωσκω no. 2. c.

Πρόγνωσις, εως, ἡ, (προγινώσκω,) *fore-knowledge*, sc. of future things, πρόγν. τῶν ἐσομένων Jos. c. Apion. 1. 26. Hdian. 2. 9. 4; of a prophetic gift, Judith 11:19. Jos. Ant. 8. 8. 5. In N. T. by impl. *fore-determination*, i. q. *eternal purpose, counsel*, Acts 2:23 τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ. 1 Pet. 1:2.

Πρόγονος, ου, ὁ, ἡ, (προγίνομαι' προγέγονα,) pp. *earlier born, older*, Hom. Od. 9. 221. In N. T. οἱ πρόγονοι *progenitors, ancestors*, and genr. *forefathers*, 2 Tim. 1:3 ᾧ λατρεύω ἀπὸ προγόνων, comp. in Ἀπό III. 3. — 2 Macc. 8:19. Hdian. 3. 5. 5. Xen. Mem. 3. 5. 3. ὁ προγ. An. 7. 2. 22.—Spec. *parents*, 1 Tim. 5:4 ἀμοιβὰς διδόναι τοῖς προγόνοις.—Xen. Mem. 1. 3. 1.

Προγράφω, f. ψω, (γράφω,) *to write before*, e. g.

a) in reference to time past, in the praeter tenses, *to have written before*, at a former time, Eph. 3:3 καθὼς προέγραψα ἐν ὀλίγῳ. Rom. 15:4 bis.—Palaeph. 53. 6 ὡς προγέγραπται.

b) in reference to time future, *to post up beforehand in writing, to announce by posting up a written tablet*, Aristoph. Av. 450 or 452 σκοπεῖν δ' ὅ,τι ἂν προγράφωμεν ἐν τοῖς πινακίοις. Dem. 1257. 5 φρουρᾶς προγραφείσης. Aeschin. 35 pen. προγράψαι τοὺς πρυτάνεις ἐκκλησίας δύο κατὰ τοὺς νόμους. Plut. Camill. 11.— Hence in N. T. genr. *to announce, to promulgate*, Gal. 3:1 οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν ἐσταυρωμένος, *before whose eyes Jesus Christ hath been announced among you crucified*, i. e. set forth as in a public written tablet. — Hence also i. q. *to prescribe, to appoint, to ordain*, Jude 4 οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα. —Appian. B. Civ. 4. 1 Σύλλα τοῦ πρώτου τοὺς ἐχθροὺς ἐς θάνατον προγραψάντος. ib. τῶν ἐπὶ θανάτῳ προγραφέντων. Jos. Ant. 11. 6. 12. fin. Pol. 32. 22. 1. comp. Lat. *proscribere*.

Πρόδηλος, ου, ὁ, ἡ, (δῆλος,) *manifest beforehand*, Dem. 293. 25. Xen. H. G. 6. 4. 9. In N. T. emphat. *manifest before all, well-known, conspicuous*, 1 Tim. 5:24, 25. Heb. 7:14. — Judith 8:29. Hdian. 7. 5. 11. Plut. Pyrrh. 25.

Προδίδωμι, f. δώσω, (δίδωμι,) *to give beforehand, to give first*, c. dat. Rom. 11:35 τίς προέδωκεν αὐτῷ κ. τ. λ.—Xen. H. G. 1. 5. 7. ib. 5. 1. 24. — Usually in

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Greek writers *to give forth*, i. q. *to give over, to betray*, Jos. c. Apion. 2. 37 init. Hdian. 7. 2. 14. Xen. H. G. 1. 3. 16, 19.

Προδότης, ου, ὁ, (*προδίδωμι,*) *a betrayer, traitor*, Luke 6: 16. Acts 7: 52. 2 Tim. 3: 4.—2 Macc. 5: 15. Ceb. Tab. 34. Xen. H. G. 1. 7. 23.

Προδρέμω, see *Προτρέχω*.

Πρόδρομος, ου, ὁ, ἡ, (*προτρέχω, πρόδραμεῖν,*) adj. *running before*, φυγάδα πρόδρομον Soph. Antig. 108. Hdot. 9. 14. In N. T. Subst. *a fore-runner, precursor*, spoken of Jesus as entering before his followers into the celestial sanctuary, Heb. 6: 20. — Of light troops sent forward as scouts, Diod. Sic. 17. 17. Xen. Mag. Eq. 1. 25. Comp. Wisd. 12: 8.

Προεῖδον aor. 2, (*εἶδον*, see *Εἴδω*,) *to see before* oneself, far off, Sept. for רָאָה Gen. 37: 18. Hom. Od. 5. 393. Xen. An. 1. 8. 20.—In N. T. *to foresee*, as things future, absol. Acts 2: 31 (*Δαβὶδ*) προϊδὼν ἐλάλησε κ. τ. λ. Gal. 3: 8 c. ὅτι. — Wisd. 19: 2. Hdian. 7. 1. 21. Xen. Cyr. 2. 4. 21.

Προεῖπον aor. 2, perf. *προείρηκα*, see in *Εἶπον* init. *to say before*, i. e.

a) in reference to time past, *to have said before, to have already declared*, e. g. Aor. Gal. 5: 21. c. dat. 1 Thess. 4: 6 προείπαμεν ὑμῖν, for this form comp. in *Εἶπον* init. Perf. Gal. 1: 9. Heb. 10: 15. c. ὅτι 2 Cor. 7: 3. — perf. 3 Macc. 6: 35. Hdian. 8. 4. 27. Xen. Mem. 1. 2. 15.

b) in reference to time future, *to say beforehand, to foretell, to predict*, e. g. Aor. c. acc. Acts 1: 16 ἣν [γραφὴν] προεῖπε τὸ πνεῦμα. Perf. Rom. 9: 29. c. ὑμῖν Matt. 24: 25. ὑμῖν πάντα Mark 13: 23. ὅτι 2 Cor. 13: 2. τῶν ῥημάτων προειρημένων 2 Pet. 3: 2. Jude 17. —aor. Jos. B. J. 6. 2. 1 pen. Pol. 6. 3. 2. Xen. H. G. 3. 4. 20, 21. perf. Hdian. 6. 8. 13. τὰ προειρημένα Jos. Ant. 2. 2. 4.

Προείρηκα, see in *Προεῖπον*.

Προελπίζω, f. ίσω, (*ἐλπίζω,*) *to hope before*; perf. *to have hoped before*, i. e. beforetime, of old. Eph. 1: 12 ἡμᾶς . . . τοὺς προηλπικότας ἐν τῷ Χριστῷ, i. e. the Jews as having of old had the hope and promise of the Messiah; in opp. to the Gentiles who have now first heard of him, ὑμεῖς ἀκούσαντες v. 13. Comp. Rom. 3: 1 sq. 9: 4 sq. For the construction with ἐν, see Ἐν no. 3. c. γ. — So προκατελπίζειν Pol. 2. 4. 5. ib. 14. 3. 1.

Προενάρχομαι, f. ξομαι, (*ἐνάρχομαι* q. v.) *to begin before*; Aor. *to have begun before*, already, 2 Cor. 8: 6, 10. — Not found elsewhere.

Προεπαγγέλλω, f. ελῶ, (*ἐπαγγέλλω* q. v.) *to promise before*; Aor. 1 Mid. Rom. 1: 2 ὃ [εὐαγγέλιον ὁ θεὸς] προεπηγγείλατο διὰ τῶν προφητῶν κ. τ. λ. i. e. aforetime, of old. 2 Cor. 9: 5 in Mss.— Dio Cass. p. 19. A. ed. Hanov. ἐπὰν δὲ αἵ τε ἀρχαιρεσίαι προεπηγγελμέναι ᾖσαν.

Προέπω, see *Προεῖπον*.

Προέρχομαι, f. ελεύσομαι, aor. 2 προῆλθον, depon. Mid. see in Ἔρχομαι.

1. *to go forward, to go further, to pass on*, intrans. Matt. 26: 39 et Mark 14: 35 προελθὼν μικρόν. Seq. acc. of way, Acts 12: 10 προῆλθον ῥύμην μίαν, comp. Matth. § 409. 4. Buttm. § 131. 6, 8. Winer § 32. 6. — Jos. B. J. 6. 2. 5. Plut. Thes. 11 μικρὸν προελθών. Xen. Eq. 7. 9. c. acc. τὴν ὁδόν Xen. Cyr. 2. 4. 18.

2. *to go before* any one, as referring either to place or time, e. g.

a) of place, *to go before*, in advance of any one, as a fore-runner, messenger, c. ἐνώπιόν τινος Luke 1: 17; or as a leader, guide, c. acc. Luke 22: 47 Ἰούδας προήρχετο αὐτούς sc. τὸν ὄχλον. For this accus. see in *Προάγω* no. 2. a. — Ecclus. 35: 10. Comp. Sept. c. ἔμπροσθέν τινος for עָבַר לִפְנֵי Gen. 33: 3.

b) in time, i. q. *to go first, to precede*, to set off before another, Acts 20: 5 οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. 20: 13 προελθόντες ἐπὶ τὸ πλοῖον. 2 Cor. 9: 5 εἰς ὑμᾶς. — c. gen. Luc. D. Mort. 6. 5 ἅπαντες προελεύσονται αὐτοῦ. — In the sense *to outgo, to arrive first*, Mark 6: 33 in text. rec.

Προερέω, see *Προεῖπον*.

Προετοιμάζω, f. άσω, (*ἑτοιμάζω,*) *to prepare beforehand*, Wisd. 9: 18. Pausan. 4. 22. 1. Hdot. 8. 24. In N. T. i. q. *to predestine, to appoint before*, trans. c. εἰς, Rom. 9: 23 ἃ προητοίμασεν εἰς δόξαν. So c. dat. Eph. 2: 10 οἷς [ἔργοις] προ-

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τοίμασεν [ἡμᾶς] ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. — Philo de Opif. p. 17, ὁ θεὸς τὰ ἐν κόσμῳ πάντα προητοιμάσατο εἰς ὄψιν καὶ πόθον αὐτοῦ.

Προευαγγελίζομαι, f. ίσομαι, (εὐαγγελίζω q. v.) *to announce glad tidings beforehand, to foretell joyful news*, c. dat. Gal. 3: 8 προευαγγελίσατο τῷ Ἀβραάμ, ὅτι κ. τ. λ. Comp. Gen. 12: 3. 18: 18.

Προέχω, f. έξω, (ἔχω,) *to hold forth* or *forward*, e. g. the hands Xen. Cyr. 2. 3. 10. Mid. *to hold before oneself*, Hdot. 2. 42; and trop. *to use as a pretext, to allege*, Hdot. 8. 3. Thuc. 1. 140. Also in time, *to have beforehand*, already, Hdot. 9. 4. Soph. Antig. 208. Trop. *to have before* another, i. q. to have preference or pre-eminence, *to excel, to be superior, better*, Jos. Ant. 7. 10. 2 φώμῃ προέχοντες. Xen. H. G. 2. 4. 41 γνώμῃ προέχειν. — Hence in N. T. Mid. προέχομαι, *to excel, to be superior, better*, sc. on one's own part. Rom. 3: 9 τί οὖν; προεχόμεθα; i. e. can then we Jews claim for ourselves to be better off than the Gentiles? sc. in respect to being sinners before God.

Προηγέομαι, οῦμαι, f. ήσομαι, (ἡγέομαι,) *to lead forward* or *onward, to go on before, to take the lead*, 2 Macc. 11: 8. Diod. Sic. 1. 87. Xen. Cyr. 4. 2. 27. In N. T. trop. *to lead on by example*, c. acc. and dat. of that in or *as to* which, Rom. 12: 10 τῇ τιμῇ ἀλλήλους προηγούμενοι *in mutual respect taking the lead of each other*. For the accus. comp. in Προάγω no. 2. a. For the dat. comp. Winer § 31. 3. Matt. § 400. 6.

Πρόθεσις, εως, ἡ, (προτίθημι,) *a setting before* or *forth, a setting out, exposure, exhibition*, e. g. of a dead body Dem. 1071. 21. Plato Legg. p. 959. A. In N. T.

a) pp. as of food, spoken only of *the shew-bread*, as being *set out before* Jehovah on a table in the sanctuary, Heb. לֶחֶם הַפָּנִים *bread of presence*, later לֶחֶם הַמַּעֲרֶכֶת *bread of rows* or *piles*, Vulg. *panes propositionis*; see Lev. 24: 5—9. Jahn § 331. — So in an adjective sense in the phrases: οἱ ἄρτοι τῆς προθέσεως Matt. 12: 4. Mark 2: 26. Luke 6: 4, and ἡ πρόθεσις τῶν ἄρτων Heb. 9: 2, both equivalent to οἱ ἄρτοι οἱ προτιθέμενοι, see Buttm. § 123. n. 4. Winer § 34. 2. Gesen. Lehrg. p. 643 sq.—So Sept. ἄρτοι τῆς προθέσεως for לֶחֶם הַפָּנִים Ex. 35: 12. 39: 36. 1 K. 7: 48. 2 Chr. 4: 19. לְמַעֲרֶכֶת 1 Chr. 9: 32. 23: 29. πρόθεσις ἄρτων for מַעֲרֶכֶת לֶחֶם 2 Chr. 13: 11. Also Sept. ἄρτοι τοῦ προσώπου for לְפָנִים 1 K. 21: 6; and once ἄρτοι ἐνώπιοι Ex. 25: 30.—Comp. 2 Macc. 10: 3.

b) trop. of what one *sets before* his mind, proposes to himself, Lat. *propositum*, i. q. *purpose, counsel, resolve*. Acts 27: 13 δόξαντες τῇ προθέσεως κεκρατηκέναι. So of *firm purpose, firm resolve*, Acts 11: 23. 2 Tim. 3: 10. Elsewhere of the eternal purpose and counsel of God, Rom. 8: 28 τοῖς κατὰ πρόθεσιν κλητοῖς. 9: 11 see in Ἐκλογή c. Eph. 1: 11. 3: 11. 2 Tim. 1: 9. — 2 Macc. 3: 8. Pol. 1. 54. 1. Diod. Sic. 20. 102 init.

Προθέσμιος, ία, ιον, (θεσμός, τίθημι,) *set beforehand, appointed*, spoken of time, whence ἡ προθεσμία sc. ἡμέρα, *a set day, appointed time*, Gal. 4: 2.— Jos. Ant. 12. 4. 7 τῆς προθ. ἐνισταμένης. Luc. Ver. Hist. 1. 36. Aeschin. 6. 14.

Προθυμία, ας, ἡ, (πρόθυμος,) *predisposition*, i. q. *readiness, alacrity* of mind. Acts 17: 11 ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας. 2 Cor. 8: 11, 12, 19. 9: 2. — Ecclus. 45: 23. Jos. Ant. 7. 9. 5. Dem. 1457. 8. Xen. Venat. 2. 1.

Πρόθυμος, ου, ὁ, ἡ, (θύμος q. v.) *predisposed*, i. q. *ready, willing, prompt*, e. g. τὸ πνεῦμα πρόθυμον Matt. 26: 41. Mark 14: 38. Sept. for נָדִיב 1 Chr. 28: 21. 2 Chr. 29: 31. — 2 Macc. 4: 14. Pol. 4. 7. 9. Xen. Cyr. 1. 4. 22.—Neut. τὸ πρόθυμον, *readiness, alacrity*, Rom. 1: 15 τὸ κατ' ἐμὲ πρόθυμον i. q. there is readiness on my part, I am ready.—3 Macc. 5: 26. Jos. Ant. 4. 8. 13 το περὶ αὐτοὺς πρόθυμον τοῦ θεοῦ. Eur. Iph. Taur. 989 or 996.

Προθύμως, adv. (πρόθυμος,) *readily, willingly, with alacrity*, 1 Pet. 5: 2.— Tob. 7: 8. Hdian. 1. 5. 24. Xen. Conv. 4. 50.

Προΐστημι, f. προστήσω, (ἵστημι,) aor. 2 προέστην, perf. part. contr. προεστώς. Trans. *to cause to stand before*,

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to set over, Hdian. 5. 7. 13. Pol. 1. 83. 7. See in Ἵστημι, comp. Buttm. § 107. 11. — In N. T. only in the intrans. tenses, e. g. aor. 2 and perf. of the Active, and pres. Mid. or Pass. *to stand before*, e. g.

a) i. q. *to be over, to preside, to rule*, absol. Rom. 12: 8 ὁ προϊστάμενος, ἐν σπουδῇ. 1 Tim. 5: 17 οἱ καλῶς προεστῶτες. Seq. gen. like other verbs of ruling, through the force of πρό in compos. 1 Tim. 3: 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον. v. 5 τοῦ ἰδ. οἴκου προστῆναι. v. 12. 1 Thess. 5: 12. — c. gen. 1 Macc. 5: 19. Jos. Ant. 8. 12. 3. Hdian. 7. 4. 4. Xen. Mem. 3. 4. 3.

b) by impl. *to care for* any thing, *to be diligent* in it, *to practise*, c. gen. καλῶν ἔργων προΐστασθαι Tit. 3: 8, 14. — Athen. 13. p. 612. A, Σόλωνος τοῦ νομοθέτου οὐδ' ἐπιτρέποντος ἑνὶ ἀνδρὶ ταύτης προΐστασθαι τέχνης. Plut. Pericl. § 24 οὐ κοσμίου προεστῶσαν ἐργασίας, οὐδὲ σεμνῆς. comp. Xen. Mem. 3. 2. 2.

Προκαλέω, ῶ, f. έσω, (καλέω,) *to call forth*, i. e. to invite to stand forth, Pol. 23. 9. 2. Oftener Mid. *to call forth before oneself*, i. e. either to invite to come, *to solicit*, Thuc. 3. 37; or i. q. *to challenge, to defy*, sc. to combat, Jos. Ant. 7. 12. 4. Diod. Sic. 4. 58. Xen. Cyr. 1. 4. 4. — Hence in N. T. Mid. προκαλέομαι, οῦμαι, Lat. *provoco, to provoke, to stimulate*, c. acc. Gal. 5: 26. — Hdian. 6. 1. 12. Diod. Sic. 1. 21.

Προκαταγγέλλω, f. ελῶ, (καταγγέλλω q. v.) *to announce beforehand*. e. g. future events, *to foretell*, Acts 3: 18, 24. 7: 52. Pass. part. perf. προκατηγγελμένος, *announced beforehand*, i. q. promised, 2 Cor. 9: 5. — Jos. Ant. 2. 9. 4 τοῖς προκατηγγελμένοις ὑπὸ τοῦ θεοῦ πίστιν παρεῖχε. ib. 1. 12. 3.

Προκαταρτίζω, f. ίσω, (καταρτίζω q. v.) *to make ready beforehand*, trans. 2 Cor. 9: 5.

Πρόκειμαι, part. προκείμενος, (κεῖμαι,) *to lie before, to be laid* or *set before* any one, intrans. pp. Sept. Lev. 24: 7. Luc. Nigr. 2. Xen. Mem. 3. 5. 25, 27. In N. T. only trop.

a) *to lie* or *be before* the mind of any one, i. q. *to be present* to him. 2 Cor. 8: 12 εἰ γὰρ ἡ προθυμία πρόκειται. — Philo de Vit. Mos. p. 696. A, πρόκειτο ὑ αὐτῷ τέλος. Diod. Sic. 20. 43. Xen. Conv. 2. 7.

b) i. q. perf. pass. of προτίθημι, comp. in Κεῖμαι b; *to be laid* or *set before* one's mind, e. g. a duty, reward, example. Heb. 6: 18 τῆς προκειμένης ἐλπίδος κρατῆσαι. 12: 1, 2. Jude 7 ὡς Σόδομα καὶ Γόμορρα . . . πρόκεινται δεῖγμα. — Jos. Ant. 15. 8. 1. Diod. Sic. 3. 26. Xen. Cyr. 2. 3. 2, 8.

Προκηρύσσω v. ττω, f. ξω, (κηρύσσω,) *to proclaim beforehand* sc. by a herald, Jos. B. J. 6. 8. 2. Pol. 5. 60. 3. Xen. Lac. 11. 1. In N. T. gener. *to announce* or *preach beforehand*, and in the past tenses, *to have before announced, preached*, trans. Acts 3: 20. 13: 24 κηρυξαντος Ἰωάννου . . . βάπτισμα μετανοίας. — Jos. Ant. 10. 5. 1 Ἰωμίας τὰ μέλλοντα τῇ πόλει δεινὰ προεκήρυττε.

Προκοπή, ῆς, ἡ, (προκόπτω,) pp. a going forward, only trop. *progress, advancement, furtherance*. Phil. 1: 12 εἰς προκοπὴν τοῦ εὐαγγελίου. v. 25. 1 Tim. 4: 15. — 2 Macc. 8: 8. Jos. B. J. 1. 10. 1. Pol. 2. 37. 10. Diod. Sic. 16. 6. A word of the later Greek, Lob. ad Phr. p. 85.

Προκόπτω, f. ψω, (κόπτω,) *to beat* or *drive forwards*, as if with repeated strokes; hence *to forward, to further*. Thuc. 4. 60. ib. 7. 56. — Also intrans. or c. ἑαυτόν impl. see in Ἄγω no. 3; *to beat forward*, as in Engl. a ship is said *to beat ahead*; hence genr. i. q. *to go forward, to make progress, to proceed*, pp. on one's way, journey Jos. Ant. 2. 16. 13. B. J. 4. 2. 4. Comp. in Engl. the similar verb 'to push forwards,' both trans. and intrans. In N. T. only trop.

a) *to make progress* in any thing, *to advance, to increase*; e. g. c. dat. of that in or *as to* which, Luke 2: 52 καὶ Ἰησοῦς προέκοπτε σοφίᾳ, comp. Winer § 31. 3. Matth. § 400. 7. Seq. ἐν c. dat. Gal. 1: 14 ἐν τῷ Ἰουδαϊσμῷ, comp. Ἐν 3. b. γ. Matth. l. c. note. Seq. ἐπί c. acc. e. g. ἐπὶ τὸ χεῖρον q. d. to grow worse and worse, 2 Tim. 3: 13. ἐπὶ πλεῖον further 2 Tim. 2: 16. 3: 9. comp. in Illustr. d. — c. dat. Diod. Sic. 11. 87. c. ἐν,

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as προκοπτοῦσα ἐν παιδείᾳ Diod. Sic. T. IV. p. 50 Bip. T. VI. p. 30 Tauchn. Arr. Epict. 2. 10. 30. ἐπὶ τὸ κακόν Test. XII Patr. p. 614, comp. Jos. Ant. 4. 4. 1. ἐπὶ πλεῖον Diod. Sic. 14. 98.

b) spoken of time, aor. *to be advanced*, i. q. *to be far spent*, Rom. 13: 12 ἡ νὺξ προέκοψεν.—Jos. B. J. 4. 4. 6 τῆς νυκτὸς προκοπτούσης.[Arr.]B. Civ. 2. p. 781 ἡμέρα προύκοπτε.

Πρόκριμα, ατος, τό, (προκρίνω,) *a fore-judging*, i. q. *prejudice, prepossession*, 1 Tim. 5: 21.

Προκυρόω, ῶ, f. ώσω, (κυρόω,) *to establish* or *confirm before*, previously, Pass. perf. Gal. 3: 17.

Προλαμβάνω, aor. 2. προέλαβον, (λαμβάνω,) *to take before*, trans.

a) i. q. *to take before* another, *to anticipate* another in doing any thing, c. acc. 1 Cor. 11: 21 ἕκαστος τὸ ἴδιον δεῖπνον προλάμβανει, i. e. the rich man eats the provisions he has brought, without waiting for the poorer members to come in; comp. in Ἀγάπη no. 2.—Diod. Sic. 20. 107 προλαμβάνειν τὸ χρήσιμον. Dem. 32. 27. ib. 79. 2 βούλεται γὰρ ὑμῶν τοῦτο προλαβεῖν. — Intrans. *to take up beforehand, to anticipate* the time of doing any thing; c. inf. Mark 14: 8 προέλαβε μυρίσαι μου τὸ σῶμα κ. τ. λ. i. e. she hath anointed my body by anticipation against my burial. Comp. Winer § 58. 4. Gesen. Lehrg. p. 823.—Aristot. de Gener. Anim. 4. 1 καὶ προλαμβάνοντες ὡς οὕτως ἔχον, πρὶν γινόμενον οὕτως ἰδεῖν. Xen. Cyr. 1. 2. 3 οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμέλονται ὅπως κ. τ. λ. Comp. καιροὺς προλαμβάνειν Diod. Sic. 14. 63. Oftener in a journey, course, Jos. Ant. 2. 7. 5. Xen. Ven. 7. 7.

b) of persons, aor. 1 Pass. προειλήφθην, *to have been before taken, overtaken, caught*; Gal. 6: 1 εἰ καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, *if* or *although one have formerly been overtaken by a fault.* — Others, *if one have been caught forth, hurried away, by a fault.* Comp. Wisd. 17: 17.

Προλέγω, f. ξω, (λέγω,) *to say beforehand, to foretell, to forewarn*, 2 Cor. 13: 2. Gal. 5: 21. 1 Thess. 3: 4. Sept. for הִגִּיד Is. 41: 26. — Jos. Ant. 7. 9. 7. Diod. Sic. 1. 50. Xen. An. 7. 7. 3.

Προμαρτύρομαι, (μαρτύρομαι,) pp. *to call to witness beforehand*; found only in N. T. *to testify beforehand*, i. q. *to declare beforehand*, 1 Pet. 1: 11. Comp. Διαμαρτύρομαι.

Προμελετάω, ῶ, f. ήσω, (μελετάω κ. τ. λ. q. v.) *to premeditate*, c. inf. Luke 21: 14 μὴ προμελετᾶν ἀπολογηθῆναι. Comp. Mark 13: 11. — Aristoph. Eccl. 117. Xen. Ath. 1. 20.

Προμεριμνάω, ῶ, f. ήσω, (μεριμνάω,) *to care* or *take thought beforehand*, Mark 13: 11.

Προνοέω, ῶ, f. ήσω, (νοέω,) *to foresee, to perceive beforehand*, Hom. Il. 18. 526. Xen. Cyr. 8. 1. 13. In N. T. trop. *to see to beforehand*, i. q. *to care for, to provide for*, Lat. *provideo*, c. gen. 1 Tim. 5: 8. Comp. Buttm. § 132. 5. 3. — Wisd. 13: 16. Ael. V. H. 2. 31. Xen. Cyr. 8. 1. 1. — Mid. *to provide for in one's own behalf*, q. d. *to apply oneself to* any thing, *to practise diligently*, c. accus. e. g. προνοούμενοι καλὰ ἐνώπιόν τινος Rom. 12: 17. 2 Cor. 8: 21.—Sept. Prov. 3: 4 προνοοῦ καλὰ ἐνώπιον κύριου. comp. Xen. Mem. 4. 3. 12. c. gen. Sext. Empir. adv. Eth. 104 προνοεῖσθαι τοῦ καλοῦ. Jos. Ant. 9. 1. 1. Hesych. προνοοῦ· ἐνθυμοῦ, ἐπιμελοῦ.

Πρόνοια, ας, ἡ, (προνοέω,) *foresight, providence, provision*, Acts 24: 3. Rom. 13: 14 πρόνοιαν μὴ ποιεῖσθαι, see in Ποιέω no. 1. b. β. — 2 Macc. 4: 6. Pol. 3. 106. 9. Xen. Cyr. 1. 6. 23.

Προοράω, ῶ, perf. προεώρακα, (ὁράω,) *to foresee*, Jos. c. Ap. 1. 28. Xen. Conv. 4. 5. *to see before* oneself, Thuc. 7. 44. Xen. Cyr. 5. 4. 49. Mem. 1. 4. 11. In N. T. *to see before*, i. e.

a) Mid. *to see before oneself, to have before one's eyes*, trop. of what one has vividly in mind, c. acc. Acts 2: 25 προωρώμην τὸν κύριον ἐνώπιόν μου, quoted from Ps. 16: 8 where Sept. for שִׁוִּיתִי to set.

b) perf. *to have seen before*, in time, Acts 21: 29.

Προορίζω, f. ίσω, ὁρίζω,) *to set*

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bounds before, Dem. 877. 7 in some edit. In N. T. trop. *to pre-determine, to predestinate*, spoken of the eternal counsels and decrees of God; seq. acc. c. inf. expr. or impl. Acts 4: 28 ὅσα . . . ἡ βουλή σου προώρισε γενέσθαι. Rom. 8: 29, 30. 1 Cor. 2: 7. c. acc. et εἰς Eph. 1: 5. Pass. v. 11.

Προπάσχω, aor. 2 προέπαθον, (πάσχω,) *to be affected beforehand, to experience before*, e. g. good Hdot. 7. 11. Xen. Mem. 2. 2. 5. In N. T. evil, aor. *to have suffered before*, previously, 1 Thess. 2: 2.—Thuc. 3. 67, 82.

Προπέμπω, f. ψω, (πέμπω,) *to send on before*, Jos. Ant. 7. 8. 5. Xen. Cyr. 2. 4. 18. *to send forwards* or *forth* Wisd. 19: 2. Hdot. 4. 33, 121. In N. T. *to send forward*, sc. on one's journey, *to bring one on his way*, espec. *to accompany* for some distance in token of respect and honour, trans. Acts 20: 38 προέπεμπον αὐτὸν εἰς τὸ πλοῖον. 21: 5.—Judith 10: 15. Jos. Ant. 7. 11. 4 προπέμψας Δαυΐδην μέχρι τοῦ Ἰορδάνου. 20. 2. 6. Diod. Sic. 13. 3. Xen. Cyr. 1. 4. 25.—Hence genr. *to help one forward* on his journey, Acts 15: 3. Rom. 15: 24. 1 Cor. 16: 6, 11. 2 Cor. 1: 16. Tit. 3: 13. 3 John 6.—Esdr. 4: 47. 1 Macc. 12: 4.

Προπετής, ές, οῦς, ὁ, ἡ, adj. (προπίπτω,) *falling forwards, proclivus*, Xen. Eq. 1. 8. trop. *prone, inclined, ready* to do any thing, Xen. H. G. 6. 5. 24. In N. T. trop. in a bad sense, *precipitate, headlong, rash*. Acts 19: 36 μηδὲν προπετὲς πράττειν. 2 Tim. 3: 4.—Ecclus. 9: 23. Jos. Ant. 5. 1. 26. Hdian. 1. 8. 11. Aeschin. 27. 8. προπετῶς Xen. Cyr. 1. 3. 8.

Προπορεύομαι, f. εύσομαι, depon. Mid. (πορεύω q. v.) *to pass on before, to go before* any one, e. g. as a leader, guide, c. gen. Acts 7: 40 θεοὺς οἱ προπορεύσονται ἡμῶν, quoted from Ex. 32: 1, 22, where Sept. for הֵלֵךְ. For the gen. as depending on πρό in compos. see Matth. § 379. Buttm. § 147. n. 11, 12.—1 Macc. 9: 11. Pol. 18. 2. 5.—[1]Also as a forerunner, herald, Luke 1: 76 προπ. πρὸ προσώπου κυρίου, see in Πρό no. 1. So Sept. for הָלַךְ לְפָנַי Ps. 97: 3. קִדְּמוּ לִי Ps. 89: 15.—Xen. Cyr. 4. 2. 23 προπ. ἔμπροσθεν.

Πρός, prep. governing the genitive, dative and accusative; and corresponding in its primary signif. to the primary force of these cases themselves, viz. with the gen. implying motion or direction *from* a place *hither*; with the dat. rest or remaining *by, at, near* a place; with the accus. motion or direction *towards* or *to* a place. Buttm. § 147. 2. comp. § 132. 2.

I. With the Genitive, pp. *from* a place *hither*, Hom. Od. 8. 29 ξεῖνος . . . ἵκετ' ἐμὸν δῶ, ἠὲ πρὸς ἠοίων, ἢ ἑσπερίων ἀνθρώπων. Then, in the direction of a place, e. g. πρὸς Βορέαο, πρὸς Νότου, Od. 13. 110, 111; pp. *from* the north etc. in Engl. *at* or *towards* the north. πρὸς τοῦ ποταμοῦ Xen. An. 4. 3. 28. Comp. Heb. מִן Gen. 2: 8. 13: 11. Gesen. Lex. מִן no. 3. c. Trop. of the source, agent, cause, *from* which any thing comes or proceeds, e. g. λαβεῖν τι πρός τινος Hdot. 2. 139, 152; and so after neuter or passive verbs, *from, of, by*, Luc. D. Deor. 14. 1. Hdian. 1. 2. 5. Xen. An. 1. 9. 20. Buttm. § 134. 3. Also expressing dependence or relation of any kind *from* or *with* any one, i. e. the pertaining or belonging in any way to a person or thing, e. g. πρὸς δίκης *according to right* Soph. Oed. T. 1014. Hdot. 7. 153. ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ Xen. Mem. 2. 3. 15.—Hence in N. T. once, trop. *pertaining to*, i. e. *for, for the benefit of*, Acts 27: 34 τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. Comp. Passow A. 4. Matth. § 590. Buttm. § 147. p. 411. Winer § 51. p. 321.—Luc. D. Deor. 20. 3. Diod. Sic. 18. 50 fin. Plato Gorg. p. 459. C. Thuc. 3. 38.

II. With the Dative πρός marks a place or object *by the side of* which a person or thing is, *by, at, near*; as if in answer to the question *where?* in N. T. only five times, e. g. Mark 5: 11 πρὸς τῷ ὄρει, where text. rec. πρὸς τὸ ὄρος. Luke 19: 37 πρὸς τῇ καταβάσει τοῦ ὄρους. John 18: 16 ὁ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ. 20: 12. Rev. 1: 13. Comp. Passow B. Matth. § 590. b. Winer § 52. p. 337.—Jos. Ant. 2. 16. 1. Hdian. 5. 3. 24. Xen. An. 1. 8. 4.

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III. With the Accusative πρός marks the object *towards* or *to* which any thing moves or is directed, comp. above, init. But see also no. 4 below.

1. Of place, *towards, to, unto*, as if in answer to the question *whither?* c. acc. of place, thing, person; comp. Passow C. Buttm. l. c. Matth. § 591. Winer § 53. p. 342.

a) pp. of motion or direction, e. g. after verbs of going, coming, departing, returning, and the like, and also after like nouns. Matt. 2: 12 μὴ ἀνακάμψαι πρὸς Ἡρώδην. 3: 5 ἐξεπορεύοντο πρὸς αὐτόν. v. 14 καὶ σὺ ἔρχῃ πρός με; 10: 13. 11: 28. 25: 9. Mark 1: 33 ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. 6: 25, 45 προάγειν . . . πρὸς Βηθσαϊδάν. 10: 1. Luke 8: 4, 19. 24: 12 ἀπῆλθε πρὸς ἑαυτόν i. e. home. John 3: 20 οὐχ ἔρχεται πρὸς τὸ φῶς. 6: 37. 7: 33. Acts 3: 11. 28: 30. Rom. 1: 10. Gal. 1: 17. al. saepiss. (Hdian. 1. 13. 2. Plut. Galb. 13 init. Xen. H. G. 4. 1. 2.) So after γίνεσθαι, John 10: 35. Acts 7: 31. 13: 32. 2 Cor. 1: 18. See in Γίνομαι I. d. β. p. 158.—comp. Xen. An. 3. 4. 24.—After verbs of sending, c. acc. of pers. Matt. 21: 34 ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς. Luke 23: 27. John 16: 7. Acts 15: 25. Eph. 6: 22. Tit. 3: 12. Hence ἐπιστολὴ πρός τινα Acts 9: 2. 22: 5. 2 Cor. 3: 1. — Hdian. 2. 12. 10. Xen. Cyr. 4. 2. 3. ἐπιστολὴ πρός 2 Macc. 11: 27. Luc. Nigr. 1. — After verbs of leading, bringing, drawing, by force or otherwise; Matt. 26: 57 οἱ δὲ κρατήσαντες τὸν Ἰ. ἀπήγαγον πρὸς Καϊάφαν. Mark 9: 17, 19 φέρετε αὐτὸν πρός με. 11: 7. Luke 12: 58. John 12: 32 πάντας ἑλκύσω πρὸς ἐμαυτόν. 14: 3. Acts 23: 15. Rev. 12: 5. Praegn. Acts 23: 24 see in Διασώζω. — Hdian. 4. 3. 3. Xen. Cyr. 4. 6. 1.—So after verbs implying motion *to* a place and also a subsequent remaining there, where in Engl. we mostly use *at, upon*, but also *to, unto*. E. g. verbs of falling, πίπτειν v. προσπίπτειν πρὸς τοὺς πόδας τινος *to fall at one's feet* Mark 5: 22. 7: 25. (Sept. Ex. 4: 25.) So verbs of laying, putting, casting, and the like; as Matt. 3: 10 ἡ ἀξίνη πρὸς τὴν ῥίζαν κεῖται. Luke 3: 9. 16: 20 ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ. Acts 3: 2. So Mark 10: 7. Matt. 4: 6. For the use of πρός c. acc. after verbs compounded with πρός, see Winer § 56, espec. p. 364. Genr. Acts 5: 10 ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. Acts 13: 36. — After verbs and words implying mere direction, as a turning, reaching, looking, and the like. Luke 7: 44 στραφεὶς πρὸς τὴν γυναῖκα. Acts 9: 40. 2 Cor. 3: 16. Rom. 10: 21 ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν κ. τ. λ. Eph. 3: 14 κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα. trop. James 4: 5 see in Ἐπιποθέω. (Hdian. 6. 4. 3.) So by Hebraism, e. g. βλέπειν τι πρόσωπον πρὸς πρόσωπον, *face to face*, 1 Cor. 13: 12, as Sept. for פָּנִים אֶל פָּנִים Gen. 32: 31. Deut. 34: 10. λαλεῖν στόμα πρὸς στόμα, *mouth to mouth*, 2 John 12, as Sept. for פֶּה אֶל פֶּה Num. 12: 8. Comp. Matth. § 427. b.

b) with all verbs and words which include the idea of *speaking to* any one, mostly c. acc. of pers. see below in α fin. Comp. Passow C. c. Matth. l. c. (α) genr. e. g. after εἶπον Matt. 3: 15. Luke 1: 13, 18, 34. saep. λαλέω Luke 1: 19, 55. 2: 18, 20. saep. λέγω Luke 5: 36. 7. 24. Acts 3: 25. saep. φημί Luke 22: 70. Acts 2: 38. al. So with verbs of answering, as ἀποκρίνομαι Acts 3: 12. 25: 16; of accusing, as κατηγορέω John 5: 45; of praying, entreating, as βοάω Luke 18: 7. (Sept. 1 Sam. 12: 10.) δέομαι Acts 8: 24. δέησις Rom. 10: 1. εὔχομαι 2 Cor. 13: 7. προσευχή Acts 12: 5. Rom. 15: 30; so by Hebr. αἴρειν φωνὴν πρὸς τὸν θεόν Acts 4: 24; comp. Heb. נָשָׂא קוֹל Is. 24: 14, and Gesen. Lex. art. נָשָׂא no. 1. e. With words of declaring, making known, as ἀναδείξις Luke 1: 80. γνωρίζω Phil. 4: 6. ἐμφανίζω Acts 23: 22; of command and the like, e. g. ἐντολή Acts 17: 15, ἀπολογία Acts 22: 1. etc. — Sept. 1 Sam. 14: 19. 2 Chr. 10: 16. Hdian. 3. 6. 2. Plato Hipp. Min. p. 370. D. Xen. Cyr. 1. 3. 14. Mem. 1. 3. 2 εὔχομαι πρός. — Once c. acc. of thing, as λαλεῖν πρὸς τὸ οὖς i. e. to speak to one in his ear, privately, Luke 12: 3.—(β) Of *mutual* words and sayings, etc. Acts 2: 12 ἄλλος πρὸς ἄλλον λέγοντες. So πρὸς ἀλλήλους *to one another*, one to another, Mark 8: 16. 9: 31. 15: 31. John 6: 52. 16: 17. Acts 2: 7. 4: 15. (Ceb. Tab. 2. Hdian. 5. 2. 14.) πρὸς ἑαυτούς id. Mark 1: 27. 9:

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16, 33. 14: 4. 16: 3. Luke 22: 23. Comp. in Ἑαυτοῦ c.—(γ) After verbs of *swearing to* any one, i. q. to promise with an oath, comp. Passow l. c. Luke 1: 73 ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ. — Hom. Od. 14. 331. ib. 19. 288.

c) trop. after verbs and words implying *direction* of the mind or will, an affection or disposition *towards* any one; e. g. (α) favourable, implying good-will, confidence, etc. 2 Cor. 3: 4 πεποίθησιν ἔχομεν πρὸς τὸν θεόν. 7: 4 παῤῥησία πρὸς ὑμᾶς. v. 12. Gal 6: 10 ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας. Eph. 6: 9. Phil. 2: 30. 1 Thess. 1: 8 ἡ πίστις ἡ πρὸς τὸν θεόν. 5: 14. 2 Tim. 2: 24. Tit. 3: 2. Philem. 5. So Col. 4: 5 ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. 1 Thess. 4: 12. — Jos. Vit. 25 ἡ πρός με πίστις. Plut. Demet. 39 περὶ φιλίας πρὸς αὐτόν. Hdian. 8. 6. 12. Xen. Mem. 2. 3. 10. — (β) Unfavourable, i. q. *against*. Acts 6: 1 γογγυσμὸς πρὸς τοὺς Ἑβραίους. 23: 30 λέγειν τὰ πρὸς αὐτόν. 24: 19. 25: 19. 1 Cor. 6: 1. Eph. 6: 11 στῆναι πρὸς κ. τ. λ. Col. 3: 13, 19 μὴ πικραίνεσθε πρὸς αὐτάς. Heb. 12: 4. Rev. 13: 6. Comp. Passow C. b. Matth. § 591. e. — Hdian. 3. 8. 3. Dem. 143. 27. Xen. Mem. 3. 3. 7.

2. Of time, e. g. (α) pp. of a time when, *towards, near*, Luke 24: 29 πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Comp. Passow C. 2. Matth. § 591. a, fin. Winer l. c.—Jos. Ant. 5. 4. 3 πρὸς ἑσπ. Thuc. 4. 135 πρὸς ἔαρ ἤδη. Xen. An. 4. 5. 21 πρὸς ἡμέραν.—(β) As forming with the accus. a periphrasis for an adverb of time, i. q. *at, for*; as πρὸς καιρόν, *for a season*, a while, briefly, Luke 8: 13. 1 Cor. 7: 5. πρὸς καιρὸν ὥρας 1 Thess. 2. 17. πρὸς ὥραν John 5: 35. Gal. 2: 5. So Heb. 12: 10 πρὸς ὀλίγας ἡμέρας. v. 11 πρὸς τὸ παρόν *for* the present, *at* present. James 4: 14 πρὸς ὀλίγον sc. χρόνον. Comp. Passow C. 4. Winer l. c. — Pol. 1. 61. 4 πρὸς καιρόν. Luc. D. Deor. 18. 1 πρὸς ὀλίγον. Ael. V. H. 12. 63. Hdian. 1. 3. 13 πρὸς τὸ παρόν. Thuc. 2. 22.

3. Trop. as denoting the direction, reference, relation, which one object has *towards* or *to* another. Comp. Passow C. 3.

a) *towards*, i. e. *in reference to, in respect to, as to*, implying the direction or remote object of an action. (α) c. acc. of pers. Mark 12: 12 ἔγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Acts 24: 16 ἀπρ. συνείδησιν ἔχειν πρὸς τὸν θεόν κ. τ. λ. Rom. 4: 2. Heb. 1: 7 πρὸς μὲν τοὺς ἀγγέλους λέγει. v. 8. al. So τί πρός σε; τί πρὸς ἡμᾶς; Matt. 27: 4. John 21: 22, 23. Comp. Passow C. 3. a. Matth. § 591. γ. Winer p. 343. — Ael. V. H. 12. 64. Xen. Mem. 4. 2. 15. Dem. 232. 7 οὐδέν ἐστι τούτων δήπου πρὸς ἐμέ.—(β) Seq. acc. of thing, Heb. 9: 13 ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητι. Luke 18: 1 ἔλεγε παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι κ. τ. λ. 2 Cor. 4: 2. So after verbs of replying, Matt. 27: 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα. Rom. 8: 31 πρὸς ταῦτα. — gener. Plato Hipp. maj. p. 295. C. Xen. Mem. 1. 3. 3. πρὸς ταῦτα Hdian. 3. 12. 23. Xen. Mem. 3. 9. 12.—Here belongs the construction τὰ πρός τινα v. τι, *things relating or pertaining to* any person or thing, e. g. τὰ πρὸς εἰρήνην i. e. either pp. conditions of peace Luke 14: 32, or trop. Luke 19: 42. τὰ πρὸς τὴν χρείαν i. q. things necessary Acts 28: 10. τὰ πρὸς ζωήν 2 Pet. 1: 3. τὰ πρὸς τὸν θεόν *things pertaining to God*, divine things, Rom. 15: 17. Heb. 2: 17. 5: 1. etc. Comp. in Ὁ, ἡ, τό, E. β. p. 555.—Sept. Ex. 18: 19 τὰ πρὸς θεόν. Diod. Sic. l. 72 τὰ πρὸς τὴν ταφήν. Xen. Cyr. l. 2 10 τὰ πρὸς τὸν πόλεμον.

b) spoken of a rule, norm, standard, *according to*, in conformity with, etc. Luke 12: 47 μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ. 2 Cor. 5: 10 πρὸς ἃ ἔπραξεν. Gal. 2: 14. Eph. 3: 4. Comp. Passow C. 3. b. Matth. § 591. δ. Winer l. c.—Luc. quom. Hist. conscr. 38 init. Plato Symp. p. 199. B. Xen. An. 6. 1. 5.

c) of the motive, ground, occasion of an action, i. q. *on account of*, because *of, for*, e. g. Matt. 19: 8 Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν κ. τ. λ. Mark 10: 5. Comp. Passow C. 3. c. Matth. § 591. β.—Hdot. 1. 38. Plat. Rep. 1. p. 331. A. Xen. Mem. 3. 8. 5.

d) as marking the end or result, the aim or purpose of an action, e. g. πρός τί, *for what, why*, i. e. to what end, for what purpose, John 13: 28. Comp. Passow C. 3. c. Matth. § 591. δ. (Soph. Aj. 40. Xen. Mem. 3. 7. 2.) After

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verbs, as expressing the end, aim, tendency of an action or quality, e. g. Acts 3: 10 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος κ. τ. λ. Rom. 3: 26. 15: 2. 1 Cor. 6: 5 πρὸς ἐντροπὴν ὑμῖν λέγω. 7: 35. 10: 11. 2 Cor. 1: 20. Eph. 4: 12. 1 Tim. 1: 16. 4: 7 γυμνάζε δὲ σεαυτὸν πρὸς εὐσέβειαν. Heb. 5: 14. 6: 11. 1 Pet. 4: 12. Espec. seq. infin. c. τό, *to the end that*, as Matt. 5: 28 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. 6: 1 πρὸς τὸ θεαθῆναι αὐτοῖς. 13: 30 συλλέξατε . . . καὶ δήσατε . . . πρὸς τὸ κατακαῦσαι αὐτά. 23: 5. Mark 13: 22. Eph. 6: 11. James 3: 3. — 3 Macc. 1: 19. Hdian. 3. 14. 2. Thuc. 7. 8. c. inf. Sept. Jer. 27: 10. Plato Phaedo § 62.—So after nouns and adjectives, John 11: 4 ἀσθένεια πρὸς θάνατον. Eph. 4: 14. Col. 2: 23. (Jos. B. J. 4. 9. 11 φάρμακον πρὸς σωτηρίαν. Luc. Merc. Cond. 40 πρὸς κέρδος.) John 4: 35 ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη. Acts 27: 12 ἀνευθέτου τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν. 2 Cor. 2: 16. 10: 4. Eph. 4: 29. 1 Tim. 4: 8. 2 Tim. 3: 17. Tit. 1: 16. 1 Pet. 3: 15. — Diod. Sic. 5. 37. Plato Menex. p. 247. E, πάντα τὰ πρὸς εὐδαιμονίαν φέροντα. Xen. Mem. 4. 5. 12.—Also of a tendency and result, as 2 Pet. 3: 16 ἃ στρεβλοῦσιν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 1 John 5: 16 τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. So ἁμαρτία πρὸς θάν. v. 16, 17.

e) of the relation in which one person or thing stands *towards* another, *towards*, *with*, etc. comp. Passow C. 3. d. Matth. § 591. a. Luke 23: 12 προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. (Hdian. 3. 2. 14.) Rom. 5: 1 εἰρήνην ἔχομεν πρὸς τὸν θεόν. (Xen. Hi. 2. 11.) Acts 2: 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Acts 28: 25 ἀσύμφωνοι ὄντες πρὸς ἀλλήλους. (Diod. Sic. 4. 1.) 2 Cor. 6: 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαρ; So διατίθεσθαι διαθήκην πρός τινα, *to make a covenant with* any one, Acts 3: 25. Heb. 10: 6. 9: 20 see in Ἐντέλλομαι.—Diod. Sic. 11. 44 συντίθεσθαι φιλίαν πρός τινα. Ael. V. H. 9. 41. Thuc. 4. 15. Xen. Vect. 5. 13.—So in a comparison, Rom. 8: 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν, i. e. as compared with etc. Passow l. c. Matth. l. c. γ.—Ecclus. 24: 29. Plato Hipp. Maj. 2. p. 281. D, εἶναι τῶν ἀρχαίων τοὺς περὶ τὴν σοφίαν φαύλους πρὸς ὑμᾶς. Xen. Mem. 1. 2. 52.

4. Sometimes πρός c. acc. is used after verbs which express simply rest *at*, *by*, *in* a place, i. q. πρός c. dat. But in such instances for the most part, the idea of a previous *coming to* or *direction towards* that place is either actually expressed, or is implied in the context. Comp. Εἰς no. 4. See Passow C. 5. Matth. § 591. η. Winer p. 342. Fritzsche IV Evang. II. p. 201 sq. Thus (α) genr. c. acc. of place, Mark 11: 4 εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν. 14: 54 θερμαινόμενος πρὸς τὸ φῶς, i. e. *at* or *towards* the fire. Luke 22: 56. John 20: 11. So c. acc. of person, i. q. *with*, *by*, *among*, Matt. 26: 18 πρός σε ποιῶ τὸ πάσχα. v. 55 πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων, pp. I set myself *to* or *among* you. Mark 14: 49 ἤμην πρὸς ὑμᾶς . . . διδάσκων. Acts 12: 20. 13: 31 οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν, i. e. *to* or *towards* the people. 1 Cor. 2: 3. 16: 7 ἐλπίζω χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς. 2 Cor. 1: 12. 5: 8. Gal. 1: 18. 2: 5. 4: 18. Phil. 1: 26. 2 Thess. 2: 5. Sept. for אֶצֶל Is. 19: 19. — Aeschyl. Prom. 347 or 351 ὅς πρὸς ἑσπέρους τόπους ἕστηκε. Eurip. Ion. 916. Orest. 468 or 475 πρὸς δεξιὰν αὐτοῦ στάς. Soph. Elect. 931. Xen. H. G. 6. 5. 8 ὑπὸ τὸ πρὸς Μαντίνειαν τεῖχος. ib. 2. 1. 25.—Here belongs the construction in Luke 18: 11, ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο, i. e. either σταθεὶς πρὸς ἑαυτόν *standing by himself*, as in Eurip. Orest. above; or, πρὸς ἑαυτὸν ταῦτα προσηύχετο *he prayed thus to* or *with himself*; comp. Luc. Contempl. 18 πρὸς ἐμαυτόν γε ἐννοῶ. Isocr. de Permut. § 203 πρὸς αὐτὸν διανοεῖσθαι. — (β) Rarely and only in later usage is the idea of previous motion or direction wholly dropped, and πρός c. acc. is then i. q. παρά c. dat. Passow l. c. Mark 2. 2 τὰ πρὸς τὴν θύραν, i. e. the space at the door or gate, vestibule. 4: 1. Matt. 13: 56 αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; Mark 6: 3. John 1: 1 ὁ λόγος ἦν πρὸς τὸν θεόν. Philem. 13 πρὸς ἐμαυτὸν κατέχειν. — See in Brunck ad Apoll. Rh. 2. 496.

Note. In composition πρός implies: 1. motion, direction, reference, *towards*,

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to, at, etc. as *προσάγω, προσεγγίζω, προσέρχομαι, προσδοκάω.* 2. accession, addition, *thereto, over and above, more, further*, as *προσαιτέω, προσαπειλέω*, comp. Herm. ad Vig. p. 863. no. 426; hence intens. as *πρόσπεινος, προσφιλής.* 3. nearness, a being or remaining *near, at, by*, as *προσεδρεύω, προσμένω.* Al.

Προσάββατον, ου, τό, (*πρό, σάββατον,*) *fore-sabbath, eve of the sabbath*, i. q. *παρασκευή*, which see. Mark 15: 42. —Judith 8: 6.

Προσαγορεύω, f. *εύσω,* (*ἀγορεύω,*) *to speak to* any one, *to address, to salute*, Luc. Asin. 4. Hdian. 1. 16. 7. *to call by name, to name*, Jos. Ant. 15. 8. 5. Xen. Mem. 3. 2. 1. Hence in N. T. *to name, to appoint, to declare*, Pass. Heb. 5: 10 *προσαγορευθεὶς ὑπὸ θεοῦ ἀρχιερεύς.* Comp. Matth. § 420. Winer § 32. 4. b. — comp. Jos. Ant. 3. 7. 1 *ἣν ὁ νόμος ἁγνεῖαν προσαγορεύει.*

Προσάγω, f. *ξω*, aor. 2 *προσήγαγον*, (*ἄγω,*) *to lead* or *conduct to* any one, *to bring near.*

a) trans. c. acc. Luke 9: 41 *προσάγαγε ὧδε τὸν υἱόν σου.* c. acc. et dat. Acts 16: 20 *προσαγάγοντες αὐτοὺς τοῖς στρατηγοῖς.* For this dat. of direction after *πρός* in comp. see Matth. § 402. Sept. for הֲבִיא 1 Sam. 1: 25. הִקְרִיב Ex. 29: 4. 40: 12. — Hdian. 1. 5. 1. Dem. 234. 20. *τινά τινι* Xen. Cyr. 3. 2. 12. —Implying admission or access to any one, pp. as to a king, Xen. Cyr. 1. 3. 8; in N. T. trop. of God, *to bring near, to present before*, c. acc. et dat. 1 Pet. 3: 18. —comp. Jos. Ant. 14. 11. 2.

b) intrans. see *Ἄγω* no. 3, *to come* or *draw near, to approach*, c. dat. as above. Acts 27: 27 *ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν the sailors deemed that some country drew near to them*, i. e. according to the usual optical illusion on board a ship. So Sept. for הִקְרִיב Ex. 14: 10. Is. 34: 1. — Ael. V. H. 3. 21. Epict. Ench. 29. 7. of a ship Pol. 1. 46. 9. Comp. Achill. Tat. 2. 2. 32 *τὴν γῆν ἑωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὡς αὐτὴν πλέουσαν.* Cic. Quaest. Ac. 4. 25 fin.

Προσαγωγή, ῆς, ἡ, (*προσάγω,*) *a leading or bringing to, accession*, Plut. Non posse suav. viv. 16. VI. p. 201. Tauchn. Thuc. 1. 82. In N. T. *approach, access, admission, εἴς τι* Rom. 5: 2. *πρός τινα* Eph. 2: 18. absol. 3: 12.— Plut. Lucull. 15. Xen. Cyr. 7. 5. 45.

Προσαιτέω, ῶ, f. *ήσω,* (*αἰτέω,*) *to ask in addition, to demand besides*, Xen. An. 1. 3. 21. In N. T. *to beg*, absol. Mark 10: 46. Luke 18: 35. John 9: 8.— Sept. Job 27: 14. Luc. Contempl. 15. Xen. Mem. 1. 2. 29.

Προσαίτης, ου, ὁ, (*προσαιτέω,*) *a beggar*, John 9: 8 in later edit. for *πτωχός.*—Diog. Laert. 6. 56. Plut. Quaest. Gr. 13. II. p. 308 Tauchn.

Προσαναβαίνω, aor. 2 *προσέβην,* (*ἀναβαίνω,*) *to go up further, higher*, c. *ἀνώτερον* pleon. Luke 14: 10 *φίλε, προσανάβηθι ἀνώτερον*, i. e. take a higher seat, a more honourable place. Sept. pp. for עָלָה Ex. 19: 23. Josh. 11: 17.— Judith 13: 10. Diod. Sic. 1. 37. of a stream, *to rise*, Pol. 3. 72. 4.

Προσαναλίσκω, f. *λώσω,* (*ἀναλίσκω,*) *to consume besides, to expend further*, Luke 8: 43 *ἥτις τοῖς ἰατροῖς προσαναλώσασα ὅλον τὸν βίον.* For the dat. see Buttm. § 133. 3. Matth. § 385. Text. rec. *εἰς ἰατρούς.*—Dem. 460. 2 sq. 1025. 20.

Προσαναπληρόω, ῶ, f. *ώσω,* (*ἀναπληρόω,*) *to fill up thereto*, sc. by adding, *to supply fully, τὰ ὑστερήματα* 1 Cor. 9: 12. 11: 9.—Wisd. 19: 4. Diod. Sic. 5. 71.

Προσανατίθημι, f. *ήσω,* (*ἀνατίθημι,*) pp. *to lay up in addition*; Mid. *to take upon oneself besides*, Xen. Mem. 2. 1. 8. In N. T. only Mid. aor. 3 *προσανεθέμην*, trop. *to lay before in addition, to impart* or *communicate further*, sc. on one's own part.

a) genr. c. acc. et dat. Gal. 2: 6 *ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο.* Comp. *ἀνεθέμην* in v. 2.

b) by way of consultation, i. q. *to confer with, to consult*, c. dat. Gal. 1: 16 *οὐ προσανεθέμην σαρκὶ καὶ αἵματι.*— Diod. Sic. 17. 116 [*Ἀλέξανδρος*] *τοῖς μάντεσι προσανεθέμενος περὶ τοῦ στρατεύειν.* Luc. Jup. Trag. 1 *ἐμοὶ προσανέθου· λάβε με σύμβουλον πόνων.*

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Προσαπειλέω, ῶ, f. *ήσω,* (ἀπειλέω,) *to threaten further,* absol. Acts 4: 21, comp. v. 18.—Dem. 544. 26.

Προσδαπανάω, ῶ, f. *ήσω,* (δαπανάω,) *to spend more,* in addition, c. acc. Luke 10: 35. — Luc. Ep. Saturn. 39. Themist. Or. 23. p. 289.

Προσδέομαι, f. *ήσομαι,* depon. Pass. (δέομαι,) *to need besides,* in addition, c. gen. Acts 17: 25. Sept. for חָסַר Prov. 12: 9.—Ecclus. 4: 3. Dem. 14: 22. Thuc. 2. 41.

Προσδέχομαι, f. *ξομαι,* depon. Mid. (δέχομαι,) *to receive to* oneself, *to admit,* trans.

a) of things, trop. *to admit, to allow,* as *τὴν ἐλπίδα* Acts 24: 15. Negat. Heb. 11: 35 *οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, not accepting,* i. q. rejecting; comp. 2 Macc. c. 7.—Sept. Job 2: 9. Wisd. 18: 7. Pol. 1. 16. 6. — Of evils, i. q. *to put up with, to endure,* Heb. 10: 34 *τὴν ἁρπαγὴν τῶν ὑπαρχόντων.* Sept. for נִשְׂא Ex. 10: 17.

b) of persons, *to receive, to admit,* sc. to one's presence and kindness. Luke 15: 2 *οὗτος ἁμαρτωλοὺς προσδέχεται.* Sept. for רָצָה Mal. 1: 8. Ez. 43: 27.—Diod. Sic. 18. 54. Thuc. 2. 12. Xen. H. G. 1. 5. 9.—So in hospitality, *to receive kindly, to entertain,* as a guest, Rom. 16: 2. Phil. 2: 29. Sept. for קָבַל 1 Chr. 12: 18.

c) of things future, i. q. *to wait for, to expect,* c. acc. Luke 12: 36 *ἀνθρώποις προσδεχομένοις τὸν κύριον αὐτῶν πότε κ. τ. λ.* Acts 23: 21. So a future good, with the idea of faith, confidence, as *τὴν βασιλείαν τοῦ θεοῦ* Mark 15: 43. Luke 23: 51. *παράκλησιν* Luke 2: 25. *λύτρωσιν* 2: 38. *τὴν μακαρίαν ἐλπίδα* Tit. 2: 13. *τὸ ἔλεος τοῦ κυρίου* Jude 21. —2 Macc. 8: 11. Pol. 21. 8. 7. Hdian. 3. 1. 2. Xen. Apol. 33.

Προσδοκάω, ῶ, f. *ήσω,* (δοκεύω, δοκάζω,) pp. *to watch toward* or *for* any thing, i. q. *to look for, to expect.*

a) absol. or c. inf. i. q. *to think, to suppose,* Matt. 24: 50 *ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ.* Luke 3: 15. 12: 46. Acts 28: 6. c. inf. ibid. *οἱ δὲ προσδόκων αὐτὸν μέλλειν πίμπρασθαι.* — c. inf. Jos. Ant. 7. 9. 5. Hdian. 2. 2. 9. Xen. An. 7. 6. 11. — In the sense of *hope,* Acts 27: 33. c. inf. 3: 5. — c. inf. Hdian. 2. 1. 21. Xen. An. 6. 1. 16.

b) c. acc. i. q. *to wait for, to await,* e. g. persons, Matt. 11: 3 *σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;* Luke 7: 19, 20. 1: 21 *προσδοκῶν τὸν Ζαχαρίαν.* 8: 40. Acts 10: 24. Acc. of thing, 2 Pet. 3: 12 *τὴν παρουσίαν.* v. 13, 14. — Sept. Ps. 119: 165. 2 Macc. 15: 8, 20. Jos. B. J. 5. 13. 1. Hdian. 4. 11. 7.

Προσδοκία, ας, ἡ, (προσδοκάω,) *a looking for, expectation,* in N. T. only of evil, Luke 21: 26 *ἀπὸ φόβου καὶ π. τῶν ἐπερχομένων.* Meton. Acts 12: 11 *τῆς προσδοκίας τοῦ λαοῦ,* i. e. the evils which the Jews look for to come upon me. Sept. meton. for Heb. יְקֻוָּה Gen. 49: 10. — pp. Jos. Ant. 15. 3. 4. Pol. 1. 31. 3. of good, Xen. Cyr. 1. 6. 19.

Προσδρέμω, see *Προστρέχω.*

Προσεάω, ῶ, f. *άσω,* (ἐάω,) *to permit* or *suffer further,* c. dat. Acts 27: 7 *μὴ προσεῶντος ἡμῖν ἀνέμου,* i. e. the wind not suffering us to proceed further on that course.

Προσεγγίζω, f. *ίσω,* (ἐγγίζω,) *to come near unto* any one, c. dat. Mark 2: 4. Sept. for נָגַשׁ Gen. 33: 6, 7. קָרַב Josh. 3: 4.—Pol. 39. 1. 4.

Προσεδρεύω, f. *εύσω,* (πρόσεδρος sitting by, from ἕδρα,) *to sit near, by,* Lit. *adsideo,* e. g. by other persons Dem. 313. 11; by a city as besiegers, c. dat. Jos. B. J. 7. 2. 1 init. In N. T. *to wait near, to attend, to serve,* c. dat. 1 Cor. 9: 13 *οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες,* i. q. *οἱ τὰ ἱερὰ ἐργαζόμενοι.* Comp. in *Παρεδρεύω.* — Jos. c. Ap. 1. 7 *τῇ θεραπείᾳ τοῦ θεοῦ προσεδρεύοντας.* Diod. Sic. 5. 46 *π. ταῖς τῶν θεῶν θεραπείαις.*

Προσεργάζομαι, f. *άσομαι,* depon. Mid. (ἐργάζομαι,) *to work out thereto, to gain more by labour,* Hdot. 6. 61. Xen. H. G. 3. 1. 28. In N. T. genr. *to gain thereto, besides,* in addition, Luke 19: 16 *ἡ μνᾶ σου προσηργάσατο δέκα μνᾶς.*

Προσέρχομαι, f. *ελεύσομαι,* depon. Mid. (ἔρχομαι q. v.) *to come to* or

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near to any place or person, *to approach*, intrans.

a) pp. and seq. dat. after πρός in comp. see Matth. § 402; e. g. dat. of place, Heb. 12: 18 οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει. v. 22. (Hdian. 2. 6. 11.) Seq. dat. of pers. Matt. 4: 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπε. 8: 5. Mark 14: 45. Luke 23: 52. John 12: 21. Acts 9: 1. Absol. or c. dat. impl. Matt. 4: 11 ἄγγελοι προσῆλθον καὶ κ. τ. λ. Mark 1: 31. Luke 8: 24. 10: 34. Acts 7: 31. 28: 9. al. Sept. usually seq. πρός, for נִגַּשׁ Gen. 29: 10. 43: 19. קָרַב Num. 9: 6. Deut. 1: 22. — c. dat. Ael. V. H. 9. 3. Xen. Cyr. 1. 4. 27. — In the sense of *to visit, to have intercourse with*, Acts 24: 23. 10: 28.

b) trop. (α) of God or Christ, *to come to* God, *to draw near unto*, in prayer, sacrifices, worship, devotion of heart and life; seq. dat. Heb. 7: 25 τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ. 11: 6. c. τῷ θεῷ impl. Heb. 10: 1, 22. So 4: 16 προσερχώμεθα οὖν . . . τῷ θρόνῳ τῆς χάριτος. Sept. pp. of those who approach the altar, for נָגַשׁ Lev. 21: 21. Deut. 21: 5. קָרַב Lev. 21: 16. — Of Christ, 1 Pet. 2: 4 πρὸς ὃν προσερχόμενοι *to whom coming*, i. e. whom embracing, becoming his disciples, followers. — So of disciples, c. dat. Xen. Mem. 1. 2. 47. ib. 1. 6. 1. For πρός, comp. Winer § 56. p. 364. — (β) Seq. dat. of thing, *to assent to, to embrace*. 1 Tim. 6: 3 μὴ προσέρχεται ὑγιαίνουσι λόγοις. — Philo de Gigant. p. 289. A, μηδενὶ προσέρχεσθαι γνώμῃ τῶν εἰρημένων. de Migr. Abr. p. 401. D, προσελθόντες ἀρετῇ. Al.

Προσευχή, ῆς, ἡ, (προσεύχομαι,) *prayer*, sc. offered *to* God.

a) pp. as προσευχὴ πρὸς τὸν θεόν Acts 12: 5. Rom. 15: 30. προσευχὴ τοῦ θεοῦ i. e. prayer *to* God, Luke 6: 12. Genr. and absol. Matt. 17: 21 εἰ· μὴ ἐν προσευχῇ καὶ νηστείᾳ. 21: 22. Mark 9: 29. Luke 22: 45 ἀναστὰς ἀπὸ τῆς προσευχῆς. So οἶκος προσευχῆς house *of* prayer, *for* prayer, Matt. 21: 13. Mark 11: 17. Luke 19: 46. Acts 1: 14 προσκαρτερεῖν τῇ προσευχῇ. 6: 4. ὥρα τῆς προσευχῆς Acts 3: 1, see in Ἔνατος. 10: 31. Rom. 12: 12. 1 Cor. 7: 5. Eph. 6: 18. Col. 4: 2. Phil. 4: 6. 1 Tim. 5: 5. James 5: 17 see in Προσεύχομαι. Plur. Acts 2: 42 προσκαρτεροῦντες . . . ταῖς προσευχαῖς. 10: 4. Rom. 1: 10. Eph. 1: 16. Col. 4: 12. 1 Thess. 1: 2. 1 Tim. 2: 1. Philem. 4, 22. 1 Pet. 3: 7. 4: 7. Rev. 5: 8. 8: 3, 4. Sept. for תְּפִלָּה Ps. 4: 2. 2 Chr. 6: 19. saep. — Tob. 13: 1. Ecclus. 3: 5. 7: 10, 14.

b) meton. *proseucha*, i. q. οἶκος v. τόπος προσευχῆς, בֵּית תְּפִלָּה, *house or place of prayer, an oratory*. Acts 16: 13 οὗ ἐνομίζετο προσευχὴ εἶναι. v. 16. Comp. 3 Macc. 7: 20; and see the decree of the city Halicarnessus in Jos. Ant. 14. 10. 23, quoted under Νομίζω. These Jewish *proseuchae* were places for social prayer and devotion without those towns where the Jews were unable or not permitted to have a synagogue; and were usually near a river or the sea-shore, for the convenience of ablution; see Jos. l. c. Sometimes the προσευχή was a large building, as at Tiberias; Jos. Vit. § 54 εἰς τὴν προσευχήν, μέγιστον οἴκημα πολὺν ὄχλον ἐπιδέξασθαι δυνάμενον. But often it appears not to have been a building, and was prob. some retired place in the open air or in a grove, appropriated to this purpose; so Tertullian speaks of the "orationes litorales" of the Jews, ad Nationes c. 13; also de Jejuniis c. 16, "Judaicum certe jejunium ubique celebratur, quum omissis templis *per omne litus quocunque in aperto* aliquando jam precem ad coelum mittunt." Comp. Juv. Sat. 3. 11 sq. See Wetstein N. T. I. p. 692. Jahn § 345.

Προσεύχομαι, f. ξομαι, depon. Mid. (εὔχομαι,) imperf. προσηυχόμην, aor. 1 προσηυξάμην, for which augm. see Buttm. § 86. 2; *to pray to* God, *to offer prayer*, pp. seq. dat. τῷ θεῷ or the like after πρός in comp. see Matth. § 402. 1 Cor. 11: 13 τῷ θεῷ προσεύχεσθαι. Matt. 6: 6 πρόσευξαι τῷ πατρί σου ἐν τῷ κρυπτῷ. So Sept. for הִתְפַּלֵּל Is. 44: 17; oftener seq. πρὸς θεόν Gen. 20: 17. 1 Sam. 1: 10. saep. (Luc. Hermot. 40 τῷ Διί. Xen. Cyr. 1. 6. 1 τοῖς θεοῖς.) Absol. or c. τῷ θεῷ impl. Matt. 6: 5 καὶ ὅταν προσεύχῃ. v. 6, 7. 14: 23. Mark 1: 35. Luke 3: 21. Acts 6: 6. 1 Cor. 11: 4. 1 Thess. 5: 17. 1 Tim. 2: 8. James 5: 13, 18. al. Joined with αἰτεῖσθαι Mark 11: 24. Col. 1: 9. — Hdian.

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1. 11. 12. Xen. Mem. 3. 8. 10. — The *manner* in which one prays is expressed by the dat. 1 Cor. 11: 5 γυνὴ προσευχομένη ... ἀκατακαλύπτῳ τῇ κεφαλῇ. 14: 14, 15 γλώσσῃ, τῷ πνεύματι, τῷ νοΐ. James 5: 17 προσευχῇ προσηύξατο *he prayed earnestly*, comp. in Ἀγαλλιάω b. Also by ἐν, Eph. 6: 18 ἐν πνεύματι. Jude 20. — The *matter* of one's prayer, the words uttered, etc. are put after οὕτως Matt. 6: 9. λέγων Matt. 26: 39, 42. εἶπον Acts 1: 24. Sept. c. λέγων Is. 37: 15. εἶπον 2 K. 6: 17. Or in the accus. Rom. 8: 26 τί προσευξώμεθα καθὸ δεῖ. So μακρά adv. *long* Matt. 23: 13. Mark 12: 40. Luke 20: 47. ταῦτα Luke 18: 11, see in Πρός no. 4. α. τοῦτο ἵνα Phil. 1: 9.—The *object* or thing prayed for is put after ἵνα v. ἵνα μή, Matt. 24: 20 προσεύχεσθε δὲ, ἵνα μὴ γένηται ἡ φυγή κ. τ. λ. Mark 13: 18. 14: 35, 38. 1 Cor. 14: 13. εἰς ὅ ... ἵνα 2 Thess. 1: 11. Seq. inf. final, Luke 22: 40 προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. James 5: 17 c. τοῦ, see in Ὁ, ἡ, τό, G. c. β. p. 556. — The *subject* or person *for* whom one prays is put with a preposition; as περί c. gen. Col. 1: 3 περὶ ὑμῶν προσευχόμενοι. Heb. 13: 18. περὶ τινος ἵνα Col. 4: 3. 2 Thess. 3: 1. περί τινος ὅπως Acts 8: 15. Sept. Gen. 20: 7. Jer. 42: 20. ὑπέρ c. gen. Matt. 5: 44. ὑπέρ τινος ἵνα Col. 1: 9. Sept. Jer. 42: 4. ἐπί c. acc. James 5: 14 προσευξάσθωσαν ἐπ' αὐτόν *let them pray over him*, in his behalf. So prob. impl. Matt. 19: 13. Sept. Jer. 14: 11. Al.

Προσέχω, f. ξω, (ἔχω,) *to have in addition* Dem. 877. 26. *to hold towards* any one, e. g. τὸ οὖς, Sept. for הִטָּה Jer. 7: 24, 26. τὴν ἀσπίδα seq. πρός Hdot. 4. 200. As a nautical word, *to hold a ship towards* a place, *to sail towards*, Hdot. 9. 99 τὰς νῆας; also intrans. *to hold one's course towards* a place, sc. by ship, c. dat. Pol. 1. 24. 2 προσσχόντες τῇ Σικελίᾳ. Diod. Sic. 20. 105; fully Dem. 1285. 25 τῇ νηῒ προσέχειν εἰς Ῥόδον. In N. T. only trop.

1. Absol. c. τὸν νοῦν impl. *to apply one's mind to* any thing, *to attend to, to give heed to*; so fully προσέχειν τὸν νοῦν τινί Luc. D. Deor. 5. 1. Plut. Galb. 13. Xen. Mem. 4. 7. 2.

a) genr. and seq. dat. of thing spoken, Acts 8: 6 προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις κ. τ. λ. Heb. 2: 1. 2 Pet. 1: 19. So Sept. for הַאֲזִין Ps. 141: 1. Deut. 1: 45. (Diod. Sic. 2. 25. Xen. Mem. 4. 2. 6 οἷς ἃ Σωκράτης λέγει προσέχων.) In the sense *to yield assent, to believe, to embrace*, Acts 16: 14 προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 1 Tim. 1: 4. Tit. 1: 14.—1 Macc. 7: 11. Jos. Ant. 8. 9. 1. Ael. V. H. 12. 1 med. p. 157 Tauchn. —Seq. dat. of pers. in the sense *to care for, to watch over*, Acts 20: 28 προσέχετε οὖν ἑαυτοῖς καὶ τῷ ποιμνίῳ. — Epict. Ench. 51. 1 μεθ' ἃς [ἡμέρας] προσέξεις σεαυτῷ.

b) reflex. προσέχειν ἑαυτῷ v. ἑαυτοῖς, *to take heed to oneself*, i. q. *to beware*, mostly imperat. Luke 17: 3. Acts 5: 35. (comp. Plut. Pelop. 9 fin.) Seq. ἀπό τινος, comp. in Ἀπό I. 2. e. Luke 12: 1 προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης κ. τ. λ. Seq. μήποτε Luke 21: 34. — So ellipt. with ἑαυτοῖς impl. seq. μή c. inf. Matt. 6: 1 προσέχετε ... μὴ ποιεῖν. (Epict. ap. Stob. 74. 22.) Seq. ἀπό τινος, Matt. 7: 15 προσέχετε ἀπὸ τῶν ψευδοπροφητῶν. 10: 17. 16: 6, 11, 12. Luke 20: 46. — Sept. fully c. μή, for Heb. נִשְׁמַר Gen. 24: 6. Ex. 34: 12. Ecclus. 29: 23. — ellipt. c. μή Ecclus. 13: 11. Seq. ἀπό τινος, Sept. for חוּל מִן 2 Chr. 35: 21. Ecclus. 11: 34. 17: 11. 18: 27. Comp. Xen. Venat. 6. 23 προσέχειν ὅπως μή.

2. Intrans. or c. ἑαυτόν impl. see in Ἔχω f; pp. *to hold to* any person or thing, i. q. *to apply oneself, to give* or *devote oneself to* any thing; e. g. seq. dat. of thing, οἴνῳ πολλῷ 1 Tim. 3: 8. τῇ ἀναγνώσει 4: 13. τῷ θυσιαστηρίῳ i. q. *to give attendance*, to minister, Heb. 7: 13. — Polyaen. 8. 56 τρύφῃ καὶ μέθῃ. Hdian. 2. 11. 6 γεωργίᾳ. Xen. Mem. 4. 1. 2.—Seq. dat. of pers. i. q. *to adhere to, to follow*, Acts 8: 10, 11. 1 Tim. 4: 1 προσέχοντες πνεύμασι πλάνοις.

Προσηλόω, ῶ, f. ώσω, (ἠλόω, ἦλος,) *to nail to* any thing, *to affix with nails*, c. acc. et dat. Col. 2: 14 προσηλώσας αὐτὸ τῷ σταυρῷ. — 3 Macc. 4: 9. Diod. Sic. 4. 47. Dem. 549. 1.

Προσήλυτος, ου, ὁ, ἡ, (προσέρχομαι,) pp. 'one who comes to another country or people,' *a stranger, sojourn-*

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er, Sept. for גֵּר Ex. 12: 48, 49. 20: 10. In N. T. only in the later Jewish sense, *a proselyte*, a convert from Paganism to Judaism, Matt. 23: 15. Acts 2: 11. 6: 5. 13: 43. The same are called οἱ *σεβόμενοι τὸν θεόν* Acts 13: 16, 50. Jos. Ant. 14. 7. 2; also *Ἰουδαΐζοντες* Jos. B. J. 2. 18. 2. comp. B. J. 2. 20. 2. Tac. Hist. 5. 5. — The Rabbins distinguish two kinds of proselytes, viz. גֵּרֵי הַצֶּדֶק *proselytes of right*, i. e. complete, perfect proselytes, who embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship, comp. Ex. 12: 48. Jos. Ant. 20. 2. 5; and also גֵּרֵי תוֹשָׁב *proselytes of sojourning*, called also גֵּרֵי הַשַּׁעַר *proselytes of the gate*, i. e. foreigners dwelling among the Jews, who without being circumcised conformed to certain Jewish laws and customs, espec. those which the Rabbins call the "seven precepts of Noah," viz. to avoid blasphemy against God, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood or things strangled. See Buxtorf Lex. Chald. col. 407 sq. Jahn § 325. Michaelis Mos. Recht IV. p. 12 sq. or Comment. on the Laws of Mos. III. p. 64 sq. —On the baptism of proselytes and its probable antiquity, see Buxt. l. c. Lightfoot Hor. Heb. ad Matt. 3: 6. Selden de Jure Nat. et Gent. II. 2. Stuart in Bibl. Repos. III. p. 338 sq.

Πρόσκαιρος, ου, ὁ, ἡ, adj. (καιρός,) *for a season*, i. e. *transient, temporary*, enduring for a while, Matt. 13: 21. Mark 4: 17. 2 Cor. 4: 18 opp. *αἰώνιος*. Heb. 11: 25. — Jos. Ant. 2. 4. 4. Act. Thom. § 15. Hdian. 1. 1. 6.

Προσκαλέω, ῶ, f. *έσω*, (καλέω,) *to call to, to summon, to send for*, Sept. Esth. 8: 1. Xen. Lac. 13. 5. — In N. T. only Mid. *προσκαλέομαι, οῦμαι, to call* any one *to oneself, to call for, to summon*, c. acc. of pers. Matt. 10: 1 *καὶ προσκαλούμενος τοὺς δώδεκα μαθητὰς αὐτοῦ*. 15: 10, 32. 18: 2, 32. 20: 25. Mark 3: 13, 23. 6: 7. 7: 14. 8: 1, 34. 10: 42. 12: 43. 15: 44. Luke 7: 19. 15: 26. 16: 5. 18: 16. Acts 5: 40. 6: 2. 13: 7. 20: 1. 23: 17, 18, 23. James 5: 14. Sept. for קָרָא Gen. 28: 1. Esth. 4: 5. — 2 Macc. 8: 1. Luc. Pisc. 39. Xen. An. 7. 7. 1. — Trop. of God, *to call, to invite*, sc. men to embrace the gospel, Acts 2: 39. Also *to call one to* any office or duty, i. q. to appoint, to choose; so in perf. Pass. *προσκέκλημαι* as Mid. Buttm. § 136. 3. Acts 16: 10. 13: 2 *εἰς τὸ ἔργον* [*εἰς*] *ὃ προσκέκλημαι αὐτούς*, where for *εἰς* omitted see in Ὀς II. 1. c. γ. p. 582. Sept. and קָרָא Joel 3: 5 [2: 32].

Προσκαρτερέω, ῶ, f. *ήσω*, (καρτερέω,) *to be strong or firm towards* any thing, *to endure or persevere in* or *with*, i. q. *to be continually in, with, near* any person or thing, intrans. E. g. of a work, business, *to continue in, to persevere in*, to be constantly engaged, occupied: seq. dat. as *τῇ προσευχῇ* Acts 1: 14. 6: 4. Rom. 12: 12. Col. 4: 2. *τῇ διδαχῇ* Acts 2: 42. Seq. *εἰς αὐτὸ τοῦτο for this very purpose* Rom. 13: 6. — Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. H. G. 7. 5. 14. — Of place, *ἐν τῷ ἱερῷ* Acts 2: 46. — Susann. 6 *ἐν τῇ οἰκίᾳ*. — Of person, i. q. *to remain near, to wait upon*, so as to be in readiness, c. dat. Mark 3: 9 *ἵνα πλοιάριον προσκαρτερῇ αὐτῷ*. By impl. *to attend upon, to adhere to* any one, c. dat. Acts 8: 13 *τῷ Φιλίππῳ*. 10: 7. — Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after *πρός* in comp. see Matth. § 402.

Προσκαρτέρησις, εως, ἡ, (προσκαρτερέω,) *perseverance, continuance in* any thing. Eph. 6: 18 *ἐν πάσῃ προσκαρτερήσει καὶ δεήσει*, i. q. *προσκαρτεροῦντες τῇ δεήσει*.

Προσκεφάλαιον, ου, τό, (προσκεφάλαιος, κεφαλή,) *a pillow*, pp. cushion for the head, Mark 4: 38. Sept. for בְּסִתּוֹת Ex. 13: 18, 20. — Esdr. 3: 8. Theophr. Char. 2.

Προσκληρόω, ῶ, f. *ώσω*, (κληρόω,) *to give* or *assign by lot, to allot to* any one, e. g. as fortune, destiny, Luc. Amor. 3. Diod. Sic. 3. 18. In N. T. aor, 1 Pass. *προσεκληρώθην* as Mid. *to allot oneself to* any one, q. d. 'to join one's lot to his lot,' *to consort with, to adhere to*, c. dat. Acts 17: 4 *ἐπείσθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ κ. τ. λ.* Comp. Buttm. § 136. 2. For the dat. after *πρός* in comp. see Matth. § 402. — —Philo de Fortit. p. 741. C, *τῷ ποιητῇ*

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καὶ πατρὶ τῶν ὅλων προσκεκληρωμένοι. Leg. ad Cai. p. 1001. D, τῶν μὲν τούτῳ, τῶν δ' ἐκείνῳ προσκεκληρωμένων. de Monarch. p. 827. E.

Προσκλίνω, f. νῶ, (κλίνω,) *to incline* or *lean* a thing *towards* or *upon* another, Hom. Od. 21. 138, 165. Intrans. and trop. *to incline towards, to favour*, c. dat. Pol. 4. 51. 5.—In N. T. aor. 1 Pass. προσεκλίθην as Mid. *to incline oneself towards*, trop. *to join oneself to* one's party, *to adhere to*, c. dat. Acts 5: 36 ᾧ προσεκλίθη ἀριθμός in later edit. Text. rec. προσεκολλήθη. Comp. Buttm. § 136. 2; and for the dat. Matth. § 402.

Πρόσκλισις, εως, ἡ, (προσκλίνω,) *inclination towards*, pp. *a leaning against*, e. g. πρόσκλισις τοῦ ζώου πρὸς τὸ δένδρον Diod. Sic. 3. 27. In N. T. trop. *a leaning towards, partiality*, 1 Tim. 5: 21.— Clem. Rom. Ep. ad Cor. 47. Pol. 5. 51. 8. ib. 6. 10. 10.

Προσκολλάω, ῶ, f. ήσω, (κολλάω,) *to glue* one thing *to* another, Pass. *to become glued, to adhere to* any thing, e. g. ὑπὸ τοῦ αἵματος προσκολληθῆναι τὴν φομφαίαν αὐτοῦ τῇ δεξιᾷ, Jos. Ant. 7. 12. 4. *to join to, to unite with*, τὴν βασιλικὴν τῇ ἀγορᾷ προσεκόλλησεν Plut. J. Caes. 29. In N. T. aor. 1 Pass. προσεκολλήθην as Mid. Buttm. § 136. 2, *to join oneself to* any one, as a companion, follower, c. dat. Acts 5: 36 in text. rec. For the dat. see Matth. § 402. Sept. for דָּבַק Ruth 2: 23.—Ecclus. 6: 34. Plato de Legg. 5. p. 839. E, as quoted in Wetst. N. T. I. p. 447.—So Fut. Pass. προσκολληθήσομαι, *to be joined with*, or *to join oneself unto*, after the analogy of the aor. 1, from which it is formed, i. q. *to cleave unto*, e. g. a husband to his wife, c. dat. Matt. 19: 5 προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, quoted from Gen. 2: 24 where Sept. for דָּבַק בְּ. Seq. πρὸς γυναῖκα id. Mark 10: 7. Eph. 5: 31. Comp. Winer § 56. p. 364.

Πρόσκομμα, τος, τό, (προσκόπτω,) *a stumbling*, e. g. ξύλον προσκόμματος a stumbling-block Ecclus. 34: 7. In N. T. only trop. as λίθος προσκόμματος *a stone of stumbling*, spoken of Christ as the occasion of fall and perdition to those who reject him, Rom. 9: 32, 33. 1 Pet. 2: 8. Comp. Is. 8: 14, and see more under Λίθος b. — Meton. i. q. *a stumbling-block*, i. e. trop. *a cause of falling, an occasion of sinning*, Rom. 14: 13 μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ. 1 Cor. 8: 9. Rom. 14: 20 διὰ προσκόμματος, see in Διά I. 4. a. So Sept. for מוֹקֵשׁ Ex. 23: 33. 34: 12. — Ecclus. 17: 25. 39: 24.

Προσκοπή, ῆς, ἡ, (προσκόπτω,) pp. *a stumbling*, trop. *offence*, i. e. a being offended, indignation, Pol. 6. 7. 8. ib. 30. 20. 8. In N. T. meton. *offence*, i. e. cause of offence, occasion of falling into sin, 2 Cor. 6: 3 μὴ διδόντες προσκοπήν, i. e. giving no occasion for contemning and rejecting the Gospel.

Προσκόπτω, f. ψω, (κόπτω,) *to beat towards* i. e. *upon* any thing, *to strike against*, e. g.

a) genr. intrans. c. dat. Matt. 7: 27 καὶ [οἱ ποταμοὶ καὶ οἱ ἄνεμοι] προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ. Comp. Matth. § 402. — Theophr. Hist. Pl. 4. 8. 8 μὴ προσκόψῃ τῷ ὀφθαλμῷ.

b) Spec. *to strike the foot against* any thing, i. q. *to stumble*, absol. John 11: 9, 10. (Sept. Prov. 3: 23. Tob. 11: 10. c. dat. Xen. Eq. 7. 6.) Seq. acc. et πρός c. acc. Matt. 4: 6 et Luke 4: 11 μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, quoted from Ps. 91: 12 where Sept. for נִגַּף. Comp. Winer § 56. p. 364.—comp. Aristoph. Vesp. 275 ἢ προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν που.—Trop. *to stumble at* any thing, *to take offence at*, so as to fall into error and sin, absol. 1 Pet. 2: 8 οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες. Seq. dat. comp. Matth. l. c. Rom. 9: 32 τῷ λίθῳ. Seq. ἐν ᾧ Rom. 14: 21. — Ecclus. 35 [32]: 21. To be indignant, Pol. 1. 31. 7. Diod. Sic. 13. 80.

Προσκυλίω, f. ίσω, (κυλίω,) *to roll to* or *upon* any thing, as λίθον ἐπὶ τὴν θύραν Matt. 27: 60. Mark 15: 46.—Dion. Hal. Ant. Rom. 8. 53.

Προσκυνέω, ῶ, f. ήσω, Buttm. § 114. p. 288, (κυνέω to kiss,) pp. *to kiss towards* any one, i. e. to kiss one's own hand and extend it towards a person, in token of respect and homage. The ancient oriental and espec. Persian mode

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of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground, or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by *προσκυνέω*, see espec. Hdot. 1. 134 . . . *ἢν δὲ πολλῷ ἢ οὗτερος ἀγενέστερος, προσπίπτων προσκυνέει τὸν ἕτερον.* Xen. Cyr. 5. 3. 18 *ἐξῆλθε πρὸς τὸν Κῦρον, καὶ τῷ νόμῳ προσκυνήσας, εἶπε.* Comp. Luc. Encom. Demosth. 49 *καὶ τὴν χεῖρα τῷ στόματι προσαγαγόντος, οὐδὲν ἀλλ' ἢ προσκυνεῖν, ὑπελάμβανον.* Comp. Wetstein N. T. I. p. 242. Jahn § 175.— Hence in N. T. and genr. *to do reverence or homage to* any one, usually by kneeling or prostrating oneself before him. Sept. every where for הִשְׁתַּחֲוָה *to bow down, to prostrate oneself* in reverence, homage, e. g. Gen. 19: 1. 48: 12. Comp. Gesen. Lex. art. שָׁחָה.

a) genr. towards a person as superior, to whom one owes reverence and homage or from whom one implores aid. E. g. absol. with words expressing prostration added, Acts 10: 25 *ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν.* Simpl. Matt. 20: 20 *προσκυνοῦσα καὶ αἰτοῦσα.* — Sept. Gen. 33: 6, 7. Xen. An. 1. 6. 10. — Seq. dat. of pers. in later usage, Lob. ad Phr. p. 463. Winer § 31. p. 171. So with words expressing prostration, Matt. 2: 11 *καὶ πεσόντες προσεκύνησαν αὐτῷ* sc. *τῷ παιδίῳ.* 4: 9 *ἐὰν πεσὼν προσκυνήσῃς μοι* sc. Satan. 18: 26. 28: 9 *ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκυνήσαν αὐτῷ.* Mark 15: 19 *τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.* Simpl. Matt. 2: 2 *καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.* v. 8. 8: 2. 9: 18. 14: 33. 15: 25. 28: 17. Mark 5: 6. John 9: 38. So Sept. for הִשְׁתַּחֲוָה Gen. 27: 29. 43: 26, 28. saep.—Heliodor. IX. 366. Pol. 5. 86. 10. Comp. below in b. — Seq. acc. in the earlier Greek usage, Matth. § 412. Lob. l. c. Luke 24: 52 *καὶ αὐτοὶ προσκυνήσαντες αὐτόν.* So Sept. for הִשְׁתַּחוּ Gen. 37: 6, 8.— Jos. Ant. 2. 2. 2. ib. 6. 13. 4 *ἐπιστραφέντος δὲ τοῦ βασιλέως προσκυνεῖται αὐτὸν πεσὼν ἐπὶ πρόσωπον, ὡς ἔθος.* Ael. V. H. 1. 21. Pol. 10. 17. 8. Xen. Cyr. 8. 3. 14.— From the Heb. construed seq. *ἐνώπιόν τινος* Luke 4: 7. *ἐνώπιον τῶν ποδῶν τινος* Rev. 3: 9. So Sept. for הִשְׁתַּחֲוָה לְפָנַי Ps. 22: 30. 86: 9.

b) spoken of those who pay reverence and homage to the Deity, render divine honours, etc. *to worship, to adore,* primarily with the idea of prostration, which however is often dropped; comp. Sept. and הִשְׁתַּחֲוָה Gen. 47: 31. 1 K. 1: 47.—(*α*) Of God, absol. John 4: 20 bis, *οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν κ. τ. λ.* v. 24 *δεῖ προσκυνεῖν.* 12: 20. Acts 8: 27. 24: 11. Rev. 11: 1. Sept. and הִשְׁתַּחוּ Ps. 95: 6. 138: 2. (Jos. Ant. 8. 4. 4.) Praegn. Heb. 11: 21 *καὶ προσεκύνησαν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, he worshipped* [leaning] *upon the top of his staff,* in allusion to Gen 47: 31 where Sept. for הִשְׁתַּחֲוָה, comp. 1 K. 1: 47. Seq. dat. see above in a; so with words expressing prostration, 1 Cor. 14: 25 *πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ.* Rev. 4: 10. 5: 14 in text. rec. 7: 11. 11: 16. 19: 4. Simply, John 4: 21 *προσκυνήσετε τῷ πατρί.* v. 23. Rev. 14: 7. 19: 10 *τῷ θεῷ προσκύνησον.* 22: 9. So Sept. and הִשְׁתַּחוּ Gen. 24: 26. 1 Sam. 1: 19. Is. 27: 13. (Jos. Ant. 6. 7. 5 *τῷ θεῷ.*) Seq. accus. see above in a. Matt. 4: 10 *τὸν θεόν σου προσκυνήσεις.* Luke 4: 8. John 4: 22 bis, 23, 24. (Jos. Ant. 6. 4. 2 *τὸν θεόν.* Xen. An. 3. 2. 9 *τὸν θεόν.*) Seq. *ἐνώπιόν σου* Rev. 15: 4, see above in a, fin. — (*β*) Of the Messiah, c. dat. Heb. 1: 6. — (*γ*) Of angels, with *ἔκαστον ἔμπροσθεν*, c. dat. Rev. 19: 10. absol. 22: 8.—(*δ*) Of false gods, idols; seq. dat. see in a. Acts 7: 43 *οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς.* Rev. 16: 2. 19: 20. 20: 4. Seq. accus. see in a. Rev. 9: 20 *προσκυνήσωσι τὰ δαιμόνια.* 13: 4 bis, 8, 12, 15. 14: 9, 11. — Xen. An. 3. 2. 13 *τοὺς θεούς.*

Προσκυνήτης, ου, ὁ, (*προσκυνέω*,) *a worshipper* of God, John 4: 23.— Chandler Inscript. Append. X. 3 *τοῖς προσκυνηταῖς* sc. of Augustus.

Προσλαλέω, ῶ, f. ήσω, (*λαλέω*,) *to speak to* or *with* any one, c. dat. Acts

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13: 43. absol. 28: 20. Comp. Matth. § 402.—Wisd. 13: 18. Luc. Nigr. 7. Plut. ed. R. VIII. p. 377 pen.

Προσλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take thereto*, in addition, Xen. Mem. 3. 14. 4. *to receive besides*, Xen. An. 7. 3. 13. *to take to* or *with* oneself, in one's company, Xen. Cyr. 1. 4. 16. — In N. T. Mid. προσλαμβάνομαι, *to take to oneself*; also semi-pass. *to receive to oneself*; see in Λαμβάνω.

1. *to take to oneself*, e. g. food, c. gen. Acts 27: 36 καὶ αὐτοὶ προσελάβοντο τροφῆς. v. 34 in text. rec. Comp. Buttm. § 132. 4. 2. *d*. Seq. acc. μηδέν Acts 27: 33.—Comp. Xen. Mem. 3. 14. 4.—Seq. acc. of pers. *to take to oneself*, q. d. to take by the hand and draw aside, Matt. 16: 22. Mark 8: 32. So to take to one's company, intercourse, house, etc. Acts 17: 5 καὶ προσλαβόμενοι . . . τινὰς ἄνδρας πονηρούς. 18: 26. 28: 2. — 2 Macc. 8: 1. Jos. B. J. 2. 21. 1. Xen. Cyr. 4. 5. 26.

2. *to receive to oneself*, i. e. to admit to one's society and fellowship, to receive and treat with kindness, c. acc. of pers. Rom. 14: 1 τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθαι. v. 3. 15: 7 bis. Philem. 12, 17. So Sept. for הִקְרִיב Ps. 65: 4.—2 Macc. 10: 15.

Πρόσληψις, εως, ἡ, (προσλαμβάνω,) *a taking to oneself, assumption*, in a syllogism, Cic. de Divin. 2. 53. Diog. Laert. 7. 82. In N. T. *a receiving, admission*, Rom. 11: 15.

Προσμένω, f. νῶ, (μένω,) *to remain at* a place, *with* a person, q. d. *to remain there*; of place, absol. Acts 18: 18. ἐν Ἐφέσῳ 1 Tim. 1: 3. — Jos. de Vit. 12. Hdian. 4. 15. 15. Xen. H. G. 2. 4. 7. — Of persons, *to continue with* any one, c. dat. Matt. 15: 32. Mark 8: 2. Trop. *to remain faithful to* any one, *to adhere to*, Acts 11: 23. For the dat. after πρός, see Matth. § 402.—Wisd. 3: 9. Jos. Ant. 14. 2. 1. — Metaph. *to continue in* any thing, i. q. *to be constant in, to persevere*, c. dat. 1 Tim. 5: 5 ταῖς δεήσεσι. Acts 11: 23 in later edit. for ἐπιμένειν in text. rec.

Προσορμίζω, f. ίσω, (ὁρμίζω to bring a ship to anchorage, from ὅρμος,) *to bring a ship to anchor at* or near a place, q. d. *to cast anchor, to land at*, c. dat. Plut. Parall. 2. VII. p. 217. 2 Reisk. Ξέρξης . . . Ἀρτεμισίῳ προσορμίσας.—In N. T. Mid. *to come to anchor, to draw in to shore*, absol. Mark 6: 23. — Arr. Exped. Al. M. 6. 4. 3. ib. 6. 20. 7 προσορμισθεὶς τῷ αἰγιαλῷ. Ael. V. H. 8. 5.

Προσοφείλω, f. ήσω, (ὀφείλω,) *to owe besides*, in addition, Philem. 19 σεαυτόν μοι προσοφείλεις.— Dem. 650. 23. Xen. Cyr. 3. 2. 16.

Προσοχθίζω, f. ίσω, (ὀχθίζω v. ὀχθέω to be burdened, grieved, indignant, from ἄχθος,) *to be grieved towards* any one, *to be indignant, angry at*, implying detestation, loathing, c. dat. Matth. § 402. Heb. 3: 10, 17, διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, in allusion to Ps. 95: 10 where Sept. for קוּם *to loathe*. Sept. also for גָּעַל Lev. 26: 15, 43. — Ecclus. 6: 25. 25: 2.

Πρόσπεινος, ου, ὁ, ἡ, (προς intens. πεῖνα,) *very hungry*, Acts 10: 10.— Not found elsewhere.

Προσπήγνυμι, f. ήξω, (πήγνυμι,) *to fix* or *fasten to* any thing, *to affix*, trans. Acts 2: 23 τοῦτον . . . προσπήξαντες [τῷ σταυρῷ] ἀνείλετε.

Προσπίπτω, f. πεσοῦμαι, (πίπτω,) *to fall towards* or *upon* any thing, *to strike against*, Xen. Eq. 7. 6. In N. T. with the idea of purpose:

a) *to fall upon*, i. q. *to rush upon, to dash against*, as the wind, q. d. *to assault*, c. dat. Matth. 7: 25 οἱ ἄνεμοι προσέπεσον τῇ οἰκίᾳ. Comp. Matth. § 402. — Of a hostile assault, c. dat. Jos Ant. 15. 8. 4. Pol. 1. 28. 9. Xen. H. G. 3. 2. 3.

b) of persons, *to fall down to* or *before* any one, i. e. at his feet or knees in reverence or as a suppliant; seq. dat. of pers. Mark 3: 11 προσέπιπτε αὐτῷ. 5: 33. Luke 8: 28, 47. Acts 16: 29. Seq. τοῖς γόνασίν τινος Luke 5: 8. Sept. c. αὐτῷ for כָּרַע Ps. 95: 6.—2 Macc. 5: 10. Pol. 10. 18. 7. τοῖς γόνασι Diod. Sic. 17. 13. absol. Xen. Cyr. 4. 6. 2. — Seq. πρὸς τοὺς πόδας τινός Mark 7: 25. So Sept. for הִנָּגֵעַ Ex. 4: 25.

Προσποιέω, ῶ, f. ήσω, (ποιέω,) *to make to* or *for* any one, *to gain for*,

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Dem. 1393. 15. Xen. H. G. 4. 8. 28 φίλην Λέσβον τῇ πόλει. Usually depon. Mid. προσποιέομαι, οῦμαι, *to make to oneself, to acquire for oneself*, Hdot. 9. 37. Thuc. 1. 8. Xen. H. G. 4. 8. 28 Χαλχηδονίους φίλους. Also *to make to oneself* or *make pretension to be* so and so, i. q. *to claim* or *arrogate to oneself*, Xen. An. 2. 1. 7.— Hence in N. T. depon. Mid. *to make as if, to make a show of* being or doing any thing, *to feign*, seq. inf. Luke 24: 28 προσποιεῖτο πορρωτέρω πορεύεσθαι.—Jos. Ant. 7. 8. 1 νοσεῖν. Plut. Timol. 5 χαίρειν. Xen. Cyr. 2. 2. 5, 12.

Προσπορεύομαι, οῦμαι, f. εύσομαι, depon. Pass. (πορεύω q. v.) *to go* or *come to* any one, c. dat. Mark 10: 35. Comp. Matth. § 402. Sept. for נִגַּשׁ Ex. 24: 14.—Ecclus. 12: 18. Pol. 4. 3. 13.

Προσρήγνυμι, f. ήξω, (ῥήγνυμι q. v.) *to break* or *burst towards* or *upon* any thing, *to dash against*, as waves, intrans. c. dat. Matth. § 402. Luke 6: 48, 49 προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ. —Trans. Aquil. Ps. 2: 9. Jos. Ant. 6. 9. 3. ib. 9. 4. 6.

Προστάτις, ίδος, ἡ, (προΐσταμαι q. v.) fem. to προστάτης a presider, prefect, magistrate, Sept. 2 Chr. 8: 10. Xen. Mem. 1. 2. 32; a curator, guardian, patron, Jos. Ant. 7. 14. 2. Dem. 199. 21. Xen. H. G. 5. 1. 36. espec. Plut. Romul. 13. Hence fem. προστάτις, genr. *a patroness, helper, succourer*, Rom. 16: 2. — Luc. Charid. 10 θεὰ . . ; προστάτις οὖσα. Bis accus. 29.

Προστάσσω v. ττω, f. ξω, (τάσσω,) *to arrange* or *set in order towards, to* any person or thing; hence i. q. *to order towards* or *to* any one, *to command, to prescribe to*; seq. dat. of pers. Matt. 1: 24 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 21: 6. impl. Luke 5: 14. Seq. accus. et dat. in Pass. constr. Acts 10: 33 πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ θεοῦ. c. dat. impl. Matt. 8: 4 ὃ προσέταξε Μωϋσῆς. Mark 1: 44. Seq. inf. c. acc. Acts 10: 48. Sept. for צִוָּה c. dat. Gen. 50: 2. Num. 5: 2. acc. et dat. Lev. 10: 1. Deut. 17: 3. c. inf. Esth. 3: 2.— c. dat. Dem. 363. 26. c. acc. et dat. Xen. Lac. 6. 2. c. inf. 2 Macc. 15: 5. inf. et dat. Plut. Galb. 8. Xen. Cyr. 1. 2. 2.—Spoken of times or seasons, *to prescribe* or *appoint to* any one, c. dat. impl. Acts 17: 26 ὁρίσας προστεταγμένους καίρους. Text. rec. προτεταγμένους.

Προστίθημι, f. θήσω, (τίθημι,) imperf. προσετίθην Acts 5: 14, also 3 pers. προσετίθει Acts 2: 47. Ael. V. H. 3. 18. comp. Buttm. § 106. n. 5. — *To set, put, lay unto* or *with* any thing, trans.

a) pp. seq. πρός c. acc. Acts 13: 36 καὶ προστεθὴ πρὸς τοὺς πατέρας αὐτοῦ, sc. Δαβίδ. So Sept. for אָסַף Judg. 2: 10.—1 Macc. 2: 69. Comp. Winer § 58. p. 364. Buttm. § 147. n. 12.

b) genr. i. q. *to join unto, to add unto*, e. g. persons, c. acc. et dat. Acts 2: 47 ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ. 5: 14 et 11: 24 τῷ κυρίῳ. impl. 2: 41. Sept. for נִלְוָה Num. 18: 2. Is. 14: 1. (1 Macc. 2: 43. Jos. Vit. § 25.) Of things, c. acc. et dat. Luke 17: 5 πρόσθες ἡμῖν πίστιν. Pass. c. dat. Matt. 6: 33 καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. [Mark 4: 24.] Luke 12: 31. Heb. 12: 19. Seq. acc. et ἐπί c. dat. Luke 3: 20. ἐπί c. acc. Matt. 6: 27. Luke 12: 25. Pass. absol. Gal. 3: 19 in text. rec. Sept. for יִסַּף Lev. 26: 21. Deut. 19: 9. ἐπί τι Deut. 12: 32. 2 K. 20: 6 — Dion. Hal. Ant. 6. 88. Plut. Galb. 8. Xen. Cyr. 2. 4. 14. ἐπί τι Ecclus. 3: 28. ✝ Hence by Hebraism like יָסַף before an infin. or sometimes a finite verb, *to add to do* any thing, i. q. *to do again, to do further*, etc. see Gesen. Lex. Heb. art. יָסַף no. 3. E. g. Mid. aor. 2 προσεθέμην seq. inf. Luke 20: 11, 12 καὶ προσέθετο πέμψαι ἕτερον, τρίτον, i. e. *again he sent*, etc. Acts 12: 3 προσέθετο συλλαβεῖν καὶ Πέτρον *he further seized also Peter*. So part. προσθείς before a finite verb, Luke 19: 11 προσθεὶς εἶπε παραβολήν. Comp. Winer § 58. 5. So Sept. and יָסַף Gen. 4: 2. 18: 29. 25: 1. saep.— Ecclus. 18: 4. Jos. Ant. 6. 13. 4 προσθέμενος διώκειν. Pol. 31. 7. 4 προσθέμενος ἐξηγεῖτο.

Προστρέχω, aor. 2 προσέδραμον, (τρέχω,) *to run to* or *towards any one*, i. q. *to run up*, absol. Mark 9: 15. 10: 17. Acts 8: 30. Sept. for רוּץ Gen.

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18: 2. 33: 4.—1 Macc. 16: 21. Hdian. 4. 13. 11. Xen. Cyr. 7. 1. 15.

Προσφάγιον, ου, τό, (*προσφαγεῖν,*) pp. 'what is eaten thereto,' i. e. along with bread; hence *meat, flesh,* i. q. *ὄψον,* and also *fish,* i. q. *ὀψάριον* q. v. John 21: 5.—The Attic word was *ὄψον,* while *προσφάγιον* is found only in late writers, Eustath. ad Il. λ. 629. p. 867. 54. Moeris p. 274 *ὄψον Ἀττικῶς· προσφάγιον Ἑλληνικῶς.* Thom. Mag. p. 668. See Stürz de Dial. Alex. p. 191.

Πρόσφατος, ου, ὁ, ἡ, adj. (obsol. *φάω* i. q. *φένω, πέφνον, ἐπέφνον,* to kill, Buttm. § 114,) pp. *slain thereto* or *thereby,* i. e. *newly killed, just dead,* Hom. Il. 24. 757. Hdot. 2. 89. Hence of flesh, *just killed, fresh,* as *κρέα* Hippoc. de Vict. Ac. LX. 317; of vegetables, *fresh, recent,* as *ἄλφιτα* Hipp. de Vict. San. II. 5. *ἄνθος* Plut. Alex. M. 36. — In N. T. genr. *recent, new,* as *ὁδὸς πρόσφατος* Heb. 10: 20. Sept. for חדש Ecc. 1: 9. — Plut. Otho 8. Pol. 1. 21. 9. Dem. 551. 15. See more in Lob. ad. Phr. p. 374 sq.

Προσφάτως, adv. (*πρόσφατος* q. v.) *recently, lately,* Acts 18: 2.— 2 Macc. 14: 36. Pol. 3. 37. 11.

Προσφέρω, (*φέρω,*) aor. 1 *προσήνεγκα,* aor. 2 imperat. *προσένεγκε* Matt. 8: 4. al. perf. *προσενήνοχα,* Heb. 11: 17; see Buttm. § 114 *φέρω,* p. 305.—*To bear* or *bring to* any place or person.

a) genr. e. g. of things, c. acc. et dat. of place, i. q. *to bring near* or *put to,* John 19: 29 *προσήνεγκαν αὐτοῦ τῷ στόματι* sc. *τὸν σπόγγον.* (Luc. D. Deor. 5. 3. Xen. Eq. 6. 7.) So c. dat. of pers. *to bring* a thing *to* any one, Matt. 22: 19 *οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.* Seq. acc. simpl. Matt. 25: 20 *προσήνεγκαν ἄλλα πέντε τάλαντα.* Sept. and הֵבִיא Gen. 27: 31. Ex. 36: 6. — *τί τινι* Xen. Cyr. 6. 4. 2. *τί* Jos. B. J. 1. 24. 7. Plut. Galb. 12. Xen. Conv. 5. 2.—Of persons, seq. acc. et dat. e. g. the sick as brought to Jesus, Matt. 4: 24 *προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας.* 8: 16. 9: 2, 32. 12: 22. 14: 35. 17: 16. *παιδία* Matt. 19: 13. Mark 10: 13 bis. *βρέφη* Luke 18: 15. (Xen. Ag. 2. 13 *τετρωμένος προσφέχθη πρὸς τὴν φάλαγγα.*) So *to bring* or *conduct to* or *before* any one, c. acc. et dat. Matt. 18: 24. Luke 23: 14. *ἐπί τινα* 12: 11.

b) i. q. *to offer, to present to* any one, c. acc. et dat. e. g. *ὄξος* Luke 23: 36; *χρήματα money* Acts 8: 18. *δῶρα* gifts Matt. 2: 11. So Sept. *προσφ. δῶρα* for הֵבִיא Gen. 43: 26. Judg. 3: 7. — Xen. Mem. 3. 11. 14. — Of things *offered* to God, oblations, sacrifice, etc. seq. acc. et dat. *τῷ θεῷ* etc. e. g. *θυσίας* Acts 7: 42. Heb. 11: 4. *λατρείαν* John 16: 2. *ἑαυτόν* Heb. 9: 14. Once *πρὸς τὸν θεόν,* sc. *δεήσεις,* Heb. 5: 7. Elsewhere with *τῷ θεῷ* or *πρὸς τὸν θεόν* impl. seq. acc. simpl. Matt. 5: 23, 24 *πρόσφερε τὸ δῶρόν σου.* 8: 4. Heb. 8: 3 bis, 4. 9: 25. 10: 1, 11. 11: 17 bis. Pass. Heb. 9: 9, 28. 10: 2, 8. The person or thing *for* or *on account of* which offering is made, is put with *ὑπέρ* v. *περί,* e. g. *ὑπέρ τινος* c. acc. Heb. 5: 1 *προσφ. δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν.* 9: 7. 10: 12. c. acc. impl. 5: 3. Pass. Acts 21: 26. *περί τινος* c. acc. Mark 1: 44 *προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ κ. τ. λ.* c. acc. impl. Luke 5: 14. Heb. 5: 3. So Sept. genr. for הֵבִיא Lev. 2: 8. Mal. 1: 13. הִקְרִיב Lev. 2: 11, 12. Num. 15: 4. 31: 50.—Jos. B. J. 3. 8. 3 *προσφ. τῷ θεῷ εὐχήν.* Ant. 3. 9. 3 *ἔριφον.*

c) Mid. c. dat. trop. *to bear oneself towards* any one, i. e. *to conduct towards, to deal with* any one so and so. Heb. 12: 7 *ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός.* —Jos. B. J. 7. 8. 1. Hdian. 7. 4. 5. Xen. Mem. 3. 11. 11.

Προσφιλής, ές, οῦς, ὁ, ἡ, adj. (*πρός, φιλέω,*) pp. *dear to* any one, *beloved,* Jos. Ant. 1. 18. 1 *Ἰάκωβος δὲ τῇ μητέρι προσφιλὴς ἦν.* Hdot. 1. 163. In N. T. of things, *acceptable, grateful, pleasing,* Phil. 4: 8. — Hdian. 5. 1. 7. Pol. 22. 5. 7. Xen. Oec. 15. 4.

Προσφορά, ᾶς, ἡ, (*προσφέρω,*) *an offering, oblation,* i. e.

a) pp. the act of offering to God. Heb. 10: 10 *διὰ τῆς προσφορᾶς τοῦ σώματος Ἰ. Χρ.* v. 14. trop. Rom. 15: 16. — Ecclus. 46: 16 *ἐν προσφορᾷ ἀρνὸς γαλαθηνοῦ.*

b) meton. for the thing offered, *an offering, oblation,* strictly without blood, opp. to *θυσία* and *ὁλοκαυτώματα,* Eph.

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5: 2 προσφ. καὶ θυσία. Heb. 10: 5, 8. So Sept. for מִנְחָה Ps. 40: 7.—Song of 3 Child. 14. — Also *a sacrifice*, with blood, i. q. θυσία, Acts 21: 26 ἕως οὗ προσηνέχθη . . . ἡ προσφορά, see Num. 6: 13 sq. Acts 24: 17, coll. 21: 26. So προσφορὰ περὶ ἁμαρτίας Heb. 10: 18; comp. Lev. c. 4. c. 9.—Ecclus. 31: 18, 19.

Προσφωνέω, ῶ, f. ήσω, (φωνέω,) pp. *to utter sounds towards* any one, i. e. *to speak to* or *address* any one.

a) genr. c. dat. expr. or impl. Luke 13: 12 προσεφώνησε καὶ εἶπεν αὐτῇ. 23: 20. Acts 21: 40. 22: 2. — Esdr. 2: 21. Diod. Sic. 4. 48 init. — In the sense *to call out to* any one, *to exclaim*, c. dat. Matt. 11: 16. Luke 7: 32.—The earlier construction was προσφωνεῖν τινα, Matth. § 402. b, note. Diod. Sic. 4. 48 pen.

b) i. q. *to call* any one *to* oneself, seq. acc. Luke 6: 13 προσεφώνησε τοὺς μαθητάς. — Jos. Ant. 7. 7. 4 προσφωνήσας ἕνα τῶν οἰκετῶν.

Προσχύσις, εως, ἡ, (προσχέω to pour out towards or upon, to sprinkle towards, Sept. Ex. 24: 6,) *a pouring out towards*, i. q. *effusion, sprinkling*, π. τοῦ αἵματος Heb. 11: 28. Comp. Ex. 12: 7, 22.

Προσψαύω, f. αύσω, (ψαύω,) *to touch to* or *upon* any thing, intrans. c. dat. Luke 11: 46 οὐ προσψαύετε τοῖς φορτίοις.—Soph. Philoct. 1054 or 1068.

Προσωποληπτέω, ῶ, f. ήσω, (προσωπολήπτης,) *to respect the person* of any one, *to shew partiality*, absol. James 2: 9. —Found only in N. T. and i. q. πρόσωπον λαμβάνειν Luke 20: 21. Sept. for Heb. נָשָׂא פָנִים Lev. 19: 15. Mal. 2: 9. See in Λαμβάνω c. β.

Προσωπολήπτης, ου, ὁ, (πρόσωπον, λαμβάνω,) *a respecter of persons*, Acts 10: 34 οὐκ ἔστι πρ. ὁ θεός.—Found only in N. T. see in Προσωποληπτέω.

Προσωποληψία, ας, ἡ, (προσωποληπτέω q. v.) *respect of persons, partiality*, Rom. 2: 11. Eph. 6: 9. Col. 3: 25. James 2: 1.—Found only in N. T.

Πρόσωπον, ου, τό, (πρός, ὤψ,) pp. 'the part *towards, at, around the eye*;' hence genr. *the face, visage, countenance*; comp. Germ. *Angesicht*. Sept. every where for Heb. פָּנִים. Not found in the writings of John.

a) pp. Matt. 6: 16, 17 τὸ πρόσωπόν σου νίψαι. 17: 2. 26: 67. Mark 14: 65 περικαλύπτειν τὸ πρ. αὐτοῦ. Luke 9: 29. 22: 64. 24: 5. Acts 6: 15 bis. 2 Cor. 3: 7 bis, 13, 18. 4: 6 coll. 3: 7. 11: 20. Gal. 1: 22 ἀγνοούμενος τῷ προσώπῳ unknown by face, Engl. *by sight*. James 1: 23. Rev. 4: 7. 9: 7 bis. 10: 1. So Sept. and פָּנִים Gen. 38: 15. 40: 7. 43: 31. — Jos. Ant. 6. 7. 2. Hdian. 1. 7. 8. Xen. Cyr. 2. 2. 29. — In phrases: πίπτειν ἐπὶ πρόσωπον, Matt. 17: 6. 26: 39. Luke 5: 12. 17: 16. 1 Cor. 14: 25. Rev. 7: 11. 11: 16; see in Πίπτω b. πρόσωπον πρὸς πρόσωπον *face to face*, with nothing intervening, 1 Cor. 13: 12; so Sept. and פָּנִים אֶל פָּנִים Gen. 32: 31, comp. Deut. 34: 10. So κατὰ πρόσωπον ἔχειν, *before the face*, i. q. face to face, present, Acts 25: 16. 2 Cor. 10: 1, opp. ἀπών. 2 Cor. 10: 7 τὰ κατὰ πρόσωπον pp. *things before the face*, i. e. external things. (Jos. Ant. 5. 1. 15. Diod. Sic. 19. 46. Pol. 25. 5. 2. comp. Sept. Deut. 34: 10.) κατὰ πρόσωπον αὐτῷ ἀντέστην Gal. 2: 11, see in Ἀνθίστημι and comp. Gesen. Heb. Lex. פָּנָה no. 1. b. — Trop. and by Hebr. Luke 9: 51 καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κ. τ. λ. *he steadfastly set his face to go*, i. q. he set forth with fixed purpose; comp. Sept. and Heb. שׂוּם פָּנִים seq. inf. Jer. 42: 15, 17. 44: 12. 2 K. 12: 18. Gesen. Lex. פָּנָה no. 1. c. Ellipt. in the same sense, Luke 9: 53 τὸ πρ. αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. So 1 Pet. 3: 12 πρ. τοῦ κυρίου ἐπὶ ποιοῦντας κακά, see in Ἐπί III. 1. b. β. p. 303. comp. Lev. 26: 17. Jer. 21: 10. Gesen. Lex. פָּנָה no. 1. e, f. — Trop. in antith. with καρδία, as 1 Thess. 2: 17 προσώπῳ, οὐ καρδίᾳ, pp. *in face, not in heart*, i. e. in body, not in spirit. 2 Cor. 5: 12 ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ, i. e. externally, in appearance, and not in reality.

b) meton. *face*, i. q. *presence, person*, chiefly in phrases borrowed from the Hebrew: (α) With prepositions and followed by a genit. of pers. it forms like Heb. פָּנִים a periphrasis for a simple preposition, e. g. ἀπὸ προσώπου

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τινός, *from the face, presence of* any one, i. q. *from before, from.* Acts 3: 19 ὅπως ἂν ἔλθωσι καιροὶ ἀν. ἀπὸ προσώπου τοῦ κ. 5: 41 ἀπὸ πρ. τοῦ συνεδρίου. 7: 45. 2 Thess. 1: 9. Rev. 6: 16. 12: 14. 20: 11. So Sept. and מִפְּנֵי Gen. 16: 6. Deut. 2: 22. מִלְּפָנַי Gen. 41: 46. 1 Chr. 19: 18. εἰς πρόσωπον τῶν ἐκκλησιῶν, i. q. *before* or *to the churches*, 2 Cor. 8: 24. ἐν προσώπῳ Χριστοῦ *in the presence of Christ*, i. e. *before* him, as a formula of asseveration, 2 Cor. 2: 10. So Sept. and לִפְנֵי Prov. 8: 30. κατὰ πρόσωπόν τινος, *in the presence of* any one, i. q. *before* him, Luke 2: 31. Acts 3: 13 κατὰ πρ. Πιλάτου. So Sept. for לִפְנֵי Gen. 32: 21. עַל־פְּנֵי Gen. 25: 18. (Test. XII Patr. p. 683.) μετὰ τοῦ προσώπου σου, *with* or *in thy presence*, i. q. *with thee*, Acts 2: 28, quoted from Ps. 16: 11 where Sept. for אֶת פָּנֶיךָ. πρὸ προσώπου τινός *before the face of* any one, i. q. simpl. πρό τινος, *before* any one; so of place, Matt. 11: 10 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Mark 1: 2. Luke 1: 76. 7: 27. 9: 52. 10: 1; once of time, Acts 13: 24. See fully in Πρό no. 1, and 2. β. Winer p. 488. Comp. genr. Gesen. Lex. פָּנָה lett. A, B, C, etc. — (β) In construction with verbs, with or without an intervening preposition, and with a genit. of pers. expr. or implied; here too it forms a periphrasis for *the person* designated by the genitive. So in the phrase ὁρᾶν v. ἰδεῖν τὸ πρόσωπόν τινος, *to see the face of* any one, i. q. to see him face to face, *to see and converse with* any one, Acts 20: 25, 38. Col. 2: 1. 1 Thess. 2: 17. 3: 10. So Sept. ὀψ. τὸ πρ. αὐτοῦ for רְאֵה פָנָיו Gen. 32: 20. Comp. in Ὁράω a. β. Εἴδω I. a. γ. Hence also βλέπειν v. ὁρᾶν τὸ πρόσωπόν τοῦ θεοῦ, *to behold the face of God*, i. q. *to have access to God, to be admitted to his presence*, Matt. 18: 10. Rev. 22: 4; see fully in Βλέπω no. 2. a. Ὁράω a. β. In a like sense, Heb. 9: 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, q. d. *before* God; see more in Ἐμφανίζω a. Elsewhere including the idea of external condition and circumstances; so βλέπειν εἰς πρ. τινος, *to regard the person* i. e. the external appearance of any one, Matt. 22: 16. Mark 12: 14; see in Βλέπω no. 2. b. θαυμάζειν πρόσωπόν τινος Jude 16, see in Θαυμάζω b. λαμβάνειν πρόσωπόν τινος, Luke 20: 21. Gal. 2: 6; see fully in Λαμβάνω no. 1. e. β. — (γ) Once absol. as in the later Greek, *a person*, 2 Cor. 1: 11 ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, *the gift to us from many persons.*—Pol. 5. 107. 3 ἐζήτουν ἡγεμόνα καὶ πρόσωπον. 15. 25. 8. Longin. § 14. Artemid. 2. 36. See Lob. ad Phryn. p. 380.

c) of things, *face, surface*, Luke 21: 35 ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts 17: 26. So Sept. and פְּנֵים Gen. 2: 6. 11: 4, 8.—Hence i. q. *the exterior, external appearance*, Matt. 16: 3 τὸ μὲν πρ. τοῦ οὐρανοῦ. Luke 12: 56. James 1: 11. So Sept. and פָּנִים Ps. 104: 30.

Προτάσσω v. ττω, f. ξω, (τάσσω,) *to arrange* or *set in order before*, in front, Jos. Ant. 2. 16. 3. Xen. H. G. 2. 4. 15. In N. T. of time, *to appoint before*, Pass. perf. part. καιροὶ προτεταγμένοι *times before appointed*, prescribed, Acts 17: 26 in text. rec. Comp. in Προστάσσω fin. —2 Macc. 8: 36.

Προτείνω, f. ενῶ, (τείνω,) *to prolend, to stretch forth* or *out*, e. g. the hand, Dem. 332. 9. Xen. 7. 5. 39. *to stretch forward, to prolong*, e. g. a bridge, Pol. 3. 46. 2. In N. T. *to stretch out* or *extend before* any one, e. g. a person bound with thongs in order to be scourged, c. acc. et dat. of instr. Acts 22: 25 ὡς δὲ προτείναν αὐτὸν τοῖς ἱμᾶσιν, see in Ἱμάς. Comp. Adam's Rom. Ant. p. 272. — Soph. Aj. 1270. Xen. Eq. 6. 11.

Πρότερος, α, ον, comparat. formed from πρό, Buttm. § 69. 2. Matth. § 132; *before, fore, forward*, of place Hom. Od. 19. 228 πόδες πρότεροι the fore-feet. In N. T. and comm. of time, *before, former, prior.*

a) pp. Eph. 4: 22 κατὰ τὴν προτέραν ἀναστροφήν. Sept. for לִפְנֵי Jer. 28: 8. רִאשׁוֹן Lev. 26: 45. Deut. 4: 32.—Hdian. 4. 14. 18. Xen. Vect. 4. 12.

b) Neut. πρότερον as adv. *before, first.* Comp. Buttm. § 115. 4. (α) genr. John 7: 51 ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. 1: 15. 1 Tim. 1: 13. Heb. 4: 6. 7: 27. Sept. for לְפָנִים Neh. 13: 5. רִאשׁוֹן Deut. 9: 18. 10: 3.—Jos.

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Ant. 7. 11. 1. Pol. 2. 55. 5. Xen. An. 1. 3. 18.—(β) With the art. ὁ, ἡ πρότερον as adj. *former*, Buttm. § 125. 6. Heb. 10: 32 τὰς πρότερον ἡμέρας. 1 Pet. 1: 14 ταῖς πρ. ἐπιθυμίαις. — Sept. Num. 6: 12. Luc. de Sacrif. 5. Diod. Sic. 17. 69.—Neut. τὸ πρότερον as adv. *before, formerly*, John 6: 62 ὅπου ἦν τὸ πρότερον. 9: 8. Gal. 4: 13. — Sept. Deut. 2: 12. Josh. 11: 10. Xen. Mem. 3. 8. 1. Comp. in Ὁ, ἡ, τό, B. b. β. p. 554.

Προτίθημι, f. θήσω, (τίθημι,) *to set* or *put before* any one, 2 Macc. 1: 8. Hdot. 1. 207. In N. T. only Mid. προτίθεμαι, i. e.

a) trop. *to set before oneself, to propose to oneself*, i. q. *to purpose*, seq. inf. Rom. 1: 13 προεθέμην ἐλθεῖν πρὸς ὑμᾶς. c. acc. Eph. 1: 9.—Jos. c. Ap. 2. 40. Pol. 6. 12. 8.

b) *to set forth before* the world, publicly, sc. on one's own part, c. acc. Rom. 3: 25 ὃν προέθετο θεὸς ἱλαστήριον.—So προτίθημι Ael. V. H. 14. 8. Hdian. 8. 6. 6. Diod. Sic. 16. 27.

Προτρέπω, f. ψω, (τρέπω,) *to turn forward*, q. d. *to propel, to impel*, morally, Soph. Electr. 1193. Xen. Mem. 1. 2. 64. In N. T. and comm. Mid. προτρέπομαι, *to cause one to turn himself forward*, q. d. *to propel, to impel*, and hence *to exhort*, absol. Acts 18: 27.—2 Macc. 11: 7. Jos. Ant. 7. 11. 1. Pol. 2. 22. 2. Xen. Mem. 1. 2. 32.

Προτρέχω, aor. 2 προέδραμον, (τρέχω,) *to run before*, in advance; seq. gen. with comparat. John 20: 4 προέδραμε τάχιον τοῦ Πέτρου. Sept. for רוּץ לִפְנֵי 1 Sam. 8: 11.—Antiph. 122. 1. Xen. An. 5. 2. 4. — Pleonast. Luke 19: 4 προέδραμεν ἔμπροσθεν. So Tob. 11: 2. comp. προπορεύεσθαι ἔμπροσθεν Xen. Cyr. 4. 2. 23. Lob. ad Phr. p. 10.

Προϋπάρχω, f. ξω, (ὑπάρχω q. v.) pp. *to begin before, to do first*, Dem. 314. 9. Thuc. 3. 40. *to be or exist before, to precede* in time, Hdian. 1. 14. 4. Thuc. 1. 138. In N. T. only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb; comp. in Ὑπάρχω, and Matth. § 551. e. § 559. a. Viger. p. 308. So Luke 23: 12 προϋπῆρχον ἐν ἐχθρᾷ ὄντες, pp. *who before were being in enmity*, i. q. who before were at enmity. Acts 8: 9 προϋπῆρχεν μαγεύων *who before practised sorcery*.—Jos. Ant. 4. 6. 5 ἅτε προϋπῆρξεν ἐν τοῖς ἔμπροσθεν χρόνοις γενόμενα τοῖς ἀνθρώποις.

Πρόφασις, εως, ἡ, (προφαίνω to shew before,) pp. 'what is shewn or appears before any one,' i. e. *show, pretence, pretext*, put forth in order to cover one's real intent. Matt. 23: 14 προφάσει μακρὰ προσευχόμενοι. Mark 12: 40. Luke 20: 47. Acts 27: 30 προφάσει ὡς κ. τ. λ. Phil. 1: 18. 1 Thess. 2: 5 οὔτε ἐν προφάσει πλεονεξίας i. e. *a pretext for covetousness*.—Sept. Hos. 10: 4. Jos. Vit. § 14. Hdian. 3. 9. 1. Xen. An. 1. 2. 1. — So προφ. ἔχειν *to have a pretext*, i. e. a pretended excuse, John 15: 22 πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμ.—Dem. 526. 13. Xen. Cyr. 3. 1. 27.

Προφέρω, f. προοίσω, (φέρω,) *to bear* or *bring forth*, sc. out of any place or thing, seq. acc. et ἐκ c. gen. Luke 6: 45 bis. — Sept. Prov. 10: 4. Tob. 9: 5. Anthol. Gr. IV. p. 211 εἰς φανερόν. Isocr. p. 11. E, ὥσπερ ἐκ ταμείου προφέρειν.

Προφητεία, ας, ἡ, (προφητεύω,) *prophesying, prophecy*, i. e.

a) pp. *a foretelling* of future events, *prediction*, but including also from the Heb. the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in Προφήτης. E. g. of the prophecies of the O. T. Matt. 13: 14 ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαΐου. 2 Pet. 1: 20 πᾶσα προφητεία γραφῆς. v. 21. So of the revelations and warnings of the Apocalypse, Rev. 1: 3 τῆς λόγους τῆς προφητείας. 22: 7, 10, 18, 19. Rev. 19: 10 see in Μαρτυρία b. So Sept. and נבואה 2 Chr. 15: 8. Neh. 6: 12.—Ecclus. 39: 1. 44: 3. Jos. Ant. 7. 9. 5. ib. 10. 7. 2. B. J. 3. 8. 3 τὰς προφητείας τῶν ἱερῶν βιβλίων.—In 1 Tim. 1: 18 et 4: 14 προφητεία seems to refer to the prophetic revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive church; comp. Acts 13: 2. 20: 28. 1 Cor. 12: 4—8 sq.

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Comp. also 1 Cor. 14: 24, 31, with v. 30. So Chrysost. and Theophyl. διὸ τὸ παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τουτέστιν ἀπὸ πνεύματος ἁγίου· οὕτω ὁ Τιμόθεος ᾑρέθη ἐπὶ τὴν ἱερωσύνην.

b) *prophecy*, i. q. the prophetic office, the prophetic gift, spoken in N. T. of the peculiar Charisma or spiritual gift imparted to the primitive teachers of the church; see in Προφήτης c. Rom. 12: 6 ἔχοντες δὲ χαρίσματα . . . εἴτε προφητείαν. 1 Cor. 12: 10. 13: 2, 8. 14: 22.—genr. Ecclus. 46: 1. Jos. Ant. 3. 8. 1 Ἀαρὼν διά τε τὸ γένος καὶ τὴν προφητείαν. B. J. 1. 2. 8. Plut. Pelop. 16 τὴν προφητείαν Ἐχεκράτους ἔχοντος, i. e. having Echecrates as prophet, sc. of Apollo. Luc. Alex. 60.

c) meton. *a prophesying*, the exercise of the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. 11: 6. So Sept. and נְבוּאָה Ezra 6: 14. — Ecclus. 46: 20.—Spec. the exercise of the prophetic gift or Charisma in the primitive church, 1 Cor. 14: 6. 1 Thess. 5: 20.

Προφητεύω, f. εύσω, (προφήτης,) *to act as prophet, to prophesy*, intrans.

a) pp. *to foretell* future events, *to predict*; but often including also from the Heb. the idea of exhorting, reproving, threatening, or indeed the whole utterance of the prophets while acting under divine influence as ambassadors of God and interpreters of his mind and will; see in Προφήτης. Sept. everywhere for נִבָּא, הִתְנַבֵּא, see Gesen. Lex. So of the prophets of the O. T. Matt. 11: 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. 15: 7 et Mark 7: 6 περὶ ὑμῶν. 1 Pet. 1: 10. Jude 14. In a like sense, of persons acting by a divine influence as prophets and ambassadors of God under the N. T. Rev. 10: 11 δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς κ. τ. λ. 11: 3. Also Acts 2: 17, 18, quoted from Joel 3: 1 [2: 28] where Sept. for נִבָּא. So Sept. genr. for נִבָּא, הִתְנַבֵּא, 1 K. 22: 12, 18. Ezra 5: 1. Jer. 11: 21. Ex. 11: 4. saep.— Ecclus. 47: 1. Jos. Ant. 7. 9. 5. ib. 10. 2. 2.—Once of the high priest, with whose office the gift of prophecy was supposed to be connected, John 11: 51. See Jos. B. J. 1. 2. 8. comp. Ant. 3. 8. 1. As including the idea of praise to God accompanied by prediction, Luke 1: 67; comp. Sept. and נִבָּא, הִתְנַבֵּא, 1 Sam. 10: 5, 6, 11. 19: 20, 21. — Of false prophets, Matt. 7: 22. Sept. and נִבָּא Jer. 14: 14, 15. So of heathen prophets, Diod. Sic. 17. 51 ὁ μὲν προφητεύων ἀνὴρ i. e. the prophet or interpreter of the god. Hdian. 5. 5. 21. Plut. de Def. Orac. 5 Ἐχεκράτους προφητεύοντος, T. III. p. 141. Tauchn.—Spoken in mockery by the soldiers to Jesus, q. d. *to divine, to give a response*, c. dat. Matt. 26: 68. Mark 14: 65. Luke 22: 64. — Comp. προφητεία Jos. Ant. 6. 4. 1, spoken of the response of the prophet to Saul respecting the lost asses.

b) spec. of the prophetic gift or Charisma imparted by the Holy Spirit to the primitive Christians, Acts 19: 6 ἦλθε τὸ πν. ἅγ. ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον. 21: 9. 1 Cor. 11: 4, 5. 13: 9. 14: 1, 3, 4, 5 bis, 24, 31, 39. See in Προφήτης c.

Προφήτης, ου, ὁ, (πρόφημι to foretell,) *a prophet*, pp. *a foreteller* of future events; so in Greek writers, Anac. 43: 11. Plato Charmid. 46. p. 174. C, τοὺς δὲ ὡς ἀληθῶς μάντεις . . . προφήτας τῶν μελλόντων. Hence i. q. μάντις, pp. one who utters raving the responses of an oracle, as Plato l. c. Luc. D. Deor. 13. 1. Hdot. 8. 36, 37. comp. Diod. Sic. 16. 26. Also *an interpreter* of the gods or of ὁ μάντις, i. e. one who explains the obscure oracles uttered by ὁ μάντις, Dion. Hal. Ant. 2. 73; espec. Plato Tim. p. 72. B, or VII. p. 76. Tauchn. comp. Diod. Sic. 1. 2. In Sept. and N. T. προφήτης corresponds to Heb. נָבִיא, pp. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men; comp. Ez. c. 2. Gesen. Lex. art. נָבִיא. With the Jewish use of נָבִיא and προφήτης was connected the idea, that the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession; see Philo Opp. IV.

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p. 116. Pfeiff. *προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου.* Comp. Ex. 7: 1. 2 Pet. 1: 20, 21. espec. 1 Cor. 14: 32. In a wider sense Heb. נָבִיא, Sept. *προφήτης*, is put for any friend of God, to whom God makes known his will, e. g. of Abraham Gen. 20: 7; of the patriarchs Ps. 105: 15.—Hence in N. T.

a) of the prophets of the O. T. (α) pp. as Isaiah, Matt. 1: 22. 3: 3. Luke 3: 4. John 1: 23. al. Jeremiah, Matt. 2: 17. 27: 9; Joel, Acts 2: 16; Micah, Matt. 2: 5; Jonah, Matt. 12: 39. Luke 11: 29; Zechariah, Matt. 21: 4; Daniel, Matt. 24: 15. Mark 13: 14. So of Samuel, Acts 13: 20; David, Acts 2: 30; Elisha, Luke 4: 27; Asaph, Matt. 13: 35; also of Balaam, 2 Pet. 2: 16; comp. Num. c. 22. Plur. genr. Matt. 2: 23. 5: 12. 23: 29 sq. Mark 8: 28. Luke 1: 70. Rom. 1: 2. Heb. 1: 1. James 5: 10. 1 Pet. 1: 10. al. So Sept. and נָבִיא 1 K. 16: 7, 12. Is. 38: 1. Jer. 1: 5. saep.—Ecclus. 48: 1, 22. — 2 Macc. 15: 14. Jos. Ant. 6. 2. 1. ib. 6. 3. 1 *ὁ δὲ προφήτης Σαμούηλος.* — (β) Meton. *the prophetic books* of the O. T. i. q. *αἱ γραφαὶ τῶν προφητῶν* Matt. 26: 56. So genr. Matt. 5: 17 *καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας.* Mark 1: 2. Luke 16: 29, 31. 24: 27, 44. Acts 28: 23. Rom. 3: 21. Acts 8: 28 *ἀνεγίγνωσκε τὸν προφ. Ἡσαΐαν.* By synecd. put for the doctrines etc. contained in the prophetic books, Matt. 7: 12. 22: 40. Acts 26: 27.—Here *ὁ νόμος καὶ οἱ προφῆται* comprise the whole O. T. and the latter therefore include the Psalms; which elsewhere are also distinguished, as Luke 24: 44 *νόμος καὶ προφῆται καὶ ψαλμοί.* See in *Νόμος* c. β. — 2 Macc. 15: 9.

b) genr. of persons acting by a divine influence as prophets and ambassadors of God under the new dispensation, i. q. a teacher sent from God; e. g. Matt. 10: 41 *ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κ. τ. λ.* 13: 57. Mark 6: 4. Luke 4: 24. 13: 33. John 7: 52. Rev. 11: 10. 16: 6. 18: 20, 24. al. Spec. of John the Baptist, Matt. 11: 9. 14: 5. Mark 11: 32. Luke 1: 76. 20: 6. al. Of Jesus, Matt. 21: 11 *οὗτός ἐστιν ὁ Ἰ. ὁ προφήτης.* v. 46. Luke 7: 16, 39. 24: 19. John 9: 17. Of the Messiah as *ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον* John 6: 14, in allusion to Deut. 18: 15. So John 1: 21, 25. 7: 40. Acts 3: 22, 23. 7: 37. Comp. 1 Macc. 4: 46. 14: 41.

c) Spec. of those who possessed the prophetic gift or Charisma imparted by the Holy Spirit to the primitive churches, *a prophet*, i. e. a class of instructors or preachers who were next in rank to the apostles and before the teachers, *διδάσκαλοι*, 1 Cor. 12: 28. They seem to have differed from the *διδάσκαλοι* in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulse of sudden inspiration, from the light of a sudden revelation at the moment, (*ἀποκάλυψις* 1 Cor. 14: 30,) and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate *revelation* seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; comp. Acts 11: 27. 21: 10. So Acts 13: 1 *προφῆται καὶ διδάσκαλοι.* 1 Cor. 12: 28 *ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους κ. τ. λ.* v. 29. 14: 29, 32, 37. Eph. 2: 20. 3: 5. 4: 11. See Neander Gesch. der Pflanz. u. Leit. der Kirche, I. p. 169 sq. or in Bibl. Repos. IV. p. 247 sq.

d) perh. *a poet, minstrel*, spoken of the Greek poet Epimenides, Tit. 1: 12. Poets were held to be inspired of the Muses; comp. Virg. Ecl. 9. 32 'Et me fecere poetam Pierides . . . me quoque dicunt vatem pastores.' Varro Ling. Lat. 6. 3 'vates poetae dicti sunt.' Comp. נְבִיאָה, Sept. *προφῆτις*, spoken of Miriam, Ex. 15: 20. — But Epimenides might well be called *προφήτης* in the Greek usage as above given, (see init.) since he was reckoned among the seven wise men of Greece, was sent for by Solon to aid in the preparation of his laws, and especially was also *θεοφιλὴς καὶ σοφὸς περὶ τὰ θεῖα, τὴν ἐνθουσιαστικὴν καὶ τελεστικὴν σοφίαν*, Plut. Solon 12. Al.

Προφητικός, ή, όν, (*προφήτης*)

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prophetic, uttered by prophets, Rom. 16: 26. 2 Pet. 1: 19.

Προφῆτις, ιδος, ἡ, (fem. to προφήτης,) *a prophetess*, i. e. in the Greek sense *the interpreter* or priestess of a god, oracle, Diod. Sic. 16. 26. Plut. de Pyth. Orac. 7. In Sept. and N. T. i. q. נְבִיאָה, comp. in *Προφήτης* init.

a) pp. as speaking and acting from a divine influence, an ambassadress from God, Rev. 2: 20. So Sept. and נְבִיאָה Judg. 4: 4. 2 K. 22: 14. 2 Chr. 34: 22.

b) spoken of a female friend of God, one who lives in communion with God, to whom God reveals himself by his Spirit, Luke 2: 36. — So Abraham is called *προφήτης*, נָבִיא, Gen. 20: 7, comp. Ps. 105: 15. Tob. 4: 12.

Προφθάνω, f. *άσω,* (*φθάνω,*) *to come* or *get before* any one, *to anticipate* one in doing any thing, e. g. in speaking, c. acc. Matt. 17: 25. So Sept. for קִדֵּם 2 Sam. 22: 19. Ps. 17: 13. 119: 148. — 1 Macc. 10: 4, 23. Aeschyl. Agam. 1028 or 1037 *προφθάσασα καρδία γλῶσσαν.*

Προχειρίζομαι, f. *ίσομαι,* depon. Mid. (*χειρίζω, χεῖρ,*) *to hand forth, to cause to be at hand*, ready, Dem. 45. 10. Diod. Sic. 15. 15. In N. T. trop. i. q. *to appoint, to choose, to destine*, c. acc. et inf. Acts 22: 14 *προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ.* 26: 16 *προχειρίσασθαί σε* [*εἶναι*] *ὑπηρέτην.* Perf. pass. in passive sense, c. dat. Acts 3: 20 in later edit. comp. Buttm. § 113. n. 6. Sept. for לָקַח Josh. 3: 12.—2 Macc. 3: 7. Pol. 1. 11. 3. Diod. Sic. 12. 27. Perf. pass. Pol. 3. 40. 14.

Προχειροτονέω, ῶ, f. *ήσω,* (*χειροτονέω,* q. v.) *to choose before*, first, Dem. 703. 18. Aeschin. 4. 11. In N. T. *to choose beforehand*, Pass. Acts 10: 41 *μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ*, i. e. *fore-chosen.*

Πρόχορος, ου, ὁ, Prochorus, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6: 5.

Πρύμνα, ης, ἡ, (pp. fem. of *πρυμνός, ή, όν*, last, hindmost,) i. q. *ἡ πρυμνὴ ναῦς, the hindmost part of a ship, the stern*, Mark 4: 38. Acts 27: 29, 41.—Pol. 1. 49. 11. Xen. An. 5. 8. 20. Comp. Lob. ad Phr. p. 331.

Πρωί, adv. (*πρό,*) *early, in the morning*, Lat. *mane.*

a) pp. and absol. Matt. 16: 3. Mark 1: 35. 11: 20. 16: 2, 9. John 20: 1. So Sept. for בֹּקֶר 1 K. 3: 21. Is. 5: 11; oftener *τὸ πρωί* Ex. 8: 20. Is. 37: 36. al.— Jos. Vit. § 17. Ael. V. H. 3. 23. Xen. Mem. 1. 1. 10. *τὸ πρ.* H. G. 1. 1. 30.— With prepositions: *ἅμα πρωί* Matt. 20: 1, see in *Ἅμα* b. *ἀπὸ πρωί* Acts 28: 23, see in *Ἀπό* II. c. *ἐπὶ τὸ πρωί* Mark 15: 1, comp. Buttm. § 125. 7. So Sept. *εἰς τὸ πρ.* Ex. 16: 19. Lev. 7: 5. *ἐν τῷ πρ.* Ecc. 11: 6. Comp. Lob. ad Phryn. p. 46 sq.

b) meton. for *the morning watch*, which ushers in the dawn, Mark 13: 35. See in *Φυλακή.*

Πρωΐα, see in *Πρῷος.*

Πρώϊμος, η, ον, (*πρωί,*) *early*, spoken of the early rain, *ὑετὸς πρ.* James 5: 7; see in *Ὄψιμος.* So Sept. *ὑ. πρ.* for גֶּשֶׁם יוֹרֶה Deut. 11: 14. Jer. 5: 24. —Arr. Peripl. Eryth. p. 157. Xen. Oec. 17. 4. A poetic and later form instead of Att. *πρῴος,* Lob. ad Phr. p. 52.

Πρωινός, ή, όν, (*πρωί,*) *early, morning*, Rev. 2: 28 *τὸν ἀστέρα τὸν πρωϊνόν.* Rev. 22: 16 in later edit. for *ὀρθρινός* in text. rec. Sept. for בֹּקֶר Ex. 29: 49. 1 Sam. 11: 11. Hos. 6: 4. — Athen. 1. 41. Plut. Symp. VIII. qu. 6. § 5. p. 899 Reisk. A late form, Lob. ad Phr. p. 52.

Πρώϊος, ία, ιον, (*πρωί,*) *early, morning*, Aristoph. Pax 1001, 1164. Hdot. 8. 6. Comp. Lob. ad Phr. p. 52. — In N. T. only *ἡ πρωΐα* sc. *ὥρα, the morning hour, morning*, Matt. 21: 18 *πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν.* 27: 1. John 18: 28. 21: 4. Sept. for בֹּקֶר 2 Sam. 23: 4. Lam. 3: 23. — Jos. Ant. 7. 8. 1. fully Luc. Amor. 39 *πρωΐας ὥρας.*

Πρώρα, ας, ἡ, (*πρό,*) *the forward part of a ship, the prow*, Acts 27: 30, 41. — Hdian. 1. 11. 12. Xen. An. 5. 8. 20.

Πρωτεύω, f. *εύσω,* (*πρῶτος,*) *to be first, chief*, i. q. to hold the first rank, highest dignity, *ἐν πᾶσιν* Col. 1: 18. —

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2 Macc. 6: 18. Hdian. 8. 7. 3. Xen. Mem. 1. 2. 24.

Πρωτοκαθεδρία, ας, ἡ, (πρῶτος, καθέδρα q. v.) *the first seat, the chief seat,* Matt. 23: 6. Mark 12: 39. Luke 11: 43. 20: 46.—Not found in the classics.

Πρωτοκλισία, ας, ἡ, (πρῶτος, κλισία q. v.) pp. *the first place of reclining* at table, *the chief place at a banquet,* usually the middle place on the middle triclinium, Matt. 23: 6. Mark 12: 39. Luke 14: 7, 8. 20: 46. See in Ἀνάκειμαι no. 2. Calmet art. *Eating.* Adam's Rom. Ant. p. 436. Jahn § 146.

Πρῶτος, η, ον, superlat. from πρό, compar. πρότερος q. v. Buttm. § 69. 2; pp. *foremost,* hence *first, the first.*

1. Genr. as adj. a) Spoken of place, order, time; (α) pp. and without art. Mark 16: 9 πρώτῃ σαββάτου sc. ἡμέρᾳ. Phil. 1: 5 ἀπὸ πρώτης ἡμέρας. Luke 2: 2 see in Κυρήνιος. Eph. 6: 2. 1 Cor. 15: 3 ἐν πρώτοις, i. q. first of all. Seq. δεύτερος Acts 12: 10. So Sept. for רִאשׁוֹן, Ex. 12: 15. Josh. 21: 10. ἐν πρώτοις Gen. 33: 2. 1 Chr. 11: 6.—Hdian. 4: 15. 10. Dem. 328. 25.—With the art. comp. in Ὁ, ἡ, τό, A. 2. b. δ. p. 553. Matt. 26: 17 τῇ δὲ πρώτῃ τῶν ἀζύμων, sc. ἡμέρᾳ. Mark 14: 12 τῇ πρ. ἡμέρᾳ τῶν ἀζ. (Sept. Lev. 23: 35, 40. Xen. H. G. 3. 1. 17. An. 4. 8. 1.) Acts 1: 1 τὸν πρῶτον λόγον. 1 Cor. 15: 45. Heb. 9. 2 ἡ πρώτη σκηνή. v. 6, 8. Rev. 1: 17 ὁ πρῶτος καὶ ὁ ἔσχατος, seein Ἔσχατος b. γ. Rev. 4: 1, 7. 8: 7. al. οἱ πρῶτοι *the first* Matt. 20: 8, 10. 21: 36. τὰ πρῶτα pp. *the first things,* i. e. the first or former state, condition, Matt. 12: 45. 2 Pet. 2: 20. Rev. 21: 4. Also 1 Tim. 5: 12 ἡ πρώτη πίστις, i. e. first or originally professed. Rev. 2: 4 ἀγάπην τὴν πρώτην. v. 5. Opp. καινός Heb. 8: 13. Rev. 21: 1. Sept. for רִאשׁוֹן 2 Chr. 3: 3. Dan. 8: 21. 2 Sam. 18: 27. — Hdian. 1. 17. 17. Xen. An. 6. 5. 2, 5. — So in division or distribution, ὁ πρῶτος . . . ὁ δεύτερος Matt. 22: 25. ὁ πρῶτος . . . ὁ ἕτερος Luke 14: 18. 19: 16. Where only two are spoken of, Matt. 21: 28. John 19: 32. 1 Cor. 14: 30. Heb. 8: 7.—Diod. Sic. 1. 50 fin. Xen. H. G. 3. 1. 17. — (β) In an adverbial sense, comp. Buttm. § 123. n. 3. Matt. 10: 2 πρῶτος, Σίμων κ. τ. λ. John 1: 42 εὑρίσκει οὗτος πρῶτος τὸν ἀδελφόν κ. τ. λ. 8: 7. Acts 26: 23. Rom. 10: 19. 1 John 4: 19.— Hdian. 1. 8. 4. Diod. Sic. 1. 50 init. Xen. Cyr. 1. 4. 2.—(γ) Put for the comparative, πρότερος, adverbially as in δ; so seq. gen. John 1: 15, 30 ὅτι πρώτός μου ἦν. 15: 18 ἐμὲ πρῶτον ἐμισ. Comp. Herm. ad Vig. p. 718. Matth. § 464. Passow in πρῶτος no. 3. Winer § 36. n. 4. p. 201.— Themist. Orat. XI. Schol. ad Aristoph. Nub. 552. p. 242. ed. Dindorf.

b) trop. of rank, dignity, *first, chief:* so without the art. Matt. 20: 27 ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος. 22: 38. Mark 12: 30. Acts 16: 12. Eph. 6: 2. Seq. gen. partit. Mark 10: 44. 12: 28 πρώτη πάντων ἐντολή. v. 29, 30. 1 Tim. 1: 15. —Sept. Ez. 27: 22. Dem. 1263. 25. Xen. Cyr. 2. 3. 6. c. gen. part. Ael. V. H. 7. 14. Dem. 13. 38. — With the art. Acts 17: 4 γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. Luke 15: 22. (Sept. Jer. 52: 21. Pol. 11. 10. 2.) So ὁ πρῶτος, οἱ πρῶτοι, *the first, the chief,* seq. gen. of a country or people; Acts 28: 7 τῷ πρώτῳ τῆς νήσου. Mark 6: 21 τοῖς πρώτοις τῆς Γαλιλαίας. Luke 19: 47 οἱ πρῶτοι τοῦ λαοῦ. Acts 13: 50. 25: 2. 28: 17. So Sept. for רִאשׁוֹן Neh. 12: 45.—Jos. Ant. 7. 9. 3. ib. 10. 4. 5. Pol. 1. 31. 5. Xen. Ven. 1. 9.—In the proverbial phrase: πολλοὶ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι, also ἔσονται οἱ ἔσχατοι, πρῶτοι· καὶ οἱ πρῶτοι, ἔσχατοι, *the first shall be last, and the last first,* etc. i. e. those who seem or claim to be first, shall be last, Matt. 19: 30. 20: 16. Mark 10: 31. Luke 13: 30.

2. Neut. πρῶτον as adverb, Buttm. § 115. 4. a) pp. of place, order, time, usually without the article. (α) genr. Matt. 17: 27 τὸν ἀναβάντα πρῶτον ἰχθύν. 17: 10, 11. Mark 7: 27. Luke 9: 59, 61. John 18: 13. Acts 15: 14. 1 Cor. 11: 18. 1 Pet. 4: 17. 2 Tim. 2: 6, comp. Winer § 65. p. 458. So Acts 7: 12 i. q. *the first time.* — Pol. 1. 43. 2. Hdian. 1. 11. 3. Xen. An. 3. 4. 32.—(β) Emphat. i. q. *first of all, before all,* Matt. 23: 26 καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου. Acts 13: 46. Rom. 1: 8 πρῶτον μὲν εὐχαριστῶ τῷ θεῷ. 1 Cor. 11: 18.—Hdian. 2. 1. 8. Xen. Cyr. 4. 1. 2.—(γ) In di-

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vision or distribution, as referring to a series or succession of circumstances and followed by other adverbs of order or time expressed or implied; here some assign to it a comparative sense, i. q. πρότερον, but unnecessarily; see Herm. ad Vig. p. 718. E. g. seq. δεύτερον 1 Cor. 12: 28. εἶτα, Mark 4: 28 πρῶτον χόρτον, εἶτα στάχυν, εἶτα κ. τ. λ. ἔπειτα 1 Thess. 4: 16. James 3: 17. μετὰ ταῦτα Mark 16: 9, coll. v. 12. καὶ τότε Matt. 5: 24. 7: 5. Mark 3: 27. Luke 6: 42. John 2: 10. In a like sense, πρῶτον . . . καί, Rom. 1: 16. 2: 9, 10. 2 Cor. 8: 5. πρῶτον . . . δέ Matt. 13: 30. Luke 10: 5. 2 Tim. 1: 5. — Seq. εἶτα Hdian. 2. 1. 22. ἔπειτα Xen. Cyr. 7. 2. 24. Hi. 11. 8. μετὰ ταῦτα Xen. An. 6. 1. 5, coll. 7. δέ Cyr. 8. 1. 16.—(δ) Rarely c. art. τὸ πρῶτον, *first, at first*, formerly, comp. Buttm. § 126. n. 5. John 10: 40 ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων. 12: 16. 19: 39. — Hdian. 6. 3. 11. Xen. Cyr. 1. 5. 1.

b) trop. of dignity, importance, *first*, i. q. *first of all, chiefly, especially*, Matt. 6: 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ. Rom. 3: 2. 2 Pet. 1: 20. 3: 3. πρῶτον πάντων 1 Tim. 2: 1. Al.

Πρωτοστάτης, ου, ὁ, (πρῶτος, ἵστημι,) pp. *one who stands first*, in the first rank of an army, Sept. Job. 15: 24. Pol. 18. 12. 5. Xen. Cyr. 3. 3. 57.—In N. T. trop. *a leader*, q. d. *ringleader*, τῆς αἱρέσεως Acts 24: 5.

Πρωτοτόκια, ων, τά, (πρωτοτόκος,) *the rights of the first-born, birthright*, Heb. 12: 16. Sept. Vatic. for בְּכוֹרָה Gen. 25: 32, 33, 34. Other copies πρωτοτόκεια. — On the rights of the first-born son, see Jahn § 165.

Πρωτοτόκος, ου, ὁ, ἡ, (πρῶτος, τίκτω,) *first-born*, i. e.

a) pp. the first-born of a father or mother; Matt. 1: 25 υἱὸν αὐτῆς τὸν πρωτότοκον. Luke 2: 7. Including also the first-born of animals, Heb. 11: 28. Sept. for בְּכוֹר Gen. 27: 19, 32; also of animals Ex. 1: 5. 12: 12, 29.—Anthol. Gr. IV. p. 236. Isidor. 3. 31, in Wetstein N. T. II. p. 282.—On the rights of the first-born, see Jahn 165.

b) trop. *first-born*, i. q. *the first, the chief*, one highly distinguished and preeminent; so of Christ, as the beloved Son of God before the creation, Col. 1: 15, coll. v. 16. Heb. 1: 6, coll. v. 5. Or in relation to his followers, Rom. 8: 29 εἰς τὸ εἶναι αὐτὸν πρωτ. ἐν πολλοῖς ἀδελφοῖς, comp. Col. 1: 18. Or as the first to rise from the dead, the leader and prince of those who shall arise, Col 1: 18. Rev. 1: 5. So Sept. for בְּכוֹר of the Messiah, Ps. 89: 27. — Of the saints in heaven, prob. those formerly most distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles, etc. Heb. 12: 23 ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς. So Sept. for בְּכוֹר of Israel Ex. 4: 22; of Ephraim Jer. 31: 9.—Psalt. Salom. 13: 8. 18: 4.

Πταίω, f. ἱσω, *to stumble, to fall*, intrans. Hdian. 5. 6. 18. Sept. for נָגַף 1 Sam. 4: 2. 2 Sam. 18: 7. — In N. T. only trop. *to stumble*, i. e.

a) *to err, to fail* in duty, *to offend*, seq. ἐν c. dat. James 2: 10. 3: 2 εἴ τις ἐν λόγῳ οὐ πταίει. Absol. Rom. 11: 11 μὴ ἔπταισαν, ἵνα πέσωσι; c. πολλά adv. James 3: 2. Sept. for נוֹקֵשׁ Deut. 7: 25. —Ecclus. 37: 12. M. Antonin. 7. 15 ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας.

b) i. q. *to fail*, to fail of success and happiness, 2 Pet. 1: 10. — Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26.

Πτέρνα, ης, ἡ, the heel, John 13: 18 ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν, see in Ἐπαίρω, quoted from Ps. 41: 10 where Heb. עָקֵב, Sept. πτερνισμόν. Sept. for עָקֵב Gen. 3: 15. 25: 26. — Hom. Il. 22. 397. Dem. 86. 2.

Πτερύγιον, ίου, τό, (dimin. from πτέρυξ wing,) *a little wing, winglet*, Sept. for כָּנָף 1 K. 6: 23; and so of the feather of an arrow Pol. 27. 9. 4. Then of any thing shaped like a wing, running out to a point, e. g. *a fin*, Sept. for סְנַפִּיר Lev. 11: 9, 10, 12; *the corner* or *skirt* of a garment, Sept. for כָּנָף Num. 15: 36. 1 Sam. 24: 5. — In N. T. *a pinnacle*, spoken of the highest point of the temple, prob. the apex of Solomon's porch, see in Ἱερόν d. Matt. 4: 5. Luke 4: 9.

Πτέρυξ, υγος, ἡ, a pinion, wing, Matt. 23: 27. Luke 13: 34. Rev. 4: 8. 9:

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9. 12: 14. Sept. for אֶבְרָה Ps. 55: 7. כָּנָף Ex. 19: 4. Ez. 1: 6. — Dem. 1259. 21. Xen. An. 1. 5. 3.

Πτηνός, ή, όν, (πτῆναι, πέτομαι,) *flying, winged,* Xen. Cyr. 1. 4. 11 *καὶ αἱ μὲν ἔλαφοι, ὥσπερ πτηναί.* In N. T. neut. plur. *τὰ πτηνά,* i. e. *birds, fowls,* 1 Cor. 15: 39. — Hdian. 3. 9. 10. Xen. H. G. 4. 1. 16.

Πτοέω, ῶ, f. *ήσω, to terrify, to put in trepidation;* Pass. *to be terrified, to be in trepidation,* Luke 21: 9 *μὴ πτοηθῆτε.* 24: 37. Sept. for חָרַד Ex. 19: 16. חָתַת 1 Chr. 28: 30. Jer. 1: 17.—1 Macc. 7: 30. Jos. B. J. 1. 30. 4. Pol. 10. 42. 4.

Πτοήσις, εως, ἡ, (πτοέω,) *terror, trepidation, fear,* 1 Pet. 3: 6 *μὴ φοβούμενοι μηδεμίαν πτόησιν,* i. e. doing well, and fearing not; i. q. *φοβ. φόβον μέγαν* in Mark 4: 41. Comp. Buttm. § 131. 3. Sept. for פַּחַד Prov. 3: 25. — 1 Macc. 3: 25. Diod. Sic. 20. 66.

Πτολεμαΐς, ίδος, ἡ, Ptolemais, a maritime city of Palestine belonging to Galilee, on the bay north of Mount Carmel, Acts 21: 7. Heb. עַכּו, Sept. Ἀκχώ, Judg. 1: 31; called also by the Greeks Ἄκη Diod. Sic. 19. 93. Strabo 16. 2. 25. The name *Ptolemais* was prob. introduced about the time of the Romans; Strabo l. c. Jos. B. J. 2. 10. 2. Now *Acre, St. Jean d' Acre.* See Reland Palaest. p. 534 sq. Rosenm. Bibl. Geog. II. ii. p. 60.

Πτύον, ου, τό, (πτύω,) *a fan, winnowing shovel,* with which grain is thrown up against the wind in order to cleanse it, Matt. 3: 12. Luke 3: 17.— Hesych. *πτύον· θρίναξ, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σῖτον ἀπὸ τοῦ ἀχύρου.* Artemid. 2. 24. Theocr. 7. 156.

Πτύρω, f. *ρῶ,* (kindr. with *πτοέω,*) *to terrify, to put in trepidation,* Pass. Phil. 1: 28. — Plut. Fab. Max. 3. Diod. Sic. 17. 34, 57, 58.

Πτύσμα, ατος, τό, (πτύω,) *spittle,* what is spit out, John 9: 6.—Pol. 8. 14. 5.

Πτύσσω, f. *ξω, to fold, to fold or roll together,* e. g. *τὸ βιβλίον* q. v. Luke 4: 20.—Jos. Ant. 10. 1. 4. Hdian. 1. 17. 1.

Πτύω, f. *σω, to spit, to spit out,* absol. Mark 7: 33. *εἴς τι* 8: 23. *χαμαί* John 9: 6. Sept. c. *εἴς τι* for יָרַק Num. 12: 4.—*εἴς τι* Jos. Ant. 5. 9. 4. Luc. Navig. 15. absol. Xen. Cyr. 8. 1. 42.

Πτῶμα, ατος, τό, (πίπτω,) *a fall,* Ael. V. H. 9. 31. trop. *downfall, ruin,* Sept. Job 18: 12. Jos. B. J. 6. 1. 4. Plut. Agesil. 33. Meton. *any thing fallen, ruins,* e. g. of a wall, building, Pol. 16. 31. 8. Diod. Sic. 18. 70 bis.—In N. T. *a body fallen,* i. e. *a dead body, carcass, corpse.* Matt. 24: 28 *ὅπου γὰρ ἂν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.* Mark 6: 29. Rev. 11: 8, 9. Sept. for פֶּגֶר Ez. 6: 5.—Jos. Ant. 7. 1. 3. Hdian. 4. 6. 2. Dion. Hal. Ant. 4. 39. Eurip. Orest. 1195. Phrynichus says this word was used absol. in this sense only in late writers, instead of the earlier *πτῶμα νεκροῦ,* comp. Phryn. et Lob. p. 375 sq. Thom. Mag. p. 765.

Πτῶσις, εως, ἡ, (πίπτω,) *a fall, downfall, crash,* e. g. of a falling building, Matt. 7: 27.—Diod. Sic. 3. 57. Pol. 2. 16. 3. — Trop. *downfall, ruin,* Luke 2: 34 *εἰς πτῶσιν* i. e. a cause of fall and ruin, comp. in Ἀνάστασις no. 1.—Ecclus. 1: 21. 5: 13 *γλῶσσα ἀνθρώπων πτῶσις αὐτῶ.* So genr. Sept. Jer. 6: 15. Ecclus. 3: 31. Anth. Gr. III. p. 130, 137.

Πτωχεία, ας, ἡ, (πτωχός,) *begging, beggary,* Lys. 898. 9. In N. T. *poverty, want;* 2 Cor. 8: 2 *ἡ κατὰ βάθους πτωχεία* i. e. *deep poverty.* So of a state of poverty and humiliation, 2 Cor. 8: 9. Rev. 2: 9. Sept. for מִסְכֻּנוֹת Deut. 8: 9. יְרִישָׁה 2 Chr. 22: 14.—Eccl. 10: 31. 11: 14. Test. XII Patr. p. 619.

Πτωχεύω, f. *εύσω,* (πτωχός,) *to beg, to be a beggar,* Aeschin. Dial. Socr. 2. 7. Plut. Apothegm. Lac. II. p. 169. Tauchn. In N. T. *to be* or *become poor, to be in a state of poverty and humiliation,* intrans. 2 Cor. 8: 9; comp. Phil. 2: 7. Sept. for דָּלַל Ps. 79: 8. רוּשׁ Ps. 34: 11.—Tob. 4: 21.

Πτωχός, ή, όν, (πτώσσω to cower, to crouch,) *begging, beggarly, poor,* pp. crouching, cringing in the manner of beggars.

a) pp. and often as Subst. (a) *ὁ πτωχός, a beggar, mendicant,* Luke 14: 13,

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21. 16: 20 πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος. v. 22. John 9: 8 in some edit. Trop. Rev. 3: 17.—Luc. Somn. s. Gall. 14. Dem. 574. 19. Xen. Mem. 1. 2. 29 προσαιτεῖν ὥσπερ τοὺς πτωχούς. — (β) οἱ πτωχοί, *the poor*, i. e. needy, destitute of the necessaries of life and subsisting on the alms of others. Matt. 19: 21 δὸς πτωχοῖς. 26: 9 δοθῆναι τοῖς πτωχοῖς. v. 11. Mark 10: 21. 14: 5, 7. Luke 18: 22. 19: 8. John 12: 5, 6, 8. 13: 29. So Sept. and אֶבְיוֹן Esth. 9: 22. Prov. 31: 20. רָשׁ Prov. 28: 27. — (γ) Genr. *poor, needy*, i. q. πένης, spoken of honest poverty as opp. to the rich, without the idea of mendicity; e. g. μία χήρα πτωχή Mark 12: 42, 43. Luke 21: 3. So Rom. 15: 26. 2 Cor. 6: 10. Gal. 2: 10. James 2: 2, 3, 5, 6. Rev. 13: 16. So Sept. and דַּל Lev. 19: 15. Prov. 29: 14. רָשׁ Prov. 22: 7.—Ecclus. 13: 3. 30: 14.

b) by impl. and from the Heb. *poor*, i. e. *low, humble*, of low estate, including also the idea of being *afflicted, distressed*. Luke 4: 18 ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, quoted from Is. 61: 1 where Sept. for עֲנָוִים. So Matt. 11: 5 et Luke 7: 22 πτωχοὶ εὐαγγελίζονται. Sept. for אֶבְיוֹן Ps. 109: 16. עָנִי Ps. 69: 33. Is. 29: 19. —Trop. Matt. 5: 3 οἱ πτωχοὶ τῷ πνεύματι, *the poor in spirit*, those who feel themselves spiritually poor, the lowly in mind and heart. Luke 6: 20. Comp. עָנִי, Sept. ταπεινός, Is. 66: 2.

c) trop. of things, *beggarly, poor, imperfect*, Gal. 4: 9 πτωχὰ στοιχεῖα.

Πυγμή, ῆς, ἡ, (πύξ,) *the fist*, Sept. for אֶגְרוֹף Ex. 21: 8. Is. 58: 4. Hom. Il. 23. 669; also *fisting, boxing*, i. q. πυγμαχία, Xen. Mag. Eq. 8. 7.—In N. T. Mark 7: 3 ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, lit. *unless they wash their hands* (rubbing them) *with the fist*, i. e. ad sensum, *sedulously, carefully, diligently*; so the Syr. Version, using the same word by which it expresses ἐπιμελῶς in Luke 15: 8. Vulg. has *crebro*, as if from a reading πυκνῇ i. q. πυκνά or πυκνῶς, of which there is no other trace. An early interpretation makes it i. q. *to the elbow*, Theophylact. ad loc. νίπτεσθαι πυγμῇ, τουτέστιν ἄχρι τοῦ ἀγκῶνος. Euthym. ad Matt. 15: 1. Comp. Fritzsche IV Evang. Vol. II. ad loc.

Πύθων, ωνος, ὁ, Python, in Greek mythology the name of a serpent or dragon slain by Apollo, Ael. V. H. 3. 1; then transferred to Apollo himself, Anthol. Gr. I. p. 55; later, spoken of *diviners, soothsayers*, held to be inspired of the Pythian Apollo, Plut. de Defect. Orac. c. 9. T. VII. p. 632. 14. Reisk. τοὺς ἐγγαστριμύθους, Εὐρυκλείας πάλαι, νυνὶ Πύθωνας προσαγορευομένους. These Πύθωνες, i. e. ἐγγαστρίμυθοι or *ventriloquists*, were so called, because the god or spirit was supposed to be in them and to speak from their bellies without any motion of the lips; Plutarch l. c. τὸν θεὸν αὐτὸν ... ἐνδυόμενον εἰς τὰ σώματα τῶν προφητῶν ὑποφθέγγεσθαι. Galen. Glossar. Hippoc. ἐγγαστρίμυθοι· οἱ κεκλεισμένου τοῦ στόματος φθεγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς γαστρὸς φθέγγεσθαι. Comp. Aristoph. Vesp. 1014 or 1020. Hence Sept. ἐγγαστρίμυθος for Heb. אוֹב Lev. 19: 31. 1 Sam. 28: 3, 8, 9. al. comp. Gesen. Lex. art. אוֹב. — In N. T. Acts 16: 16 ἔχουσα πνεῦμα πύθωνος *having a spirit of Python*, i. e. of a diviner, i. q. *a soothsaying demon*.

Πυκνός, ή, όν, (kindr. with πύξ,) *thick, firm, solid*, 3 Macc. 4: 10. Hom. Od. 14. 12. *thick, dense, close together*, Hdian. 8. 1. 13. Xen. An. 2. 3. 3. In N. T. *frequent, often*, 1 Tim. 5: 23 διὰ τὰς πυκνάς σου ἀσθενείας.—Thuc. 1. 23. Xen. Eq. 9. 6. — Neut. plur. πυκνά as adv. *frequently, often*, Luke 5: 33 νηστεύουσι πυκνά. Comparat. πυκνότερον adv. Acts 24: 26. Comp. Buttm. § 115. 5.—πυκνά Ael. V. H. 2. 21. Xen. Conv. 2. 26. πυκνότερον 2 Macc. 8: 8. Dem. 1035. 14.

Πυκτεύω, f. εύσω, (πύξ the fist,) *to fist, to box*, to fight as a boxer, intrans. 1 Cor. 9: 26 οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων, i. e. as a boxer I strike no blow in vain; comp. in Ἀήρ. — Dem. 51. 24. Xen. Lac. 4. 6.

Πύλη, ης, ἡ, a door, gate, pp. the large door or entrance of an edifice, city, etc. diff. from ἡ θύρα a common door. E. g. of the temple, ὡραίᾳ πύλῃ τοῦ ἱεροῦ Acts 3: 10; of a prison, 12: 10; of a city, Luke 7: 12 τῇ πύλῃ τῆς πόλεως. Acts 9: 24. Heb. 13: 12. Sept. of a

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building, for פֶּתַח Jer. 43: 9; of a city, for דֶּלֶת Josh. 6: 26. 2 Chr. 8: 5. שַׁעַר Gen. 34: 20, 24. — So of an edifice, Hdian. 7. 10. 9. Xen. Cyr. 7. 5. 27; of a city Dion. Hal. Ant. 2. 50. Xen. Mem. 3. 9. 7. — Symbol. Matt. 7: 13 bis, 14. Luke 13: 24. Comp. Cebet. Tab. 15. —Also πύλαι ᾅδου, *the gates of Hades*, by meton. for Hades itself, see in Ἅιδης, i. e. Hades with its powers, Satan and his hosts. Matt. 16: 18 τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. The Hebrews, as well as the Greeks and Romans, ascribed gates to Sheol or Hades; so Heb. שַׁעֲרֵי שְׁאוֹל, Sept. πύλαι ᾅδου, Is. 38: 10, comp. Ps. 9: 14; also Wisdr 16: 13. 3 Macc. 5: 51. Hom. Il. 5. 646. Eurip. Alcest. 124 or 126. Luc. Necyom. 6. comp. Diod. Sic. 1. 96. So Lucret. 3. 67 *Lethi portas.*

Πυλών, ῶνος, ὁ, (πύλη,) a large door, gate, sc. at the entrance of a building or city.

a) genr. e. g. of a house, Acts 10: 17 ἐπέστησαν ἐπὶ τὸν πυλῶνα. 12: 13 see in Θύρα a. v. 14 bis. Of a city, Acts 14: 13. Rev. 21: 12 bis, 13 quater, 15, 21 bis, 25. 22: 14. So Sept. for פֶּתַח, of a building, 1 K. 14: 27. 2 Chr. 12: 10; of a city 1 K. 17: 10. 1 Chr. 19: 9.—Jos. Ant. 18. 2. 2. Luc. Hermot. 11. Plut. Timol. 12 fin.

b) synecd. *a gate-way, portal, vestibule*, the deep arch under which a gate opens, Matt. 26: 71. Luke 16: 20. Sept. for שַׁעַר Judg. 18: 16, 17.—Jos. Ant. 8. 3. 2. Ceb. Tab. 1. Pol. 4. 18. 2.

Πυνθάνομαι, f. πεύσομαι, aor. 2 ἐπυθόμην, depon. Mid. *to ask, to inquire.*

a) pp. et seq. παρά τινος *from* or *of* any one, e. g. c. acc. John 4: 52 ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν κ. τ. λ. or also c. interr. indir. Matt. 2: 4 ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χρ. γεννᾶται. Acts 10: 18. Sept. for דָּרַשׁ Gen. 25: 22. —acc. Jos. Vit. § 39. Xen. Cyr. 4. 1. 3. Mem. 1. 1. 9. indir. Luc. Nigr. 1. — Absol. c. interr. dir. Acts 4: 7. 10: 29 πυνθάνομαι οὖν, τίνι λόγῳ κ. τ. λ. 23: 19. So before an indir. interrog. with the Opt. after a praeter, comp. Winer § 42. 4. c. p. 247. Luke 15: 26 ἐπυνθάνετο, τί εἴη ταῦτα; 18: 36. John 13: 24. Acts 21: 33.—Xen. An. 7. 1. 14.—In a judicial sense, *to inquire, to examine*, seq. acc. et περί τινος, Acts 23: 20.—Pol. 23. 14. 2. Lys. 909. 8.

b) i. q. *to inquire out, to find out* by inquiry, *to learn, to hear*, seq. ὅτι, Acts 23: 34 πυθόμενος, ὅτι ἀπὸ Κιλικίας. — Palaeph. 41. 4. Hdian. 2. 1. 11. Xen. H. G. 1. 1. 11.

Πῦρ, ρός, τό, fire. a) pp. and genr. Matt. 3: 10 καὶ εἰς πῦρ βάλλεται. v. 12. 7: 19. 13: 40. 17: 15. Mark 9. 22. Luke 3: 9, 17. 22: 55. John 15: 6. Acts 28: 5. Heb. 11: 34. James 3: 5. 5: 3. 1 Pet. 1: 7. 2 Pet. 3: 7. Rev. 3: 18. 8: 5 ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου i. e. upon the altar. v. 8. 9: 17, 18. 11: 5. 14: 18. 15: 2. 16: 8. 17: 16. 18: 8. Sept. for אֵשׁ Gen. 22: 6, 7. Ex. 32: 19. — Jos. B. J. 3. 4. 1. Pol. 5. 8. 9. Xen. Mem. 4. 3. 7. — Genit. πυρός often takes the place of an adj. Buttm. § 123. n. 4. Winer § 34. 2. So φλὸξ πυρός *flame of fire*, i. q. *fiery flame*, Acts 7: 30. Heb. 1: 7. Rev. 1: 14. 2: 18. 19: 12. Once vice versa ἐν πυρὶ φλογός id. 2 Thess. 1: 8. Sept. for לַהַב אֵשׁ Is. 29: 6. אֵשׁ לֹהֶט Ps. 104: 4. So ἄνθρακες πυρός *burning coals* Rom. 12: 20, comp. in Ἄνθραξ and Sept. Lev. 16: 12. γλῶσσαι ὡσεὶ πυρός Acts 2: 3. λαμπάδες πυρός Rev. 4: 5. στύλοι πυρός *fiery pillars* Rev. 10: 1; comp. Sept. Ex. 13: 21, 22.—Spoken of fire from heaven, lightning, etc. e. g. ἀπὸ τοῦ οὐρανοῦ Luke 9: 54. 17: 29. ἐκ τοῦ οὐρ. Rev. 13: 13. 20: 9. absol. Heb. 12: 18. Rev. 8: 7. Acts 2: 19 quoted from Joel 3: 3 [2: 30] where Sept. for אֵשׁ.—Eurip. Phoen. 1182 or 1191 πῦρ Διός.

b) Symbolically: (α) of God as inflicting punishment, Heb. 12: 29 ὁ θεὸς ἡμῶν πῦρ καταναλίσκον. Comp. Deut. 4: 24. — (β) Of strife, disunion, Luke 12: 49. So of the tongue as kindling strife and discord, James 3: 6.—(γ) Of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. 1: 7 et Rev. 3: 18. Sept. Is. 10: 17. So Mark 9: 49 see in Ἁλίζω. 1 Cor. 3: 13 bis, ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει, i. e. the fiery trials and conflicts to which Christian teachers and their doctrines are sub-

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jected, will test their truth and value; the system of teaching being here represented under the figure of a building, of which only the solid parts can withstand the fire. Hence also of the teacher [builder] himself, v. 15 αὐτὸς δὲ σωθήσεται οὕτω δὲ ὡς διὰ πυρός *he shall be saved so as through the fire*, i. e. as escaping through the fire which destroys his work. The expression is proverbial, implying 'with difficulty, scarcely;' comp. Aristid. in Apell. p. 126 ἐκ μέσου πυρὸς τὸν ἄνδρα σώζειν. So Jude v. 23, see in Ἁρπάζω b. — (δ) Of the infernal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, e. g. ὁ κάμινος τοῦ πυρός *a fiery furnace* Matt. 13: 42, 50, in allusion to Dan. 3: 6, 11, 15 sq. where Sept. for Chald. אַתּוּן נוּרָא. ἡ γέεννα τοῦ πυρός, see in Γέεννα, Matt. 5: 22. 18: 9. Mark 9: 47. τὸ πῦρ τὸ ἄσβεστον v. οὐ σβέννυται Mark 9: 43, 44, 45, 46, 48; comp. Is. 66: 24. τὸ πῦρ τὸ αἰώνιον Matt. 18: 8. 25: 41. Jude 7. ἡ λίμνη τοῦ πυρός Rev. 19: 20. 20: 10, 14, 15. 21: 8. Simpl. Rev. 14: 10; and so Matt. 3: 11 et Luke 3: 16, see in Βαπτίζω no. 2. b. —Judith 16: 17. Ecclus. 7: 17.

c) Trop. *ardour, vehemence;* Heb. 10: 27 πυρὸς ζῆλος, see in Ζῆλος b. β.

Πυρά, ᾶς, ἡ, (πῦρ,) *a fire*, i. e. as kindled and burning, burning fuel, Acts 28: 2, 3. — Judith 7: 5. 2 Macc. 1: 22. Hdian. 4. 8. 12. Of a burning funeral pile, Xen. An. 6. 4. 9.

Πύργος, ου, ὁ, (comp. Germ. *Burg*,) *a tower.*

a) pp. for defence, as in the wall of a city, Luke 13: 4 ὁ πύργος ἐν τῷ Σιλωάμ, i. e. in the wall of the city near Siloam. Comp. on the towers of Jerusalem, Jos. B. J. 5. 4. 2, 3. Sept. for מִגְדָּל Judg. 9: 46 sq.—Jos. l. c. Hdian. 8. 3. 7. Xen. H. G. 3. 1. 22. — Spoken of the watch-tower or turret of a vineyard, Matt. 21: 33. Mark 12: 1. So Sept. and מִגְדָּל Is. 5: 2. Comp. Jahn § 67.

b) meton. of any building with one or more towers, *a castle, fortress, palace*, Germ. *Burg*, Luke 14: 28.—Hom. Il. 22. 447, coll. 440. Pol. 26. 4. 1. So Lat. *turris* Liv. 33. 48.

Πυρέσσω v. ττω, f. ξω, (πυρετός,) *to be feverish, to be sick of fever*, intrans. Matt. 8: 14. Mark 1: 30. — Luc. Quom. Hist. conscr. 1. Aeschin. 69 pen.

Πυρετός, οῦ, ὁ, (πῦρ,) *fiery heat*, as of Sirius, Hom. Il. 22. 31. In N. T. *a fever*, Matt. 8: 15. Mark 1: 31. Luke 4: 38, 39. John 4: 52. Acts 28: 8. Sept. for קַדַּחַת Deut. 28: 22.—Jos. Vit. § 11. Xen. Mem. 3. 8. 3.

Πύρινος, η, ον, (πῦρ,) *fiery, burning*, Sept. for אֵשׁ Ez. 28: 14, 16. ἵππων πυρίνων Ecclus. 48: 9, comp. 2 K. 2: 11. —In N. T. by impl. *flaming, glittering*, Rev. 9: 17 θώρακας πυρίνους. — Comp. θώρακας πεπυρωμένοι Hdian. 8. 4. 27.

Πυρόω, ῶ, f. ώσω, (πῦρ,) *to fire*, i. e. to set on fire, 2 Macc. 10: 3. Eurip. Phoen. 584. Hdot. 8. 102. In N. T. only Pass. πυρόομαι, οῦμαι, *to be fired, set on fire, kindled*, i. q. *to burn, to flame.*

a) pp. Eph. 6: 16 see in Βέλος. 2 Pet. 3: 12 οὐρανοὶ πυρούμενοι λυθήσονται. Rev. 1: 15. — Apollod. Bibl. 2. 4 βέλη πεπυρωμένα. Aeschin. Dial. Socr. 3. 21. — Trop. *to burn, to be inflamed*, e. g. with anger, i. q. to be incensed, 2 Cor. 11: 29. (2 Macc. 4: 38. 14: 45.) With lust, 1 Cor. 7: 9 κρεῖσσον γαμῆσαι ἢ πυροῦσθαι. So ἐκπυροῦσθαι εἰς τὸ μοιχεύειν Sept. Hos. 7: 4. edit. Vatic. Comp. πῦρ Ecclus. 23: 16. φλέγομαι Dion. Hal. Ant. 11. 28. Lat. *uror* Virg. Aen. 4. 68.

b) by impl. *to be tried with fire, purified*, as metals, Rev. 3: 18. Sept. for בָּחַר Prov. 10: 20. צָרַף Zech. 13: 9. Ps. 11: 7.

Πυῤῥάζω, f. άσω, (πυῤῥός,) *to be fire-coloured, fire-red*, intrans. Matt. 16: 2 π. ὁ οὐρανός. v. 3. — Not found elsewhere.

Πυῤῥός, ά, όν, (πῦρ,) *fire-coloured, fiery-red, red*, Rev. 6: 4 ἵππος. 12: 3 δράκων. Sept. for אָדֹם Zech. 1: 8. Num. 19: 2. — Diod. Sic. 1. 88. Xen. Venat. 4. 7.

Πύῤῥος, ου, ὁ, Pyrrhus, pr. n. m. Σώπατρος Πύῤῥου *Sopater* [son] *of Pyrrhus* Acts 20: 4 in later edit. Text. rec. omits Πύῤῥου.

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Πύρωσις, εως, ἡ, (πυρόω,) *a being on fire, burning, conflagration,* Rev. 18: 9, 18.—Jos. Ant. 1. 11. 4.—Trop. *fiery trial, calamity, suffering,* 1 Pet. 4: 12, comp. in Ξενίζω no. 2. Sept. pp. for כּוּר a furnace, fining-pot, Prov. 27: 21.

Πω, enclit. partic. *yet, even,* only in composition; see *Μήπω, Μηδέπω, Οὔπω, Οὐδέπω,* also *Πώποτε.*

Πωλέω, ῶ, f. ήσω, (kindr. with πέλω, πέλομαι,) pp. *to trade away* wares, *to barter;* hence genr. *to sell,* c. acc. Matt. 13: 44 ὅσα ἔχει πωλεῖ. 19: 21. 21: 12 τῶν πολούντων τὰς περιστερᾶς. Mark 10: 21. 11: 15. Luke 12: 33. 18: 22. 22: 36. John 2: 14, 16. Acts 5: 1. Pass. seq. gen. of price; comp. Buttm. § 132. 6. 2. Matt. 10: 29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; Luke 12: 6. Absol. Matt. 21: 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. 25: 9. Mark 11: 15. Luke 17: 28. 19: 45. Acts 4: 34, 37. 1 Cor. 10: 25. Rev. 13: 17. Sept. for מָכַר Neh. 5: 8. Joel 3: 3. Ez. 7: 13.—Dem. 784. 9. Xen. Cyr. 2. 4. 32. c. gen. of price, Ael. V. H. 10. 9. Xen. Mem. 3. 10. 10.

Πῶλος, ου, ὁ, ἡ, *a foal,* Lat. *pullus,* i. e. genr. a young animal, *yourling,* Sept. Prov. 5: 19. Ael. V. H. 4. 9. Spec. of the horse, *a colt,* Ael. V. H. 7. 13. Xen. An. 4. 5. 24.—In N. T. of an ass, *a foal, a colt,* joined with ὄνος etc. Matt. 21: 2, 5, 7. John 12: 15. absol. Mark 11: 2, 4, 5, 7. Luke 19: 30, 33 bis, 35. So Sept. for עַיִר Gen. 32: 16. Judg. 10: 4. 12: 14. בֶּן־אֲתוֹנוֹת Zech. 9: 9.

Πώποτε, adv. (πω, ποτέ,) *yet ever, ever, at any time,* in N. T. only after a negative, *not yet even, never.* Luke 19: 30 ἐφ' ὃν οὐδεὶς πώποτε ἐκάθισε. John 1: 18. 5: 37. 6: 35. 8: 33. 1 John 4: 12. —Sept. 1 Sam. 25: 28. Xen. Cyr. 1. 6. 4.

Πωρόω, ῶ, f. ώσω, (πῶρος a kind of stone, also Lat. callus,) pp. *to make hard like stone,* Suid. πωρόω καὶ λιθοποιῶ. Then genr. *to make hard, callous, to indurate,* e. g. ὀστέα Dioscor. 1. c. 90. διὰ τῆς πεπωρωμένης σαρκός Ael. V. H. 9. 13.—In N. T. only trop. *to harden, to make dull, stupid,* e. g. τὴν καρδίαν John 12: 40. Pass. *to be hardened, dull, stupid,* e. g. ἡ καρδία Mark 6: 52. 8: 17. τὰ νοήματα 2 Cor. 3: 14. So of persons, Rom. 11: 7.—Sept. of the eyes, Job 17: 7.

Πωρώσις, εως, ἡ, (πωρόω,) pp. *a hardening, induration,* Lat. *callus,* Hesych. πώρωσις· ἐξ ὀστέων σύμφυσις καὶ σύνδεσμος. — In N. T. only trop. *hardness* of heart or mind, *dullness, stupidity,* πώρ. τῆς καρδίας Mark 3: 5. Eph. 4: 18. absol. id. Rom. 11: 25.

Πως, enclit. part. indef. *any how, in any way,* in some way or other, only in the compounds *Εἴπως, Μήπως,* q. v. Comp. *Πῶς.*

Πῶς, interrog. adv. correl. to πως, ὡς, ὅπως, Buttm. § 116. 4; *how?* in what way or manner? by what means?

a) pp. in a *direct* question. (α) With the *Indicat.*—(1) genr. and simply, Luke 10: 26 πῶς ἀναγινώσκεις; John 7: 15. 9: 10 πῶς ἀνεῴχθησάν σοι οἱ ὀφθαλμοί; 1 Cor. 15: 35. Mark 9: 12 καὶ πῶς γέγραπται κ. τ. λ. in text. rec. where others read καθώς, see Fritzsche IV. Evang. ad loc.—Ceb. Tab. 34. Luc. D. Deor. 22. 1. Xen. Cyr. 1. 4. 13.—(2) Implying surprise, wonder, admiration, Matt. 22: 12 πῶς εἰσῆλθες ὧδε; John 3: 9. 6: 52. So with the fut. expressing what *may* or *can* take place, Winer § 41. 6. Matt. 7: 4 πῶς ἐρεῖς τῷ ἀδελφῷ σου. Luke 1: 34. With intensive particles, e. g. καὶ πῶς *and how?* John 12: 34. 14: 9; see in Καί no. 1. e. γ. πῶς οὖν John 6: 42, see in Οὖν no. 2 d.—In the same expression of surprise, etc. πῶς may often be rendered *how is it that? how comes it? why?* see Stallbaum ad Plat. Phileb. p. 133. Mark 12: 35 πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χρ. κ. τ. λ. Luke 20: 41. John 4: 9. 1 Cor. 15: 12. Gal. 2: 14. 4: 9. So καὶ πῶς Acts 2: 8. πῶς οὖν Matt. 22: 43. John 9: 19. πῶς οὐ, Matt. 16: 11 πῶς οὐ νοεῖτε; Mark 4: 40. Luke 12: 56. — Luc. D. Deor. 4. 1. Plat. Phileb. p. 133. ed. Stallb. πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. πῶς οὐ Plato Crito 1. Xen. Ag. 9. 7. — (3) Often in questions which serve to affirm the contrary, e. g. a negative, Matt. 12: 29, 34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν; τ.

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e. ye cannot. Mark 3:23. John 3:4. 1 John 3:17. 4:20. καὶ πῶς intens. Luke 20:44. John 14:5. So with the fut. see above in α; Luke 11:18 πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Rom. 3:6. 1 Cor. 14:7, 9. Heb. 2:3. — Plut. de aud Poet. § 12. T. 1. p. 76. Tauchn.— Hence πῶς οὐχί implying strong affirmation, Rom. 8:32. 2 Cor. 3:8. Comp. Matth. § 610. 6. Viger. p. 444.— Xen. Hi. 1. 36. ib. 6. 4. — — (β) With the *Subjunctive*, in a question expressing doubt, comp. Matth. § 516. 2, 3. Winer § 42. 4. p. 235. Matt. 23:33 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; 26:54. —(γ) With the *Optative* c. ἄν, expressing a negative subjectively, as Acts 8:31 πῶς γὰρ ἂν δυναίμην; *for how can I?* Comp. Buttm. § 139. 13. Matth. § 514 fin. Winer § 43. 1. b. For πῶς γάρ emphat. see Matth. § 611. 4. Koen. ad Greg. Cor. p. 144. ed. Schaef.—Hdian. 4. 3. 18. Xen. Cyr. 1. 6. 22, 36.

b) in an *indirect* question, with the Indicative expressing what is real and of actual occurrence; comp. Winer § 42. 4. Matth. § 507. 3. John 9:15 ἠρώτων αὐτὸν . . . πῶς ἀνέβλεψεν; Plut. Apothg. II. p. 20. Tauchn. Xen. Mem. 1. 6. 15.— Oftener in oblique discourse after verbs of considering, finding out, knowing, making known, and the like; here the interrogative force is dropped, and πῶς is equiv. to its correlative ὅπως *how, in what way*, see Ὅπως no. I. Buttm. § 116. 4. E. g. (α) With the *Indic.* as above, see Winer, and Matth. ll. cc. Matt. 6:28 καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει. 12:4 οὐκ ἀνέγνωτε . . . πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κ. τ. λ. Mark 5:16. 12:41. Luke 8:18, 36. 12:27. 14:7. Acts 9:27. 11:13. 12:17. 15:36. 1 Cor. 3:10. 1 Thess. 1:9. Rev. 3:3.— Palaeph. 21. 3. Plut. de Pueror. educ. § 8. Tom. I. p. 12. Tauchn. Xen. Cyr. 1. 6. 16. Mem. 1. 2. 36.—(β) With the *Subjunct.* where any thing is expressed as objectively possible, see Winer l. c. Herm. ad Vig. p. 741. Matt. 10:19 μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε. Mark 14:1 ἐζήτουν . . . πῶς αὐτὸν ἀποκτείνωσιν. v. 11. Luke 12:11. 22:2, 4. Acts 4:21.—(γ) With the *future Indic.* instead of the Subjunct. as above, Matth. § 516. n. 2. Herm. ad Vig. p. 747. Mark 11:18 ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν. 1 Cor. 7:32, 33, 34.— Hdian. 5. 4. 16 ἠγνόουν τε, πῶς χρήσονται τῷ πράγματι. Plut. Mor. II. p. 399. Tauchn.

c) as an intensive exclamation, *how! how very! how greatly!* E. g. before an adj. or adv. Mark 10:24 πῶς δύσκολόν ἐστι κ. τ. λ. Matt. 21:20 πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ. Mark 10:23. Luke 18:24. Before a verb, Luke 12:50 πῶς συνέχομαι ἕως οὗ τελεσθῇ. John 11:36 ἴδε, πῶς ἐφίλει αὐτόν.—c. adj. Palaeph. 31. 5. M. Antonin. 6. 27. Xen. Cyr. 1. 2. 11. c. adv. Xen. Mem. 4. 2. 23. Al.

P.

Ῥαάβ, ἡ, indec. *Rahab*, Heb. רָחָב, pr. n. of a harlot at Jericho, Heb. 11:31. James 2:25. See Josh. c. 2. — Jos. Ant. 5. 1. 2 Ῥαχάβη. See more in Ῥαχάβ.

Ῥαββί, ὁ, indec. *Rabbi*, later Heb. רַבִּי, i. q. a doctor, teacher, master, a title of honour in the Jewish schools, continued also in modern times, Matt. 23:7, 8. 26:25, 49. Mark 9:5. 11:21. 14:45. John 1:39, 50. 3:2. 26. 4:31. 6:25. 9:2. 11:8. In Matt. 23:8 it is explained by καθηγητής, in John 1:39 by διδάσκαλος, in reference to usage rather than to signification. — Heb. רַב is pp. *one great, a chief, a master*, see Gesen. Heb. Lex. רב no. 2, c, d. This was introduced as a title into the Jewish schools under a threefold form, viz. רַב *Rab*, as the lowest degree of honour; c. Suff. 1 pers. רַבִּי, Ῥαββί, *Rabbi*, i. e. *my master*, of higher dignity; and רַבָּן, Gr. as if c. Suff. Ῥαββουνί,

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Rabboni, q. d. *my great master*, the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. See Buxtorf. Lex. Chald. Rab. Talm. 2176 sq. Lightfoot Hor. Heb. ad Matt. 23: 7. Jahn § 106.

Ῥαββονί v. Ῥαββουνί, indec. *Rabboni*, a title of high honour in the Jewish schools, see in Ῥαββί. Mark 10: 51. John. 20: 16.

Ῥαβδίζω, f. ίσω, (ῥάβδος,) *to beat with rods, to scourge*, absol. Acts 16: 22. 2 Cor. 11: 25 τρὶς ἐῤῥαβδίσθην, where on v. 24 comp. Deut. 25: 3 and Jos. Ant. 4. 8. 21, 23. Sept. for חָטַב Judg. 6: 11. Ruth 2: 17. — Diod. Sic. 19. 101.

Ῥάβδος, ου, ἡ, *a rod, wand, staff*, e. g.

a) genr. Heb. 9: 4 ἡ ῥάβδος Ἀαρών. Rev. 11: 1. So Sept. and מַטֶּה Ex. 4: 2, 4. Num. 17: 2 sq.—Ceb. Tab. 4. Luc. D. Mort. 23. 3.—For chastising, scourging, 1 Cor. 4: 21. So Sept. and מַטֶּה Is. 9: 3. שֵׁבֶט Prov. 10: 13. Ex. 21: 20.—Plut. Poplic. 6. Xen. Eq. 8. 4.—For leaning upon, walking, Matt. 10: 10. Mark 6: 8. Luke 9: 3. Heb. 11: 21 ἐπὶ τὸ ἄκρον τῆς ῥάβδου, in allusion to Gen. 47: 31 where Sept. as for מַטֶּה, not מִטָּה as the Hebrew reads. Sept. also for מַטֶּה Gen. 38: 13. מִשְׁעֶנֶת Ex. 20: 19. Zech. 8: 4.

b) spec. *a sceptre*, q. d. staff or wand of office, Heb. 1: 8 bis, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου; quoted from Ps. 45: 7, where Sept. for שֵׁבֶט. Rev. 2: 27. 12: 5. 19: 15. So Sept. and שֵׁבֶט Ps. 2: 9. מַטֶּה Ps. 110: 2.

Ῥαβδοῦχος, ου, ὁ, (ῥάβδος, ἔχω,) pp. *a rod-holder*, i. e. *a lictor*, an officer or sort of sergeant who attended on the magistrates of Roman cities and colonies and executed their decrees; so called as bearing the Roman *fasces* or bundle of rods; comp. Adam's Rom. Ant. p. 178. Acts 16: 35, 38. —Dion. Hal. Ant. 4. 5. Plut. Marcell. 29. Hdian. 7. 8. 10.

Ῥαγαῦ, ὁ, indec. *Ragau*, Heb. רְעוּ *Reu*, pr. n. m. Luke 3: 35. Comp. Gen. 11: 18 sq.

Ῥᾳδιούργημα, ατος, τό, (ῥᾳδιουργέω, ῥᾳδιουργός, from ῥᾴδιος, ἔργον,) pp. 'what is done easily,' *light-work, levity*; hence in a bad sense, *wickedness, crime*, Acts 18: 14.—Luc. Calumn. non tem. cred. 20. Plut. Pyrrh. 6.

Ῥαδιουργία, ας, ἡ, (comp. ῥᾳδιούργημα,) *ease* or *lightness of doing*, Xen. Cyr. 1. 6. 34. *levity* in doing, *indolence, effeminacy*, Xen. Ag. 11. 6. Luc. 14. 4. In N. T. *wickedness, profligate cunning, subtilty*, Acts 13: 10.—Pol. 12. 10. 5. Diod. Sic. 5. 11. Plut. Cato Min. 16.

Ῥακά, indec. *Raca*, a word of contempt, prob. from Chald. רֵיקָא used in the same manner, i. q. Heb. רֵיק, *empty, worthless, foolish*, Matt. 5: 22. See Tholuck Bergpred. ad loc. Buxtorf. Lex. Chald. 2254.

Ῥάκος, εος, ους, τό, (ῥήσσω, ῥήγνυμι,) *a piece torn off, a rag*, torn garment, Sept. Is. 64: 6. Ceb. Tab. 10. Aristoph. Plut. 540. In N. T. genr. *a piece, remnant*, sc. of cloth; Matt. 9: 16 et Mark 2: 21 ἐπίβλημα ῥάκους ἀγνάφου, i. q. ἐπίβλημα ἱματίου καινοῦ in Luke 5: 36.

Ῥαμᾶ, ἡ, indec. *Ramah*, Heb. רָמָה (a height), pr. n. of a city of Benjamin, a few miles north of Jerusalem between Gibeah and Bethel. Matt. 2: 18, quoted from Jer. 31: 15. See in Ῥαχήλ.— Comp. Josh. 18: 25. Judg. 4: 5. 19: 13. Jos. Ant. 8. 2. 3 Ῥαμαθών, πόλις σταδίους ἀπέχουσα Ἱεροσολύμων τεσσαράκοντα. § 4. Miss. Herald, 1826. p. 254.

Ῥαντίζω, f. ίσω, (i. q. ῥαίνω,) *to sprinkle, to besprinkle*, c. acc. Heb. 9: 13 σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, in allusion to Num. 19: 2 sq. 17. comp. Jahn § 386. So Heb. 9: 19, 21, comp. Ex. 24: 6, 8. Sept. for נָזָה Lev. 6: 20 [27]. 2 K. 9: 33.—Symbol. i. q. *to purify, to cleanse*, in a moral sense, Heb. 10: 22 ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, for the accus. comp. Buttm. § 131. 6. So Sept. for חִטֵּא Ps. 51: 9.

Ῥαντισμός, οῦ, ὁ, (ῥαντίζω,) pp. *a sprinkling*, meton. *purification, cleansing*. Heb. 12: 24 αἵματι ῥαντισμοῦ,

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blood of sprinkling i. e. *for* sprinkling, cleansing. So Sept. ὕδωρ ῥαντισμοῦ for Heb. נִדָּה Num. 19: 9. 13: 20, 21.— 1 Pet. 1: 2 ἐκλεκτοῖς . . . εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰ. Χρ. i. e. to sprinkling with the blood of Jesus, to cleansing through his blood. Comp. Winer § 19. 2. p 119. fin. — Not found in profane writers.

Ῥαπίζω, f. ίσω, (ῥαπίς rod, i. q. ῥάβδος,) *to beat with rods, to scourge*, Hdot. 7. 35. ib. 8. 59. Later and in N. T. *to smite with the open hand, to cuff, to slap*, spec. the cheeks or ears, c. acc. Matt. 5: 39 ὅστις σε ῥαπίζει ἐπὶ τὴν δεξιάν σου. absol. Matt. 26: 67. — Sept. Hos. 11: 4. Esdr. 4: 30. Jos. Ant. 8. 15. 4. Luc. D. Meretr. 8. 1, 2. Dem. 787. 23. Comp. Lob. ad Phr. p. 175 sq.

Ῥάπισμα, ατος, τό, (ῥαπίζω,) *a blow with the open hand, a cuff, slap*, spec. on the cheeks or ears, Mark 14: 65 οἱ ὑπηρεται ῥαπίσμασι αὐτὸν ἔβαλλον. John 18: 22. 19: 3. — Sept. Is. 50: 6. Alciphr. III. Ep. 6, 70. Luc. D. Meretr. 8. 2. Found only in late writers, Phryn. et Lob. p. 175 sq.

Ῥαφίς, ίδος, ἡ, (ῥάπτω to sew,) *a needle*, Matt. 19: 24. Mark 10: 25. Luke 18: 25.—Hippocr. de Morb. lib. 2. c. 26. Nicet. Annal. 8. 4. p. 136. A. The earlier word was βελόνη, see Lob. ad Phryn. p. 90.

Ῥαχάβ, ἡ, indec. *Rachab*, Heb. רָחָב *Rahab*, the wife of Salmon, Matt. 1: 5. Most probably she is the same with Rahab of Jericho, see in Ῥαάβ; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. 10: 14, comp. v. 11 sq. and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of ἡ Ῥαχάβ in the genealogical table, as afterwards of ἡ Ῥούθ, is in favour of this supposition.

Ῥαχήλ, ἡ, indec. *Rachel*, Heb. רָחֵל (ewe-lamb), the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. 2: 18 φωνὴ ἐν Ραμᾶ ἠκούσθη . . . Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, quoted from Jer. 31: 15 where Rachel, whose sepulchre seems to have been not far from Ramah (Gen. 35: 17, 19. 1 Sam. 10: 2, 3), is introduced as bewailing the captivity of her descendants, i. e. of Ephraim, as the representative of the ten tribes.

Ῥεβέκκα, ης, ἡ, *Rebecca*, Heb. רִבְקָה (a noose, snare,) the wife of Isaac, Rom. 9: 10.

Ῥέδα v. ῥέδη, ης, ἡ, Lat. *rheda*, i. e. *a carriage* with four wheels for travelling, *a chariot*, Rev. 18: 13. — So *rheda* Cic. pro Mil. 10. The word is of Gallic origin, Quinctil. 1. 5. Comp. Adam's Rom. Ant. p. 554.

Ῥεμφάν v. Ῥεφάν, ὁ, indec. *Remphan, Rephan*, Acts 7: 43, quoted from Amos 5: 26 where Sept. Ῥαιφάν for Heb. כִּיּוּן *Chiun*, a name for the planet *Saturn*, i. q. Μολόχ where see more. The forms Ῥαιφάν, Ῥεμφάν, are the Egyptian or Coptic name for the same planet, Gesen. Lex. art. כִּיּוּן. Jablonski Opusc. II. p. 1. ed. te Water.

Ῥέω, f. ῥεύσω, instead of Att. fut. ῥεύσομαι, Winer § 15. p. 80. Buttm. § 114. p. 300. comp. Lob. ad Phr. p. 739; *to flow*, intrans. John 7: 38 ποταμοὶ . . . ῥεύσουσιν ὕδατος ζῶντος. Sept. for זוּב Lev. 15: 3. נָזַל Jer. 9: 17.—Hdian. 7. 1. 17. Xen. An. 1. 2. 7, 8.

Ῥέω obsol. *to speak*, see in Εἶπον.

Ῥήγιον, ου, τό, *Rhegium*, a city on the coast near the S. W. extremity of Italy, now *Rheggio*, opposite Messina in Sicily. Acts 28: 13. — Comp. Diod. Sic. 4. 85.

Ῥῆγμα, ατος, τό, (ῥήγνυμι,) *a rending, breach, ruin*, Luke 6: 49. Sept. for בְּקִעִים Am. 6: 11. — Pol. 13. 6. 8. Dem. 294. 21.

Ῥήγνυμι, f. ξω, also pres. ῥήσσω a poetic and later form, Mark 2: 22. 9: 18; also Sept. 1 K. 11: 31. Hom. Il. 18. 571. comp. Moeris p. 337. Thom. Mag. p. 788.—*To rend, to tear, to break.*

a) of things, *to rend, to burst*, e. g. leather bottles or skins, c. acc. Mark 2: 22. Luke 5: 37 ῥήξει ὁ νεὸς οἶνος τοὺς ἀσκούς. Pass. Matt. 9: 17. Sept.

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for בָּקַע Num. 16: 31. Josh. 9: 13. קָרַע Job 2: 12.—Luc. D. Deor. 17. 1. Diod. Sic. 12. 59. Xen. Cyr. 1. 6. 16.

b) of persons, *to rend, to tear, to lacerate*, e. g. as dogs, Matt. 7: 6. — Also i. q. *to tear down, to dash to the ground*, as a demon one possessed, Mark 9: 18. Luke 9: 42 ἔῤῥηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. So Sept. for רָטַשׁ Is. 13: 16. — Wisd. 4: 19. Artemid. 1. 60 ῥῆξαι τὸν ἀντίπαλον, of a wrestler.

c) Trop. and absol. *to break forth*, sc. into rejoicing and praise, Gal. 4: 27 ῥῆξον καὶ βόησον κ. τ. λ. quoted from Is. 54: 1 where Sept. for פָּצַח.—Usually c. acc. of manner or instrum. as Sept. ῥῆξαι εὐφροσύνην for פָּצַח רִנָּה Is. 49: 13. 52: 9. ῥῆξαι φωνήν, Lat. *rumpere vocem*, Hdot. 5. 93. Artemid. 2. 12. Aristoph. Nub. 960 or 963.

Ῥῆμα, ατος, τό, (ῥέω, see in Εἶπον,) pp. 'that which is spoken,' *word*.

a) pp. *a word*, as uttered by the living voice, plur. τὰ ῥήματα, *words*. Acts 6: 11 ῥήματα βλάσφημα. v. 13. 10: 44. 26: 25. Heb. 12: 19. Sept. for דָּבָר Gen. 27: 34, 42. אִמְרָה Ps. 5: 1.—Hdian. 1. 8. 12. Dem. 1457. 18. Xen. Mem. 2. 1. 34.

b) collect. *word*, also plur. *words*, i. q. *saying, speech, discourse*. (α) genr. Matt. 12: 36 πᾶν ῥῆμα ἀργόν, see in Ἀργός c. 26: 75 καὶ ἐμνήσθη ὁ Π. τοῦ ῥήματος τοῦ Ἰησοῦ. Mark 9: 32. 14: 72. Luke 1: 38. 2: 17, 19, 50, 51. 7: 1. 9: 45 bis. 18: 34. 20: 26. 24: 8, 11. John 8: 20. Acts 2: 14. 11: 16. 16: 38. 28: 25. 2 Cor. 12: 4. Rom. 10: 18 quoted from Ps. 19: 5 where Sept. for מִלִּים. So Sept. and דָּבָר Job 15: 3. 31: 40.—Palaeph. 50. 1. Dem. 1462. 2. Xen. Cyr. 8. 4. 15. — Hence, in the N. T. usage, often like Heb. דָּבָר, in special senses depending on the adjuncts or context; comp. in Εἶπον b. E. g. (β) i. q. *charge, accusation*, Matt. 5: 11. 27: 14. So Matt. 18: 16 et 2 Cor. 13: 1, in allusion to Deut. 19: 15 where Sept. for דָּבָר. Comp. Num. 14: 36. — (γ) i. q. *prediction, prophecy*, e. g. ῥήματα προειρημένα, 2 Pet. 3: 2. Jude 17. So ῥήματα τοῦ θεοῦ Rev. 17: 17 in text. rec.—(δ) *promise*, e. g. from God, Luke 2: 29. Heb. 6: 5 καλὸν γευσάμενοι θεοῦ ῥῆμα. So Sept. and דָּבָר 1 K. 8: 20. 12: 16. — (ε) *command*, Luke 5: 5. ῥῆμα τοῦ θεοῦ, *word of God*, his omnipotent decree, Heb. 11: 3. impl. Heb. 1: 3. Also Matt. 4: 4 et Luke 4: 4 οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ, i. e. meton. upon every thing which God decrees, quoted from Deut. 8: 3 where Sept. for עַל־כָּל־מוֹצָא פִי־יְהוָה, spoken in reference to the manna. Sept. for דָּבָר Josh. 1: 13. 1 Sam. 17: 29. comp. Ex. 34: 28. מִצְוָה Prov. 3: 1.—(ζ) Spoken of a teacher, *word*, i. e. *teaching, precept, doctrine*, e. g. τὰ ῥήματα τῆς ζωῆς Acts 5: 20, see in Ζωή c. β. Acts 10: 22 ἀκοῦσαι ῥήματα παρὰ σοῦ. 11: 14 ὃς λαλήσει ῥήματα πρός σε. 13: 42. So ῥῆμα, ῥήματα τῆς πίστεως, ῥῆμα θεοῦ v. κυρίου, *the word, word of faith, word of God*, i. e. the doctrines and promises revealed and taught from God, the Gospel as preached, Rom. 10: 8 bis, (comp. Deut. 30: 14 where Sept. for דָּבָר of the Mosaic dispensation.) Acts 10: 37 coll. 36. Rom. 10: 17. Eph. 6: 17. 1 Pet. 1: 25 bis; so prob. Eph. 5: 26. Of Jesus, τὰ ῥήματα, John 5: 47 πῶς τοῖς ἐμοῖς ῥήμασι κ. τ. λ. 6: 63, 68. 10: 21. 12: 47, 48. 14: 10. 15: 7. τὰ ῥήματα τοῦ θεοῦ, words or doctrine received from God, John 3: 34. 8: 47. 17: 8.—(η) Luke 3: 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην, *the word of God*, i. q. *an oracle, effatum*, from God, corresponding to Heb. וַיְהִי דְבַר יְהוָה אֶל, Sept. ῥῆμα, Gen. 15: 1. Jer. 6: 10, comp. 1: 1; oftener Sept. λόγος Jer. 1: 4, 11. Ez. 3: 16. 6: 1.

c) meton. from the Heb. *thing spoken of*, i. e. genr. *thing, matter, affair*. Luke 2: 15 ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός. 1: 65 διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Acts 5: 32. So Sept. and דָּבָר Gen. 21: 11. 1 Sam. 4: 17. 12: 16. plur. Gen. 20: 8. 40: 1. Ezra 7: 1. — 1 Macc. 5: 37.—So οὐ . . . πᾶν ῥῆμα, the neg. οὐ being joined with the verb, see in Οὐ a. γ, equiv. to *nothing at all*, nothing whatever. Luke 1: 37 οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα. Comp. Sept. Gen. 18: 14. Deut. 17: 8.

Ῥησά, ὁ, indec. *Rhesa*, pr. n. m. Luke 3: 27.

Ῥήσσω, see in Ῥήγνυμι.

Ῥήτωρ, ορος, ὁ, (obsol. ῥέω,) a

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speaker, orator, advocate, Acts 24: 1. — Ael. V. H. 9. 19. Dem. 303. 15. Xen. Mem. 4. 6. 15.

Ῥητῶς, adv. (ῥητός said, expressed in words, obsol. ῥέω,) *in express words, expressly*, 1 Tim. 4: 1. — Sext. Empir. adv. Log. 1. 8 ὁ Ξενοφῶν ῥητῶς φήσιν. Strabo I. p. 4. B. Pol. 2. 23. 5.

Ῥίζα, ας, ἡ, *a root*. a) pp. Matt. 3: 10 et Luke 3: 9 ἤδη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται. Mark 11: 20 ἐκ ῥιζῶν *from the roots*, i. e. wholly. So οὐ ἔχειν ῥίζαν *to have no root*, q. d. to not take deep root, Matt. 13: 6. Mark 4: 6; trop. of those not rooted and established in faith and doctrine, Matt. 13: 21. Mark 4: 17. Luke 8: 13. Sept. for שֹׁרֶשׁ Ez. 17: 6, 7, 9. ἐκ ῥιζῶν Job 28: 9. 31: 12. — Luc. Amor. 33. Ael. V. H. 2. 14. Xen. Oec. 17. 12, 13. — Trop. *cause*, source of any thing, 1 Tim. 6: 10 ῥίζα τῶν κακῶν. (Ecclus. 1: 6, 20. Wisd. 15: 3.) Also retaining the figure of a root, Rom. 11: 16, 17, 18 bis, where Paul makes Abraham and the Jewish people *the root* from which the gospel dispensation with its blessings has sprung, into which root and stem the Gentiles are engrafted. Heb. 12: 15 ῥίζα πικρίας, i. e. a wicked person whose example is poisonous, in allusion to Deut. 29: 17 where Sept. for רֹאשׁ. Comp. in Πικρία.

b) meton. from the Heb. *a sprout, shoot*, sc. from the root; only trop. *offspring, a descendant*. Rom. 15: 12 ἡ ῥίζα τοῦ Ἰεσσαί, in allusion to Is. 11: 10 where Sept. and שֹׁרֶשׁ, comp. Is. 11: 1. So Rev. 5: 5. 22: 16. — Ecclus. 47: 22. 1 Macc. 1: 11.

Ῥιζόω, ῶ, f. ώσω, (ῥίζα,) *to root, to let take root*; Pass. or Mid. *to be* or *become rooted, to take root*, Theophr. Hist. Pl. 2. 5. 6. ib. 8. 5. 4. Later intrans. *to take root*, Sept. for Po. שֹׁרֵשׁ Is. 40: 24. Jer. 12: 2. In N. T. only Pass. trop. *to be rooted*, i. q. strengthened with roots, *to be firmly fixed, constant*. Eph. 3: 18 ἐν ἀγάπῃ ἐρριζωμένοι. Col. 2: 7. — Hdot. 1. 60. 64. Plut. de Puer. educ. 9 ἀλλ' ὅταν τις ῥιζώσῃ τὴν δύναμιν κ. τ. λ. comp. Plut. Demosth. 1. de Profect. in Virt. 10.

Ῥιπή, ῆς, ἡ, (ῥίπτω,) *a throw, cast, jerk*, as of a stone or weapon, Hom. Il. 12. 462. Apoll. Rh. Argon. 4. 851. *impetus, gust* of wind, Hom. Il. 15. 171. Soph. Antig. 137. Plut. ed. R. X. p. 539. 12. In N. T. *a jerk* of the eye, i. e. *a wink, twinkling*, 1 Cor. 15: 52 ἐν ῥιπῇ ὀφθαλμοῦ, i. q. a moment of time, Germ. *Augenblick*; comp. Luke 4: 5. — Eustath. in Il. ὁ. p. 1024. 24 ἐν βραχυτάτῃ χρόνου ῥιπῇ.

Ῥιπίζω, f. ίσω, (ῥιπίς from ῥίπτω, a fan, blower, e. g. for kindling fire Aristoph. Ach. 888, for ladies Anthol. Gr. I. p. 247. 3. comp. in Ῥιπή,) *to fan, to blow*, e. g. fire, fuel, Aristot. de Admirand. τινὰς λίθους οἱ καλοῦσι, . . . ῥιπιζόμενοι σβέννυνται ταχέως. Anthol. Gr. III. p. 20. 6. *to fan* a person, Anthol. Gr. III. p. 42. 5. Plut. M. Anton. 26. In N. T. genr. *to move to and fro, to toss, to agitate*, as waves, James 1: 6 κλύδωνι θαλάσσης . . . ῥιπιζομένῳ.—Philo in Wetst. N. T. ad loc. εἰ μὴ πρὸς ἀνέμου ῥιπίζοιτο τὸ ὕδωρ. Dio Chrysost. 33. p. 368. B.

Ῥιπτέω, ῶ, only in pres. and imperf. as a frequentative from ῥίπτω, i. q. *to throw* or *cast repeatedly*, Hdot. 4. 188. Pol. 1. 47. 4. Xen. Conv. 2. 8. See Buttm. § 112. n. 4. § 114. p. 300. Passow sub voc. In N. T. only Acts 22: 23 ῥιπτούντων τὰ ἱμάτια, i. e. prob. *throwing up* or *tossing their outer garments* in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e. g. Luc. de Salt. 83 τόγε θέατρον ἅπαν . . . ἐπήδων καὶ ἔβόων καὶ τὰς ἐσθῆτας ἀπεῤῥίπτουν. Aristaenet. I. 26 ὁ δὲ δῆμος ἀνέστηκε . . . καὶ τὼ χεῖρε κινεῖ, καὶ τὴν ἐσθῆτα σοβεῖ. Ovid. Amor. 3. 274 'et date jactatis undique signa togis.'

Ῥίπτω, f. ψω, *to throw* or *cast*, with a sudden motion, *to hurl, to jerk*, c. acc.

a) pp. et seq. εἰς, Luke 4: 35 ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον. 17: 2. ἐν τῷ ναῷ Matt. 27: 5. Seq. ἐκ c. gen. *to cast out*, Acts 27: 29 ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας. v. 19, sc. ἐκ τοῦ πλοίου impl. For Acts 22: 23 see in Ῥιπτέω. Sept. for הִשְׁלִיךְ Gen. 37: 19, 23. Ex. 1: 22. Judg. 9: 53.—c. εἰς Ceb. Tab.

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10. Xen. An. 3. 3. 1. ἐκ Luc. D. Deor. 13. 2. Dem. 798. 25. — In a gentler sense, i. q. *to put* or *lay down*, as sick persons, c. acc. Matt. 15: 30 ἔῤῥιψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. and הִשְׁלִיךְ 2 K. 2: 16. — Wisd. 11: 14. Dem. 413. 11 οὐκ ἔχειν ὅπου τὰ ἑαυτοῦ ῥίπτω.

b) i. q. *to cast forth, to throw apart, to scatter*, Pass. part. perf. ἐῤῥιμμένος *cast forth, scattered*, Matt. 9: 36.—Diod. Sic. 13. 9 τῶν Συρακουσίων . . . κατὰ τὸν διωγμὸν ἐῤῥιμμένων. Pol. 5. 48. 2. — Others i. q. *to neglect*, comp. Luc. Amor. 33. Necyom. 17.

Ῥοβοάμ, ὁ, indec. *Roboam*, Heb. רְחַבְעָם (he enlarges the people) *Rehoboam*, pr. n. of the son and successor of Solomon, from whom the ten tribes revolted, Matt. 1: 7 bis. Comp. 1 K. c. 12. Jos. Ant. 8. 8. 1 sq.

Ῥόδη, ης, ἡ, *Rhoda*, pr. n. of a handmaid, Acts 12: 13.

Ῥόδος, ου, ἡ, *Rhodes*, a celebrated island, the southeasternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. Acts 21: 1.

Ῥοιζηδόν, adv. (ῥοιζέω, ῥοῖζος noise, rushing, as of winds and waves, Plut. de aud. Poet. § 3. VI. p. 63. Reisk.) *with great noise*, q. d. with a crash, 2 Pet. 3: 10. — Hesych. ῥοιζηδόν· σφοδρῶς ἠχητικόν. Hero ap. Musaeum 339 ῥοιζηδὸν προκάρηνος ἀπ' ἠλιβάτου πέσε πύργου.

Ῥομφαία, ας, ἡ, *a sword, sabre*, pp. a long and broad sword used espec. by the Thracians, and carried on the right shoulder, Plut. Paul. Aemil. 18 πρῶτοι δὲ οἱ Θρᾶκες . . . ὀρθὰς δὲ ῥομφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὤμων ἐπισείοντες.— In N. T. genr. Rev. 1: 16 ῥομφαία δίστομος ὀξεῖα. 2: 12, 16. 6: 8. 19: 15. 21. Trop. Luke 2: 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, i. e. anguish of soul shall come upon thee. Sept. for חֶרֶב Ex. 32: 26. Ez. 5: 1. — Jos. Ant. 6. 12. 4 ἡ ῥομφαία τοῦ Γολιάθου, 7. 12. 1.

Ῥουβήν, ὁ, indec. *Reuben*, Heb. רְאוּבֵן, pr. n. of the eldest son of Jacob, born of Leah, Gen. 29: 32 sq. In N. T. the tribe of Reuben, Rev. 7: 5.

Ῥούθ, ἡ, indec. *Ruth*, Heb. רוּת (beauty or friend), pr. n. of a Moabitess, afterwards the wife of Boaz, Matt. 1: 5.

Ῥοῦφος, ου, ὁ, *Rufus*, pr. n. of a Christian, Mark 15: 21. Rom. 16: 13.

Ῥύμη, ης, ἡ, (obsol. ῥύω, i. q. ἐρύω,) *impetus, impulse, onset*, i. q. ὁρμή, Jos. Ant. 7. 10. 2. Dion. Hal. Ant. 5. 15. Thuc. 7. 70. Xen. Cyr. 7. 1. 31.— —In the later usage and N. T. *a street, lane, alley* of a city, in distinction from ἡ πλατεῖα q. v. Matt. 6: 2. Luke 14: 21 εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts 9: 11. 12: 10. Sept. for רְחוֹב Is. 15: 3.—Tob. 13: 18 coll. 17. Ecclus. 9: 7. Pol. 6. 29. 1. See Lob. ad Phryn. p. 404. Sturz de Dial. Mac. p. 29. Wetstein N. T. 1. p. 319.

Ῥύομαι, f. ῥύσομαι, depon. Mid. (obsol. ῥύω i. q. ἐρύω,) pp. *to draw* or *snatch to oneself*; hence genr. *to draw* or *snatch from danger*, i. q. *to rescue, to deliver*; see Passow sub v. Buttm. §114. p. 281. Aor. 1 ἐῤῥύσθην as Pass. Luke 1: 74. al. see Buttm. § 113. n. 6.—E. g. seq. acc. simpl. Matt. 27: 43 ῥυσάσθω νῦν αὐτόν. 2 Pet. 2: 7. Absol. Rom. 11: 26 ὁ ῥυόμενος *the deliverer*, quoted from Is. 59: 20 where Sept. for גֹּאֵל. Sept. genr. for גָּאַל Is. 48: 20. וְהַצִּיל Ex. 2: 19. Is. 5: 30. — Ael. V. H. 4. 5. Hdian. 1. 15. 12.—With an adjunct *from* whence e. g. seq. ἀπό c. gen. comp. in Ἀπό I. 2. d. Matt. 6: 13 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Luke 11: 4.] Rom. 15: 31. 1 Thess. 1: 10. 2 Thess. 3: 2. 2 Tim. 4: 18. So Sept. for הִצִּיל מִן 2 Sam. 19: 9. Prov. 11: 4. הוֹשִׁיעַ מִן Ez. 37: 23. Comp. Matth. § 353. 2, note. p. 665. Seq. ἐκ c. gen. comp. Matth. l. c. Rom. 7: 24 τίς με ῥύσεται ἐκ τοῦ σώματος κ. τ. λ. 2 Cor. 1: 10 ter. Col. 1: 13. 2 Tim. 3: 11. 2 Pet. 2: 9. Pass. Luke 1: 74. 2 Tim. 4: 17. So Sept. for גָּאַל מִן Gen. 48: 16. הִצִּיל מִן Judg. 8: 34. 2 Sam. 22: 49.—c. ἐκ Jos. Vit. § 15. Diod. Sic. 12. 53. Hdot. 5. 49.

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Ῥυπαρεύομαι, depon. Mid. (ῥυπαρός,) *to be filthy*, trop. Rev. 22: 11 in later edit. — Of doubtful authority, see Passow.

Ῥυπαρία, ας, ἡ, (ῥυπαρός,) *filth, filthiness*, trop. in a moral sense, James 1: 21.— Plut. Precept. conjug. § 28. VI. p. 536. 13. Reisk.

Ῥυπαρός, ά, όν, (ῥύπος,) *filthy, foul*, James 2: 2 πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι. Trop. in a moral sense, Rev. 22: 11 in later edit. Sept. for צוֹא Zech. 3: 3, 4. — Jos. Ant. 7. 11. 3 ῥυπαρὰν ἐσθῆτα. Ceb. Tab. 10. Ael. V. H. 14. 10. Trop. Act. Thom. § 13 ῥυπαρὰ ἐπιθυμία.

Ῥύπος, ου, ὁ, *filth, filthiness*, 1 Pet. 3: 21 οὐ σαρκὸς ἀπόθεσις ῥύπου. Sept. for טֻמְאָה Job 14: 4. צֹאָה Is. 4: 4.—Luc. Anachar. v. Gymnas. 29. Pol. 32. 7. 8.

Ῥυπόω, ῶ, f. ώσω, (poet. for ῥυπάω, fr. ῥύπος,) *to be filthy*, in text. rec. Rev. 22: 11 bis ὁ ῥυπῶν, ῥυπωσάτω ἔτι. —Hom. Od. 6. 87. Aristoph. Av. 1271 or 1283. Act. Thom. § 52 ἐσθὴς ῥερυπωμένη.

Ῥύσις, εως, ἡ, (ῥέω q. v.) *a flowing, flux*, e. g. τοῦ αἵματος Mark 5: 25. Luke 8: 43, 44. Sept. for זוֹב Lev. 15: 24 sq.—Ael. V. H. 6. 6 τὴν ῥ. τοῦ αἵματος. Pol. 2. 16. 6 of a current.

Ῥυτίς, ίδος, ἡ, (obsol. ῥύω i. q. ἐρύω,) *a wrinkle*, sc. as drawn together, contracted; trop. Eph. 5:27.—Aristoph. Plut. 1051. Diod. Sic. 4. 51.

Ῥύω, see Ῥύομαι.

Ῥωμαϊκός, ή, όν, (Ῥώμη,) *Roman*, Luke 23: 38. — Jos. de Vit. § 71. Hdian. 5. 5. 6.

Ῥωμαῖος, ου, ὁ, (Ῥώμη,) *a Roman, a Roman citizen*, Acts 2: 10. 16: 21, 37, 38. 22: 25, 26, 27, 29. 23: 27. Genr. οἱ Ῥωμαῖοι *the Romans* John 11: 48. Acts 25: 16. 28: 17. — Sing. Hdian. 4. 10. 11. Plur. Jos. Vit. § 71. Hdian. 1. 12. 11. Plut. Pomp. 1.

Ῥωμαϊστί, adv. (Ῥώμη,) *in the Roman tongue, in Latin*, John 19: 20. On the signification of adverbs in -ιστί see. Buttm. § 110. 15. c.

Ῥώμη, ης, ἡ, *Rome*, the city, Acts 18: 2. 19: 21. 23: 11. 28: 14, 16. Rom. 1. 7, 15. 2 Tim. 1: 17. — Hdian. 2. 14. 10. Plut. Pomp. 27.

Ῥώννυμι, f. ῥώσω, *to strengthen, to make firm*, Plut. Camill. § 37 ῥώσας τὸ σῶμα διαγωνίσασθαι. Pass. Plut. Coriol. § 24 εὐθὺς ᾔσθετο ῥωννύμενον αὐτοῦ τὸ σῶμα. id. Romul. § 25. More usually perf. Pass. ἔῤῥωμαι as present, *to be strong, well*, 3 Macc. 3: 13. Luc. Somn. s. Gall. 23. Xen. Oec. 10. 5. Comp. Buttm. § 113. 6. § 114. p. 300.—In N. T. only imperat. ἔῤῥωσο, as a formula at the end of epistles, like Lat. *vale*, Engl. *farewell*. Acts 23: 30 ἔῤῥωσο. 15: 29 ἐῤῥώσθαι.—2 Macc. 11: 21. Xen. Cyr. 4. 5. 33. Artemid. 3. 44 ἴδιον πάσης ἐπιστολῆς τὸ χαῖρε καὶ ἔῤῥωσο λέγειν.

Σ.

Σαβαχθανί, *sabachthani*, Chald. שְׁבַקְתָּנִי, *thou hast forsaken me*, from r. שְׁבַק to leave, to forsake, 2 pers. Sing. c. Suff. Matt. 27: 46 et Mark 15: 34 quoted from Ps. 22: 2, where Chald. for Heb. עֲזַבְתָּנִי id. from r. עָזַב.

Σαβαώθ, *Sabaoth*, Heb. צְבָאוֹת, i. e. *hosts, armies*, plur. of צָבָא host. Hence κύριος σαβαώθ i. q. Heb. יְהוָה צְבָאוֹת, *Lord of Hosts*, i. e. of the angelic hosts, comp. 2 Chr. 18: 18. Ps. 103: 21. Luke 2: 13.—In N. T. James 5: 4. Rom. 9: 29 quoted from Is. 1: 9 where Sept. for Heb. יְהוָה צ׳, as also 2: 12. 6: 3. al. The general sense is

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Jehovah Omnipotent, and the LXX often translate it by παντοκράτωρ q. v. See more in Gesen. Heb. Lex. art. צְבָא.

Σαββατισμός, ου, ὁ, (σάββατον, σαββατίζω to keep sabbath Ex. 16: 30,) pp. *a keeping sabbath*, i. e. *rest, a lying by* from labour, in N. T. only of an eternal rest with God, Heb. 4: 9. The Rabbins employ the same figure, see Schoettg. Hor. Heb ad. h. l.— Plut. de Superst. 3.

Σάββατον, ου, τό, *Sabbath*, Heb. שַׁבָּת, pp. rest, a lying by from labour, see Gesen. Heb. Lex. r. שָׁבַת. Plur. τὰ σάββατα, often for the Sing. perh. originally an imitation of the Aramaean form שַׁבָּתָא, comp. Winer p. 150. Dat. plur. τοῖς σάββασι, Matt. 12: 1, 5. al. Meleag. 83. 4, in Anth. Gr. I. p. 25; as if from a nominat. σάββατ, comp. Passow s. voc. Buttm. § 56. n. 8. Matth. § 92. 3. Winer p. 60; see below in a. β.

a) pp. *the sabbath*, i. e. the Jewish sabbath, the seventh day of the week, kept originally by a total cessation from all labour, even to the kindling of a fire; but apparently without any public solemnities except an addition to the daily sacrifice in the tabernacle and the changing of the shew-bread; comp. Ex. 20: 8 sq. 31: 12 sq. Lev. 24: 8. Num. 15: 32 sq. 28: 9. Jos. Ant. 13. 1. 3. ib. 13. 8. 4. ib. 14. 4. 2. B. J. 1. 7. 3. The custom of reading the scriptures in the public assemblies and synagogues, appears to have been introduced after the exile; comp. Neh. c. 8. Luke 4: 16 sq. Jahn § 346—349. E. g. (α) Sing. τὸ σάββατον as nom. Mark 2: 27 τὸ σάβ. διὰ τὸν ἄνθρ. Luke 23: 54. John 5: 9, 10. 9: 14; as accus. Matt. 12: 5 τὸ σάβ. βεβηλοῦσι. Mark 2: 27 οὐχ ὁ ἄνθρ. διὰ τὸ σάββατον. Luke 23: 56. John 5: 18. 9: 16. Acts 13: 27, 42. 15: 21. 18: 4. τοῦ σαββάτου Matt. 12: 8. Mark 2: 28. 6: 2. 16: 1. Luke 6: 5. Acts 1: 12 see in Ὁδός b. β. ἡμέρα τοῦ σαββάτου Luke 13: 14, 16. 14: 5. John 19: 31. τῷ σαββάτῳ Luke 13: 14, 15. 14: 1, 3. Acts 13: 44. ἐν σαββάτῳ Matt. 12: 2. 24: 20. Luke 6: 1, 6, 7. John 5: 16. 7: 22, 23 bis. 19: 31. So genr. Sept. for שַׁבָּת Ex. 31: 13. 2 K. 4: 23. Neh. 10: 31. 13: 15. — Jos. B. J. 2. 17. 10. de Vit. § 32. —(β) Plur. in a plural signif. Acts 17: 2 ἐπὶ σάββατα τρία. Col. 2: 16. (Sept. Is. 1: 13. Hos. 2: 11.) Elsewhere only in Gen. and Dat. i. q. Sing. e. g. τῶν σαββάτων, Matt. 28: 1 ὀψὲ δὲ σαββάτων see in Ὀψέ b. ἡμέρα τῶν σαββάτων Luke 4: 16. Acts 13: 14. 16: 13. Dat. τοῖς σάββασι, see above, Matt. 12: 1, 5, 10, 11, 12. Mark 1: 21. 3: 2, 4. Luke 6: 9. ἐν τοῖς σάββασι Mark 2: 23, 24. Luke 4: 31. 6: 2. 13: 10. — Jos. Ant. 1. 1. 1. ἡμέρα τῶν σαβ. Ex. 35: 3. Deut. 5: 12. 1 Macc. 2: 34. Jos. Ant. 12. 6. 2. τοῖς σάββασι 1 Macc. 2: 38. Jos. Vit. § 54. Ant. 13. 8. 4. B. J. 1. 7. 3; but Sept. τοῖς σαββάτοις Num. 28: 10. 2 Chr. 2: 4. 8: 13.

b) meton. i. q. a period of seven days, *a week, se'nnight*. Sing. Mark 16: 9 πρώτῃ σαββάτου. Luke 18: 12 δίς τοῦ σαβ. Plur. Matt. 28: 1 εἰς μίαν σαββάτων. Mark 16: 2. Luke 24: 1. John 20: 1, 19. Acts 20: 7. 1 Cor. 16: 2. — So Heb. שַׁבָּתוֹת Sept. ἑβδομάδας Lev. 23: 15, comp. Deut. 16: 9.

Σαγήνη, ης, ἡ, (σαγή, σάπια) a *net, drag-net, seine*, used in fishing and drawn to the shore, Matt. 13: 47. Sept. for חֶרֶם Ez. 26: 5, 14. 47: 11. — Artem. 2. 14. Luc. Pisc. 51. Ael. H. A. 11. 12.

Σαδδουκαῖος, ου, ὁ, *a Sadducee*, Plur. οἱ Σαδδουκαῖοι *the Sadducees*, a sect of the Jews, in opposition to the Pharisees and Essenes, Jos. B. J. 2 c. 8. Some derive the name from Heb. צַדִּיק or צָדִיק, q. d. *the Just*; the Talmudists refer it to a certain צָדוֹק *Sadok*, who according to them lived about three centuries before Christ and was the founder of the sect. The Sadducees rejected all traditions and unwritten laws, which the Pharisees prized so highly; and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an overruling providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and although their

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tenets were not generally acceptable among the common people, yet they were adopted by many of the higher ranks. See espec. Jos. l. c. and also Ant. 13. 5. 9. ib. 13. 10. 6. ib. 18. 1. 4. ib. 20. 9. 1. B. J. 2. 8. 14. Descendants of the Sadducees are apparently the modern Karaites; see Henderson's Bibl. Researches and Travels in Russia, p. 233 sq. 306 sq. Bibl. Repos. IV. p. 662 sq. 671.—Matt. 3: 7. 16: 1, 6, 11, 12. 22: 23, 34. Mark 12: 18. Luke 20: 27. Acts 4: 1. 5: 17. 23: 6, 7, 8.

Σαδώκ, ὁ, indec. *Sadok*, Heb. צָדוֹק, pr. n. of one of Jesus' ancestors, Matt. 1: 14 bis.

Σαίνω, f. *ανῶ*, (kindr. with *σείω*,) *to wag, to move to and fro*, pp. of dogs and other animals which wag their tails in fondness, Ael. V. H. 13. 41 or 42. Luc. D. Deor. 12. 2. Hom. Od. 10. 217. Trop. *to caress, to flatter*, Luc. Merc. Cond. 20. Aeschyl. Choeph. 194. In N. T. trop. *to move* in mind, *to disturb*, Pass. 1 Thess. 3: 3 *τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις*.—Diog. Laert. 8. 1. 21 *οἱ δὲ σαινόμενοι τοῖς λεγομένοις ἐδάκρυον*. Eurip. Rhes. 55 *σαίνει μ' ἔννυχος φρυκτώρια*. — Others render, *to be seduced*.

Σάκκος, ου, ὁ, Heb. שַׂק, *sack*-ing, *sack-cloth*, i. e. coarse black cloth commonly made of hair (Rev. 6: 12) and used for straining (Heb. שְׂקָק), for sacks, and for mourning-garments; in the latter case it was worn instead of the ordinary garments, or bound around the loins, or spread under a person on the ground; comp. Jos. Ant. 8. 14. 4. ib. 5. 1. 12. ib. 10. 1. 3. ib. 7. 7. 4. Sept. Gen. 37: 34. 1 K. 20: 32. Is. 58: 5. Joel 1: 8. Jon. 3: 5 sq. Jahn § 135. Such garments were also worn by prophets and ascetics, Is. 20: 2. Zech. 13: 4. comp. 2 K. 1: 8. Matt. 3: 4. — Hence in N. T. genr. Rev. 6: 12 *ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος*, comp. Is. 50: 3. Ecclus. 25: 17. Of mourning-garments, Matt. 11: 21 *ἐν σάκκῳ καὶ σποδῷ*. Luke 10: 13. Of a prophet's garment, Rev. 11: 3. So Sept. genr. for שַׂק ll. cc.—Aristoph. Acharn. 745, 822. The correct orthography is everywhere *σάκκος*, not *σάκος*, Lob. ad Phryn. p. 257. comp. Thom. M. p. 789. Moeris p. 354.

Σαλά, ὁ, indec. *Sala*, Heb. שֶׁלַח, pr. n. of a son or grandson of Arphaxad, Luke 3: 35. Comp. Gen. 10: 24. 11: 13, and see in *Καϊνάν*.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Heb. שְׁאַלְתִּיאֵל (I asked of God) *Shealtiel*, pr. n. of a son of Jechoniah, Matt. 1: 12 bis. Luke 3: 27. Comp. 1 Chr. 3: 17. Ezra 3: 2.

Σαλαμίς, ῖνος, ἡ, *Salamis*, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts 13: 5. Afterwards called *Constantia*, and still later *Famagusta*.

Σαλείμ, ἡ, indec. *Salim*, pr. n. of a place, John 3: 23. Jerome in Onomast. art. *Salim*: "In octavo quoque lapide à Scythopoli in campo vicus Salumias appellatur."

Σαλεύω, f. *εύσω*, (*σάλος*,) *to move to and fro, to shake*, trans. i. e. to put into a state of waving, rocking, vibratory motion.

a) pp. c. acc. Luke 6: 48. Heb. 12: 26 *οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε*. Pass. Matt. 11: 7 et Luke 7: 24 *κάλαμον ὑπὸ ἀνέμου σαλευόμενον*. Matt. 24: 29. Mark 13: 25. Luke 21: 26. Acts 4: 31. 16: 26. Luke 6: 38 *μέτρον σεσαλευμένον* i. e. shaken down. Sept. for נוּעַ Ps. 18: 18. מוּט 1 Chr. 16: 30. Ps. 82: 5. — Ecclus. 16: 19. Test. XII Patr. p. 548. Jos. Ant. 8. 5. 2. Diod. Sic. 12. 47. intrans. Xen. Oec. 8. 17.—Trop. of things ready to fall and perish, Heb. 12: 27 bis *τὰ σαλευόμενα things shaken*, perishable, i. e. the Mosaic dispensation, while *τὰ μὴ σαλευόμενα* i. q. the Christian dispensation.—Comp. Plut. Dion. 8 *τὴν τυραννίδα σαλεύουσαν*. Hdian. 5. 1. 7.

b) metaph. *to move* in mind, *to agitate, to disturb*, c. acc. Acts 17: 13 *τοὺς ὄχλους σαλεύειν, to excite the people*, to cause a tumult. Pass. 2 Thess. 2: 2. Acts 2: 25 quoted from Ps. 16: 8 where Sept. for מוֹט.—1 Macc. 6: 8. Ecclus. 29: 18. 48: 19.

Σαλήμ, ἡ, indec. *Salem*, Heb. שָׁלֵם, the ancient name of Jerusalem, Heb. 7:

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1, 2. See in Ἱεροσολύμ.—Jos. Ant. 1. 10. 2 Σόλυμα.

Σαλμών, ὁ, indec. *Salmon*, Heb. שַׂלְמוֹן (clothed), pr. n. of the father of Boaz, Matt. 1: 4, 5. Luke 3: 32. Comp. in Ῥαχάβ.

Σαλμώνη, ης, ἡ, *Salmone*, pr. n. of a promontory, the eastern extremity of the island of Crete, Acts 27: 7. — Strabo X. p. 727. B.

Σάλος, ου, ὁ, pp. *motion to and fro, agitation, tossing*, i. e. any waving, rocking, vibratory motion; in N. T. only of the sea, and hence put for *the rolling sea, billows*, Luke 21: 25. Sept. for זַעַף Jonah 1: 15; for מוֹט of an earthquake Is. 24: 20. — Luc. Tox. 19. Plut. Thes. 20. Diod. Sic. 20. 74.

Σάλπιγξ, ιγγος, ἡ, *a trump, trumpet*, 1 Cor. 14: 8. Rev. 1: 10. 4: 1. 8: 2, 6, 13. 9: 14. As announcing the approach or presence of God, Heb. 12: 19, comp. Ex. 19: 13, 16, 19, coll. 1 K. 1: 34, 39; or also the final advent of the Messiah, Matt. 24: 31. 1 Cor. 15: 52 ἐν τῇ ἐσχάτῃ σάλπιγγι. 1 Thess. 4: 16 σ. θεοῦ, see in Θεός a. β. Sept. for שׁוֹפָר Ex. l. c. 1 Sam. 13: 3. חֲצֹצְרָה 2 K. 12: 14. — Jos. Ant. 7. 14. 6. Ael. V. H. 2. 44. Xen. An. 4. 2. 1.

Σαλπίζω, f. ίσω, (σάλπιγξ,) aor. 1 ἐσάλπισα, earlier fut. and aor. σαλπίγξω, ἐσάλπιγξα Xen. An. 1. 2. 17; comp. Lob. ad Phr. p. 191. Buttm. p. 300. Winer p. 80. — *To trumpet, to sound a trumpet, to sound*, intrans. Matt. 6: 2 μὴ σαλπίσῃς ἔμπροσθέν σου. Rev. 8: 6, 7, 8, 10, 12, 13. 9: 1, 13. 10: 7. 11: 15. Of angels sounding the trumpet before the Messiah, the subject (ὁ σαλπιστής) being implied, 1 Cor. 15: 52 σαλπίσει γάρ. Comp. Buttm. § 129. 8. Winer p. 207. Sept. for תָּקַע Num. 10: 3 sq. Is. 27: 13. Joel 2: 1. — Jos. Ant. 7. 11. 6. Ael. V. H. 1. 26. Pol. 12. 4. 4.

Σαλπιστής, οῦ, ὁ, (σαλπίζω,) *a trumpeter*, Rev. 18: 22.—Theophr. Char. 29 or 25. Dion. Hal. Ant. 4. 17. The earlier and better form was σαλπιγκτής Dem. 284. 26. Xen. An. 4. 3. 29. See Lob. ad Phryn. p. 191.

Σαλώμη, ης, ἡ, *Salome*, pr. n. of the wife of Zebedee, the mother of the apostles James and John, Mark 15: 40. 16: 1. Comp. Matt. 20: 20 et 27: 56.

Σαμάρεια, ας, ἡ, *Samaria*, Heb. שֹׁמְרוֹן (watch-height), pr. n. of a celebrated city situated near the middle of Palestine, built by Omri king of Israel on a mountain or hill of the same name. It was the metropolis of the kingdom of Israel or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him *Sebaste* in honour of Augustus. It is now an inconsiderable village, still called Sebaste. See 1 K. 16: 24. 2 K. c. 17. Am. 6: 1. Mic. 1: 5 sq. Jos. Ant. 8. 12. 5. ib. 13. 10. 2, 3. ib. 14. 5. 3. ib. 15. 7. 7. ib. 15. 8. 5. Calmet p. 807. Rosenm. Bibl. Geog. II. ii. p. 112 sq.— In. N. T.

a) pp. the city Samaria, Acts 8: 5. Meton. for the inhabitants, Acts 8: 14.

b) in a wider sense, *the region of Samaria*, the district of which Samaria was the chief city, lying between Judea and Galilee or the plain of Esdraelon; see Jos. B. J. 3. 3. 4. E. g. Luke 17: 11. John 4: 4, 5, 7. Acts 1: 8. 8: 1, 9. 9: 31. 15: 3. So Sept. and שֹׁמְרוֹן 2 K. 17: 26. 23: 19.—Jos. Ant. 13. 2. 3.

Σαμαρείτης, ου, ὁ, *a Samaritan*, an inhabitant of the city or country of Samaria; spoken in N. T. of the descendants of a people, sprung originally from an intermixture of the remnant of the ten tribes with the heathen colonists sent into the country by Shalmanezer, 2 K. 17: 24. Jos. Ant. 9. 14. 1. ib. 10. 4. 7. This mixed people, although they retained the books of Moses, and although priests were sent to teach them the Jewish religion, soon fell away into gross idolatry, and were regarded almost as Gentiles by the Jews even before the exile, 2 K. 17: 26—41. When the Jews after their return from exile, began to rebuild Jerusalem and the temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid the Jews in their work; but this being refused, they turned against them and calumniated them before the Persian kings; Ezra 4: 1 sq. Neh. 4: 1 sq. Jos. Ant. 11. 4.

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3 sq. They afterwards erected a temple on Mount Gerizim, in allusion to Deut. 27: 11 sq. and there instituted sacred rites in accordance with the law of Moses, Jos. Ant. 11. 8. 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John 4: 9. 8: 48. comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hyrcanus about 125 B. C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John 4: 20, 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Naplous, the ancient Sychar, to worship on Mount Gerizim; see Miss. Herald 1824. p. 310. Calmet p. 810. The Samaritans like the Jews, expected a Messiah, John 4: 25; and many of them became the disciples of Jesus, comp. John 4: 39 sq. Acts 9: 31. 15: 3.—On the Samaritan Pentateuch and the Samaritans generally, see Gesen. de Pent. Sam. etc. Hal. 1815. Winer de Vers. Pent. Sam. etc. Lips. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. II. p. 681. Cellarii Collectan. Hist. Samarit. Cizae 1688. De Sacy Correspondence des Samaritaines, in Notices et Extraits des Mss. etc. T. XI. Paris 1829.—In N. T. Matt. 10: 5. Luke 9: 52. 10: 33. 17: 16. John 4: 9, 39, 40. 8: 48. Acts 8: 25.

Σαμαρείτις, ιδος, ἡ, a Samaritan woman, John 4: 9 bis.

Σαμοθράκη, ης, ἡ, Samothrace, an island in the N. E. part of the Ægean sea, above the Hellespont, with a lofty mountain, Acts 16: 11. It was anciently called *Dardana, Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. *Σάμος Θρᾴκης*, whence contr. *Σαμοθράκη*. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Now called *Samandrachi*. See Diod. Sic. 3. 55. ib. 5. 47. Plin. H. N. 5. 12. Miss. Herald 1836. p. 246.

Σάμος, ου, ἡ, Samos, an island of the Ægean, near the coast of Lydia in Asia Minor. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts 20: 15. — Diod. Sic. 5. 81. Strabo XIV. p. 944. C.

Σαμουήλ, ὁ, indec. *Samuel*, Heb. שְׁמוּאֵל (heard of God, or name of God,) pr. n. of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the שֹׁפְטִים or judges, who anointed Saul and after him David as king; see his history in 1 Sam. 1—25. —Acts 3: 24. 13: 20. Heb. 11: 32.

Σαμψών, ὁ, indec. *Sampson*, Heb. שִׁמְשׁוֹן (sun-like) pr. n. of a שֹׁפֵט or judge of Israel, famous for his strength, Heb. 11: 32. Comp. Judg. c. 1. 13—16.

Σανδάλιον, ου, τό, (dim. of *σάνδαλον* Ael. V. H. 1. 18,) *a sandal*, i. e. a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark 6: 9. Acts 12: 8. Sept. for נַעַל Josh. 9: 5. Is. 20: 2.—Jos. Ant. 4. 8. 23. Hdot. 2. 91. Luc. Herod. 5 ὁ δέ τις, μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδὸς, ὡς κατακλίνοιτο ἤδη. Comp. in Ὑπόδημα.

Σανίς, ίδος, ἡ, a board, plank, e. g. of a ship, Acts 27: 44. Sept. for לוּחַ Cant. 8: 9. Ez. 27: 5.—Jos. Ant. 8. 5. 2. Pol. 2. 5. 5.

Σαούλ, ὁ, indec. *Saul*, Heb. שָׁאוּל (asked, desired), pr. n. a) of the first king of Israel, Acts 13: 21. Comp. 1 Sam. c. 9 sq. — b) the Jewish name of the apostle Paul, which with a Greek ending became *Σαῦλος* q. v. Acts 9: 4, 17. 22: 7, 13. 26: 14.

Σαπρός, ά, όν, (*σήπω*,) *bad, rotten, putrid*.

a) pp. of vegetable or animal substances, as a tree and its fruit, fish, etc. Matt. 7: 17, 18. 12: 33 bis. 13: 48. Luke 6: 43 bis. — Arr. Diss. Epict. 4. 4. 25. Dem. 615. 11.

b) trop. in a moral sense, *corrupt, foul*, e. g. *λόγος* Eph. 4: 29.—Arr. Epict. 3. 22. 61 *δόγμα*. Comp. Lob. ad Phr. p. 377 sq.

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Σαπφείρη, ης, ἡ, Sapphira, pr. n. of the wife of Ananias, Acts 5: 1.

Σάπφειρος, ου, ἡ, sapphire, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. 21: 19. Sept. and Heb. סַפִּיר Ex. 24: 10. 28: 18. — Jos. Ant. 3. 7. 5. Ael. V. H. 14. 34. See Rees' Cycl. art. *Gems*.

Σαργάνη, ης, ἡ, (comp. Heb. שָׂרַג, Aram. סְרַג, to interweave, to braid,) pp. any thing braided, twisted, interwoven, e. g. *a cord* Aeschyl. Suppl. 788 or 801. In N. T. *a rope-basket, network of cords*, 2 Cor. 11: 33; comp. Acts 9: 25 *σπυρίς*.—Suid. *σαργάνη· οἱ μὲν σχοινίον τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου*. Athen. III. p. 119. B. IX. p. 407. E.

Σάρδεις, ων, αἱ, Sardis, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. 1: 11. 3: 1, 4.—Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12.

Σάρδινος, ου, ὁ, i. q. *σάρδιος* q. v. Rev. 4: 3 in text. rec.

Σάρδιος, ου, ὁ, sardius, sardian, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known by the name of *carnelian*. Rev. 4: 3 in later edit. 21: 20. Sept. *σάρδιον* for Heb. אֹדֶם Ex. 28: 17. Ez. 28: 13. See Rees' Cycl. art. *Sardian* and *Gems engraved*.

Σαρδόνυξ, υχος, ἡ, sardonyx, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian, Rev. 21: 20. — Jos. Ant. 3. 7. 5. Plin. H. N. 37. 12. See Rees' Cycl. art. *Sardonyx* and *Gems engraved*.

Σάρεπτα, ων, τά, Sarepta, Heb. צָרְפַת *Zarephath*, now *Sarfend*, a Phenician town mid-way between Tyre and Sidon, Luke 4: 26. Comp. 1 K. 17: 9, 10. Obad. 20.—Jos. Ant. 8. 13. 2.

Σαρκικός, ή, όν, (*σάρξ*,) found only in the Epistles, and not extant in profane writers; *fleshy, carnal*, pertaining to the flesh or body, opp. *πνευματικός*. Comp. in *Σάρξ* no. 2.

a) genr. of things, *τὰ σαρκικά*, i. q. *things corporeal, external, temporal*, Rom. 15: 27. 1 Cor. 9: 11.

b) as implying weakness, frailty, imperfection, e. g. of persons, *carnal, worldly*, 1 Cor. 3: 1 *ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ*. v. 3 bis, 4. Of things, *carnal, human*, 2 Cor. 1: 12 *οὐκ ἐν σοφίᾳ σαρκικῇ*. 10: 4 *ὅπλα οὐ σαρκικὰ, ἀλλὰ δυνατὰ κ. τ. λ.* Heb. 7: 16 *οὐ κατὰ νόμον ἐντολῆς σαρκικῆς*, i. e. frail, transient, temporary, opp. *κατὰ δύναμιν ζωῆς ἀκατάλυτου*. — In 1 Cor. 3: 1 et Heb. 7: 16 some read *σάρκινος* in the same sense.

c) as implying sinfulness, sinful propensity, *carnal*, e. g. of persons, Rom. 7: 14 *ἐγὼ δὲ σαρκικός εἰμι*, i. e. under the influence of carnal desires and affections. Of things, 1 Pet. 2: 11 *τῶν σαρκικῶν ἐπιθυμιῶν carnal desires*, i. e. having their seat in the carnal nature. Comp. in *Σάρξ* no. 2. c.

Σάρκινος, η, ον, (*σάρξ*,) *fleshy, corpulent*, Pol. 39. 2. 7. In N. T. *fleshy, of flesh*, and therefore soft, yielding to an impression, opp. *λίθινος*, 2 Cor. 3: 3 *ἐν πλαξὶ καρδίας σαρκίναις*. Comp. Sept. *καρδία σαρκινή*, Heb. בָּשָׂר, Ez. 11: 19. 36: 26. — Plut. adv. Colot. 27 init. — On 1 Cor. 3: 1 et Heb. 7: 16 see in *Σαρκικός* b. *Gems*. 7: 14 G. H. K.

Σάρξ, σαρκός, ἡ, Æol. *σύρξ*, (perh. *σαίρω, σύρω*, to strip off,) *flesh*, sc. of a living man or animal, in distinction from that of a dead one, which is *κρέας*.

1. pp. *flesh*, Sing. as one of the constituent parts of the body, Luke 24: 39 *πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει*. 1 Cor. 15: 39 quater. So Sept. for בָּשָׂר Gen. 2: 21. 2 K. 5: 10, 14. (Hom. Od. 19. 450. Ael. V. H. 4. 28. ib. 9. 13.) More commonly Plur. *αἱ σάρκες*, q. d. fleshy parts, comp. Passow s. v. Rev. 19: 18 quinq. *ἵνα φάγητε σάρκας βασιλέων κ. τ. λ.* v. 21; trop. and hyperbol. i. q. *to consume, to destroy*, James 5: 3; *to maltreat* Rev. 17: 16. So Sept. for בָּשָׂר Gen. 41: 2, 3. 2 K. 9: 36. — Ael. V. H. 9. 13. Diod. Sic. 3. 16. Plato Phaedo 45.

2. meton. *flesh*, i. q. *the body, corpus*, the animal or external nature, as distinguished from the spiritual or inner man,

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τὸ πνεῦμα. This usage of σάρξ is far more frequent in N. T. than in profane writers, prob. in imitation of Heb. בָּשָׂר.

a) genr. and without any good or evil quality implied. (α) opp. to πνεῦμα expr. 1 Cor. 5: 5 εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ κ. τ. λ. 2 Cor. 7: 1. Col. 2: 5. 1 Pet. 4: 6. Comp. Sept. and בָּשָׂר opp. נֶפֶשׁ Is. 40: 18. Job 14: 22. Also σάρξ καὶ αἷμα as a periphrasis for the whole animal nature or man, Heb. 2: 14. (Ecclus. 14: 18.) Simply, John 6: 52, comp. below. 2 Cor. 12: 7 σκόλοψ τῇ σαρκί, prob. external trials. Col. 1: 24. 2: 1 πρόσωπόν μου ἐν τῇ σαρκί. v. 23. Heb. 9: 10, 13. 1 Pet. 3: 21. Jude 8, 23. Acts 2: 26, 31 ἡ σάρξ μου, *my body*, i. e. *I*, quoted from Ps. 16: 9 where Sept. for בְּשָׂרִי. Metaph. John 6: 51 καὶ ὁ ἄρτος . . . ἣ σάρξ μου ἐστίν, i. e. Jesus himself is the principle of life and nutrition to the regenerated soul. v. 53, 54, 55, 56. Comp. Matt. 26: 26 et parall. where it is σῶμα. Sept. genr. for בָּשָׂר Ez. 26: 36. Prov. 14: 30. — Jos. B. J. 6. 1. 5. Arr. Epict. 3. 7. 2 sq. Plut. adv. Colot. 20. T. VI. p. 249. Tauchn. μεχρὶ τῶν περὶ σάρκα τῆς ψυχῆς δυνάμεων.—Spec. *mortal body*, in distinction from a future and spiritual existence. 2 Cor. 4: 11 ἡ ζωὴ . . . ἐν τῇ θνητῇ σαρκὶ ἡμῶν. Gal. 2: 20. Phil. 1: 22, 24. 1 Pet. 4: 2.—(β) Put for that which is merely *external* or only apparent, in opp. to what is spiritual and real. John 6: 63 τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. 8: 15. 1 Cor. 1: 26 σοφοὶ κατὰ σάρκα. 2 Cor. 5: 16 bis. Eph. 6: 5 et Col. 3: 22 κυρίοις κατὰ σάρκα, i. e. externally, as to outward circumstances. Philem. 16. So of outward affliction, trials, 1 Cor. 7: 28 θλίψιν δὲ τῇ σαρκὶ ἕξουσιν. 2 Cor. 7: 5. Gal. 4: 13, 14. 1 Pet. 4: 1.—Spec. of circumcision *in the flesh*, i. e. the external rite. Rom. 2: 28 οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκὶ, περιτομή· ἀλλ' . . . περιτομὴ καρδίας, ἐν πνεύματι κ. τ. λ. 4: 1 εὑρηκέναι κατὰ σάρκα, i. e. in respect to circumcision. 2 Cor. 11: 18. Eph. 2: 11 περιτομῆς ἐν σαρκί. Gal. 3: 3 νῦν σαρκὶ ἐπιτελεῖσθε; i. e. by circumcision, external rites, Judaism, comp. v. 2. Gal. 6: 12, 13. Phil. 3: 3, 4 bis. Col. 2. 13.—(γ) As the medium of external or natural generation and descent, and of consequent kindred. John 1: 13 οὐδὲ ἐκ θελήματος σαρκὸς . . . ἐγεννήθησαν. Rom. 9: 8 τὰ τέκνα τῆς σαρκός. Heb. 12: 9. Eph. 5: 29, 30 ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, in allusion to Gen. 2: 23. 29: 14, where Sept. and Heb. בָּשָׂר. Of one's countrymen, Rom. 11: 14. So κατὰ σάρκα *according to the flesh*, i. e. as to outward kindred, by natural descent, Acts 2: 30. Rom. 9: 3. 1 Cor. 10: 18. Gal. 4: 23, 29. Perh. Rom. 1: 3 et 9: 5, comp. in no. 3. ἐν σαρκὶ id. Eph. 2: 11 ἔθνη ἐν σαρκί. So Sept. and בָּשָׂר Gen. 37: 27; comp. Judg. 9: 2. 2 Sam. 5: 1. 19: 13, 14.

b) as implying weakness, frailty, imperfection, both physical and moral; e. g. opp. to τὸ πνεῦμα expr. Matt. 26: 41 et Mark 14: 38 τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Also opp. τὸ πν. ἅγιον, John 3: 6 bis τὸ γεγ. ἐκ τῆς σαρκὸς, σάρξ ἐστι· καὶ τὸ γεγ. ἐκ τοῦ πν. κ. τ. λ. Simply, Rom. 6: 19 διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. 2 Cor. 1: 17. 10: 2 ὡς κατὰ σάρκα περιπατοῦντας. v. 3 bis. So σὰρξ καὶ αἷμα *flesh and blood*, q. d. frail feeble man, 1 Cor. 15: 50. Gal. 1: 16. Eph. 6: 12. Opp. ὁ πατὴρ ὁ ἐν οὐρ. Matt. 16: 17. Sept. genr. for בָּשָׂר Gen. 6: 3. Ps. 78: 39. — Ecclus. 28: 5. Plut. adv. Colot. 30. T. VI. p. 264. Tauchn. τῆς κατὰ σάρκα ἡδονῆς. ib. Non posse suav. viv. 3. p. 180, μικρὸν εἶναι τὸ τῆς σαρκὸς ἡδύ. ib. 14. p. 198.

c) as implying sinfulness, proneness to sin, *the carnal nature*, the seat of carnal appetites and desires, of sinful passions and affections, whether physical or moral; so in Paul, 2 Pet. 1 John. Comp. Sept. and Heb. בָּשָׂר Ecc. 2: 3. 5: 5. A similar influence the Greeks ascribed to τὸ σῶμα, see Plato Phaedo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20.—comp. Wisd. 9: 15. So as opp. πνεῦμα i. e. the Holy Spirit or his influences, Rom. 8: 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. v. 4, 5 bis, 6, 9, 13. Gal. 5: 16, 17 bis, 19, 24. 6: 8 bis. Simply, Rom. 7: 5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί. v. 18, 25. 8: 3 ter, 7, 8, 12 bis. 13: 14. Gal. 5: 13. Eph. 2: 3 bis. Col. 2: 11, 18. 2 Pet. 2: 10, 18. 1 John 2: 16.—Theon. Alex. in Anthol. Gr. III. p. 236 νόσον παθέων ἐν τοῖσι πόνεις ἐπάθηρας, ἔξω σαρκὸς ἔβης κ. τ. λ.

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3. metoṅ. *flesh*, i. q. *human nature, man, homo*, like Heb. בָּשָׂר. Matt. 19: 5, 6, ἔσονται οἱ δύο εἰς σάρκα μίαν . . . ἀλλὰ σὰρξ μία. Mark 10: 8 bis. 1 Cor. 6: 16. Eph. 5: 31. (So Sept. and בָּשָׂר Gen. 2: 24.) Jude 7 σὰρξ ἑτέρα *other flesh*, i. e. not their own, committing adultery with other men's wives, or with foreigners. — Also πᾶσα σὰρξ *all flesh, all men*, all mankind, Luke 3: 6. John 17: 2. Acts 2: 17. 1 Pet. 1: 24. οὐ . . . πᾶσα σὰρξ, *no flesh, no man*, where οὐ qualifies the intervening verb, see in Οὐ a. γ. Matt. 24: 22. Mark 13: 20. Rom. 3: 20. Gal. 2: 16. μὴ . . . πᾶσα σὰρξ id. 1 Cor. 1: 29. So Sept. and כָּל־בָּשָׂר Gen. 6: 12. Ps. 65: 3. Is. 40: 5, 7. Jer. 25: 31. c. μή Ecclus. 30: 20, 29.—Spec. of the incarnation of Christ, his incarnate human nature. John 1: 14 ὁ λόγος σὰρξ ἐγένετο. 1 John 4: 2, 3 Χρ. ἐν σαρκὶ ἐληλυθότα. 2 John 7. Rom. 1: 3 κατὰ σάρκα. 9: 5. Eph. 2: 15 ἐν τῇ σαρκὶ αὐτοῦ. 1 Tim. 3: 16. Heb. 5: 7. 10: 20. 1 Pet. 3: 18. 4: 1. Col. 1: 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, q. d. in his body incarnate, comp. Buttm. § 123. n. 4. Winer § 34. 2. Comp. Ecclus. 23: 16.

Σαρούχ, ὁ, *Saruch*, see *Σερούχ*.

Σαρόω, ῶ, f. ώσω, (σαίρω,) *to sweep, to cleanse with a broom*, c. acc. Luke 15: 8 καὶ σαροῖ τὴν οἰκίαν. Pass. Matt. 12: 44. Luke 11: 25. — Artemid. 2. 33. p. 119. Pamphil. in Geopon. 13. 15. 4. A later form instead of the earlier σαίρω, Lob. ad Phr. p. 83. Sturz de Dial. Mac. p. 192.

Σάῤῥα, ας, ἡ, *Sarah*, Heb. שָׂרָי v. שָׂרָה (princess), pr. n. of the wife of Abraham, Rom. 4: 19. 9: 9. Heb. 11: 11. 1 Pet. 3: 6.

Σάρων, ωνος, ὁ, *Saron*, Heb. שָׁרוֹן *Sharon*, pr. n. of a level tract of Palestine along the sea-coast between Cesaraea and Joppa, celebrated for its rich fields and pastures, Acts 9: 35. Comp. Is. 33: 9. 65: 10. 1 Chr. 27: 29. See Relandi Palaest. p. 188, 370.

Σατᾶν, ὁ, indec. 2 Cor. 12: 7, elsewhere *Σατανᾶς, ᾶ*, ὁ, *Satan*, Heb. שָׂטָן pp. adversary; in N. T. mostly c. art. *the Adversary*, as the Heb. proper name for the devil, Gr. ὁ διάβολος, the prince of the fallen angels; see fully in Διάβολος b, and comp. Buxt. Lex. Chald. 1464, 1495. Matt. 4: 10. 10: 26 bis. Mark 4: 15. Luke 10: 18 comp. in Δαιμόνιον b. 22: 3, 31. John 13: 27. Acts 26: 18. al. So Heb. הַשָּׂטָן Sept. διάβολος 1 Chr. 21: 1. Job 1: 6 sq. — Ecclus. 21: 27. Test. XII Patr. p. 650, 657 ἀπὸ τοῦ σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ. — As present in men tempting them to evil, Matt. 16: 23 et Mark 8: 33 ὕπαγε ὀπίσω μου, σατανᾶ, comp. Luke 22: 3. Acts 5: 3. Others here refer it directly to Peter in the sense of *adversary*; as Sept. for שָׂטָן 1 K. 11: 14, 23, 25. comp. 2 Sam. 19: 23 where Sept. ἐπίβουλος. AL. *Sic malevin.*

Σάτον, ου, τό, satum, a measure, Heb. סְאָה *seah*, Aram. סָאתָא Buxt. Lex. Chald. Rab. 1413, a Hebrew measure for things dry, Matt. 13: 33. Luke 13: 21. According to the Rabbins it was i. q. the third part of an ephah, and according to Jerome on Matt. l. c. was equal to a modius and a half; hence equivalent to nearly 1½ peck English. Comp. in Μόδιος. Jahn § 114. — Jos. Ant. 9. 4. 5 pen.

Σαῦλος, ου, ὁ, *Saul*, i. q. Σαοὺλ with a Greek termination, the Jewish name of Paul. Acts 7: 58. 8: 1, 3. 9: 1, 8, 11, 19, 22, 24, 26. 11: 25, 30. 12: 25. 13: 1, 2, 7, 9.

Σαυτοῦ, ῆς, οῦ, see in Σεαυτοῦ.

Σβέννυμι, f. σβέσω, *to quench, to extinguish*, trans.

a) pp. a light, fire, c. acc. Matt. 12: 20 λίνον τυφόμενον οὐ σβέσει, see in Λίνον. Eph. 6: 16. Heb. 11: 34. Pass. *to be quenched, to go out*, Matt. 25: 8 αἱ λάμπαδες. Mark 9: 44, 46, 48. Sept. for כָּבָה Is. 42: 3. Lev. 6: 12, 13. דָּעַךְ Job 21: 17.—Luc. D. Deor. 10. 1. Thuc. 2. 77.

b) trop. i. q. *to damp, to hinder, to repress*, to prevent any thing from exerting its full influence, c. acc. 1 Thess. 5: 19 τὸ πνεῦμα μὴ σβέννυτε. Sept. σβέσαι τὴν ἀγάπην for כָּבָה Cant. 8: 7. — Jos. B. J. 6. 1. 4 σβ. τὴν χαράν. Ael. V. H. 6. 1 θυμόν. Plut. Lycurg. 20.

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Σεαυτοῦ, ῆς, οῦ, also contr. *σαυτοῦ, ῆς, οῦ,* (*σύ, αὐτός,*) reflex. pers. pron. 2 pers. sing. genit. *of thyself,* dat. *σεαυτῷ, ῇ, ῷ, to thyself,* etc. Gen. John 1: 22. Acts 26: 1. al. Dat. Acts 9: 34. 16: 28. al. Acc. Matt. 4: 6. 8: 4. Luke 10: 27. al. See Buttm. § 74. 3.—Where a special emphasis is to be laid on *αὐτός,* it is written separately, e. g. Luke 2: 35 *καὶ σοῦ δὲ αὐτῆς.* See Matth. § 148. n. 2. Buttm. § 127. 3. Al.

Σεβάζομαι, f. *άσομαι,* depon. Mid. (*σέβας, σέβομαι,*) *to be shy of* doing any thing, *to be timid, to fear,* Hom. Il. 6. 167, 417. In N. T. *to stand in awe* of any one, i. q. *to reverence, to venerate, to worship,* Rom. 1: 25 *ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει.*—Hesych. *ἐσεβάσθησαν· σεβάσμασι προσεκύνησαν.*

Σέβασμα, τος, τό (*σεβάζομαι,*) *an object of worship,* any thing venerated and worshipped, e. g. *a god, numen,* Acts 17: 23. 2 Thess. 2: 4. — Wisd. 14: 20. Bel and Drag. 27. Dion. Hal. Ant. 1. 30. ib. 5. 1.

Σεβαστός, ή, όν, (*σεβάζομαι,*) pp. *venerated, august,* Lat. *augustus,* Hesych. *σεβαστός· προσκυνητός, τιμητός.* In N. T. as an honorary title, and then pr. n. *ὁ Σεβαστός,* Lat. *Augustus.*

a) pp. a title first assumed by Caesar Octavianus, and retained by his successors as a personal appellation; comp. Adam's Rom. Ant. p. 169. Spoken of Nero, Acts 25: 21, 25. — Philo Leg. ad Cai. p. 1012. D. Hdian. 2. 10. 19.

b) adj. *Augustan,* pertaining to Augustus, as *σπειρὴ Σεβαστή the Augustan cohort,* Acts 27: 1. Several of the Roman legions also bore this honorary title, comp. Claudian. de Bell. Gild. 422. Ptolem. 2. 3 *λεγεὼν δευτέρα Σεβαστή.* 4. 3, 9. comp. Tacit. Ann. 14. 15. — Others suppose it to be a Samaritan cohort, so called from *Σεβαστή, Sebaste,* the name given by Herod the Great to Samária in honour of Augustus. Josephus mentions troops called *Σεβαστηνοί,* prob. from Sebaste or Samaria, Ant. 20. 6. 1. ib. 20. 8. 7. B. J. 2. 4. 3. ib. 2. 12. 5.

Σέβω, Pind. Olymp. 14. 17. Xen. Mem. 4. 3, 19; more usually *σέβομαι* depon. Pass. defect. *to be shy, timid, to shame oneself,* Hom. Il. 4. 242. In N. T. only depon. *to reverence, to venerate, to worship* God, c. acc. Matt. 15: 9 et Mark 7: 7 *μάτην δὲ σέβονταί με,* quoted from Is. 29: 13 where Sept. for יִרְאָה. Acts 18: 13. 19: 27. Sept. for יָרֵא Josh. 4: 24. Job 1: 9. — Jos. Ant. 9. 10. 1. Diod. Sic. 1. 35. Xen. Ag. 3. 2. — Spec. part. *σεβόμενος, η, ον,* absol. or seq. *τὸν θεόν,* i. e. *worshipping God, religious, devout,* spoken of proselytes to Judaism from the heathen, in distinction from the Jews, Acts 13: 43, 50. 16: 14. 17: 4, 17. 18: 7. Al. also, 18: 13. 19: 27 non al.

Σειρά, ᾶς, ἡ, (*εἴρω* necto,) *a cord, band,* Hdot. 7. 85; in N. T. *a chain,* 2 Pet. 2: 4, comp. in *Ζόφος.*—Jos. Ant. 3. 7. 5. Luc. D. Deor. 21. 1. id. Hermot. 3.

Σεισμός, οῦ, ὁ, (*σείω,*) *motion, a shaking, concussion,* e. g.

a) genr. *ἐν τῇ θαλάσσῃ,* i. q. *a tempest, tornado,* Matt. 8: 24. So Sept. for סְעָרָה, שְׂעָרָה, Jer. 23: 19. Neh. 1: 3.

b) spec. *an earthquake,* Matt. 24: 7 *ἔσονται σεισμοὶ κατὰ τόπους.* 27: 54. 28: 2. Mark 13: 8. Luke 21: 11. Acts 16: 26. Rev. 6: 12. 8: 5. 11: 13 bis, 19. 16: 18 bis. So Sept. for רַעַשׁ Is. 29: 6. Am. 1: 1. Zech. 14: 5.— Jos. Ant. 5. 5. 3 pen. Ael. V. H. 4. 17. Xen. H. G. 3. 2. 24.

Σείω, f. *σείσω, to move to and fro, to shake,* with the idea of shock, concussion, trans.

a) pp. Rev. 6: 13 *συκῆ . . . ὑπὸ μεγ. ἀνέμου σειομένη.* Of earthquakes, Matt. 27: 51 *ἡ γῆ ἐσείσθη.* Act. c. acc. Heb. 12: 26 *σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν,* in allusion to Hagg. 2: 6 et Joel 3: 16 where Sept. for רָעַשׁ.—Luc. Bacch. 2. Pausan. 3. 5. 8. Xen. H. G. 4. 7. 4.

b) trop. *to move* in mind, *to agitate,* to put in commotion and perturbation. Matt. 21: 10 *ἐσείσθη ἡ πόλις.* 28: 4. Sept. for רָעַשׁ Is. 14: 16. Ez. 31: 16.—Pind. Pyth. 4. 484 *πόλιν.* Helidor. X. p. 484. Antiph. 146. 22.

Σεκοῦνδος, ου, ὁ, Lat. *Secundus,* pr. n. of a Christian, Acts 20: 4.

Σελεύκεια, ας, ἡ, Seleucia, a city

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of Syria, situated west of Antioch on the sea-coast near the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierius, and also *Seleucia ad mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicanor. Acts 13: 4. — 1 Macc. 11: 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1.

Σελήνη, ης, ἡ, (σέλας light, brightness,) *the moon*, Matt. 24: 29. Mark 13: 24. Luke 21: 25. Acts 2: 20. 1 Cor. 15: 41. Rev. 6: 12. 8: 12. 12: 1. 21: 23. Sept. for יָרֵחַ Gen. 37: 8. Jer. 31: 37. Joel 2: 31.—Hdian. 5. 6. 11. Xen. Mem. 4. 3. 4.

Σεληνιάζομαι, f. *άσομαι,* (σελήνη,) *to be moon-struck, lunatic*, in Greek usage i. q. *to be epileptic, to be afflicted with epilepsy*, the symptoms of which were supposed to become more aggravated with the increasing moon; comp. Luc. Tox. 24 where a certain woman *ἔδεγετο δὲ καὶ καταπίπτειν πρὸς τὴν σελήνην αὐξανομένην*. This disease in N. T. and elsewhere is ascribed to the influence of unclean spirits, demons, see in *Δαιμόνιον, Δαιμονίζομαι*. See also Luc. Philops. 16. Act. Thom. § 12. Isidor. Origg. 4. 7 "cadens aeger spasmam patiatur. Hos etiam vulgus *lunaticos* vocat, quod per hunc cursum comitetur eos insania daemonum." — Matt. 4: 24. 17: 15 *ὅτι σεληνιάζεται καὶ κακῶς πάσχει*, comp. v. 18 et Mark 9: 17 et Luke 9: 39, where it is referred to a *δαιμόνιον, πνεῦμα*. — Act. Thom. § 12. Manetho 4. 81, 216.

Σεμεΐ, ὁ, indec. *Semei*, Heb. שִׁמְעִי *Shemei*, pr. n. m. Luke 3: 26.

Σεμίδαλις, εως, ἡ, fine flour, Rev. 18: 13. Sept. oft for סֹלֶת Ex. 29: 2, 40. Lev. 2: 1.—Ecclus. 38: 11. Jos. Ant. 3. 9. 4. ib. 8. 2. 4. Poll. Onom. I. 247.

Σεμνός, ή, όν, (σέβομαι,) *venerable, reverend*, Lat. *venerandus*, 2 Macc. 8: 15. Xen. Cyr. 7. 5. 37. In N. T. of things, *honourable, reputable*, Phil. 4: 8; of persons, *grave, dignified*, 1 Tim. 3: 8, 11. Tit. 2: 2. — Luc. D. Mort. 12. 3. Hdian. 1. 2. 6 *σεμνῷ ἤθει καὶ βίῳ σώφρονι*. Diog. Laert. 2. 24 *αὐτάρκης δὲ ἦν καὶ σεμνός* sc. Socrates.

Σεμνότης, ητος, ἡ, (*σεμνός,*) *venerableness, sanctity*, 2 Macc. 3: 12. Jos. B. J. 6. 5. 1. In N. T. *gravity, dignity, probity*, 1 Tim. 2: 2 *ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι*. 3: 4. Tit. 2: 7.—Jos. Vit. § 49. Ael. V. H. 2. 13 *σεμνότης βίου*. Xen. Cyr. 8. 3. 1.

Σέργιος, ου, ὁ, Sergius, i. e. Sergius Paulus, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts 13: 7. See in *Ἀνθυπάτος*.

Σερούχ, ὁ, indec. *Seruch*, Heb. שְׂרוּג *Serug*, pr. n. of the father of Nahor, Luke 3: 35. Comp. Gen. 11: 20. In text. rec. *Σαρούχ*.

Σήθ, ὁ, indec. *Seth*, Heb. שֵׁת (replacing,) pr. n. of the third son of Adam, Luke 3: 38.

Σήμ, ὁ, indec. *Sem*, Heb. שֵׁם (name, renown) *Shem*, pr. n. of the eldest son of Noah, Luke 3: 36. Comp. Gen. 5: 32. 10: 1 sq.

Σημαίνω, f. *ανῶ,* (σῆμα sign, signal,) aor. 1 *ἐσήμανα* Acts 11: 28. al. instead of the more Attic *ἐσήμηνα*, as also Esth. 2: 22. Judg. 7: 21. Xen. H. G. 2. 1. 28. Comp. Buttm. § 101. n. 2. Lob. ad Phr. p. 24. Winer p. 81.—*To give a sign* or *signal*, i. e. public, Sept. for הֵרִיעַ Num. 10: 9. Jos. Ant. 7. 11. 6. Xen. An. 5. 2. 12. In N. T. *to signify*, i. e. *to make known, to declare*, seq. orat. indir. John 12: 33 *σημαίνων, ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν*, 18: 32. 21: 19. seq. acc. et inf. Acts 11: 28. c. acc. simpl. Acts 25: 27 *τὰς κατ' αὐτοῦ αἰτίας σημᾶναι*. absol. Rev. 1: 1. Sept. for הֵגִיד Esth. 2: 22. — Jos. Ant. 4. 6. 3. Pol. 2. 27. 3. Xen. Cyr. 2. 4. 4.

Σημεῖον, ου, τό, (i. q. *σῆμα,*) *a sign, signal*, Hdian. 4. 11. 8. *an ensign, standard*, Sept. for נֵס Is. 11: 12. Hdian. 8. 5. 22. Xen. Cyr. 7. 1. 4. *sign* of something past, *a memorial, monument*, Sept. for אוֹת Josh. 4: 6. Jos. B. J. 1. 10. 3. In N. T. *a sign, mark, token*, e. g.

a) pp. *a sign*, by which any thing is designated, distinguished, known. Matt.

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26: 48 ἔδωκεν αὐτοῖς σημεῖον κ. τ. λ. Rom. 4: 11 σημ. ἔλαβε περιτομῆς, i. e. circumcision as τὸ σημεῖον τῆς διαθήκης, comp. Gen. 9: 12, 13. 17: 11, where Sept. and אוֹת. — Thuc. 6. 31. ib. 4. 111 bis. — Spec. *a sign* by which the character and truth of any person or thing is known, *a token, proof.* Luke 2: 12 τοῦτο ὑμῖν τὸ σημεῖον. 2 Cor. 12: 12 τὰ σημεῖα τοῦ ἀποστόλου. 2 Thess. 3: 17 ὅ ἐστι σημ. ἐν πάσῃ ἐπιστολῇ. So Sept. and אוֹת 1 Sam. 14: 10. 2 K. 19: 29. 20: 8.—Jos. B. J. 1. 9. 5. Aeschin. 67. 42. Pol. 3. 30. 2. Xen. Conv. 8. 34.

b) *a sign* by which the divine power and majesty is made known, i. e. a supernatural event or act, *a token, wonder, miracle,* by which the power and presence of God is manifested, either directly or through the agency of those whom he sends. (α) As wrought of God, 1 Cor. 14: 22 ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις, i. e. a token to the unbelieving of God's presence and power, comp. v. 25; or perhaps a sign of the divine displeasure, comp. v. 21. So τὸ σημεῖον Ἰωνᾶ *the sign of Jonah,* i. e. which God wrought in the case of Jonah, Matt. 12: 39, comp. v. 40. Matt. 16: 4. Luke 11: 29. Meton. of persons sent from God, whose character and acts are a manifestation of the divine power, Luke 11: 30 καθὼς ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευΐταις. 2: 34 οὗτος κεῖται . . . εἰς σημεῖον ἀντιλεγόμενον. Also of signs, wonders, miracles which God is said to do *through* any one, ποιεῖν διά τινος, joined with τέρατα, e. g. Acts 2: 22, 43. 4: 30. 5: 12. 14: 3. 15: 12.—So σημεῖα καὶ τέρατα Ael. V. H. 12. 57. Pol. 3. 112. 8.—Spec. as fore-showing future events, *a sign* of future things, *a portent, presage.* Matt. 16: 3 σημεῖα τῶν καιρῶν, i. e. the miraculous events and deeds which foreshow the coming of the Messiah in his kingdom; comp. Ecclus. 33 [36]: 6, 8. Matt. 24: 3 τί τὸ σημεῖον τῆς σῆς παρουσίας; v. 30. Mark 13: 4. Luke 21: 7, 11 σημεῖα ἀπ' οὐρανοῦ μεγάλα. v. 25. Acts 2: 19. Rev. 12: 1, 3. 15: 1. Sept. and אוֹת Deut. 13: 1, 2.—Jos. B. J. proem. § 11. Ael. V. H. 1. 29. Plut. Timol. 8. — (β) Of signs, wonders, *miracles,* wrought by Jesus and his apostles in proof and furtherance of their divine mission. Matt. 12: 38 θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. v. 39 bis. 16: 1, 4 bis. Mark 8: 11 σημεῖον ἀπὸ τοῦ οὐρανοῦ. v. 12 bis. 16: 17, 20. Luke 11: 16, 29 bis. 23: 8. In John only in this sense, c. 2: 11, 18, 23. 3: 2. 4: 54. 6: 2, 14, 26, 30. 7: 31. 9: 16. 10: 41. 11: 47. 12: 18, 37. 20: 30. Acts 4: 16, 22. 8: 6. 1 Cor. 1: 22. Joined with τέρατα, δυναμεῖς, John 4: 48. Acts 6: 8. 7: 36. 8: 13. Rom. 15: 19. 2 Cor. 12: 12. Heb. 2: 4. Sept. and אוֹת Ex. 4: 8 sq. 17, 28, 30. — (γ) Spoken analogically of signs, wonders, wrought by false prophets claiming to act by divine authority, Rev. 13: 13, 14. 16: 14. 19: 20. c. τέρατα Matt. 24: 24. Mark 13: 22. 2 Thess. 2: 9.

Σημειόω, ῶ, f. ώσω, (σημεῖον, σῆμα,) *to sign, to mark,* to note with marks, Pol. 3. 39. 8. In N. T. only Mid. *to mark for oneself, to note,* c. acc. 2 Thess. 3: 14 τοῦτον σημειοῦσθε, *note that man,* q. d. set a mark upon him as one to be shunned.—Pol. 22. 11. 12. ib. 1. 47. 1. Others in 2 Thess. l. c. *to signify, to point out,* sc. to me, connecting διὰ τῆς ἐπιστολῆς with it. See Winer p. 93.—Philo de Jos. p. 560. A.

Σήμερον, adv. Att. τήμερον, (qs. τῇ ἡμέρᾳ,) *to-day, this day.*

a) pp. Matt. 6: 11 δὸς ἡμῖν σήμερον. v. 30. 16: 3. 21: 28. 27: 19. Mark 14: 30. Luke 2: 11. 5: 26. 12: 28. 19: 5, 9. 22: 34. 23: 43. 24: 21. Acts 27: 33. Heb. 13: 8. James 4: 13. Luke 13: 32, 33 σήμερον καὶ αὔριον, see in Αὔριον. Sept. for הַיּוֹם Gen. 4: 13. 40: 7. Ex. 16: 25. —Hdian. 7. 5. 11. Luc. Paras. 8.—With the art. as adj. ἡ σήμερον sc. ἡμέρα, i. q. *this very day,* Acts 19: 40. See Buttm. § 125. 6, 7.

b) i. q. *at this time, now,* Luke 4: 21 σήμερον πεπλήρωται ἡ γραφὴ αὕτη. Acts 4: 9. 13: 33. 22: 3. 24: 21. 26: 2, 29. Heb. 1: 5. 3: 7, 13, 15. 4: 7 bis. 5: 5. 2 Cor. 3: 15 ἕως σήμερον. So Sept. and הַיּוֹם Deut. 1: 39. 1 Sam. 12: 17.—With the art. as adj. ἡ σήμερον sc. ἡμέρα, Buttm. l. c. Acts 20: 26 ἐν τῇ σήμερον ἡμέρᾳ. So ἄχρι τῆς σήμερον 2 Cor. 3: 14, μεχρὶ τῆς σήμερον Matt. 11: 23. 28: 15, and ἕως τῆς σήμερον Matt. 27: 8.

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Rom. 11: 8, *unto this day*, i. e. *until the present time, until now.*

Σήπω, f. ψω, *to cause to rot, to corrupt, to destroy*, Sept. for הֵרֵקָה Job 40: 12. Dion. Hal. 11. 37. Usually and in N. T. Pass. *σήπομαι*, 2 perf. *σέσηπα*, intrans. *to rot, to be corrupted*, i. q. *to perish*; James 5: 2 *ὁ πλοῦτος ὑμῶν σέσηπε*, i. e. your hoarded stores. See Buttm. § 97. 5. n. 5. § 113. n. 3. Sept. for מָקַק Niph. Ps. 38: 6.—Jos. B. J. 6. 2. 9. Ael. V. H. 12. 40. Xen. Oec. 19. 11.

Σηρικός, ή, όν, (*σήρ* silk-worm,) *silken, of silk*, Jos. B. J. 7. 5. 4 *ἐσθήσεσι σηρικαῖς*. In N. T. neut. *τὸ σηρικόν* subst. *silk, silken stuffs*, Rev. 18: 12.

Σής, σητός, ὁ, (Heb. סָס,) *a moth*, cloth-worm, Matt. 6: 19, 20. Luke 12: 33. Sept. for סָס Is. 51: 8. עָשׁ Is. 50: 9.—Theophr. H. Pl. 1. 16 *τοῦτο καὶ πρὸς τοὺς σῆτας ἐν τοῖς ἱματίοις ἀγαθόν*.

Σητόβρωτος, ου, ὁ, ἡ, adj. (*σής, βιβρώσκω*,) *moth-eaten*, James 5: 2 *ἱμάτια ὑμῶν σητόβρωτα*. So Sept. for אֲכָלוֹ עָשׁ Job 13: 28.

Σθενόω, ῶ, f. *ώσω*, (*σθένος* strength,) *to strengthen, to confirm*, absol. 1 Pet. 5: 10 *σθενώσει*, or as in text. rec. Opt. *σθενώσαι*, comp. Winer p. 273.—Hesych. *σθενώσει· ἐνισχύσει, δυναμώσει*. A late form, not found elsewhere; comp. H. Planck in Bibl. Repos. I. p. 678.

Σιαγών, όνος, ἡ, pp. *the jaw-bone, jaw*, Sept. for לְחִי Judg. 15: 15 sq. Xen. Eq. 1. 8. In N. T. genr. *the cheek*, Matt. 5: 39. Luke 6: 29. So Sept. and לֶחִי 1 K. 22: 24. Lam. 3: 29. Cant. 5: 14.

Σιγάω, ῶ, f. *ήσω*, (*σίζω* to hiss,) *to be silent, still, to keep silence.*

a) genr. intrans. Luke 9: 36 *αὐτοὶ ἐσίγησαν*. 20: 26. Acts 12: 17. 15: 12, 13. 1 Cor. 14: 28, 30, 34. Sept. for הֶחֱרִישׁ Ex. 14: 14. חָשָׁה Ecc. 3: 7. — Dem. 291. 20. Xen. Mem. 3. 5. 6.

b) trans. *to keep in silence, to keep secret*, Pass. Rom. 16: 25 *μυστηρίου χρόνοις αἰωνίοις σεσιγημένου*.—Eurip. Med. 80 or 81 *σίγα λόγον*. Comp. Hdian. 4. 5. 13.

Σιγή, ῆς, ἡ, (*σιγάω*,) *silence*, Acts 21: 40 *πολλῆς σιγῆς*. Rev. 8: 1.—Wisd. 18: 14. Xen. Cyr. 7. 1. 25 *πολλὴ σιγή*.

Σιδήρεος, έα, εον, contr. *σιδηροῦς, ᾶ, οῦν*, (*σίδηρος*,) *iron, of iron*. Acts 12: 10 *πύλην τὴν σιδηρᾶν*. Rev. 2: 27. 9: 9. 12: 5. 19: 15. Sept. for בַּרְזֶל Lev. 26: 19. Deut. 3: 11.—Dem. 778. 20. Xen. Cyr. 6. 1. 30.

Σίδηρος, ου, ὁ, *iron*, Rev. 18: 12. Sept. for בַּרְזֶל Gen. 4: 21. 1 K. 6: 7.—Dem. 645. 16. Xen. Cyr. 3. 1. 23.

Σίδων, ῶνος, ἡ, *Sidon*, Heb. צִידוֹן *Zidon*, a celebrated commercial city of Phenicia, situated on the sea coast northward of Tyre, and now called *Saide*; every where coupled with Tyre except twice, Acts 27: 3. Luke 4: 26 *εἰς Σάρεπτα τῆς Σιδῶνος*, i. e. the country or territory of Sidon. So Matt. 11: 21 *ἐν Τύρῳ καὶ Σιδῶνι*. v. 22. 15: 21. Mark 3: 8. 7: 24, 31. Luke 6: 17. 10: 13, 14.—The name צִידוֹן signifies *fishing, fishery*, and such is the etymology given by Justin 18. 8; comp. Gesen. Lex. a. voc. But Josephus derives it from Sidon the eldest son of Canaan, Gen. 10: 15. Jos. Ant. 1. 6. 2. Sidon is a very ancient city, Gen. 10: 19. 44: 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Judg. 1: 31. 10: 12. Jos. Ant. 5. 4. 1 *ἐκ προγόνων ἐλευθέρα*. It afterwards surrendered to Salmanassar king of Assyria; and was destroyed by Artaxerxes Ochus king of Persia about 340 B. C. Jos. Ant. 9. 14. 12. Diod. Sic. 16. 41 sq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. 11. 8. 3. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saide is estimated at from 8000 to 10000, mostly Mohammedans. See Rosemn. Bibl. Geogr. II. i. p. 20 sq.

Σιδώνιος, ία, ον, *Sidonian*, and *οἱ Σιδώνιοι the Sidonians*, citizens of Sidon, Acts 12: 20. In Mss. Luke 4: 26 *Σάρεπτα τῆς Σιδωνίας* sc. *χώρας*. — Jos. Ant. 17. 12. 1.

Σικάριος, ου, ὁ, Lat. *sicarius*,

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(from *sica* dagger,) pp. *a dagger-man, assassin, robber*, Acts 21: 38. Comp. Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.—Bands of robbers of this name and character were common in Judea under the procurators; Jos. B. J. 2. 13. 3 *εἶδος λῃστῶν οἱ καλούμενοι σικάριοι . . . ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξιφίδια.* Ant. 20. 8. 5. Comp. Jos. B. J. 7. c. 8—11.

Σίκερα, τό, Heb. שֵׁכָר, indec. (genit. *σίκερος* Euseb. Praep. Evang. 6. 10,) *sikera*, i. e. *strong drink*, any intoxicating liquor, whether wine Num. 28: 7, or more usually as prepared from grain, fruit, honey, dates, etc. Luke 1: 15 *οἶνον καὶ σίκερα οὐ μὴ πίῃ.* So Sept. and שֵׁכָר Lev. 10: 9. Deut. 29: 6. Judg. 13: 4, 7, 14. — Hieron. ad Nepot. Opp. ed. Martian. IV. p. 364, "*Sikera* Hebraeo sermone omnis potio, quae inebriare potest, sive illa quae frumento conficitur, sive pomorum succo; aut cum favi decoquuntur in dulcem et barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur." Plin. H. N. 14. 19, "Fierent vina et a pomis, primumque e palmis quarum Palaestina feracissima fuit, quo Parthi et Indi utuntur, et Oriens totus." The Egyptians prepared a similar drink from barley, Hdot. 2. 77. Diod. Sic. 1. 20, 31.

Σίλας, see in *Σιλουανός*.

Σιλουανός, οῦ, ὁ, Silvanus, also contr. *Σίλας, ᾶ, ὁ, Silas*, pr. n. of a distinguished Christian teacher, the companion of Paul in his journies in Asia Minor and Greece. The former name is found only in the Epistles; the latter only in Acts; e. g. *Σιλουανός*, 2 Cor. 1: 19. 1 Thess. 1: 1. 2 Thess. 1: 1. 1 Pet. 5: 12. *Σίλας*, Acts 15: 22, 27, 32, 34, 40. 16: 19, 25, 29. 17: 4, 10, 14, 15. 18: 5.

Σιλωάμ, ὁ v. *τό*, indec. *Siloam*, Heb. שִׁלֹחַ (sent, a sending sc. of water,) *Shiloah, Siloah*, pr. n. of a fountain in the valley by Jerusalem, John 9: 7, 11 *κολυμβήθρα τοῦ Σιλ.* Luke 13: 4 *ὁ πύργος ἐν τῷ Σιλ.* see in *Πύργος*. So Sept. for Heb. שִׁלֹחַ Is. 8: 6. Josephus usually *ἡ Σιλωάμ*, once *τοῦ Σιλωάμ* B. J. 6. 7. 2, and once *τοῦ Σιλωᾶ* ib. 2. 16. 2.—Ancient tradition and the testimony of all travellers unite in placing the fountain of Siloam on the *south-eastern* part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. Here, at the present day, a fountain issues from the rock, at first twenty feet or more below the surface of the ground, into a reservoir, to which there is a descent by two flights of steps; from this place it makes its way several rods under the mountain, and then appears again as a beautiful rill winding its way down into the valley towards the south-east. The water is soft, of a sweetish taste and pleasant; according well with the description of Josephus, *γλυκεῖα καὶ πολλὴ πηγή*, B. J. 5. 4. 1. See Miss. Herald 1824. p. 66. Calmet p. 854, 565. — Several modern critics, as Gesenius, Tholuck, and others, assign the location of Siloam to the *south-western* side of Mount Zion, in the valley which runs northward from the upper part of the Valley of Hinnom; comp. Miss. Herald 1824. p. 40. This opinion is founded chiefly on two passages of Josephus, which may indeed be so understood, but not necessarily; and no traveller makes mention of any fountain on this side of the city. Jos. B. J. 5. 4. 2. ib. 5. 12. 2. comp. B. J. 6. 7. 2. ib. 6. 8. 5. See Gesen. Lex. art. שִׁלֹחַ. Comment. on Is. 7: 3. Tholuck Beytr. z. Erkl. des N. T. p. 123 sq. comp. Relandi Palaestina p. 858. Contra, Rosenm. Bibl. Geogr. II. ii. p. 250. J. Olshausen zur Topogr. des alten Jerus. p. 4 sq. 46 sq.

Σιμικίνθιον, ου, τό, Lat. *semicinctium*, i. e. *an apron*, prob. of linen, worn by artisans, etc. Acts 19: 12. Comp. Wetst. N. T. ad loc.

Σίμων, ωνος, ὁ, Simon, Heb. שִׁמְעוֹן (a hearing) *Simeon*, pr. n. of several persons.

1. *Simon Peter*, the apostle, see in *Πέτρος*, Matt. 13: 55. 17: 25. Luke 4: 38. 22: 31. al. Elsewhere he is also called *Σίμων ὁ λεγόμενος* v. *ἐπικαλούμενος Πέτρος*, Matt. 4: 18. 10: 2. Acts 10: 18. 11: 13. *Σίμων ὄνομα Πέτρος* Mark 3: 16, comp. Luke 6: 14. *Σίμων Πέτρος* Matt. 16: 16. Luke 5: 8. John 1: 41.

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6: 8. 13: 6, 9. al. *Σίμων ὁ υἱὸς Ἰωνᾶ* John 1: 43. *Σίμων Βαρ-Ἰωνᾶ* Matt. 16: 17. *Σίμων Ἰωνᾶ* John 21: 15, 16, 17.

2. *Simon Zelotes* Luke 6: 15. Acts 1: 13, or *ὁ Καναναίτης* Matt. 10: 4. Mark 3: 18, also an apostle; see in *Ζηλωτής* and *Καναναίτης*.

3. *Simon*, brother of the apostles James the Less, and Jude, and a kinsman of Jesus, Matt. 13: 55. Mark 6: 3. See in *Ἰάκωβος* no. 2. Perhaps the same with Simon Zelotes above.

4. *Simon*, the father of Judas Iscariot, John 6: 71. 12: 4. 13: 2, 26.

5. *Simon* a Pharisee, who invited Jesus to his house, Luke 7: 40, 43, 44.

6. *Simon ὁ λεπρός*, i. e. formerly a leper, Matt. 26: 6. Mark 14: 3.

7. *Simon the Cyrenian*, *Κυρηναῖος*, who was compelled to aid in bearing the cross of Jesus, Matt. 27: 32. Mark 15: 21. Luke 23: 26.

8. *Simon ὁ μαγεύων*, a sorcerer in Samaria, Acts 8: 9, 13, 18, 24.

9. *Simon ὁ βυρσεύς*, a tanner at Joppa, Acts 9: 43. 10: 6, 17, 32. Ar.

Σινᾶ, τό, indec. *Sinai*, Heb. סִינַי, Sept. *τὸ Σινά* Judg. 5: 5. Ex. 19: 1, 2, pr. n. of a mountain or rather cluster of mountains in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given. The particular mountain or summit which probably bore the name of Sinai, is now called *Djebel Mousa*, Mount of Moses. At its foot is a convent of Catholic monks situated in a narrow valley. Directly behind the convent, towards the southwest, the mountain rises with a steep ascent; and after three quarters of an hour there is a small plain or lower summit, still called *Djebel Oreb*, or Horeb, Heb. חוֹרֵב; where the law is also said to have been given, Deut. 1: 6. 4: 10, 15. 5: 2. al. comp. Ex. 19: 11, 23. 24: 16. From hence a still steeper ascent of half an hour leads to the peak of the mountain. On the W. S. W. of Djebel Mousa lies Mount St. Catharine, still higher, and separated from the former by a narrow valley. See Burckhardt's Travels in Syria etc. 4to. p. 565 sq. Rüppell's Reisen in Nubien u. dem petr. Arabien, 1829. Also fully in Bibl. Repos. II. p. 765 sq. Calmet p. 412 sq. —Acts 7: 30, 38. Gal. 4: 24, 25.

Σίναπι, εως, τό, *mustard*, *sinapis orientalis*, a plant often growing in the fertile soil of Palestine to a very considerable size, Matt. 13: 31. Mark 4: 31. Luke 13: 19. See Buxt. Lex. Chald. Rabb. 823. The expression *κόκκον σινάπεως*, *a grain of mustard*, is a proverbial phrase, i. q. *the least*, *the smallest particle*, Matt. 17: 20. Luke 17: 6. So Rabb. גַּרְגִּיר חַרְדָּל, Buxt. l. c. 822. — *σίναπι* Archipp. Comm. Athen. IX. 68. p. 498. *σιναπέως* Nicet. Annal. XVII. 5. p. 337. Other late forms are *σίνηπι* Artemid. V. 5. p. 401. *σίναπυ* Diocles. Athen. II. 78. p. 264. The early and Attic form was *νάπυ*; see Lob. ad Phryn. p. 288.

Σινδών, όνος, ἡ, *sindon*, i. e. *fine linen*, *muslin*, from India, Hdot. 1. 200. ib. 2. 95; or of cotton, *σινδὼν βυσσίνη*, Hdot. 2. 86. ib. 7. 181; also genr. *linen cloth*, used as a signal, Pol. 2. 66. 10. Passow derives it from *Σινδός* i. q. *Ἰνδός*; some, as Etym. M. from the city *Σιδών*; others from Heb. סָדִין a linen under-garment, Fischer Prolus. de Vit. Lexx. p. 75; while Pollux regards it as of Egyptian origin, Onom. 7. 172. Comp. Kuinoel ad Matt. 27: 59. — In N. T. *linen cloth*, *a linen garment*, prob. of a square or oblong form, worn by the Orientals at night instead of the usual garments, Mark 14: 51 *νεανίσκος . . . περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ*. v. 52. Used also for wrapping around dead bodies, Matt. 27: 59. Mark 15: 46 bis. Luke 23: 53. Sept. for סָדִין Judg. 14: 12, 13. Prov. 31: 24. — Galen. *μὴ γυμνὸς κομιζέσθω, ἀλλὰ περιβεβλημένος σινδόνα*. Hdot. 2. 95 *ἣν μὲν ἐν ἱματίῳ ἐνελιξάμενος εὕδῃ ἢ σινδόνι*.

Σινιάζω, f. *άσω*, (*σίνιον* a sieve, riddle,) *to sift*, *to shake*, as grain in a sieve or riddle. Trop. c. acc. of pers. impl. Luke 22: 31 *ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον*, i. e. to agitate and prove by trials and afflictions. — Hesych. *σινιάσαι· σῶσαι, κοσκινεῦσαι*. Not found in profane writers; comp. Passow art. *σίνιον*.

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Σιτευτός, ή, όν, (σιτεύω, σῖτος,) *fed*, sc. with grain, *fatted*, Luke 15: 23 τὸν μόσχον τὸν σιτευτόν. v. 27, 30. So Sept. for עֵגֶל מְרִבֵּק Jer. 46: 21. אֲבוּס 1 K. 5: 3 [4: 23]. — Pol. 39. 2. 7. Xen. An. 5. 4. 32.

Σιτίον, ου, τό, (σῖτος,) *grain, corn*, provision of grain, Acts 7: 12 in Mss. for plur. σῖτα.—plur. τὰ σιτία Jos. Ant. 15. 9. 1. Pol. 8. 37. 1.

Σιτιστός, ή, όν, (σιτίζω, σῖτος,) *fed*, sc. with grain, *fatted*; subst. τὰ σιτιστά *fatlings* Matt. 22: 4. — Jos. Ant. 8. 2. 4. Athen. XIV. p. 656. c. The form σιτευτός was more Attic, Thom. Mag. p. 794.

Σιτομέριον, ου, τό, (σῖτος, μερίω,) *grain measured out*, i. q. *an allowance, portion, ration*, Luke 12: 42. — Greg. Naz. Orat. 2. 29. Basil. Ep. 393, 404. A word of the later Greek, Lob. ad Phr. p. 383. So σιτομετρία Diod. Sic. 2. 41.

Σῖτος, ου, ὁ, plur. τὰ σῖτα, *wheat*, and genr. for *grain, corn*. Matt. 3: 12 συνάξει τὸν σῖτον αὐτοῦ. 13: 25, 29, 30. Mark 4: 28. Luke 3: 17. 16: 7. 22: 31, comp. in Σινιάζω. John 12: 24. Acts 7: 12 see in Σιτίον. 27: 38. 1 Cor. 15: 37. Rev. 6: 6. 18: 13. Sept. for בַּר Gen. 41: 49. 42: 3. דָּגָן Gen. 27: 28, 37. Is. 36: 17.—Ael. V. H. 6. 12. Pol. 5. 1. 11. Xen. Oec. 17. 12, 13. Anab. 2. 4. 27.

Σίχαρ, see Συχάρ.

Σιών, ὁ v. τό, indec. *Sion*, Heb. צִיּוֹן (sunny) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace, and the upper city, ἡ ἄνω πόλις v. ἀγορά Jos. B. J. 5. 4. 1. See in Ἱερουσαλήμ.—In N. T. by synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell, e. g. ἐπὶ τὸ ὄρος Σιών Rev. 14: 1. ἐν Σιών Rom. 9: 23. 1 Pet. 2: 6. ἐκ Σιών Rom. 11: 26. θυγάτηρ Σιών Matt. 21: 5. John 12: 15, see in Θυγάτηρ c. Of the spiritual or celestial Sion, Heb. 12: 22; see in Ἱερουσαλήμ c. β.

Σιωπάω, ῶ, f. ήσω, (σιωπή silence, stillness,) *to be silent, still*, intrans.

a) pp. persons, *to keep silence*, to hold one's peace, Matt. 20: 31. 26: 63 ὁ δὲ Ἰησοῦς ἐσιώπα. Mark 3: 4. 9: 34. 10: 48. 14: 61. Luke 18: 39. 19: 40. Acts 18: 9. Of one unable to speak, dumb, Luke 1: 20. Sept. for דָּמַם Job 29: 21. הֶחֱרִישׁ Is. 36: 21. חָשָׂה Is. 42: 14.—Luc. D. Deor. 21. 2. Dem. 1126. 27. Xen. An. 1. 3. 2.

b) trop. of a sea or lake, *to be still, calm, hushed*, Mark 4: 39 σιώπα, πεφίμωσο.—Comp. Anth. Gr. I. p. 169. 1 σσιγήσειν δὲ θάλασσα. Theocr. Id. 2. 38. So *silent mare*, Valer. Flacc. 8. 452.

Σκανδαλίζω, f. ίσω, (σκάνδαλον,) *to cause to stumble and fall*, Pass. *to stumble and fall*, not found in profane writers, nor in Sept. Trop. in respect to external circumstances, q. d. *to cause to fall, to bring to ruin*, Aquil. for כָּשַׁל, נִכְשַׁל, Prov. 4: 12. Is. 8: 15. 40: 30. Ps. 64: 9; also Ecclus. 9: 5. 23: 8. 35: 15.—In N. T. trop. in a moral sense, *to be a stumbling-block to* any one, *to cause to stumble at* or *in* any thing, i. e. *to give* or *cause offence to* any one, trans.

a) genr. i. q. *to offend, to vex*, pp. *to scandalize*, c. acc. of pers. Matt. 17: 27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς. John 6: 61. 1 Cor. 8: 13 bis. Pass. Matt. 15: 12. Rom. 14: 21. 2 Cor. 11: 29.—So Pass. σκανδαλίζεσθαι ἔν τινι *to be offended in* or *at* any one, to take offence at his character, words, conduct, so as to desert and reject him. Matt. 11: 6 μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. 13: 57. 26: 31, 33 bis. Mark 6: 3. 14: 27, 29. Luke 7: 23.

b) causat. *to cause to offend, to lead astray, to lead into sin*, i. e. to be a stumbling block, or the occasion of one's sinning; c. acc. of pers. Matt. 5: 29 εἰ δὲ ὁ ὀφθ. σου σκανδαλίζει σε. v. 30. 18: 6 ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων. v. 8, 9. Mark 9: 42, 43, 45, 47. Luke 17: 2.—Psalt. Salom. 16: 7 γυναικὸς πονηρᾶς σκανδαλιζούσης ἄφρονα.—Hence Pass. *to be made to offend, to be led astray* or *into sin*, i. q. *to fall away* from the truth, from the Gospel, etc. Matt. 13: 21. 24: 10. Mark 4: 17. John 16: 1.

Σκάνδαλον, ου, τό, a later form for σκανδάληθρον, (σκάζω or σκαμβός,)

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pp. *trap-stick*, a crooked stick on which the bait is fastened, which the animal strikes against and so springs the trap, Pollux On. 7. 114 *μυάγρας, ὧν τὸ ἱστάμενόν τε καὶ σχαζόμενον παττάλιον· τὸ δὲ τῇ σπαρτίνῃ προσηρτημένον σκανδάληθρον καλεῖται.* ib. 10. 156. Comp. Wetst. N. T. 1. p. 302. Hesych. *σκανδαλοθρίστας, καὶ σκάνδαλον τὸ ἐν ταῖς μυάγραις.* By synecd. *a trap, gin, snare*, Sept. for מוֹקֵשׁ trop. Josh. 23: 13. 1 Sam. 18: 21. Hence genr. 'any thing which one strikes or stumbles against,' *a stumbling-block, impediment*, as Sept. for מִכְשׁוֹל Lev. 19: 14 *ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον*, comp. Judith 5: 1. In N. T. *stumbling-block, offence*, only trop. in a moral sense.

a) genr. as a cause of stumbling, falling, ruin, morally and spiritually. E. g. of Christ, as *ἡ πέτρα σκανδάλου rock of stumbling*, Rom. 9: 33. 1 Pet. 2: 7; see in *Πέτρα* b. *Λίθος* b. Also Rom. 11: 9 *γενηθήτω ἡ τράπεζα αὐτῶν . . . εἰς σκάνδαλον*, quoted from Ps. 69: 23 where Sept. for מוֹקֵשׁ, comp. above. Sept. for מִכְשׁוֹל Ps. 119: 165. — Ecclus. 27: 23. 1 Macc. 5: 4.

b) as a cause of offence and indignation, i. q. *offence, a scandal*. Matt. 16: 23 *σκάνδαλόν μου εἶ*. 1 Cor. 1: 23. Gal. 5: 11.—Judith 12: 2.

c) as a cause or occasion of sinning or of falling away from the truth, Matt. 18: 7 ter. Luke 17: 1 *ἀνενδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα.* Rom. 14: 13. 16: 17. Rev. 2: 14. 1 John 2: 10 *καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστιν*, i. e. there is in himself nothing to lead him into sin; comp. v. 11. Meton. of persons, Matt. 13: 41. Sept. for מוֹקֵשׁ Judg. 2: 3. Ps. 106: 36.—Wisd. 14: 11.

Σκάπτω, f. *ψω, to dig*, intrans. Luke 6: 48 *ὃς ἔσκαψε καὶ ἐβάθυνε*, see in *Βαθύνω*. 13: 8. 16: 3 *σκάπτειν οὐκ ἰσχύω*. Sept. Is. 5: 6, Heb. יָעַדֶר. — Aristoph. Av. 1432 *σκάπτειν γὰρ οὐκ ἐπίστασαι.* Hdian. 4. 7. 6. Xen. Oec. 16. 14.

Σκάφη, ης, ἡ, (*σκάπτω*,) pp. 'any thing dug out,' e. g. *a channel, trench*, Hdot. 4. 73. *a bowl*, Bel and Drag. 33. *a bath* Arr. Epict. 3. 22. 71. In N. T. *a skiff, boat*, Acts 27: 16, 30, 32.—Dion. Hal. Ant. 3. 44. Pol. 1. 23. 7. Plut. Mor. II. p. 17. Tauchn.

Σκέλος, εος, ους, τό, plur. *τὰ σκέλη, the leg*, from the hip to the foot, John 19: 31, 32, 33. Sept. for כְּרָעַיִם Lev. 11: 21. Am. 3: 12. — Aristot. H. An. 1. 15. Pol. 1. 80. 13. Xen. An. 4. 2. 20.

Σκέπασμα, ατος, τό, (*σκεπάζω, σκεπάω*, to cover,) *covering*, i. e. *clothing, raiment*, 1 Tim. 6: 8.—Jos. B. J. 2. 8. 5 *ζωσάμενοι σκεπάσμασι λινοῖς.* Philo Qu. det. ins. pot. p. 159. A. Aristot. Polit. 7. 17.

Σκευᾶς, ᾶ, ὁ, Sceva, pr. n. of a Jew who had been a chief priest, Acts 19: 14. See in *Ἀρχιερεύς* b.

Σκευή, ῆς, ἡ, (*σκεῦος*,) *apparatus, equipment*, e. g. for war, Diod. Sic. 11. 71; *apparel, equipage, trappings*, Hdian. 6. 4. 11. Xen. An. 4. 7. 27. In N. T. of a ship, *apparatus, furniture, implements*; Acts 27: 19 *τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.* — Diod. Sic. 14. 79. Of household furniture, moveables, Pol. 2. 6. 6.

Σκεῦος, εος, ους, τό, (kindr. with *κυέω, κεύθω*, to hide, to cover,) *a vessel, utensil, implement*.

a) genr. of furniture etc. (α) pp. of a hollow vessel for containing things, Luke 8: 16 *οὐδεὶς δὲ λύχνον ἅψας, καλύπτει αὐτὸν σκεύει.* John 19: 29. Acts 10: 11, 16. 11: 5. So Sept. and כְּלִי 2 K. 4: 3, 4, 6. (Ael. V. H. 12. 8. Hdian. 4. 7. 8.) Of a *potter's vessel*, Rom. 9: 21. Rev. 2: 27. Sept. and כְּלִי Lev. 6: 28. 14: 50.—Of any vessel or implement, Mark 11: 16 *οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.* 2 Tim. 2: 20. Heb. 9: 21 *τὰ σκεύη τῆς λειτουργίας.* Rev. 18: 12 bis. Sept. and כְּלִי 1 Chr. 9: 28. Num. 1: 50. Ex. 3: 22. (Diod. Sic. 17. 66. Xen. Mem. 1. 7. 5.) Plur. *τὰ σκεύη, household stuff, goods, furniture*, Matt. 12: 29. Mark 3: 27. Luke 17: 31 *τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ.* Sept. Gen. 31: 37. Neh. 13: 8.—Palaeph. 38. 3. Hdian. 2, 1. 2. Xen. Oec. 8. 12.—(β) Trop. of the human body as formed of clay, and therefore frail and feeble; 2 Cor. 4: 7 *ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστρακί-*

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νοις σκεύεσιν. So of persons in a moral respect, Rom. 9: 22, 23, σκεύη ὀργῆς, σκεύη ἐλέους, i. e. those on whom the divine wrath or mercy is to be exercised; in allusion to the vessels of the potter in v. 21. Comp. in an active sense, Sept. σκεύη ὀργῆς, Heb. כְּלֵי זַעַם, i. e. instruments of wrath, Jer. 50: 25. Genr. 2 Tim. 2: 21.—(γ) In the later Hebrew usage כְּלִי, Gr. σκεῦος, is put for *a wife*, as *the vessel* of her husband; see Schoettg. Hor. Heb. p. 827. Wetst. N. T. II. p. 302. So 1 Pet. 3: 7 ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, *the female vessel as the weaker*. 1 Thess. 4: 4 τὸ ἑαυτοῦ σκεῦος κτᾶσθαι, see in Κτάομαι; comp. 1 Cor. 7: 2. — Oecumen. τινὲς τὸ ἑαυτοῦ σκεῦος τὴν ὁμόζυγον ἡρμήνευσαν.

b) in respect to use, *an implement, instrument*. (α) pp. and spec. *the mast* of a ship, as the chief instrument of sailing, Acts 27: 17 χαλάσαντες τὸ σκεῦος, the sails having probably been furled before, comp. v. 15. Ancient ships had usually but one mast, which was raised or lowered at pleasure; see Adam's Rom. Ant. p. 403. comp. Hom. Il. 1. 434. — So τὰ σκεύη of the implements and tackle of a ship, Poll. On. 10. 13. Xen. Oec. 8. 11, 12. — (β) Trop. of a person as *the instrument* of any one, Acts 9: 15 σκεῦος ἐκλογῆς, i. e. a chosen vessel, instrument. Comp. Sept. and כְּלִי Jer. 50: 25.—Pol. 13. 5. 7 Δαμοκλῆς . . . ὑπηρετικὸν ἦν σκεῦος εὐφυές.

Σκηνή, ῆς, ἡ, (kindr. with σκεῦος, σκία,) *a booth, hut, tabernacle, tent*, pp. any covered or shaded place, Heb. סֻכָּה.

a) pp. as built of green boughs and the like, *a booth*, Matt. 17: 4 ποιήσωμεν ὧδε τρεῖς σκηνάς. Mark 9: 5. Luke 9: 33. So Sept. for סֻכָּה Gen. 33: 17. Is. 1: 8. Jon. 4: 5.—Dem. 284. 24. Xen. Cyr. 2. 1. 25.—Also of skins etc. *a tent*, Heb. 11: 9 ἐν σκηναῖς κατοικήσας. So Sept. and סֻכָּה Lev. 23: 43. 2 Sam. 11: 11. for אֹהֶל Gen. 4: 19. 18: 1 sq. — Ael. V. H. 9. 3. Hdian. 2. 11. 3. Xen. An. 3. 3. 1. — Once diminutively of a small house in ruins, Engl. *hut*, Acts 15: 16 ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, quoted from Amos 9: 11 where Sept. and סֻכָּה, metaph. for *the family* or royal line of David, fallen into weakness and decay.—Genr. for *abode, dwelling*, Luke 16: 9 εἰς τὰς αἰωνίους σκηνάς. Rev. 13: 6 τὴν σκηνὴν αὐτοῦ sc. τοῦ θεοῦ, i. e. heaven. So Sept. and סֻכָּה Job 36: 29. Ps. 18: 12.

b) spec. *the tabernacle*, the sacred tent of the Hebrews, in which the ark was kept, the seat of the Jewish worship before the building of the temple. The ark however was separated from the tabernacle long before this period, and was kept in Jerusalem, while the tabernacle itself remained in Gibeon; 2 Chr. 1: 3, 4, 13, comp. 2 Sam. 6: 17. 1 Chr. 15: 1. — (α) pp. and genr. Heb. 8: 5. 9: 1 in Mss. 9: 21. 13: 10. Acts 7: 44 ἡ σκ. τοῦ μαρτυρίου, see in Μαρτύριον b. Sept. for אֹהֶל Ex. 29: 4, 10. 33: 7. מִשְׁכָּן Num. 1: 50 sq. — By synecd. spoken of the *outer sanctuary* of the tabernacle, Heb. 9: 2, 6, 8; also of the *inner sanctuary*, the holy of holies, Heb. 9: 3. — (β) Symbolically of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. 8: 2. 9: 11. Comp. 8: 5. 9: 23, 24. Also poetically for *the temple* in the heavenly Jerusalem, Rev. 15: 5 ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου. 21: 3.

c) Acts 7: 43 ἡ σκηνὴ τοῦ Μολόχ, *the tabernacle of Moloch*, quoted from Amos 5: 26 where Sept. for Heb. סִכּוּת, i. e. a tabernacle which the idolatrous Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; prob. of a small size so as to elude the notice of Moses. Comp. the σκηνὴ ἱερά of the Carthaginians Diod. Sic. 20. 65. Petron. 29 "praeterea grande armarium in angulo vidi, in cujus aedicula erant lares argentei positi."

Σκηνοπηγία, ας, ἡ, (σκηνή, πήγνυμι,) pp. a booth-pitching, tent-pitching, i. e. *the festival of booths* or *of tabernacles*, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple; the other two being the Passover and Pentecost; Deut. 16: 16. al. John 7: 2 ἡ ἑορτὴ τῶν Ἰουδαίων, σκηνοπηγία. — So ἡ σκηνοπη-

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γία 2 Macc. 1:9,18. Heb. חג הַסֻּכּוֹת, Sept. ἑορτὴ τῆς σκηνοπηγίας Deut. 16: 16. 31: 10. Zech. 14: 16, 18, 19. So Esdr. 5: 51. 1 Macc. 10: 21. Jos. Ant. 4. 8. 12. Sept. ἑορτὴ τῶν σκηνῶν Lev. 23: 24. Deut. 16: 13.—This festival was so called from the booths of green boughs and leaves, in which the people dwelt during its continuance, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years' wandering in the desert, where the Israelites dwelt in booths, Lev. 23: 42, 43; and partly as a season of thanksgiving for the ingathering of the harvest, hence called חג אסיף *festival of in-gathering*, Ex. 23: 16. 34: 22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Deut. 31: 10 sq. Neh. 8: 18. Jos. Ant. 4. 8. 12. To these the later Jews added a libation of water brought from the fountain Siloam, mixed with wine, and poured upon the altar. Comp. genr. Lev. 23: 34 sq. 39 sq. Neh. 8: 14. 2 Macc. 10: 6 sq. Jos. Ant. 3. 10. 4. ib. 4. 8. 12. ib. 8. 4. 1. Jahn § 366. —The first and eighth days were *Sabbaths* to the Lord, with holy convocations, Lev. 23: 35, 36, 39. Num. 29: 12, 35; and the eighth especially is called the last great day of the festival, John 7: 37, comp. Neh. 8: 18.

Σκηνοποιός, οῦ, ὁ, (σκηνή, ποιέω,) *a tent-maker*, spoken of Paul, Acts 18: 3. See in Παῦλος. — Comp. σκηνοποιοῦμαι Diod. Sic. 3. 27. Hdian. 7. 2. 8.

Σκῆνος, εος, ους, τό, (i. q. σκηνή,) pp. *a booth, tent, tabernacle*, Anthol. Gr. II. p. 162. Hesych. σκήνους· οἰκητήριον. Usually and in N. T. trop. for *the body*, as the frail and temporary abode of the soul; 2 Cor. 5: 1 ἡ ἐπίγειος οἰκία τοῦ σκήνους i. e. *this earthly house, this tabernacle*, the genit. being equivalent to an apposition, as in Hebrew, Gesen. Lehrg. p. 677. 2 Cor. 5: 4 οἱ ὄντες ἐν τῷ σκήνει.—Wisd. 9: 15 τὸ γεῶδες σκῆνος. Aeschin. Dial. Socr. 8. 5. Max. Tyr. Diss. 38. p. 296. Plat. Axioch. T. VIII. p. 197. Tauchn. So Plato γήϊνον σκῆνος, teste Clem. Alex. Stromat. V. p. 593.

Σκηνόω, ῶ, f. ώσω, (σκῆνος,) *to tent, to pitch tent*, Sept. for אָהַל Gen. 13: 12. Jos. Vit. § 47. Hdian. 6. 8. 17. In N. T. *to dwell* as in tents, *to tabernacle*, intrans. seq. ἐν ἡμῖν John 1: 14. ἐν c. dat. of place, Rev. 12: 12. 13: 6. μετά c. gen. Rev. 21: 3. ἐπί c. acc. Rev. 7: 15. Sept. c. ἐν for בְּ שָׁכַן Judg. 8: 11. — Xen. An. 5. 5. 11 σκηνοῦν ἐν ταῖς οἰκίαις.

Σκήνωμα, τος, τό, (σκηνόω,) *a booth* or *tent pitched, a tabernacle*, pp. Xen. An. 2. 2. 17; in N. T. for God, q. d. *dwelling, temple*, Acts 7: 46. So Sept. and מִשְׁכָּן Ps. 132: 5. 46: 4. אֹהֶל 1 K. 2: 28. 8: 4.—Trop. of *the body*, as the frail tenement of the soul, 2 Pet. 1: 13, 14. Comp. in Σκῆνος.

Σκιά, ᾶς, ἡ, *shadow, shade*. a) pp. Mark 4: 32 ὑπὸ τὴν σκιὰν αὐτοῦ. Acts 5: 15. Sept. for צֵל Ez. 17: 23. Judg. 9: 36. — Ael. V. H. 2. 14. Xen. Cyr. 8. 8. 17.—In the sense of *darkness, gloom*, as σκιὰ θανάτου *death-shade*, i. e. thickest darkness; see in Θάνατος d. Matt. 4: 16. Luke 1: 79. Comp. *umbra mortis* Ovid Met. 5. 191.

b) metaph. *a shadow*, i. e. *a shadowing forth, adumbration*, in distinction from τὸ σῶμα the body or reality, and ὁ εἰκών the full and perfect image; so of the Jewish rites and dispensation as prefiguring things future and more perfect. Col. 2: 17 ἅ ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. Heb. 8: 5. 10: 1 σκιὰν γὰρ ἔχων ὁ νόμος . . . οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων. — Philostr. Vit. Soph. 1. 20. 1 ὅτι σκιὰ καὶ ὀνείρατα αἱ ἡδοναὶ πᾶσαι. Comp. Cic. Off. 3. 17 "nos veri juris solidam et expressam *effigiem* nullam tenemus; *umbra* et imaginibus utimur."

Σκιρτάω, ῶ, f. ήσω, *to leap, to spring*, intrans. espec. of animals, Sept. Mal. 4: 2. Wisd. 17: 19. Luc. D. Marin. 15. 2. In N. T. *to leap for joy, to exult*, Luke 6: 23 χαίρετε καὶ σκιρτήσατε. Of the foetus in the *womb*, Luke 1: 41, 44; comp. Sept. Gen. 25: 22. — Aristoph. Plut. 761 σκιρτᾷτε καὶ χορεύετε. Plat.

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ed. R. VI. p. 46 σκληρῶσα νόσης. Iddian. 4. 11. 5.

Σκληροκαρδία, ας, ἡ, (σκληρός, καρδία,) *hardness of heart, obstinacy, perverseness,* Matt. 19: 8. Mark 10:5. 16: 14. Sept. for עָרְלַת לֵבָב Deut. 10: 16. Jer. 4: 4. — Ecclus. 16: 10. Not found in profane writers.

Σκληρός, ά, όν, (σκλῆναι, σκέλλω,) pp. *dried up,* i. q. *dry, hard, stiff;* so of the voice or sounds, *hoarse, harsh,* σκλ. ἦχος Jos. Ant. 4. 3. 3. σκλ. βρονταί ib. 2. 16. 3. Hdot. 8. 12; or of things, *hard,* not soft, τὰ σκληρὰ καὶ τὰ μαλακά Xen. Mem. 3. 10. 1. — Hence in N. T. *hard,* i. e.

a) of winds, *fierce, violent,* James 3: 4 ὑπὸ σκληρῶν ἀνέμων. Comp. in Engl. 'a *hard* wind, a *stiff* wind.' — Sept. Prov. 27:16 βορέας σκληρὸς ἄνεμος. Ael. V. H. 9. 14 σκλ. ἄνεμοι. Arr. Alex. M. 1. 26. 3.

b) of things spoken, *hard,* i. q. *harsh, offensive;* as λόγος John 6: 60, comp. v. 61. Jude 15 περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ, q. d. *hard* speeches. So Sept. for קָשֶׁה Gen. 42: 7, 30. 1 K. 12: 13. — Eurip. Fragm. 75 πότερον θέλεις σοι μαλθακὰ ψευδῆ λέγω ἢ σκληρὰ ἀληθῆ.—Of things done, *hard,* i. e. *difficult, grievous;* Acts 9: 5 et 26: 14 σκληρόν σοι πρὸς κέντρα λακτίζειν. So Sept. for קָשֶׁה Ex. 1:14. 6:9. Deut. 26: 6.—Pol. 4. 21. 1. Xen. Mem. 2. 1. 20.

c) of persons, i. q. *harsh, stern, severe.* Matt. 25: 24 ὅτι σκληρός εἰ ἄνθρωπος. So Sept. for קָשֶׁה 1 Sam. 25: 3. Is. 48: 4. —Luc. Somn. 6. Aristot. Eth. 4. 8 ὀργίλοι καὶ σκληροὶ δοκοῦσιν εἶναι. Athen. II. p. 55. E.

Σκληρότης, ητος, ἡ, (σκληρός,) *dryness, hardness,* τῆς γῆς Jos. Ant. 3. 1. 1. *hardiness* of the body, Plut. ed. R. VI. p. 497. 11. In N. T. trop. σκληρότης τῆς καρδίας, *hardness of heart, obstinacy, perverseness,* Rom. 2: 5. Sept. for קְשִׁי Deut. 9: 27.

Σκληροτράχηλος, ὁ, ἡ, adj. (σκληρός, τράχηλος,) *hard-necked, stiff-necked,* i. e. *obstinate, perverse,* Acts 7: 51. Sept. for קְשֵׁה־עֹרֶף Ex. 33: 3, 5. Deut. 9: 6, 13.—Bar. 2: 22. Ecclus. 16: 12.

Σκληρύνω, f. υνῶ, (σκληρός,) pp. *to make dry and hard;* trop. *to make hard, heavy, grievous,* Sept. for הִקְשָׁה 2 Chr. 10: 4. Judg. 4: 24; of words 2 Sam. 19: 43.—In N. T. of persons in a moral sense, *to harden,* i. e. *to make obstinate, perverse,* c. acc. Rom. 9: 18 ὃν δὲ θέλει, σκληρύνει, comp. v. 17 et Ex. 7: 3. Pass. Acts 19: 9. Heb. 3: 13. Seq. τὰς καρδίας Heb. 3: 8, 15 et 4: 7, quoted from Ps. 95: 8 where Sept. for תַּקְשׁוּ; also for חָזַק Ex. 9: 13. 10: 20. — Ecclus. 30: 12 μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι. — Others in Rom. 9: 18, *to deal hardly with,* comp. Job 39: 16.

Σκολιός, ά, όν, (σκέλλω,) *crooked, bent,* pp. from dryness, e. g. ξύλον σκολιόν Wisd. 13: 13. σκ. σίδηρος Hdot. 2. 86. In N. T.

a) pp. of a way, or parts of it, Luke 3: 5 καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, quoted from Is. 40: 4 where Sept. for עֲקֹב. Sept. also for עִקֵּשׁ Prov. 2: 15. מְעַקְּשִׁים Is. 42: 16.—Jos. Ant. 3. 6. 2. Heliodor. 1. 6 σκολιὰς γάρ τινας ἀτραπούς.

b) trop. *crooked,* i. e. *perverse, wicked,* as γενεὰ σκολιά Acts 2: 40. Phil. 2: 15. So Sept. γεν. σκολ. for סֹרֵר Ps. 78: 8. עִקֵּשׁ Prov. 32: 5. — Wisd. 1: 3. — Of masters, i. q. *perverse, unjust, peevish,* opp. ἐπιεικής, 1 Pet. 2: 18. Comp. Sept. for תַּהְפֻּכָה Prov. 16: 28.

Σκόλοψ, οπος, ὁ, pp. 'any thing pointed, sharp,' e. g. *a stake, palisade,* Xen. An. 5. 2. 5. *point* of a hook Luc. Merc. cond. 3. *a thorn, prickle,* Sept. for סִיר Hos. 2: 6. Luc. Ver. Hist. 2. 30 διά τινος ἀκανθώδους καὶ σκολόπων μεστῆς ἀτραποῦ. Ael. H. An. 10. 13. — In N. T. 2 Cor. 12: 7 σκόλοψ τῇ σαρκί, *a thorn in the flesh,* i. e. something which excites severe and constant pain, preb. some bodily infirmity, ἀσθένεια, comp. v. 10. — Artemid. III. 33 ἄκανθαι καὶ σκόλοπες ὀδύνας σημαίνουσι διὰ τὸ ὀξύ.

Σκοπέω, ῶ, f. ήσω, (σκοπός,) *to look, to watch, to reconnoitre,* absol. Luc. D. Deor. 20. 5. Xen. An. 5. 1. 9. In N. T. *to look at* or *upon, to behold, to regard,* c. acc. 2 Cor. 4: 18 μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα. Phil. 2: 4. — Seq. acc. of pers. i. q. *to mark, to note,* Rom. 16: 17. Phil. 3: 17.—2 Macc.

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4: 5. Dem. 1488. 2. Xen. Cyr. 2. 2. 18. — With a negat. σκοπεῖν μή, pp. *to look to it lest, to take heed lest*, Luke 11: 35. Gal. 6: 1.— Xen. Mag. Eq. 7. 15.

Σκοπός, οῦ, ὁ, (σκέπτομαι,) pp. 'an object set up in the distance, at which one looks and aims;' e. g. *a mark, goal*, Phil. 3: 14 κατὰ σκοπὸν διώκω. Sept. for מַטָּרָה Job. 16: 13. Lam. 3: 12.—Jos. Ant. 6. 11. 8. Hdian. 6. 7. 18. Xen. Cyr. 1. 6. 29.

Σκορπίζω, f. ίσω, *to scatter, to disperse*, trans. A later word for the earlier σκιδάννυμι, Phryn. et Lob. p. 218. H. Planck in Bibl. Repos. I. p. 680. Passow sub voc.

a) pp. c. acc. John 10: 12 ὁ λύκος . . . σκορπίζει τὰ πρόβατα. 16: 32. Sept. for חִיץ 2 Sam. 22: 15. Ps. 18: 15.— 1 Macc. 6: 54. Jos. Ant. 6. 6. 3. Ael. V. H. 13. 46. Plut. Timol. 4.—In the proverbial expression, Matt. 12: 30 et Luke 11: 23 ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει, *he that gathereth not with me, scattereth*, i. e. wastes, acts against me.

b) i. q. *to scatter one's gifts, to distribute largely*, to be liberal, bountiful, absol. 2 Cor. 9: 9 quoted from Ps. 112: 9 where Sept. for פִּזַּר.

Σκορπίος, ου, ὁ, a scorpion, Linn. *scorpio Afer*, a large insect, sometimes several inches long, shaped somewhat like a small lobster, and furnished with a sting at the extremity of its tail. Scorpions are found only in hot countries; where they lurk in decayed buildings and among the stones of old walls. The sting is venomous, producing inflammation and swelling; but is rarely fatal unless through neglect. See Rees' Cyclop. art. *Scorpio*. Luke 10: 19. 11: 12. Rev. 9: 3, 5, 10. Sept. for עַקְרָב Deut. 8: 15. 1 K. 12: 11, 14. — Ecclus. 26: 7. Jos. Ant. 8. 8. 2. Ael. H. An. 6. 20. ib. 10. 23.

Σκοτεινός, ή, όν, (σκότος,) *dark*, without light; Matt. 6: 23 ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Luke 11: 34, 36. Sept. for חֹשֶׁךְ Job 10: 21. 15: 23. מַחֲשָׁךְ Ps. 88: 7.—Ceb. Tab. 10. Xen. Mem. 3. 10. 1.

Σκοτία, ας, ἡ, (σκότος,) *darkness*, absence of light; used espec. by late writers for σκότος. Moeris p. 354 σκότος οὐδετέρως, Ἀττικῶς· σκοτία, Ἑλληνικῶς. comp. Thom. Mag. p. 800.

a) pp. John 6: 17 σκοτία ἤδη ἐγεγόνει, i. q. it was now dark. 12: 35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ. 20: 1. Sept. for אֹפֶל Job 28: 3.—Eurip. Phoeniss. 346.—So ἐν τῇ σκοτίᾳ *in darkness*, i. e. in a dark place, in private, Matt. 10: 27. Luke 12: 3.

b) trop. of *moral darkness*, the absence of spiritual light and truth, *ignorance, blindness*, including the idea of sinfulness and consequent calamity. John 8: 12. 12: 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. v. 46. 1 John 1: 5. 2: 8, 9, 11 ter. Comp. חֹשֶׁךְ Job 37: 19.—Meton. of persons in moral darkness, John 1: 5 bis.

Σκοτίζω, f. ίσω, (σκότος,) *to darken*, to deprive of light; in N. T. only Pass. *to be darkened*.

a) pp. Matt. 24: 29 ὁ ἥλιος σκοτισθήσεται. Mark 13: 24. Luke 23: 45. Rev. 8: 12. 9: 2. Sept. for חָשַׁךְ Job 3: 9. Ecc. 12: 2. — Plut. ed. R. X. p. 608. 4. Pol. 12. 15. 10.

b) trop. of moral darkness, ignorance, comp. in Σκοτία b. Eph. 4: 18 ἐσκοτισμένοι τῇ διανοίᾳ. Rom. 1: 21. 11: 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, quoted from Ps. 69: 24 where Sept. for חָשַׁךְ.—Test. XII Patr. p. 524 σκοτίζων τὸν νοῦν ἀπὸ τῆς ἀληθείας. p. 577. Comp. Dion. Hal. de Thucyd. 33 ἡ σκοτίζουσα τὴν διάνοιαν ὄχλησις.

I. *Σκότος, ου, ὁ, darkness*, Heb. 12: 18 γνόφῳ καὶ σκότῳ. Comp. Sept. Deut. 4: 11. — Eurip. Hec. 1. Phoeniss. 388. Dem. 315. 22. Plut. ed. R. VII. p. 185. 7 et pen. Xen. Cyr. 8. 7. 23. The masc. ὁ σκότος was more frequent in Attic usage than the neut. τὸ σκότος, Passow s. voc. Porson ad Eur. Hec. 825.

II. *Σκότος, εος, ους, τό, darkness*, the absence of light; see above in no. I. fin.

a) pp. (α) genr. Matt. 27: 45 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν. Mark 15: 33. Luke 23: 44. Acts 2: 20 εἰς σκότος. 1 Cor. 4: 5 τὰ κρυπτὰ τοῦ σκότους the hid-

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den things of darkness, i. e. done in darkness, secret things. Of the darkness of the blind, Acts 13: 11. Sept. for חֹשֶׁךְ Gen. 1: 2, 4, 5. al.—Ael. V. H. 3. 18 ὑπὸ σκότους. Dem. 411. 25. Xen. Cyr. 4. 2. 26 σκότους γινομένου.—(β) i. q. *a dark place*, place where darkness reigns. Matt. 8: 12. 22: 13. 25: 30 ἐκβάλλειν εἰς τὸ σκότος τὸ ἐξώτερον *into uttermost darkness*, i. e. into the farthest dark prison, as the image of the place of punishment in Hades; comp. in Ἐξώτερος. So 2 Pet. 2: 17 et Jude 13 ζόφος τοῦ σκότους εἰς αἰῶνα, i. e. intens. thick gloom of darkness forever, thickest and eternal darkness; spoken also of Hades. See in Ἅιδης b. — So οἶκος σκότους of Joseph's prison Test. XII Patr. p. 710; comp. Lib. Henoch. p. 191. Of Sheol, Sept. Job 10: 22 γῆ σκότους. Tob. 4: 10. 14: 10. Of the place of punishment in Hades, Wisd. 17: 21. Psalt. Salom. 14: 6. Genr. Xen. An. 2. 5. 7 εἰς ποῖον ἂν σκότος ἀποδραίη.

b) trop. of *moral darkness*, the absence of spiritual light and truth, *ignorance, blindness*, including the idea of sinfulness and consequent calamity, i. q. Σκοτία b. — (α) genr. Matt. 4: 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, quoted from Is. 9: 1 where Sept. for חֹשֶׁךְ. Luke 1: 79, comp. Sept. and חֹשֶׁךְ Ps. 107: 10. Matt. 6: 23 bis. Luke 11: 35. John 3: 19 ἠγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. Acts 26: 18. Rom. 2: 19, comp. v. 17, 20. Rom. 13: 12 et Eph. 5: 11 ἔργα τοῦ σκότους *works of darkness*, wicked deeds. 2 Cor. 4: 6 ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, in allusion to Gen. 1: 3. 2 Cor. 6: 14. 1 Thess. 5: 4, 5. 1 Pet. 2: 9. 1 John 1: 6. Sept. and חֹשֶׁךְ Mich. 7: 8.—Act. Thom. § 28. § 34. — (β) Abstr. for concr. of *persons* in a state of moral darkness, *wicked men*, under the influence of Satan; e. g. ἡ ἐξουσία τοῦ σκότους, Luke 22: 53; perh. for Satan himself Col. 1: 13. Also Eph. 5: 8 ἦτε γὰρ πότε σκότος. 6: 12.

Σκοτόω, ῶ, f. ώσω, (σκότος,) *to darken, to cover with darkness*; Pass. Rev. 16: 10 καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, i. e. emblematic of distress, calamity, destruction. Sept. pp. for חֻשַּׁךְ Ps. 105: 28. — Ecclus. 23: 17. Of vertigo Pol. 10. 13. 8. Plut. ed. R. VII. p. 908. 8.

Σκύβαλον, ου, τό, (Suid. κυσίβαλον τὸ ὄν, τὸ τοῖς κυσὶ βαλλόμενον,) *dregs, refuse, excrement*, q. d. what is thrown to the dogs as worthless; spoken of the refuse of grain, *chaff*, Philo de Carit. p. 712. A; of the refuse of a table, slaughtered animals, etc. *offal*, Anthol. Gr. II. p. 180. Philo de Ab. et Cain. fin. μηδὲν ἔξω τροφῆς σκυβάλων καὶ δέρματος. Of excrement, *dung*, Jos. B. J. 5. 13. 7. Artemidor. 1. 69. Plut. de Is. et Osir. 4. Trop. *filth* of mind, Ecclus. 27: 4.—In N. T. once Phil. 3: 8 τὰ πάντα . . . ἡγοῦμαι σκύβαλα εἶναι, i. e. *as dregs, refuse*, things worthless.

Σκύθης, ου, ὁ, *a Scythian*, Col. 3: 11. The name *Scythian* in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same latitude as the modern names *Mongols* and *Tartars*, and like them synonymous with *barbarian*, βάρβαρος. See Rosenm. Bibl. Geogr. I. i. p. 272. — 2 Macc. 4: 47. Jos. c. Ap. 2. 37 Σκῦθαι δὲ φόνοις χαίροντες ἄνθρωποι, καὶ βραχὺ τῶν θηρίων διαφέροντες. Luc. Tox. 5 sq.

Σκυθρωπός, ου, ὁ, ἡ, adj. (σκυθρός grim, stern, fr. σκύζομαι, ὤψ,) pp. *grim-visaged*, i. e. *of a stern, gloomy, sad countenance*; either affected Matt. 6: 16; or real Luke 24: 17. Sept. for רע Gen. 40: 7. — Ecclus. 25: 23. Luc. D. Deor. 14. 1. Xen. Mem. 2. 7. 12.

Σκύλλω, f. υλῶ, pp. *to strip off the skin, to flay, to lacerate*, whence τὸ σκῦλον, and trop. Aeschyl. Pers. 577. In N. T. trop. *to harass, to trouble, to weary*, c. acc. Mark 5: 35 et Luke 8: 49 μὴ σκύλλε τὸν διδάσκαλον. Mid. Luke 7: 6 μὴ σκύλλου. Pass. part. Matt. 9: 36 ὅτι ἦσαν ἐσκυλμένοι.—Hdian. 4. 13. 8. ib. 7. 3. 9.

Σκῦλον, ου, τό, (σκύλλω,) pp. *skin, hide*, as stripped off, Hesych. σκῦλον, δέρμα, κώδιον. Comp. σκυλόδερμος Dem.

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781. 18. Usually and in N. T. *spoil*, *booty*, as stripped from an enemy, Luke 11: 22. Sept. for שָׁלָל Zech. 14: 1. Is. 53: 12. — Hdian. 8. 4. 28. Thuc. 6. 71.

Σκωληκόβρωτος, ου, ὁ, ἡ; adj. (*σκώληξ, βιβρώσκω,*) *worm-eaten, devoured of worms*, spoken of *φθειρίασις* the disease of Herod Agrippa, Acts 12: 23. Comp. Jos. Ant. 19. 8. 2, coll. 2 Macc. 9: 9. Wetstein N. T. II. p. 535 sq. Elsner. Obs. Sacr. I. p. 417.—Theophr. H. Pl. 3. 12. Caus. Pl. 5. 9. 1.

Σκώληξ, ηκος, ὁ, a worm, sc. as feeding on dead bodies. Mark 9: 44, 46, 48 *ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται*, in allusion to Is. 66: 24, the language of the prophet being applied to the place of punishment of the wicked; comp. in *Γέεννα* fin. The same image is found Judith 16: 17. Ecclus. 7: 17. Sept. for תּוֹלַעַת Is. l. c. Deut. 28: 39. Jon. 4: 8.—2 Macc. 9: 9. Luc. Asin. 25. Hom. Il. 13. 654.

Σμαράγδινος, η, ον, (*σμάραγδος,*) *of smaragdus, of emerald*, Rev. 4: 3 *ὅμοια ὁράσει σμαραγδίνῳ* sc. *λίθῳ*.—So *σμαράγδιος* Palaeph. 31. 7.

Σμάραγδος, ου, ὁ, smaragdus, a name under which the ancients appear to have comprehended all gems of a fine green colour, including *the emerald*. Rev. 21: 19. Sept. for בָּרְקַת Ex. 28: 17. שֹׁהַם 28: 9. 35: 25. — Ecclus. 35: 6. Plut. M. Anton. 75. See Rees' Cyclop. art. *Emerald* and *Gems*.

I. *Σμύρνα, ης, ἡ, myrrh*, Heb. מֹר, a substance distilling in tears spontaneously or by incisions from a small thorny tree growing in Arabia, and especially in Abyssinia; these tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used in incense and perfumes; comp. Dioscor. I. 77, et ibi Sprengel. Plin. H. N. 12. 15 sq. Rees' Cyclop. art. *Myrrh*. — Matt. 2: 11 *λίβανον καὶ σμύρναν*. John 19: 39. Sept. for מֹר Ps. 45: 9. Cant. 3: 6. 5: 5. — Diod. Sic. 2. 49. Theophr. H. Pl. 9. 3, 4. Hdot. 2. 40.

II. *Σμύρνα, ης, ἡ, Smyrna*, an Ionian city situated at the head of a deep gulfon the western coast of Asia Minor, still known as a commercial place, though greatly fallen from its ancient wealth and power. It was anciently frequented by great numbers of Jews. Rev. 1: 11. 2: 8 in later edit. — Strabo XIV. p. 956. Hdot. 1. 16.

Σμυρναῖος, α, ον, Smyrnean, of Smyrna; *οἱ Σμυρναῖοι the Smyrneans*, Rev. 2: 8 in text. rec. — Hdot. 1. 143.

Σμυρνίζω, f. *ίσω*, (*σμύρνα,*) *to myrrh, to mingle with myrrh*; Pass. Mark 15: 23 *ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον*, i. e. wine mingled with myrrh and bitter herbs; see fully in Ὄξος. — Hesych. *ἐσμυρνισμένον· χρίσματα ἔχον σμύρνης*.

Σόδομα, ων, τά, Sodom, Heb. סְדֹם (burning,) pr. n. of one of the four cities of the vale of Siddim destroyed in the time of Abraham and covered by the Dead Sea; comp. Gen. 18: 17 sq. c. 19. — Matt. 10: 15. 11: 23, 24. Mark 6: 11. Luke 10: 12. 17: 29. Rom. 9: 29. 2 Pet. 2: 6. Jude 7. Rev. 11: 8.

Σολομών, also in text. rec. *Σολομῶν* Luke 12: 27. Acts 7: 47; Gen. *ῶνος* in later edit. and Jos. Ant. 8. 1. 1, 2. al. also *ῶντος* in text. rec. see Winer p. 63; Heb. שְׁלֹמֹה (pacific); *Solomon*, pr. n. of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Matt. 1: 6, 7. 6: 29. 12: 42 bis. Luke 11: 31 bis. 12: 27. John 10: 23. Acts 3: 11. 5: 12. 7: 47.—Comp. 1 K. c. 1 sq. 1 Chr. c. 28, 29. 2 Chr. c. 1 sq.

Σορός, οῦ, ὁ, (prob. *σωρός,*) *a coffer, coffin, urn*, any receptacle for a dead body, Luc. D. Mort. 6. 4. Aeschin. 20. 34. ib. 21. 29. Sept. for אָרוֹן *a mummy-chest* Gen. 50: 26. — In N. T. *an open coffin, bier*, on which the dead were carried to burial, Luke 7: 14. Comp. מִטָּה Sept. *κλίνης* 2 Sam. 2: 31. Jahn § 205. Adam's Rom. Ant. p. 475.

Σός, σή, σόν, pron. poss. Buttm. § 72. 4.; *thy, thine; tuus, a, um*; spoken of what belongs to any one, or is in any way connected with him; e. g. by possession, acquisition, Matt. 7: 3 *ἐν τῷ σῷ ὀφθαλμῷ*. v. 22. 18: 27 *ἐν τῷ σῷ ἀγρῷ*.

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Luke 15: 31. Acts 5: 4. 1 Cor. 8: 11. τὸ σόν, τὰ σά, *thine, thine own*, i. e. what is thine, Matt. 20: 14. 25: 25. Luke 6: 30. So of society, companionship, Luke 5: 33 οἱ δὲ σοὶ μαθηταί. Mark 2: 18. John 17: 6, 9, 10 bis. 18: 35. οἱ σοί *thy kindred, thy friends*, Mark 5: 19. Of origin, as proceeding from any one, Matt. 24: 3 τῆς σῆς παρουσίας. Luke 22: 42 τὸ σόν sc. θέλημα. John 4: 42. 17: 17 ὁ λόγος ὁ σός. Acts 24: 3, 4. 1 Cor. 14: 16. Philem. 14. — Hdian. 2. 1. 18. Xen. Cyr. 2. 1. 2.

Σουδάριον, ου, τό, Lat. *sudarium*, pp. *a sweat-cloth*, genr. *a handkerchief, napkin*, Luke 19: 20. John 11: 44. 20: 7. Acts 19: 12.—Pollux On. 7. 71. Rabb. סוּדָרָא Buxt. Lex. Chald. 1442.

Σουσάννα, ης, ἡ, *Susanna*, Heb. שׁוֹשַׁנָּה (lily), pr. n. of a Hebrew woman, Luke 8: 3.

Σοφία, ας, ἡ, (σοφός,) *wisdom*, pp. *skill, tact, experiness* in any art: e. g. ἡ σοφία τοῦ τέκτονος Hom. Il. 15. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. 9. 16. Xen. Mem. 1. 4. 2, 3. An. 1. 2. 8 λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας. Lys. 198. 11. Comp. Heb. חָכְמָה Sept. σοφία Ex. 28: 3. 36: 1, 2. — In N. T. *wisdom*, i. e.

a) *skill* in the affairs of life, *practical wisdom, wise management*, as shown in forming the best plans and selecting the best means, including the idea of judgment and sound good sense. Acts 6: 3 ἄνδρας ἑπτὰ πλήρεις πν. ἁγ. καὶ σοφίας. 7: 10. Col. 1: 28. 3: 16. 4: 5 coll. 6. Luke 21: 15 στόμα καὶ σοφίαν q. d. wise utterance. Sept. for חָכְמָה 1 K. 2: 6.—Hdian. 1. 5. 23. Plut. Thes. 3. Xen. Mem. 3. 9. 4, 5.

b) in a higher sense, *wisdom*, i. q. *deep knowledge*, natural and moral, *insight, learning, science*; implying cultivation of mind and an enlightened understanding. Jos. de Macc. 2 σοφία δὴ τοίνυν ἐστὶν γνῶσις θείων καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτίων. Cic. de Off. 1. 43 "sapientia, quam σοφίαν Graeci vocant, . . . rerum est divinarum et humanarum scientia." — (α) genr. Matt. 12: 42 et Luke 11: 31 τὴν σοφίαν Σολομῶνος, comp. 1 K. 4: 29. Gesen. Heb. Lex. art. חָכַם. Acts 7: 22 πάσῃ σοφίᾳ Αἰγυπτίων. (Jos. Ant. 2. 13. 3.) Implying learned research, λόγον μὲν ἔχοντα σοφίας Col. 2: 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. 13: 18. 17: 9. Sept. for חָכְמָה Job 11: 6. Prov. 1: 2. Dan. 1: 17. — Hdot. 4. 77. Ael. V. H. 2. 31. Xen. Mem. 4. 6. 7.— (β) Spec. of the *learning and philosophy* current among the Greeks and Romans in the apostolic age, which stood in contrast with the simplicity of the Gospel, and tended to draw away the minds of men from divine truth; hence called by Paul σαρκική 2 Cor. 1: 12. ἡ σοφία τοῦ κόσμου 1 Cor. 1: 20. 3: 19. τῶν ἀνθρώπων 2: 5. τῶν σοφῶν 1: 19. So 1 Cor. 2: 4, 13 λόγοι τῆς ἀνθρωπίνης σοφίας. 1: 21 ὁ κόσμος διὰ τῆς σοφίας. v. 22. So 1 Cor. 1: 17 οὐκ ἐν σοφίᾳ λόγου not in wisdom of words, i. e. not with mere philosophy and rhetoric. 1 Cor. 2: 1. — Hdot. 1. 60. Ael. V. H. 14. 23. Xen. Conv. 3. 4. (γ) In respect to divine things, *wisdom*, . e. *knowledge, insight, deep understanding*, represented every where as a divine gift, and including the idea of practical application; thus distinguished from ἡ γνῶσις or theoretical knowledge; comp. Neander in Bibl. Repos. IV. p. 252. Matt. 13: 54 πόθεν τούτῳ ἡ σοφία αὕτη; Mark 6: 2. Acts 6: 10. Eph. 1: 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. v. 17. Col. 1: 9. 2 Pet. 3: 15. 1 Cor. 12: 8 ᾧ μὲν δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως. Spec. of insight imparted from God in respect to the divine counsels, 1 Cor. 2: 6 bis, σοφίαν λαλοῦμεν . . . σοφίαν οὐ τοῦ αἰῶνος τούτου. v. 7. Meton. of the author and source of this wisdom, 1 Cor. 1: 30.—As conjoined with *purity* of heart and life, James 1: 5. 3: 13, 15, 17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν κ. τ. λ. Luke 2: 40, 52.

c) ἡ σοφία τοῦ θεοῦ, *the divine wisdom*, including the ideas of infinite skill, insight, knowledge, purity. Rom. 11: 33 ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ. 1 Cor. 1: 21, 24 coll. 22. Eph. 3: 10. Col. 2: 3. Rev. 5: 12. 7: 12. — Of the divine wisdom as revealed and manifested in Christ and his Gos-

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pel, Matt. 11: 19 et Luke 7: 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, comp. in Δικαιόω b. So Luke 11: 49 ἡ σοφία τοῦ θεοῦ εἶπεν, i. e. the divine wisdom as manifested in me, Christ; comp. Matt. 23: 34 where it is ἐγώ. Others here take it in the Jewish sense of a divine nature, i. q. ὁ Λόγος, comp. in Λόγος III.

Σοφίζω, f. ίσω, (σοφός,) *to make wise*, i. e. *skilful, expert*; Pass. *to be skilled, expert*, e. g. τῆς ναυτιλίης Hes. Ἔργ. 647 or 652, comp. 658 or 662. — In N. T.

a) Act. *to make wise, to enlighten*, sc. in respect to divine things, c. acc. of pers. 2 Tim. 3: 15 τὰ ἱ. γράμματα ... τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν. So Sept. for הֶחְכִּים Ps. 19: 8. 105: 22. — Theoph. ad Autol. 2. p. 82 οἱ προφῆται ὑπο τοῦ θεοῦ σοφισθέντες. Plut. ed. R. V. p. 601. 4.

b) Mid. σοφίζομαι as Depon. c. acc. of thing, *to make wisely, to devise skilfully, artfully*, Hdot. 2. 66 πρὸς ταῦτα σοφίζονται τάδε. ib. 8. 27. In N. T. Part. perf. as passive, σεσοφισμένοι μῦθοι *skilfully devised fables*, 2 Pet. 1: 16. Comp. Buttm. § 113. n. 6. — In profane writers also c. acc. of pers. i. q. *to deceive, to delude*, Jos. B. J. 4. 2. 3. Dem. 567. 19.

Σοφός, ή, όν, *wise*, i. e.

a) *skilful, expert*, 1 Cor. 3: 10 σοφὸς ἀρχιτέκτων. Sept. for חָכָם Is. 3: 3. 2 Chr. 2: 7. — Luc. D. Deor. 20. 1. Aeschin. Dial. Socr. 1. 1.

b) *skilled* in the affairs of life, *discreet, judicious*, practically wise; comp. in Σοφία a. 1 Cor. 6: 5 σοφὸς, ὃς δυνήσεται διακρῖναι κ. τ. λ. So Sept. and חָכָם Deut. 1: 13. 2 Sam. 13: 3. Is. 19: 11. — Hdot. 7. 130. Xen. Cyr. 1. 1. 1. An. 1. 10. 2.

c) *skilled* in learning, i. e. *learned, intelligent, enlightened*, in respect to things human and divine; comp. in Σοφία b. — (α) genr. as to human things, Matt. 11: 25 et Luke 10: 21 ἀπὸ σοφῶν καὶ συνετῶν. Matt. 23: 34. Rom. 1: 14 σοφοῖς τε καὶ ἀνοήτοις. 16: 19. 1 Cor. 1: 25. Sept. for חָכָם Prov. 1: 6. Ecc. 2: 14, 16. — Palaeph. 53. 6. Hdian. 1. 2. 7. Xen. Mem. 1. 6. 11. — (β) Spec. as to the *philosophy* current among the Greeks and Romans; see in Σοφία b. β. Rom. 1: 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν. 1 Cor. 1: 19, 20, 26, 27. 3: 18 bis, 19, 20. — Xen. Mem. 1. 6. 14. ib. 3. 9. 5. — (γ) In respect to divine things, *wise, enlightened*, as conjoined with purity of heart and life; comp. in Σοφία b. γ. Eph. 5: 15. James 3: 13, comp. v. 17.

c) spoken of God, *wise*, as being infinite in skill, insight, knowledge, purity. Rom. 16: 27 μόνῳ σοφῷ θεῷ. 1 Tim. 1: 17. Jude 25. — Comp. Ecclus. 1: 1.

Σπανία, ας, ἡ, *Spain*, Lat. *Hispania*, pr. n. of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quinctilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. 15: 24, 28.

Σπαράσσω v. ττω, f. ξω, *to tear, to rend, to lacerate*, Plut. ed. R. VI. p. 292. Diod. Sic. 5. 30. In N. T. i. q. *to convulse, to throw into spasms*, like epilepsy, spoken of the effects of demoniacal possessions, c. acc. Mark 1: 26. 9: 20, 26. Luke 9: 39. — Plut. de Gen. Socr. 22. ed. R. VIII. p. 339. Max. Tyr. Diss. 23.

Σπαργανόω, ῶ, f. ώσω, (σπάργανον swathing-band, fr. σπάργω,) *to swathe, to wrap in swaddling-clothes*, trans. Luke 2: 7, 12. Sept. pass. for Pu. חֻתַּל Ez. 16: 4. — Aristot. H. An. 7. 4. Plut. Quaest. Rom. 5.

Σπαταλάω, ῶ, f. ήσω, (σπατάλη luxury in eating and drinking, fr. σπαθάω,) *to live in luxury, voluptuously*, intrans. 1 Tim. 5: 6. James 5: 5. — Ecclus. 21: 15. Hesych. σπαταλᾷ· τρυφᾷ. So κατασπαταλάω, Sept. Prov. 29: 21. Anthol. Gr. II. p. 22. The earlier Greeks used σπάθαω, Alberti Obs. Philol. p. 398.

Σπάω, ῶ, f. άσω, *to draw*, i. e. *to pull*, Xen. Eq. 7. 1; *to draw* in the air, to breathe, Wisd. 7: 3. In N. T. *to draw out*, e. g. a sword; Mid. σπασάμενοι τὴν μάχαιραν *drawing* his *sword*, Mark 14: 47. Acts 16: 27. Sept. for שָׁלַף Num.

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22: 31. Judg. 9: 54. — Plut. C. Mar. 14. Xen. Cyr. 7. 3. 15.

Σπεῖρα, ας, ἡ, also Ion. gen. *ης,* Acts 10: 1. al. Arr. Tact. p. 73. Buttm. § 34. n. IV. 1; pp. any thing wound, wreathed, spiral, *a coil,* Lat. *spira,* Anth. Gr. IV. p. 176. Jos. Ant. 8. 3. 6; *a cord, rope,* Luc. Tox. 19. Diod. Sic. 3. 36. —In N. T. *a band, troop, company.*

a) spoken of Roman foot-soldiers, prob. *a cohort,* of which there were ten in every legion, each containing three maniples or six centuries, but varying in the number of men at different times and according to circumstances, from perhaps 300 to 1000 or more; comp. Adam's Rom. Ant. p. 367. So Matt. 27: 27. Mark 15: 16. Acts 10: 1. 21: 31. 27: 1 see in *Σεβαστός* b. — So Jos. B. J. 3. 4. 2 where of eighteen *σπεῖραι* five are said to contain each 1000 men, and the others 600. ib. 3. 2. 1. Ant. 19. 2. 3. Plut. Marcell. c. 25, 26. Perh. *a legion* Jos. B. J. 2. 11. 1.—In Polybius *ἡ σπεῖρα* is every where *a maniple, manipulus,* the third part of a cohort; e. g. Pol. 11. 23. 1 *τρεῖς σπείρας· τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίοις κοόρτις.* comp. 4. 24. 5.

b) spoken of *a band* from the guards of the temple, John 18: 3, 12. These were Levites, who performed the menial offices of the temple and kept watch by night, Ps. 134: 1. 2 K. 12: 9. 25: 18; espec. 1 Chr. 9: 17, 27 sq. They were under the command of officers called *στρατηγοί,* see in *Στρατηγός* b; or also *χιλίαρχοι* Esdr. 1: 9, comp. Sept. 2 Chr. 35: 8, 9. Jos. B. J. 6. 5. 3 *δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἤγγειλαν τῷ στρατηγῷ.* — Some understand here a band of Roman soldiers; but these would rather have led Jesus directly to their own officers, and not to the chief priests; and besides, this was not a band of regularly armed troops; comp. Matt. 26: 55. Luke 22: 52.—genr. Judith 14: 11. 2 Macc. 8: 23.

Σπείρω, f. *σπερῶ, to sow, to scatter seed.*

a) pp. absol. Matt. 6: 26 *τὰ πετεινὰ . . . οὐ σπείρουσιν.* 13: 3, 4. Mark 4: 3, 4. Luke 8: 5 bis. 12: 24. Part. *ὁ σπείρων the sower* Matt. 13: 3, 18. Mark 4: 3, 14. Luke 8: 5. 2 Cor. 9: 10. Seq. acc. of the seed sown, Matt. 13: 24 *σπείροντι καλὸν σπέρμα.* v. 25, 27, 31, 37, 39. 1 Cor. 15: 36, 37 bis. Pass. trop. of a single seed or grain, Mark 4: 31, 32 *κόκκον σινάπεως . . . ὅταν σπαρῇ.* So by analogy, of the body as committed to the earth, 1 Cor. 15: 42, 43 bis, 44. With prepositions of place, e. g. *εἰς* c. acc. Matt. 13: 22. Mark 4: 18. *ἐν* c. dat. Matt. 13: 31. *ἐπί* c. gen. Mark 4: 31. *ἐπί* c. acc. Matt. 13: 20, 23. *παρά* c. acc. v. 19 *παρὰ τὴν ὁδόν.* Sept. genr. for זָרַע Ecc. 11: 4. Gen. 26: 12. c. acc. Ecc. 4: 6. Jer. 12: 13. c. *ἐν* Ex. 23: 16. c. *ἐπί* Hos. 2: 23.—Hdot. 3. 100. Ael. V. H. 3. 18. Xen. Mem. 2. 1. 13. c. acc. of seed Hdot. 4. 17. Xen. Oec. 17. 5. Elsewhere also c. acc. of the field, Sept. Ex. 23: 10. Xen. Cyr. 8. 3. 38.—Hence in proverbial expressions; Matt. 25: 24, 26, et Luke 19: 21, 22, *θερίζων ὅπου οὐκ ἔσπειρας κ. τ. λ.* John 4: 37 *ἄλλος ἐστὶν ὁ σπείρων κ. τ. λ.* 2 Cor. 9: 6 bis *ὁ σπείρων φειδομένως κ. τ. λ.* Gal. 6: 7 *ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος κ. τ. λ.* for all which see in *Θερίζω* a. Also trop. 1 Cor. 9: 11 *τὰ πνευματικὰ σπείρειν,* i. q. *to disseminate, to impart.* Gal. 6: 8 bis *ὁ σπείρων εἰς τὴν σάρκα . . . ὁ σπ. εἰς τὸ πνεῦμα,* i. q. whoever liveth to the flesh, or to the Spirit. See in *Θερίζω* b. — Comp. Prov. 22: 8. Aristot. Rhet. 3. 3. 18 *σὺ δὲ ταῦτα αἰσχρῶς μὲν ἔσπειρας, κακῶς δὲ ἐθέρισας.* Cic. de Or. 2. 65 "ut sementem feceris, ita metes."

b) trop. of a teacher, *to sow* the word of life, *to disseminate* instruction, John 4: 36. Mark 4: 14 *τὸν λόγον σπείρει.* Pass. 4: 15 bis, *ὅπου σπείρεται ὁ λόγος, κ. τ. λ.* v. 16, 20. Matt. 13: 19 *τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ.* James 3: 18.

Σπεκουλάτωρ, ορος, ὁ, Lat. *speculator* v. *spiculator,* (from 'spicula,') Engl. *a pike-man, halberdier,* a kind of soldiers forming the body-guard of kings and princes, who also according to Oriental custom acted as executioners, Mark 6: 27. — Senec. de Benef. 3. 25. de Ira 1. 16 "centurio supplicio praepositus condere gladium speculatorem jubet." Jul. Firmic. 8. 26. Sueton. Claud. 35. Tac. Ann. 2. 12. 2. Comp. Wetst. N. T. I. p. 580. Rabb.

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פִּסִּיקְלָטוֹר, see Buxt. Lex. Chald. 1538. Heb. עֲטָרָה see Gesen. Lex. s. v. Greek δορυφόρος Hdian. 1. 4. 10.

Σπένδω, f. σπείσω, *to pour out, to make a libation*, Sept. for נָסַךְ Gen. 35: 14. Hdian. 4. 8. 12. Xen. Cyr. 7. 1. 1. In N. T. trop. Mid. σπένδομαι *to pour out oneself*, i. e. one's blood, to offer up one's strength and life, 2 Tim. 4: 6. ἐπί τινι *upon* or *for* any thing, Phil. 2: 17.—Comp. Liv. 21. 29 *libare vires*.

Σπέρμα, ατος, τό, (σπείρω,) *seed*, as sown, scattered, whether of grain, plants, trees.

a) pp. Matt. 13: 24 σπείραντι καλὸν σπέρμα. v. 27, 32, 37, 38. Mark 4: 31. 1 Cor. 15: 38. 2 Cor. 9: 10. Sept. for זֶרַע Gen. 1: 11. 47: 23. — Ael. V. H. 9. 25. Xen. Oec. 17. 10.—Metaph. 1 John 3: 9 σπέρμα αὐτοῦ sc. τοῦ θεοῦ i. e. *a seed from God*, a germ of the divine life, the inner man as renewed by the Spirit of God.

b) trop. of the *semen virile*, Heb. 11: 11, see fully in *Καταβολή*. So Sept. and זֶרַע Lev. 15: 16 sq. 18: 21.—M. Antonin. 4. 36. Arr. Epict. 1. 13. 3.—Hence meton. *seed*, i. q. *children*, *offspring*, pp. Matt. 22: 24, 25 μὴ ἔχων σπέρμα. Mark 12: 19, 20, 21, 22. Luke 20: 28. So Sept. and זֶרַע 1 Sam. 1: 11. 2: 22. Genr. i. q. *posterity*, Luke 1: 55 τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ. John 7: 42. 8: 33, 37. Acts 3: 25. 7: 5, 6. 13: 23. Rom. 1: 3. 4: 13, 18. 9: 7 bis. 11: 1. 2 Cor. 11: 22. Gal. 3: 16 ter, 19. 2 Tim. 2: 8. Heb. 2: 16. 11: 18. Rev. 12: 17. Trop. also Christians from the Gentiles are called *the seed* of Abraham as having the same faith; Rom. 4: 16 τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ. 9: 8. Gal. 3: 29. Sept. and זֶרַע Gen. 3: 15. 13: 16. 15: 5. — Jos. Ant. 8. 7. 6. Soph. Elect. 1508. Thuc. 5. 16. This usage in N. T. comes rather from the Hebrew; compr. Winer p. 30.

c) by impl. i. q. *a remnant*, a few survivors, like seed kept over from a former year; Rom. 9: 29 εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, quoted from Is. 1: 9 where Sept. for שָׂרִיד.—Jos. Ant 11. 5. 3. Plato Tim. p. 1044 ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ τινῶν ἐρρῶν, περιλειφθέντος ποτὲ σπέρματος βραχέος.

Σπερμολόγος, ου, ὁ, ἡ, (σπέρμα, λέγω,) *seed-gathering*, *seed-picking*, as birds, ὀρνίθων σπερμολόγων Plut. Demetr. 28. Subst. *a seed-picker*, as a name for crows and rooks, Aristoph. Av. 233, 579 or 582. Artemid. 2. 29. In N. T. put for *a trifler*, *babbler*, *chatterer*, who picks up and retails trifling things, Acts 17: 18.—Athen. 8. p. 344. C. Dem. 269. 19. σπερμολογίαι Philostr. Vit. Apoll. 5. 20. Comp. Wetstein N. T. II. p. 564.

Σπεύδω, f. εύσω, trans. *to urge on*, *to hasten*, Hom. Il. 13. 236. Hdot. 1. 38, 206. Oftener and in N. T. intrans. *to urge oneself on*, *to hasten*, *to make haste*, having respect simply to *time*, and thus differing from σπουδάζω q. v. So Acts 22: 18. c. inf. Acts 20: 16 ἔσπευδε γὰρ . . . γενέσθαι εἰς Ἱερουσαλήμ.—Jos. Ant. 7. 9. 7. Hdian. 6. 8. 15. Xen. H. G. 3. 1. 17. — By Hebraism Part. σπεύσας is put with a verb of motion adverbially, i. q. *hastily*, *quickly*, e. g. Luke 2: 16 ἦλθον σπεύσαντες. 19: 5, 6. So Sept. and מָהַר Gen. 45: 9. Ex. 34: 8. Josh. 8 19. See Gesen. Lex. מָהַר Pi. no. 1 b.—With an accus. i. q. *to hasten after* any thing, *to await with eager desire*. 2 Pet. 3: 12 προσδοκῶντας καὶ σπεύδοντες τὴν παρουσίαν κ. τ. λ. For the accus. see Matth. § 423. p. 779. Sept. c. acc. for מָהִיר Is. 16: 5. — Pind. Isth. 4. 22 σπεύδειν ἀρετάν. Dion. Hal. Ant. 1. 81. Thuc. 6. 39, 79.

Σπήλαιον, ου, τό, (σπίος,) *a cave*, *cavern*, *den*, Lat. *spelunca*, Matt. 21: 13. Mark 11: 17. Luke 19: 46. John 11: 38. Heb. 11: 38. Rev. 6: 15. Sept. for מְעָרָה Gen. 19: 30. Josh. 10: 16, 17. — Jos. Ant. 14. 15. 5. Luc. D. Deor. 4. 1. Ael. V. H. 12. 39.

Σπιλάς, άδος, ἡ, *a rock* by or in the sea, *a cliff*, *breaker*, on which vessels are shipwrecked, Jos. B. J. 3. 9. 3. Pol. 1. 37. 2. Diod. Sic. 3. 44. — In N. T. trop. of false teachers who cause others to make shipwreck of their faith, Jude 12. Comp. 1 Tim. 1: 19.

Σπῖλος, ου, ὁ, *a spot*, *stain*, trop.

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in a moral sense, Eph. 5: 27. 2 Pet. 2: 13. — pp. Jos. Ant. 13. 11. 3. Luc. Amor. 15. Plut. ed. R. VIII. p. 618. A late word used for the Attic κηλίς, Lob. ad Phr. p. 28.

Σπιλόω, ῶ, f. *ώσω,* (*σπῖλος,*) *to spot, to stain, to defile,* c. acc. James 3: 6 *γλῶσσα ἡ σπιλοῦσα ὅλον τὸ σῶμα.* Pass. Jude 23.—Wisd. 15: 4. Dion. Hal. 9. 6. Luc. Amor. 15. A late word, Lob. ad Phr. p. 28.

Σπλαγχνίζομαι, f. *ισθήσομαι,* (*σπλάγχνον,*) depon. Pass. *to feel the bowels yearn, to have compassion, to pity,* absol. Matt. 20: 34 *σπλαγνισθεὶς δὲ ὁ Ἰησοῦς.* Mark 1: 41. Luke 10: 33. 15: 20. Seq. *ἐπί* c. dat. Matt. 14: 14. Luke 7: 13. *ἐπί* c. acc. Matt. (14: 14.) 15: 32. Mark 6: 34. 8: 2. 9: 22. *περί* c. gen. Matt. 9: 36. Seq. gen. simpl. like Lat. *miseret,* Matt. 18: 27 *σπλαγνισθεὶς . . . τοῦ δούλου ἐκείνου.* — Symm. Deut. 13: 8. Gr. Anon. 1 Sam. 13: 21. *ἐπισπλαγχνιζόμενος* Sept. Prov. 17: 5. Elsewhere only in later books, Test. XII Patr. p. 640, 641, 642. c. *εἰς* p. 642 bis. c. *ἐπί τινα* p. 636, 641. Act. Thom. § 38. — Act. *σπλαγχνίζω* occurs once in the sense of *σπλαγχνεύω, to eat the inwards* of victims sacrificed, 2 Mace. 6: 8.

Σπλάγχνον, ου, τό, an intestine, bowel, Eurip. Med. 220. Soph. Aj. 995. Plut. adv. Colot. 33 *σιδηροῦν σπλάγχνον.* X. p. 632. Reisk. Usually and in N. T. only Plur. *τὰ σπλάγχνα, the inwards, bowels, viscera;* in profane writers chiefly spoken of the upper viscera of victims, as the heart, lungs, liver, which were eaten during or after the sacrifice, Hom. Od. 3. 9, 461. Plut. Marcell. 5. Hdian. 5. 5. 20. — In N. T. of persons, genr. *the inwards, bowels.*

a) pp. Acts 1: 18 *ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ,* comp. in *Ἀπάγχω.* — 2 Macc. 9: 5. For the womb Pind. Ol. 6. 73.

b) trop. *the inward parts,* as in Engl. the breast, the heart, as the seat of the emotions and passions, e. g. anger, Aristoph. Ran. 844 or 868 *πρὸς ὀργὴν σπλάγχνα θερμήνῃς.* ib. 1006. Soph. Aj. 995; in N. T. of the gentler emotions, as compassion, tender affection, like Heb. רַחֲמִים; put for *the mind, the soul, the inner man.* E. g. (α) genr. 2 Cor. 6: 12 *στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν,* parall. with *ἡ καρδία* in v. 11. Philem. 7 *τὰ σπλ. τῶν ἁγίων ἀναπεπαύεται διὰ σοῦ.* v. 20. 1 John 3: 17. So Sept. and רַחֲמִים Prov. 12: 10. comp. רַחֲמִים Gen. 43: 30. 1 K. 3: 26.—Ecclus. 30: 7. Plut. de Virt. et Vit. 2. ed. R. VI. p. 381. Test. XII Patr. p. 533, 641.—(β) Meton. for *inward affection, compassion, pity, love.* 2 Cor. 7: 15 *καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν.* Phil. 1: 8 *ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰ. Χρ.* i. e. in my ardent love to Christ. 2: 1. Intensive, Luke 1: 78 *διὰ τὰ σπλ. ἐλέους θεοῦ.* Col. 3: 12 *σπλ. οἰκτιρμοῦ.* Comp. Gesen. Lehrg. p. 671. 3. Stuart § 456. So genr. רַחֲמִים Sept. *ἔλεος* Deut. 13: 18. Is. 47: 6.—Test. XII Patr. 641, 643 *ἔχειν σπλάγχνα ἐλέους.* — (γ) Put for the *object of affection,* e. g. Philem. 12 *τὰ ἐμὰ σπλάγχνα, my bowels,* as in Engl. *my heart,* spoken of a person and implying strong affection; here parall. with *τὸ ἐμὸν τέκνον* in v. 10. — Philostr. Vit. Soph. 2. 3 *οὐκ ἐπαποδύσομαι τοῖς ἐμοῦ σπλάγχνοις.* Artemid. 1. 46 *οἱ παῖδες σπλάγχνα λέγονται, ὡς καὶ ἐντόσθια.* Philo de Jos. II. p. 45. 30.

Σπόγγος, ου, ὁ, a sponge, Matt. 27: 48. Mark 15: 36. John 19: 29. — Hom. Od. 1. 111. Plut. ed. R. VI. p. 374. 10. Luc. Ver. Hist. 1. 41.

Σποδός, οῦ, ὁ, ashes, Heb. 9: 13 *σποδὸς δαμάλεως.* Matt. 11: 21 et Luke 10: 13 *ἐν σάκκῳ καὶ σποδῷ . . . μετενόησαν.* To lie down in ashes, or to cast ashes or dust on the head, was a rite of oriental mourning; comp. Sept. and אֵפֶר Esth. 4: 1, 3. Is. 58: 5. Jer. 6: 26. Jon. 3: 6. Also 1 Macc. 3: 47. 4: 39. Jos. Ant. 7. 9. 2. See Wetst. N. T. I. 384 sq. Jahn § 211.—genr. Ecclus. 10: 9. Hom. Od. 9. 375. Luc. D. Mort. 20. 4.

Σπορά, ᾶς, ἡ, (*σπείρω,*) *a sowing, seed-time,* Sept. for זֶרַע 2 K. 19: 29. *green sprout, grain* as growing, 1 Macc. 10: 30. Jos. Ant. 2. 14. 4. In N. T. i. q. *σπέρμα, seed, semen virile,* (pp. Justin. Mart. Apol. Ζ p. 93,) trop. for *generation, birth.* 1 Pet. 1: 23 *ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς.* — Act. Thom.

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§ 31 ποίας σπορᾶς καὶ ποίου γένους ὑπάρχεις. Justin. Mart. Apol. 1. p. 51. Comp. Soph. Antig. 1154.

Σπόριμος, ου, ὁ, ἡ, adj. (σπείρω,) *sown, for sowing,* e. g. σπέρμα Gen. 1: 29. Lev. 11: 37. ἡ γῆ i. e. land fit for sowing, Diod. Sic. 1. 36. Xen. H. G. 3. 2. 10. In N. T. neut. plur. τὰ σπόριμα, *sown fields, fields of grain,* Matt. 12: 1. Mark 2: 23. Luke 6: 1.

Σπόρος, ου, ὁ, (σπείρω,) *a sowing, seed-time,* Sept. for חָרִישׁ Ex. 34: 21. Xen. Oec. 7. 20. *green sprout, grain* as growing, Ecclus. 40: 22.—In N. T. i. q. σπέρμα, *seed,* Mark 4: 26 βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς. v. 27. Luke 8: 5, 11. trop. 2 Cor. 9: 10. Sept. for זֶרַע Deut. 11: 10.

Σπουδάζω, f. άσω, 2 Pet. 1: 15, (σπουδή,) earlier fut. σπουδάσομαι Buttm. § 113. n. 7; *to speed, to make haste,* intrans. pp. as manifested in diligence, earnestness, zeal; comp. in Σπεύδω.

a) genr. c. infin. 2 Tim. 4: 9 σπούδασον ἐλθεῖν πρός με ταχέως. v. 21. Tit. 3: 12. Sept. for חוּשׁ Job 31: 5.—Judith 13: 12.

b) i. q. *to give diligence, to be in earnest, to be forward,* c. inf. Gal. 2: 10 ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Eph. 4: 3. 1 Thess. 2: 17. 2 Tim. 2: 15. Heb. 4: 11. 2 Pet. 1: 10, 15. 3: 14.—Sept. Is. 21: 3. Diod. Sic. 1. 58. Xen. Apol. 22.

Σπουδαῖος, α, ον, (σπουδή,) *speedy, hasty,* i. q. *earnest, diligent, forward.* 2 Cor. 8: 17, 22 bis, σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον. Neut. comparat. σπουδαιότερον as adv. *earnestly, diligently,* 2 Tim. 1: 17.—Diod. Sic. 1. 51. Xen. Mem. 4. 2. 2.

Σπουδαίως, adv. (σπουδαῖος,) *speedily,* i. e. *earnestly, diligently, eagerly,* Luke 7: 4 παρεκάλουν αὐτὸν σπουδαίως. Tit. 3: 13. Comparat. σπουδαιοτέρως, *the more speedily,* Phil. 2: 28. See Buttm. § 115. 5. — Ael. V. H. 2. 2. Xen. Cyr. 1. 3. 9.

Σπουδή, ῆς, ἡ, speed, haste, as manifested in earnestness, diligence, zeal.

a) genr. e. g. μετὰ σπουδῆς *with haste,* i. e. hastily, eagerly, Mark 6: 25. Luke 1: 39. So Sept. for חִפָּזוֹן Ex. 12: 11. —Wisd. 19: 2. Hdian. 3. 4. 1. Xen. Cyr. 2. 4. 6.

b) i. q. *diligence, earnest effort, forwardness.* Rom. 12: 8 προϊστάμενος ἐν σπουδῇ. v. 11. 2 Cor. 7: 11. 8: 7, 8. 2 Pet. 1: 5. Jude 3 πᾶσαν σπουδὴν ποιούμενος. So in behalf of any one, e. g. ὑπέρ τινος 2 Cor. 7: 12. 8: 16. c. πρός final Heb. 6: 11. — Jos. Ant. 20. 9. 2. Xen. Conv. 1. 6. πρός τινα Jos. Ant. 12. 3. 3. περί τι Hdian. 1. 13. 15. Diod. Sic. 1. 81.

Σπυρίς, ίδος, ἡ, (σπεῖρα,) *a basket,* for storing grain, provisions, etc. Matt. 15: 37. 16: 10. Mark 8: 8, 20. Acts 9: 25.—Arr. Epict. 4. 10. 21 σπυρίσι δειπνίσαι. Alciphr. 3. 56. Hdot. 5. 16. Comp. Wetst. N. T. I. p. 426.

Στάδιος, ου, ὁ, (στάω, ἵστημι,) also τὸ στάδιον in profane writers; *a stadium,* pp. 'the standard' sc. measure.

a) pp. as a measure of distance containing 600 Greek feet, or 625 Roman feet, equivalent to about 604½ feet or 201½ yards English; the proportion of the Greek foot to the English being nearly as 1007 to 1000, and that of the Roman foot nearly as 970 to 1000, or about 11.6 English inches. The Roman mile, μίλιον, contained eight stadia; and ten stadia are equivalent to the modern geographical mile of 60 to the degree. See Passow s. v. Rees' Cyclop. art. *Measures.* Adam's Rom. Ant. p. 503. So Luke 24: 13. John 6: 19. 11: 18. Rev. 14: 20. 21: 16. — So ὁ στάδιος Jos. B. J. 7. 6. 6. Pol. 2. 14. 9. Xen. Cyr. 7. 1. 5. τὸ στάδιον Pol. 3. 17. 2. Hdot. 2. 149. Xen. Mem. 1. 4. 17.

b) prob. τὸ στάδιον, *a stadium, circus,* in which public games were exhibited; so called because the Olympic course was a stadium in length. 1 Cor. 9: 24 οἱ ἐν σταδίῳ τρέχοντες. Comp. Potter's Gr. Ant. 1. p. 39. Adam's Rom. Ant. p. 340, 567. — Jos. B. J. 2. 9. 3 ἐν σταδίῳ. Pind. Ol. 13. 42 σταδίου δρόμον. Also τὸ στάδιον Ael. V. H. 13. 43. Pol. 18. 29. 4. Xen. H. G. 1. 2. 1.

Στάμνος, ου, ὁ v. ἡ, (ἵστημι,) *an earthen jar, jug,* e. g. for keeping wine, στάμνοι οἴνου Dem. 933. 25. Aristoph. Plut. 545. In N. T. *a pot, vase,* in

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which the manna was laid up in the ark. Heb. 9: 4 στάμνος χρυσῆ. See Ex. 16: 33, where Sept. for צְנִצֶנֶת.—Moeris p. 44 ἀμφορία· τὸν δίωτον στάμνον, Ἀττικῶς· στάμνον, Ἑλληνικῶς. Comp. Lob. ad Phr. p. 400.

Στάσις, εως, ἡ, (ἵστημι,) Act. *a setting up, erection*, as of a statue, Dion. Hal. Ant. 5. 35. Usually and in N. T. Pass. *a standing*, i. e.

a) the act of standing, as στάσιν ἔχειν *to have a standing*, i. q. to stand, Heb. 9: 8 ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν. — Dion. Hal. Ant. 6. 95 μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι. Comp. Pol. 5. 5. 3.

b) i. q. *an upstand, uproar*. (α) pp. of a popular commotion, *sedition, insurrection*. Mark 15: 7 οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. Luke 23: 19, 25. Acts 19: 40. 24: 5. — Jos. Vit. § 17. Hdian. 3. 2. 13. Xen. Mem. 1. 2. 63.— (β) In a more private sense, *dissension, contention, controversy*, with the idea of violence, Acts 15: 2 γενομένης οὖν στάσεως καὶ ζητήσεως. 23: 7, 10. Sept. for ריב Prov. 17: 14. — Pol. 6. 44. 6. Xen. Mem. 4. 4. 11.

Στάτηρ, ῆρος, ὁ, (ἵστημι to weigh,) pp. weight; also *stater*, an Attic silver coin, Matt. 17: 27. It was equal to four Attic silver drachmae, or about 66⅔ cents; but was prob. current among the Jews as equivalent to the shekel or 56 cents; see in Δραχμή and Ἀργύριον c. Boeckh Staatsh. der Ath. I. p. 16. — Aquil. et Symm. for שֶׁקֶל Ex. 38: 24. Num. 3: 47. Josh. 7: 21. Ael. V. H. 12. 1. Xen. H. G. 5. 2. 21.—There was also a στατήρ of gold, Jos. Ant. 7. 14. 10. Dinarch. 101. 31.

Σταυρός, οῦ, ὁ, *a pointed stake, pale, palisade*, Hom. Il. 24. 453. Jos. B. J. 3. 7. 19. Thuc. 7. 25. Xen. An. 7. 4. 14. Later and in N. T. *a cross*, i. e. a stake with a cross-piece, on which malefactors were nailed for execution, or crucified. This mode of punishment was known to the Persians, Ezra 6: 11. Esth. 7: 10. Hdot. 6. 30. ib. 7. 194; and also to the Carthaginians, Pol. 1. 86. 4; but was most common among the Romans for slaves and criminals; and by them was introduced among the later Jews, Jos. B. J. 2. 14. 9. ib. 5. 11. 1. Persons about to be crucified were first scourged, and then made to bear their own cross to the place of execution; comp. Jos. ll. cc. Artemid. 2. 56 ὁ μέλλων αὐτῷ [σταυρῷ] προσηλοῦσθαι, πρότερον αὐτὸν βαστάζει. A label or title was usually placed on the breast or over the criminal. Comp. Adam's Rom. Ant. p. 274. Jahn § 261 sq.—Spoken

a) pp. Matt. 27: 32 τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ, i. e. Jesus being faint under the weight of his cross, Simon was compelled to aid him in bearing it. 27: 40, 42. Mark 15: 21, 30, 32. Luke 23: 26. John 19: 17, 19, 25, 31. Phil. 2: 8. Col. 1: 20. 2: 14.— Philo in Flacc. II. p. 527, 36. C. Luc. de Mort. Pergr. 45. Diod. Sic. 2. 18.— Trop. in the phrases αἴρειν, βαστάζειν, λαμβάνειν τὸν σταυρόν, *to take up* or *bear one's cross*, i. e. to undergo suffering, trial, punishment; to expose oneself to contumely and death; so c. αἴρειν Matt. 16: 24. Mark 8: 34. 10: 21. Luke 9: 23. βαστάζειν Luke 14: 27. λαμβάνειν Matt. 10: 38.

b) meton. *the cross* for its punishment, *crucifixion*, spoken only of the death of Christ upon the cross, Eph. 2: 16. Heb. 12: 2 ὑπέμεινε σταυρόν. So ὁ σταυρὸς τοῦ Χρ. 1 Cor. 1: 17. Gal. 6: 12, 14. Phil. 3: 18. ὁ λόγος τοῦ σταυροῦ 1 Cor. 1: 18. absol. Gal. 5: 11.

Σταυρόω, ῶ, f. ώσω, (σταυρός,) *to stake, to drive stakes*, pales, palisades, Thuc. 7. 25. Later and in N. T. *to crucify, to nail to the cross*, c. acc. expr. or impl. Matt. 20: 19 μαστιγῶσαι καὶ σταυρῶσαι. 23: 34. 26: 2. 27: 22 sq. Mark 15: 13 sq. Acts 2: 36. al. Sept. for תָּלָה Esth. 7: 10.—Jos. Ant. 17. 10. 10. Luc. Prometh. 1. Pol. 1. 86. 4. — Trop. i. q. θανατόω, Gal. 5: 24 σταυροῦν τὴν σάρκα, *to crucify the flesh*, i. e. to vanquish, mortify, destroy the power of the carnal nature. 6: 14 ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ, i. q. the world is dead to me and I to the world, I have renounced the world and the world me. Al.

Σταφυλή, ῆς, ἡ, *a grape, cluster*

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of grapes, Matt. 7: 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν. Luke 6: 44. Rev. 14: 18. Sept. for עֵנָב Gen. 40: 11. Is. 5: 2.—Diod. Sic. 4. 5. Xen. Oec. 19. 19.

I. Στάχυς, υος, ὁ, *an ear* of grain, Matt. 12: 1 τίλλειν τοὺς στάχυας. Mark 2: 23. 4: 28 bis. Luke 6: 1. Sept. for שִׁבֹּלֶת Gen. 41: 6, 7. Ruth 2: 1. — Eurip. Hec. 593 or 597. Anth. Gr. I. p. 2. Luc. Saturn. 7.

II. Στάχυς, υος, ὁ, *Stachys*, pr. n. of a Christian, Rom. 16: 9.

Στέγη, ης, ἡ, (στέγω,) *a covering, roof*, Matt. 8: 8. Luke 7: 6. Mark 2: 4 ἀπεστέγασαν τὴν στέγην, comp. in Ἀποστεγάζω. Jahn § 34. Sept. for מִכְסֶה Gen. 8: 13.—Esdr. 6: 4. Ael. V. H. 9. 18. Xen. Cyr. 6. 1. 14.

Στέγω, f. ξω, *to cover*, trans. Luc. Tim. 18. Thuc. 4. 34. In. N. T. *to cover* over in silence, i. e.

a) genr. i. q. *to conceal; not to make known*, c. acc. 1 Cor. 13: 7 ἀγάπη . . . πάντα στέγει, i. e. hides the faults of others. So some; but Pauline usage would refer it rather to b. — Ecclus. 8: 17 λόγον στέξαι. Pol. 4. 8. 2. Thuc. 6. 72.

b) i. q. *to hold out* as to any thing, *to forbear, to bear with, to endure*, c. acc. 1 Cor. 9: 12. 13: 7. absol. 1 Thess. 3: 1, 5. — Diod. Sic. 11. 32 τὴν βίαν. Pol. 3. 53. 2.

Στεῖρος, α, ον, (στερφός, στερεός firm, solid, fr. ἵστημι,) *sterile, barren*, spoken only of females, Luke 1: 7, 36. 23: 29. Gal. 4: 27. Sept. for עֲקָרָה Gen. 11: 30. Judg. 13: 2, 3. — Luc. D. Mort. 28. 2 bis. Dion. Hal. Ant. 2. 25 fin. βοῦς στεῖρα Hom. Od. 10. 522. ib. 11. 30.

Στέλλω, f. στελῶ, pp. Germ. *stellen*, i. q. *to set, to place, to make stand in order*, e. g. soldiers in battle-array, Hom. Il. 4. 294; trop. *to put in order, to prepare, to fit out*, as τινὰ ἐς μάχην Hom. Il. 12. 325. νῆα Od. 2. 287. στρατιὰν Hdot. 3. 141; also *to fit* or *furnish* with garments etc. i. q. *to deck, to clothe*, Hdot. 3. 14; and so Pass. Luc. D. Mort. 3. 2. Xen. An. 3. 2. 7. Hence, from the idea of motion into a place, comes the usual Greek signif. *to send, to despatch*, implying a previous fitting out, and thus differing from πέμπω, e. g. Jos. Ant. 4. 6. 4. Thuc. 3. 86. Pass. or Mid. *to be sent, to go, to take a journey*, Jos. Ant. 1. 19. 1. Hdot. 3. 53. Xen. An. 5. 1. 5. Further, from the idea of motion back to a former place, comes the signif. *to put* or *send back, to draw in, to contract*, e. g. ἱστία στέλλειν *to send in* or *draw in* the sails, i. q. to furl, Hom. Od. 3. 11; also of astringent medicines, Alex. Aphrod. τὰ στέλλοντα τὴν κοιλίαν. Trop. *to repress, to diminish, to assuage*, Sept. for שָׁכַךְ of the waters Gen. 8: 1. Jos. Ant. 5. 8. 3 λύπην σταλῆναι. ib. 9. 10. 2 ὁ χειμὼν ἐστάλη. Philo de Vit. Mos. III. p. 668. E, τὴν φυσῶσαν οἴησιν . . . στέλλειν καὶ καθαρεῖν. Of persons, *to repress, to restrain*, c. ἀπό *from* any thing, Philo de Spec. Legg. p. 772. E, ἀπὸ τῶν ὑψηλῶν καὶ ὑπερόγκων ἀντισπῶσα καὶ στέλλουσα. Mid. absol. Plut. ed. R. VII. p. 953. 6 εἰ κατὰ ψυχὴν χειμῶνες, στέλλεσθαι τὸν ἄνθρωπον οἷα ἐῶντες.—Hence

In N. T. Mid. or Pass. trop. of persons contracting or repressing themselves from fear, surprise, etc. i. q. *to shrink from, to withdraw from, to avoid*, c. acc. 2 Cor. 8: 20 στελλόμενοι τοῦτο. Seq. ἀπό, 2 Thess. 3: 6 στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κ. τ. λ.—Pol. 8. 22. 4 τὴν ἐκ τῆς συνηθείας καταξίωσιν στέλλεσθαι. Seq. ἀπό, Sept. Mal. 2: 5 ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν, for Heb. נָחַת מִפְּנֵי. Hesych. στέλλεται· φοβεῖται.

Στέμμα, ατος, τό, (στέφω,) *a fillet, garland, wreath*. Acts 14: 13 ταύρους καὶ στέμματα, i. e. victims adorned with fillets and garlands, as was customary in heathen sacrifices; comp. Potter Gr. Ant. I. p. 225 sq. Adam's Rom. Ant. p. 323.—Hom. Il. 1. 28. Luc. Alex. 27. Pol. 16. 33. 5.

Στεναγμός, οῦ, ὁ, (στενάζω,) *a groaning, sighing*, e. g. of the oppressed, Acts 7: 34, quoted from Ex. 2: 24 where Sept. for נַאֲקָה, as also Ex. 6: 5. אֲנָחָה Judg. 2: 18. Also of prayers to God not expressed in articulate words, Rom. 8: 26. Sept. for אַנְחָה Ps. 38: 10. — Eurip. Phoen. 1054. Luc. Jup. Trag. 2. Aeschin. Dial. Soc. 3. 3.

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Στενάζω, f. σω, (στένω, στενός,) *to groan, to sigh*, intrans. e. g. of persons in distress, affliction, Rom. 8: 23 καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 2 Cor. 5: 2, 4. Heb. 13: 17; or from impatience, ill humour, i. q. *to murmur*, καὶ ἀλλήλων James 5: 9. Also of those who offer silent prayer, Mark 7: 34 ἀναβλέψας . . . ἐστέναξε. Sept. genr. for נָאַנח Is. 24: 7. Lam. 1: 22.—Wisd. 5. 3. Plut. ed. R. IX. p. 97. 8 οὗ στενάξαντος. Dem. 835. 12.

Στενός, ή, όν, *strait, narrow*, e. g. ἡ πυλὴ ἡ στενή Matt. 7: 13, 14. Luke 13: 24. Comp. 2 Esdr. 7: 6 sq. Sept. for צַר Is. 49: 20. — Ceb. Tab. 10. Hdian. 3. 3. 2. Xen. Mem. 3. 5. 25.

Στενοχωρέω, ῶ, f. ήσω, (στενοχωρός, from στενός, χώρα,) *to crowd into a narrow space, to straiten as to room*, Sept. Josh. 17: 15. Luc. Nigr. 13. Pass. Hdian. 7. 9. 18. Diod. Sic. 20. 29. In N. T. Pass. trop. *to be straitened, distressed*, not able to turn oneself, 2 Cor. 4: 8. 6: 12 bis, opp. πλατύνω in v. 11.—Arr. Epict. 1. 25. 28 ἑαυτοὺς θλίβομεν καὶ στενοχωροῦμεν κ. τ. λ.

Στενοχωρία, ας, ἡ, (στενοχωρέω,) *straitness of place*, want of room, Diod. Sic. 18. 42. Thuc. 4. 26. In N. T. trop. *straits, distress, anguish*, as ἡ θλῖψις καὶ στενοχ. Rom. 2: 9. 8: 35. 2 Cor. 6: 4. ἐν ἀνάγκαις . . . ἐν στενοχωρίαις 12: 10. Sept. for צוּקָה Is. 8: 22. — Ecclus. 10: 26. Arr. Epict. 1. 25. 26. Pol. 1. 67. 1.

Στερεός, ά, όν, (στιβρός, kindr. with ἵστημι,) *stable, firm, solid*, e. g. as opp. to a liquid, στερεὰ τροφή *solid food*, antith. τὸ γάλα milk, Heb. 5: 12, 14. — Arr. Epict. 2. 16. 39 οὐ θέλεις ἤδη ὡς τὰ παιδία ἀπογαλακτισθῆναι καὶ ἅπτεσθαι τροφῆς στερεωτέρας. Diod. Sic. 2. 4. γῆ Jos. Ant. 7. 2. 1. λίθος Hom. Od. 19. 494. — Trop. *firm, strong, immovable*, 2 Tim. 2: 19 θεμέλιος τοῦ θεοῦ. 1 Pet. 5: 9 στερεοὶ τῇ πίστει. Sept. for חָזָק Ps. 35: 12. Jer. 31: 11.—Ael. V. H. 5. 8. Dion. Hal. Ant. 8. 40.

Στερεόω, ῶ, f. ώσω, (στερεός,) *to make stable, firm, strong, to strengthen*, trans. Acts 3: 7, 16 τούτον . . . ἐστερέωσε τὸ ὄνομα αὐτοῦ. Sept. for עָמַד Ps. 33: 6. רָקַע Is. 44: 24. — Diod. Sic. 1. 7. Xen. Cyr. 8. 8. 8.—Trop. *to confirm, to establish*, sc. in faith, τῇ πίστει Acts 16: 5. —Sept. 1 Sam. 2: 1. Prov. 20: 18.

Στερέωμα, ατος, τό, (στερεόω,) any thing *firm, solid; the firmament*, Sept. for רָקִיעַ Gen. 1: 6 sq. Ez. 1: 22 sq. *firm support*, Esdr. 8: 81. In N. T. *stability, firmness, steadfastness*, e. g. τῆς πίστεως Col. 2: 5.—1 Macc. 9: 14.

Στεφανᾶς, ᾶ, ὁ, *Stephanas*, pr. n. of a Christian at Corinth, 1 Cor. 1: 16. 16: 15, 17.

I. **Στέφανος, ου, ὁ**, (στέφω,) *a circlet, chaplet, crown*, encircling the head.

a) as the emblem of royal dignity, Rev. 6: 2. 12: 1 στέφανος ἀστέρων δώδεκα. 14: 14 στέφ. χρυσοῦν. Ascribed to saints in heaven, elsewhere called *kings*, Rev. 4: 4, 10. 9: 7. Comp. in Βασιλεύω b. Of the crown of thorns set upon Christ in derision, as king of the Jews, Matt. 27: 29. Mark 15: 17. John 19: 2, 5. Sept. for עֲטָרָה 2 Sam. 12: 30. Esth. 8: 15. — 2 Macc. 14: 4. Ael. V. H. 11. 4. Hdian. 5. 3. 12.

b) as the prize conferred on victors in the public games and elsewhere, *a chaplet, wreath*. 1 Cor. 9: 25 φθαρτὸν στέφ. λάβωσιν.—Judith 15: 13. Jos. B. J. 7. 1. 3. Ceb. Tab. 21. Xen. H. G. 1. 7. 36. — Hence trop. as an emblem of the rewards of a future life, i. q. *prize, reward*. 2 Tim. 4: 8 ὁ τῆς δικαιοσύνης στέφανος. James 1: 12 στέφ. τῆς ζωῆς. 1 Pet. 5: 4. Rev. 2: 10. 3: 11. Comp. Sept. for עֲטָרָה Jer. 13: 18. Lam. 5: 16. —So i. q. reward, Diod. Sic. 13. 15.

c) trop. i. q. *ornament, honour, glory*, that in which one may glory. Phil. 4: 1 ἀδελφοί μου . . . χαρὰ καὶ στέφανός μου. 1 Thess. 2: 19. So Sept. and עֲטָרָה Prov. 12: 4. 16; 31. 17: 6. — Philostr. Vit. Soph. 1. 21. 2. Lys. 154. 17 στέφ. τῆς πατρίδος εἶναι τὰς ἑαυτῶν ψυχάς.

II. **Στέφανος, ου, ὁ**, *Stephen*, pr. n. of one of the seven primitive deacons, the first Christian martyr. Acts 6: 5, 8, 9. 7: 59. 8: 2. 11: 19. 22: 20.

Στεφανόω, ῶ, f. ώσω, (στέφανος,) *to crown*, trans. e. g. a victor in the pub-

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lic games etc. 2 Tim. 2: 5. Sept. for עטר Cant. 3: 11. — Judith 15: 13. Ceb. Tab. 21. Xen. Ag. 2. 11. — Trop. i. q. *to adorn, to decorate.* Heb. 2: 7, 9, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, in allusion to Ps. 8: 6 where Sept. for עָטַר. — Jos. B. J. 4. 4. 4 στεφ. τὰς πύλας. Diod. Sic. 20. 84.

Στῆθος, εος, ους, τό, (ἵστημι, στῆναι,) *the breast,* Plur. τὰ στήθη. Luke 18: 13 ἔτυπον εἰς τὸ στῆθος. 23: 48. John 13: 25. 21: 20. Rev. 15: 6. Sept. for Chald. חֲדִי Dan. 2: 32. לֵב Ex. 28: 23, 26.—Luc. D. Deor. 19. 1. Hdian. 4. 4. 7. Thuc. 2. 49. Of animals Xen. Ven. 4. 1.

Στήκω, a late form found only in the present, corrupted from ἕστηκα *I stand,* Perf. of ἵστημι. Buttm. § 107. II. 2, marg. — *To stand,* intrans. Mark 11: 25 ὅταν στήκητε προσευχόμενοι. Elsewhere only trop. i. q. *to stand firm* in faith and duty, *to be constant, to persevere;* c. dat. commodi, Rom. 14: 4 τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει *to his own master he standeth or falleth,* i. e. it is for his own master, not for you, to judge whether he is faithful or unfaithful. Seq. dat. of thing, Gal. 5: 1 τῇ ἐλευθερίᾳ. Seq. ἐν c. dat. 1 Cor. 16: 13 στήκετε ἐν τῇ πίστει. Phil. 1: 27. 4: 1 ἐν κυρίῳ, i. e. in the faith and profession of Christ. 1 Thess. 3: 8. absol. 2 Thess. 2: 15.—Sept. for הִתְיַצֵּב Ex. 14: 13 in Cod. Alex. et Compl.

Στηριγμός, οῦ, ὁ, (στηρίζω,) *a setting fast, fixedness, a standing still,* e. g. of the stars Diod. Sic. 1. 81. genr. Plut. ed. R. VI. p. 284. 11. In N. T. trop. *fixedness, steadfastness* in mind and faith, 2 Pet. 3: 17.

Στηρίζω, f. ίξω, (ἵστημι,) *to set fast, steadfast, to fix firmly,* trans.

a) pp. Pass. perf. Luke 16: 26 χάσμα μέγα ἐστήρικται, i. e. is set fast, stands fixed. — Sept. κλίμαξ ἐστηριγμένη for הֻצָּב Gen. 28: 12. — Ecclus. 3: 8. Luc. D. Marin. 10. 1 τὴν νῆσον. Hesiod. Theog. 498 λίθον. Hom. Il. 11. 28. Intrans. Plut. Marcell. 15. — From the Heb. Luke 9: 51 τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κ. τ. λ. comp. in Πρόσωπον a.

b) trop. *to make steadfast* in mind, *to confirm, to strengthen.* Luke 22: 32 στήριξον τοὺς ἀδελφούς σου. Rom. 1: 11. 16: 25. 1 Thess. 3: 2, 13. 2 Thess. 3: 3. James 5: 8. 2 Pet. 1: 12. Rev. 3: 2. 1 Thess. 2: 17 et 1 Pet. 5: 10 στηρίξει. Opt. in text. rec. where later edit. fut. στηρίξει. Comp. Winer p. 273. So Sept. for סָמַךְ Ps. 51: 14. 112: 8.—Ecclus. 6: 40. 22: 17.

Στίγμα, ατος, τό, (στίζω to stick, to prick, also to brand, Hdot. 7. 35. Plut. Peric. 26,) *stigma,* i. e. *a mark, brand,* as pricked or burnt in upon the body, in allusion to the marks with which slaves and sometimes prisoners were branded; trop. Gal. 6: 17 τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Comp. 2 Cor. 4: 10 et 11: 23 sq. also Rev. 14: 9. See Wetst. N. T. II. p. 237. Adam's Rom. Ant. p. 37. Potter's Gr. Ant. I. p. 64 sq.—pp. Luc. Pisc. 46 ἐπὶ τοῦ μετώπου στίγματα. Ael. V. H. 2. 9. Plut. Peric. 26. Diod. Sic. 14. 30. Κ. Θεοδωρ. ἔ. 118. ἐν τῷ 2 88.

Στιγμή, ῆς, ἡ, (στίζω,) *a prick, point,* Diog. Laert. 7. 135 στιγμὴ δ' ἐστὶ γραμμῆς πέρας, ἥτις ἐστὶ σημεῖον ἐλάχιστον. Trop. for the minutest particle, Dem. 552. 7. In N. T. trop. *point* of time, i. q. *a moment, instant,* Luke 4: 5 ἐν στιγμῇ χρόνου. Sept. for פֶּתַע Is. 29: 5.—2 Macc. 9: 11. Plut. de Puer. educ. 17 στιγμὴ χρόνου πᾶς ὁ βίος ἐστί. Anth. Gr. I. p. 172. Comp. Wetst. N. T. I. p. 679.

Στίλβω, f. ψω, *to shine, to be bright, to glitter,* intrans. Mark 9: 3 ἱμάτια στίλβοντα. Sept. for צָהַב Ezra 8: 26. לָהַב Nah. 3: 3.—1 Macc. 6: 39. Pol. 11. 9. 4. Plato Phaedo 59.

Στοά, ᾶς, ἡ, (ἵστημι,) pp. a pillar, column, comp. περίστοον i. q. περίστυλον; in ordinary usage *a portico, porch, piazza,* surrounded and supported by columns, e. g. ἡ στοὰ Σολομῶνος John 5: 2. 10: 23. Acts 3: 11. 5: 12. Comp. in Ἱερόν d. This is called by Josephus τὸ ἔργον Σολομῶνος, prob. in reference only to its foundations; it was repaired by Agrippa the younger, to whom the emperor Claudius committed the charge of the temple; Jos. Ant. 20. 9. 7.

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comp. B. J. 5. 5. 1. ib. 6. 5. 1. — genr. Dem. 776. 20. Xen. Oec. 7. 1.

Στοιβάς, άδος, ἡ, found only in N. T. prob. a corrupted form for *στίβάς, άδος, ἡ,* from *στείβω,* Lat. *stipo,* to tread, Aor. 2 *ἔστιβον*; which latter form is read in several Mss. Comp. Fritzsche IV Evang. Vol. II. p. 474. Pp. 'any thing *trodden,*' and hence 'any thing *strewed* to lie upon,' *a couch* of tender boughs, leaves, grass, etc. Aristoph. Plut. 541 *στιβάδα σχοίνων.* Pol. 5. 48. 4. Diod. Sic. 17. 85. Xen. Cyr. 5. 2. 15. — In N. T. meton. *a green bough, branch,* Mark 11: 8 *στοιβάδας ἔκοπτον ἐκ τῶν δένδρων,* i. q. in Matt. 21: 8 *ἔκοπτον κλάδους.* Comp. Wetst. N. T. 1. p. 609.

Στοιχεῖον, ου, τό, (dim. of *στοῖχος* a row, series, fr. *στείχω* to go up by steps,) pp. *a little step, a pin, peg,* standing upright, e. g. the gnomon of a dial, meton. Aristoph. Eccles. 648 or 652. Trop. *an element,* e. g. elementary sound, *a letter,* Pol. 10. 45. 7. Luc. Jud. Voc. 12.—In N. T. plur. *τὰ στοιχεῖα, elements,* e. g.

a) genr. *the elements* of nature, the component parts of the physical world. 2 Pet. 3: 10, 12 *στοιχεῖα καυσόμενα.* Comp. Minuc. Felix 34. 2 "Stoicis . . . et Epicuraeis de elementorum conflagratione et mundi ruina eadem ipsa sententia est." Senec. de Consol. ad Marc. 26.—Wisd. 19: 17. Jos. Ant. 3. 7. 7. Luc. Parasit. 11. Hdian. 3. 1. 12.

b) spoken of elementary instruction, *the elements, the rudiments,* e. g. of Christian instruction, Heb. 5: 12 *τὰ στοιχεῖα τῆς ἀρχῆς* i. e. the *first* rudiments, principles; comp. Buttm. § 123. n. 4. Winer § 34. 2. — Plut. de Puer. educ. 16 *στοιχεῖα τῆς ἀρετῆς.* — Spoken of philosophy, and espec. of the Jewish religion in contrast with Christianity, i. q. *the mere rudiments,* Gal. 4: 3, 9. Col. 2: 8, 20.

Στοιχέω, ῶ, f. ήσω, (*στοῖχος* a row,) *to stand* or *go in order, to advance* in rows, ranks, Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7. In N. T. trop. *to walk orderly,* seq. dat. of rule, i. q. *to live according to* any rule or duty, *to follow;* Gal. 6: 16 *ὅσοι τῷ κανόνι τούτῳ στοιχήσουσι.* 5: 25. Phil. 3: 16. Rom. 4: 12. absol. Acts 21: 24.—Sext. Empir. 1. 10. 233 *στοιχεῖν τῇ συνηθείᾳ.* Pol. 28. 5. 6 *στοχεῖν τῇ τῆς συγκλήτου προθέσει.*

Στολή, ῆς, ἡ, (*στέλλω* q. v.) pp. 'a fitting out,' i. e. *apparatus, implements,* Ael. V. H. 3. 43. *armature, arms, harness,* ib. 3. 24. Xen. Cyr. 3. 3. 42. *apparel, attire, dress,* Ael. V. H. 13. 1 med. 14. 7.—In N. T. i. q. Lat. *stola, a robe, vestment,* i. e. a long flowing robe reaching to the feet, worn by kings Sept. Jon. 3; 6. Ael. V. H. 7. 1; by priests Sept. Ex. 28: 2 sq. Jos. Ant. 3. 7. 1. Hdian. 5. 5. 5; and in N. T. generally by persons of rank and distinction, Mark 12: 38. 16: 5. Luke 15: 22. 20: 46. Rev. 6: 11. 7: 9, 13, 14 bis. Sept. for בֶּגֶד Ex. 28: 2 sq. 2 Chr. 18: 9. מְעִיל 1 Chr. 15: 27. — Ceb. Tab. 18. Diod. Sic. 2. 6. Xen. Cyr. 1. 4. 26.

Στόμα, ατος, τό, the mouth, of men and animals.

a) pp. e. g. of animals, Matt. 17: 27. 2 Tim. 4: 17, comp. in *λέων.* Heb. 11: 33 comp. Judg. 14: 8. James 3: 3. Rev. 9: 17 sq. 12: 15. al. So Sept. and פֶּה Gen. 8: 11. Ps. 22: 22.—Palaeph. 52. 2. Xen. Eq. 6. 9.—Of persons, as the organ of breathing, blowing, 2 Thess. 2: 8 *τῷ πνεύματι τοῦ στόματι αὐτοῦ* sc. *τοῦ θεοῦ,* comp. Ps. 33: 6. Rev. 1: 16. 2: 16. 11: 5. So Sept. and פֶּה 2 K. 4: 34. As receiving food and drink, Matt. 15: 11, 17. John 19: 29. Acts 11: 8. Rev. 10: 9, 10. So Sept. and פֶּה Neh. 9: 20. (Pol. 12. 9. 4. Xen. Mem. 3. 14. 5.) Chiefly as the instrument of speech, Matt. 12: 34 *τὸ στόμα λαλεῖ.* Acts 23: 2. Rom. 3: 14, 19. 10: 8 sq. Col. 3: 8. James 3: 10. al. Sept. and פֶּה Ex. 4: 15. Is. 1: 20. (Luc. Calumn. 8. Xen. Mem. 3. 6. 9.) So *the mouth* as speaking, or perh. meton. for *words, sayings, discourse,* Matt. 15: 8, comp. Is. 29: 13. Matt. 18: 16 et 2 Cor. 13: 1 *ἐπὶ στόματος δύο μαρτύρων,* quoted from Deut. 19: 5 where Sept. for עַל־פִּי. Luke 11: 54. 19: 22 *ἐκ τοῦ στόματός σου κρινῶ σε.* 21: 15 *δώσω ὑμῖν στόμα καὶ σοφίαν* q. d. wise utterance. Comp. פֶּה Sept. *λόγος* 1 Sam. 15: 24. — Soph. Oed. Tyr. 427, 699 or 701. — In phrases borrowed

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mostly from the Hebrew:—(1) ἀνοίγειν τὸ στόμα to open one's mouth, to speak, and so trop. of the earth as rent in chasms Rev. 12: 16; see fully in Ἀνοίγω. (2) τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, i. e. words uttered, sayings, discourse, Matt. 15: 11, 18; comp. Sept. Num. 30: 3. 32: 24. So τὸ ἐκπορ. διὰ τοῦ στόματος sc. τοῦ θεοῦ, word, precept, Matt. 4: 4, in allusion to Deut. 8: 3 where Sept. for פִּה. (3) λαλεῖν v. εἰπεῖν διὰ στόματός τινος, to speak through the mouth of any one, to speak by his intervention, as God by a prophet, messenger, Luke 1: 70 καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων προφήτων. Acts 1: 16. 3: 18, 21. 4: 25. 15: 7. So Sept. and Heb. בְּפִיהוּ 2 Chr. 36: 21, 22. (4) στόμα πρὸς στόμα λαλεῖν, to speak mouth to mouth, orally, without the need of writing, 2 John 12. 3 John 14. Sept. for פֶּה אֶל־פֶּה Num. 12: 8. comp. Jer. 32: 4. — Jos. Ant. 10. 8. 2 λαλεῖν κατὰ στόμα.

b) trop. i. q. edge, point, as of a weapon; the figure being taken from the mouth as armed with teeth and biting, or as being in beasts the front or foremost part; also of the front of an army, Xen. H. G. 4. 3. 4. An. 3. 4. 42. In N. T. of a sword, στόμα μαχαίρας Luke 21: 24. Heb. 11: 34. So Sept. for Heb. פִּי־חָרֶב Gen. 34: 16. Judg. 20: 37, 38. — Ecclus. 28: 18. Philostr. Heroic. 19. 4 στόμα τῆς αἰχμῆς. Soph. Aj. 651. Hom. Il. 15. 389. Al.

Στόμαχος, ου, ὁ, (στόμα,) pp. a mouth, opening, hence, the throat, gullet, Hom. Il. 3. 292. ib. 19. 266. In N. T. the stomach, 1 Tim. 5: 23. — Luc. Chronosol. 17. Hdian. 1. 17. 23.

Στρατεία, ας, ἡ, (στρατεύω,) military service, warfare, Hdian. 4. 9. 9. Xen. Cyr. 8. 8. 6. a military expedition, campaign, Pol. 2. 22. 2, 6. Xen. H. G. 7. 4. 19. In N. T. metaph. of the apostolic office, as connected with hardships, dangers, trials, a warfare; 2 Cor. 10: 4 τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. 1 Tim. 1: 18, see in Στρατεύω b. α. — Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν.

Στράτευμα, ατος, τό, (στρατεύω,) a military expedition, campaign, i. q. στρατεία, Hdot. 3. 49. In N. T. metaph. an army, forces, troops, host, genr. Matt. 22: 7. Rev. 9: 16. 19: 14, 19 bis.—1 Macc. 9: 34. Hdian. 2. 12. 1. Xen. An. 1. 2. 16. — By synecd. a band or detachment of troops, e. g. the garrison in the fortress Antonia, Acts 23: 10, 27; also of Herod's body-guard Luke 23: 11. — Hdian. 4. 6. 11, spoken of a part of the praetorian cohort.

Στρατεύω, f. εύσω, (στρατός camp, army,) to serve in war, to be a soldier, Xen. Cyr. 4. 4. 11. to wage war, to make an expedition, campaign, Pol. 2. 2. 7. Diod. Sic. 1. 68. Xen. An. 2. 1. 14. —Often and in N. T. only Mid. depon. στρατεύομαι, to serve in war, to war, to be a soldier, warrior, intrans.

a) pp. 1 Cor. 9: 7 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; 2 Tim. 2: 4. Part. ὁ στρατευόμενος a soldier Luke 3: 14. — Arr. Epict. 2. 14. 17. Hdian. 8. 7. 20. Xen. Mem. 1. 6. 9.

b) trop. to war, spoken (α) of the apostolic office as connected with hardships, trials, dangers, 2 Cor. 10: 3. c. acc. of kindred noun, 1 Tim. 1: 18 ἵνα στρατεύῃ τὴν καλὴν στρατείαν, comp. Buttm. § 131. 3. — Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθαι ὑπὲρ τῆς εὐσεβείας. — (β) Spoken of desires and lusts which war against right principles and moral precepts, James 4: 1. 1 Pet. 2: 11.

Στρατηγός, οῦ, ὁ, (στρατός, ἄγω,) pp. leader of an army, commander, general, Jos. B. J. 3. 8. 8. Hdot. 7. 83. Diod. Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. Ag. 3. 5. So of the ten Athenian commanders chosen annually, with whom the πολεμάρχος was joined, Hdot. 6. 109. Ael. V. H. 3. 17. Potter's Gr. Ant. II. p. 53. Afterwards only one or two were sent abroad with the army, as circumstances required, and the others had charge of military affairs at home, i. q. war-minister, Dem. 238. 13 ὁ ἐπὶ τῶν ὅπλων στρατηγὸς καὶ ὁ ἐπὶ τῆς διοικήσεως. ib. 282. 10. ib. 400. 26. Ael. V. H. 3. 8. In other Greek cities i. q. chief-magistrate, prefect, Diod. Sic. 16. 56 Φάλαικος ὁ Φωκέων στρατηγός. ib. 14. 93. Luc. Tox. 17 ἔνθεν οὐ στρατη-

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γοὶ πεφῆναι sc. τῶν Ἑρμείων, comp. § 12. — Spoken of Roman officers, i. q. *consul*, ὕπατος, Pol. 1. 7. 12. ib. 1. 52. 5. Officer of the Roman *praetor*, Diod. Sic. T. VI. p. 222 Tauchn. τῶν κατὰ πόλιν [Ῥώμην] στρατηγῶν. Plut. Cato Min. 44, comp. 39. Arr. Epict. 2. 1. 26. Gruter Inscript. p. 503 στρατηγὸς κατὰ πόλιν καὶ ἐπὶ ξένων i. e. *praetor urbanus et peregrinus*. Comp. Adam's Rom. Ant. p. 119 sq. In Roman colonies and municipal towns, the chief magistrates were usually two in number, called *duumviri*, (occasionally four or six, *quatuorviri*, *seviri*, Minut. in Cic. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3,) who also were sometimes styled *praetors*, i. q. Greek στρατηγοί. Cic. de Leg. Agrar. II. 34 "cum ceteris coloniis *duumviri* appellentur, hi se *praetores* appellari volebant." Adam's Rom. Ant. p. 74.—Hence in N. T.

a) of the *duumviri*, *praetors*, *magistrates* of Philippi, where was a Roman colony, Acts 16: 20, 22, 35, 36, 38. — Sept. for סְגָנִים i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra 9: 2. Neh. 2: 16. 4: 14. 13: 11.

b) στρατηγὸς τοῦ ἱεροῦ, *a captain, governor, prefect of the temple*, spoken genr. of the chief officers of the priests and Levites who kept guard in and around the temple; one of whom perhaps held the chief command; see in Σκεῦος b, comp. Jer. 20: 1. E. g. fully, Luke 22: 52 στρατηγοὺς τοῦ ἱεροῦ. Acts 4: 1 ὁ στρ. τοῦ ἱεροῦ. 5: 24. absol. Luke 22: 4. Acts 5: 26.—Jos. B. J. 6. 5. 3 ὁρῶντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἤγγειλαν τῷ στρατηγῷ. Ant. 20. 6. 2. B. J. 2. 17. 2 ὁ στρατηγῶν. Called also by other names, e. g. Sept. ὁ ἡγούμενος οἴκου θεοῦ for Heb. נְגִיד בֵּית הָאֱלֹהִים 1 Chr. 9: 11. 2 Chr. 31: 13. Jer. 20: 1. ἐπιστάτης τοῦ ἱεροῦ Esdr. 1: 8. ἱεροστάται 7: 2. χιλίαρχοι 1: 9, comp. 2 Chr. 35: 8, 9.

Στρατεά, ᾶς, ἡ, (στρατός,) *an army, host*, Sept. for צָבָא 2 Sam. 3: 23. 1 K. 11: 15. Hdian. 6. 5. 16. Xen. Cyr. 1. 4. 17. In N. T. only by Hebr. στρατιὰ οὐράνιος v. τοῦ οὐρανοῦ, i. q. צְבָא הַשָּׁמַיִם, *host of heaven*, viz.

a) i. q. *angels, the angelic host*, Luke 2: 13. So Sept. for צְבָא 1 K. 22: 19, comp. 2 Chr. 18: 18. Ps. 148: 2. 103: 21.

b) i. q. *the sun, moon, stars*, the whole host of the firmament, Acts 7: 42. So Sept. and צְבָא 2 Chr. 33: 3, 5. Jer. 19: 13. Zech. 1: 5.

Στρατιώτης, ου, ὁ, (στρατιά,) *a soldier, warrior*, spoken of common soldiers, Matt. 8: 9. Mark 15: 16. Luke 7: 8. John 19: 23 sq. Acts 12: 4. al.—2 Macc. 14: 39. Hdian. 2. 7. 10. Xen. An. 7. 1. 3. —Trop. of a Christian teacher, 1 Tim. 2: 3 ὡς καλὸς στρατιώτης Ἰ. Χρ. See in Στρατεία. AL.

Στρατολογέω, ῶ, f. ήσω, (στρατολόγος, from στρατός, λέγω,) *to collect an army, to levy, to enlist*; Part. ὁ στρατολογήσας *one who holds a levy*, i. q. commander, general, 2 Tim. 2: 4.—Plut. C. Mar. 9. Diod. Sic. 18. 12. Trop. to enlist, i. q. to incite, Jos. B. J. 1. 27. 6. ib. 5. 9. 4 bis.

Στρατοπεδάρχης, ου, ὁ, (στρατόπεδον, ἄρχω,) *prefect of the camp*, an officer to whose charge Paul was committed at Rome, Acts 28: 16. Many understand here the *praefectus praetorio* (comp. Phil. 1: 13) or commander of the emperor's body-guards, as having the general charge of all prisoners sent to Rome; but this is perhaps too broad an inference from the single known instance, where the younger Agrippa was once imprisoned by this officer at the express command of the emperor Tiberius; comp. Jos. Ant. 18. 6. 6, coll. 10. Krebs Obss. in loc. See Adam's Rom. Ant. p. 149, 563. — genr. Luc. Quom. Hist. conscr. 22. Spoken of the *centurio primipili* or standard-bearer of a legion, Dion. Hal. Ant. 10. 36 bis, comp. ib. 9. 10. Adam's R. Ant. p. 370.

Στρατόπεδον, ου, τό, (στρατός, πέδον,) pp. 'camping-ground of an army,' i. e. *a camp, encampment*, Jos. Ant. 7. 9. 6. Cebet. Tab. 1. Xen. Cyr. 3. 3. 27. In N. T. meton. *an army encamped, host*, Luke 21: 20. Sept. for חַיִל Jer. 34: 1.—2 Macc. 8: 12. Hdian. 7. 8. 8. Thuc. 4. 94. Xen. H. G. 1. 1. 21.

Στρεβλόω, ῶ, f. ώσω, (στρεβλή, a windlass, which, instrum. of torture, fr.

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στρεβλός, στρέφω,) *to roll* or *wind* on a windlass, Hdot. 7. 36. *to wrench, to turn awry*, Hdot. 3. 129; espec. by torture, 3 Macc. 4: 14. Ael. V. H. 7. 18. Pol. 2. 59. 1. — In N. T. trop. *to wrest, to pervert*, e. g. the sense of a writing, trans. 2 Pet. 3: 16. Comp. Sept. Pass. for הִתְפַּתֵּל to show oneself perverse, 2 Sam. 22: 27.

Στρέφω, f. ψω, pp. i. q. τρέπω, the first and third consonants of the root being strengthened by the sibilant and aspirate; *to turn, to turn about*, trans. Mid. στρέφομαι and Aor. 2 pass. ἐστράφην as Mid. *to turn oneself, to turn about*, intrans. comp. Buttm. § 136. 2.

a) pp. Act. c. acc. et dat. of pers. *towards* whom, Matt. 5: 39 στρέψον αὐτῷ καὶ τὴν ἄλλην, comp. Winer § 31. 2. p. 174. Mid. Part. absol. στραφείς, στραφέντες, Matt. 7: 6. 16: 23 ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ. Luke 9: 55. 14: 25. 22: 61. John 1: 38. 20: 16. c. dat. τινί Luke 7: 9. πρός τινα Luke 7: 44. 10: 23. 23: 28. Also Mid. c. εἰς τινα, Acts 13: 46 στρεφόμεθα εἰς τὰ ἔθνη we turn [and go] *to the Gentiles*. Seq. εἰς c. acc. of place, Acts 7: 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, *in their hearts they turned back to Egypt*. John 20: 14 ἐστράφη εἰς τὰ ὀπίσω. Sept. Act. for הִסְגִּיר Jer. 48: 39. Mid. c. εἰς τὰ ὀπίσω for סָבַב Ps. 114: 3, 5.—Act. Ael. V. H. 14. 15. Epict.Ench. 38. Xen. Lac. 11. 9. Mid. Pol. 1. 40. 13. Xen. An. 3. 5. 1. c. πρός τινα Luc. Alex. 8. εἰς τὰ δεξιά Xen. Eq. 7. 12.

b) trop. trans. *to turn* into any thing, i. q. *to convert, to change*, e. g. Act. c. εἰς, Rev. 11: 6 τὰ ὕδατα εἰς αἷμα. So Sept. for הָיַסָּה Ps. 114: 8. Jer. 31: 13. Ex. 7: 15. — Mid. of persons, *to turn* in mind, *to be converted, changed*, to become as it were another man. Matt. 18: 3 ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς παιδία. Comp. Sept. στραφήσῃ εἰς ἄνδρα ἄλλον, Heb. הָיַסָּה, 1 Sam. 10: 6. — Once Act. στρέφω intrans. or c. ἑαυτόν impl. *to turn oneself, to turn, to change* one's mind and conduct; see Buttm. § 130. n. 2. Winer § 39. 1. Acts 7: 42 ἔστρεψε ὁ θεός. Comp. Sept. Is. 63: 10. — pp. Xen. H. G. 4. 3. 5.

Στρηνιάω, ῶ, f. άσω, (στρῆνος q. v.) pp. 'to live strenuously, rudely,' as in Engl. 'to live hard,' i. e. *to revel, to run riot, to live luxuriously*, intrans. Rev. 18: 7, 9.—Hesych. στρηνιῶντες· πεπλεγμένοι [read πεπλησμένοι], δηλοῖ δὲ καὶ τὸ διὰ πλοῦτον ὑβρίζειν καὶ βαρέως φέρειν. Sophil. ap. Athen. 3. p. 100. A. Antiphanes ib. p. 127. D. Lycophr. ib. 10. p. 420. B. Found only in late writers for the earlier τρυφάω, Phryn. et Lob. p. 381. Sturz de Dial. Mac. p. 195. Wetst. N. T. II. p. 342.

Στρῆνος, εος, ους, τό, (στρηνής Lat. *strenuus*, vehement, rude, Apoll. Rh. 2. 323,) pp. *rudeness, insolence, pride*, and hence *revel, riot, luxury*. Rev. 18: 3 ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν, i. e. from the abundance, vastness of her luxury and proud voluptuousness.—Anthol. Gr. III. p. 128. no. 64. Sept. for שְׂאֵנָן pride, arrogance, 2 K. 19: 28. A word of the later Greek, Sturz de Dial. Mac. p. 195. comp. Lob. ad Phr. p. 381.

Στρουθίον, ου, τό, (dimin. fr. στρουθός,) any small bird, espec. *a sparrow*, Matt. 10: 29, 31. Luke 12: 6, 7. Sept. for צִפּוֹר Ps. 11: 1. Lam. 3: 51. —Tob. 2: 10. Hierocl. Facet. 10. Athen. 14. p. 654. B.

Στρωννύω v. -ώννυμι, f. στρώσω, (Metath. for στορέννυμι, Buttm. § 114. p. 301. § 110. 11,) *to strew, to spread*, trans. Matt. 21: 8 bis, ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ κ. τ. λ. Mark 11: 8 bis. For this custom comp. 2 K. 9: 13. Jos. Ant. 9. 6. 2 ἕκαστος ἐστρώννυεν αὐτῷ τὸ ἱμάτιον. Sept. for יָצַע Esth. 4: 3. Is. 14: 11.—Dion. Hal. Ant. 9. 26. Luc. Amor. 12.—Spec. of a bed, couch, Acts 9: 34 στρῶσον σεαυτῷ κ. κράββατον, κλίνην, comp. v. 33. Comp. Sept. Job 17: 13. Ez. 28: 7. (Theocr. Id. 21. 7. Artemid. II. 57 or 62 στρωννύουσα κλίνας.) Pass. of a supper-chamber *spread* with couches, triclinia, around the table, i. q. *furnished, prepared*, comp. in Ἀνάκειμαι no. 2. Cabinet art. *Eating*. Mark 14: 15 et Luke 22: 12 ἀνάγαιον μέγα ἐστρωμένον. — Sept. Ez. 23: 41. Athen. 4. p. 138. C. Xen. Cyr. 8. 2. 6 ὁ αὐτὸς κλίνην στρώννυσι, τράπεζαν παρατίθησι. So *triclinium stratum* Macrob. Sat. 2. 9.

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Στυγητός, ή, όν, (στυγέω to hate,) *hateful, detestable,* Tit. 3: 3. — Philo de Decal. p. 202. 20. Heliodor. 5. 29. Aeschyl. Prom. 592 or 596.

Στυγνάζω, f. άσω, (στυγνός hateful, austere, gloomy, fr. στυγέω,) *to be* or *become austere, gloomy, sad,* intrans. e. g. of the countenance, Mark 10: 22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος. — Nicet. in Andron. Comnen. II. 2. p. 207 κατηφιάντες οὖν οἱ ἄνθρωποι καὶ στυγνάζοντες ἐβίωσκον. — Trop. of the sky, *to lower,* intrans. Matt. 16: 3 πυρράζει γὰρ στυγνάζων ὁ οὐρανός. — Wisd. 17: 5 νὺξ στυγνή, and so στυγνότης Pol. 4. 21. 1.

Στύλος, ου, ὁ, (kindr. with στήλη,)* *a column, pillar,* Rev. 10: 1 ὡς στύλοι πυρός. So Sept. for עַמּוּד Ex. 13: 21, 22. 14: 24. — Pol. 1. 22. 4. — Trop. of any firm support; e. g. persons of authority and influence in the church, Gal. 2: 9 οἱ δοκοῦντες στύλοι εἶναι sc. ἐν τῇ ἐκκλησίᾳ. Rev. 3: 12. Of a doctrine on which the Christian religion specially rests, 1 Tim. 3: 15.—Ecclus. 36: 24. Eurip. Iph. Aul. 57 στύλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες.

Στοϊκός, ή, όν, *Stoic,* and οἱ Στοϊκοί *the Stoics,* a sect of philosophers founded by Zeno, and so called from the στοά, portico, where he taught. See the works of Epictetus, Arrian, M. Antoninus, his followers. Acts 17: 18.

Σύ, gen. σοῦ, *thou,* pers. pron. of the second person; plur. ὑμεῖς, *ye;* see Buttm. § 72. 3. The oblique cases of the Sing. are all enclitic, except after prepositions, Buttm. ib. n. 2, 3.

a) Nom. σύ, plur. ὑμεῖς, usually omitted except where a certain emphasis is required; Buttm. § 129. 7. Winer § 122. 6. In N. T. inserted: (α) With emphasis, e. g. before a vocative Matt. 2: 6. Luke 1: 76. 2 Tim. 2: 1; or in distribution James 2: 3; with an adjunct between it and the verb John 4: 9. Also in interrogations, Matt. 27: 11. Luke 24: 18. John 8: 53. Mark 8: 29; and so at the end of a clause John 1: 21. 8: 48; in answers Matt. 26: 25. Mark 15: 2. In antitheses Matt. 3: 14. Luke 9: 60. John 3: 2. Luke 11: 48. 22: 26. 1 Cor. 3: 23; so καὶ σύ, καὶ ὑμεῖς, Luke 10: 37. 22: 58. Matt. 7: 12. Genr. Matt. 16: 16. Mark 1: 11. Luke 3: 22. Once ὑμεῖς absol. 1 John 2: 27. — Xen. Conv. 8. 4 σὺ δὲ μόνος.—(β) Without special emphasis, σύ John 21: 15, 16, 17. Luke 4: 7. John 4: 10. ὑμεῖς Matt. 28: 5. Comp. Winer l. c. — Xen. l. c. ὡς σὺ γὰρ ὁρᾷς.

b) Gen. σοῦ, ὑμῶν, are often used instead of the corresponding possessive σός, ὑμέτερος, Buttm. § 127. 7. Comp. Winer § 22. n. 1. p. 135. E. g. σοῦ Matt. 1: 22. 4: 6. Mark 1: 2. saep. ὑμῶν Matt. 5: 10. Mark 2: 8. Rom. 6: 12. saep.—Genr. σοῦ Matt. 2: 6. 3: 14. 5: 29. saep. ὑμῶν Matt. 5: 12. Luke 11: 5. saep. For Luke 2: 35 καὶ σοῦ δὲ αὐτῆς, see in Σε-ῆς στύλος αὐτοῦ.

d) Dat. σοί, ὑμῖν, genr. Matt. 4: 9. Mark 5: 9. Luke 1: 19. Matt. 7: 7. Luke 10: 13. 2 Cor. 5: 12. saep. Dat. commodi Matt. 21: 5. 2 Cor. 5: 13; incomm. 2 Cor. 12: 20. Rev. 2: 16. al. For the phrase τί ἐμοὶ καὶ σοί, see in Ἐγώ. Al.

Συγγένεια, ας, ἡ, (συγγενής,) pp. *kin, kindred, relationship,* Jos. Ant. 13. 4. 1. Pol. 8. 35. 9. Xen. H. G. 2. 4. 21. In N. T. meton. *kindred,* i. e. *kinsmen, relatives, family.* Luke 1: 61 οὐδείς ἐστι ἐν τῇ συγγενείᾳ σου. Acts 7: 3, 14. Sept. for מִשְׁפָּחָה Ex. 12: 21. Josh. 6: 23. — Jos. Ant. 3. 3. 1. Pol. 15. 30. 7. Dem. 796. 17.

Συγγενής, έος, οῦς, ὁ, ἡ, adj. (σύν, γένος, γίνομαι,) *kin, kindred, related;* subst. *a kinsman, relative,* one of the same family. Mark 6: 4 οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ . . . ἐν τοῖς συγγενέσι. Luke 1: 36 Ἐλισάβετ ἡ συγγενίς σου. v. 58. 2: 44. 14: 12. 21: 16. John 18: 26. Acts 10: 24. Sept. for דֹּדָה Lev. 18: 14. מִשְׁפָּחָה Lev. 25: 45. Josh. 21: 27. Tob. 6: 10. Hdian. 4. 14. 14. Xen. H. G. 1. 7. 8. — In a wider sense, i. q. *one of the same nation, a fellow-countryman,* spoken by Paul of the Jews as being all descended from a common ancestor. Rom. 9: 3 τῶν συγγενῶν μου κατὰ σάρκα. 16: 7, 11, 21.—Comp. Xen. An. 7. 2. 31. Sturz Lex. Xenophont. s. v.

Συγγνώμη, ης, ἡ, (συγγινώσκω to

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know and think] with, to accord, to concede,) *concession, permission, leave.* 1 Cor. 7: 6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγήν, *this I say by way of concession* [sc. to the weakness of the flesh], *and not of command.* — Ecclus. 3: 13. Dem. 121. 9. Thuc. 5. 88. Xen. Ath. 2. 20.

Συγκάθημαι, (σύν, κάθημαι,) *to sit down with, to sit with,* c. μετά Mark 14: 54. c. dat. depending on σύν in compos. Acts 26: 30; see Winer § 56. 2, 4 fin. Buttm. § 47. n. 11, 12. Matth. § 405. Sept. for יָשַׁב Ex. 23: 33. Ps. 101: 7.—Absol. Luc. Pseudol. 20. Xen. An. 5. 7. 21.

Συγκαθίζω, f. ίσω, (σύν, καθίζω,) trans. *to cause to sit down with, to seat with;* intrans. *to sit down with, to sit with.*

a) trans. seq. ἐν c. dat. of place, Eph. 2: 6 καὶ συνήγειρε καὶ συνεκάθισεν [ἡμᾶς τῷ Χριστῷ v. 5] ἐν τοῖς ἐπουρανίοις.

b) intrans. of several, *to sit down together,* Luke 22: 55. Sept. for יָשַׁב Ex. 18: 13. Jer. 16: 6.—Esdr. 9: 6, 16. Xen. H. G. 5. 2. 35.

Συγκακοπαθέω, ῶ, f. ήσω, (σύν, κακοπαθέω q. v.) *to suffer evil with* any one, *to endure affliction with,* c. dat. of thing *in respect to* which or *for* which, Winer § 31. 1, 3. Buttm. § 133. n. 2. 2 Tim. 1: 8 συγκακοπάθησον [ἐμοὶ] τῷ εὐαγγελίῳ.

Συγκακουχέω, ῶ, f. ήσω, (κακουχέω q. v.) only in Pass. *to be maltreated* or *afflicted with* any one, *to suffer affliction with,* c. dat. of pers. Heb. 11: 25 συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ, Comp. in Συγκάθημαι.

Συγκαλέω, ῶ, f. έσω, (σύν, καλέω,) *to call together, to convoke,* trans. Mark 15: 16 συγκαλοῦσιν ὅλην τὴν σπεῖραν. Acts 5: 21. Mid. pp. *to call together to oneself,* Luke 9: 1 συγκαλεσάμενος τοὺς δώδεκα. 23: 13. Acts 10: 24. 28: 17. In Luke 15: 6, 9, the Act. and Mid. alternate in the same context; see Winer § 39. 6. comp. Matth. § 496. 7. Sept. for קָרָא, Act. Ex. 7: 11. Josh. 9: 22. Mid. Zech. 3: 10. — Act. Jos. Ant. 7. 14. 7. Hdian. 1. 4. 1. Xen. Cyr. 4. 1. 1. Mid. Aristaenet. I. 5 συνεκαλέσατο τοὺς φίλους.

Συγκαλύπτω, f. ψω, (σύν intens. καλύπτω,) *to cover together, to cover wholly,* trans. pp. Sept. for דָּסַב 1 K. 21: 4. בָּסָה Judg. 4: 18, 19. Jos. Ant. 9. 10. 2. Xen. Cyr. 8. 7. 28. In N. T. trop. i. q. *to hide wholly, to conceal,* Luke 12: 2 οὐδὲν συγκεκαλυμμένον ἐστίν.—Ecclus. 26: 8. Plut. Alex. M. 31. Eurip. Phoen. 886 or 889.

Συγκάμπτω, f. ψω, (σύν intens. κάμπτω,) *to bend together,* e. g. τὸν νῶτόν τινος *to bow down wholly* Rom. 11: 10, i. e. trop. *to oppress, to afflict,* quoted from Sept. Ps. 69: 24, where it departs from the Hebrew.—Sept. for גָּהַר 2 K. 4: 35. Xen. Eq. 12. 5.

Συγκαταβαίνω, f. βήσομαι, (καταβαίνω q. v.) *to go down with* any one, sc. from a higher to a lower place, as from Jerusalem to Cesarea, intrans. Acts 25: 5 συγκαταβάντες sc. ἡμοί. Sept. for יָרַד Ps. 49: 18. — Wisd. 10: 14. Pol. 1. 39. 12. Diod. Sic. 11. 18. Found only in the later usage, instead of the earlier συγκαθιέναι, Phryn. et Lob. p. 398.

Συγκατάθεσις, εως, ἡ, (συγκατατίθημι q. v.) *assent, accord, agreement,* 2 Cor. 6: 16.—Pol. 4. 17. 8. Dion. Hal. Ant. 8. 79. Plut. M. Antonin. 51.

Συγκατατίθεμαι, as Mid. (κατατίθημι,) *to put* or *lay down with* another, *to deposit with,* Isaeus 59. 25 γραμματεῖον. — Usually and in N. T. only c. acc. ψῆφον implied, *to deposite one's vote with* others in the urn, *to give one's vote with* others, i. e. trop. *to assent to, to accord with, to agree with* or *to,* c. dat. Luke 23: 51.—Hist. Sus. 20. Jos. Ant. 20. 1. 2 συγκαθίμην τῇ γνώμῃ ταύτῃ. Pol. 3. 98. 11. Plato Gorg. p. 501. c.

Συγκαταψηφίζω, f. ίσω, (σύν, καταψηφίζω pp. to reckon or count down,) *to count down with,* i. q. *to reckon or number with* others, Pass. Acts 1: 26 συγκαταψηφισθη μετὰ τῶν ἕνδεκα ἀποστόλων. Etymologically it might also here signify *to be allotted* or *voted with* the apostles. Comp. in Ψῆφος, Ψηφίζω.—Not found in this sense in classic

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writers, with whom Mid. κατεψηφίζομαι is i. q. 'to give one's vote against, to condemn,' Dem. 790. 15. Xen. H. G. 1. 7. 38.

Συγκεράννυμι, f. ράσω, (κεράννυμι q. v.) *to mix together, to intermingle with*, 2 Macc. 15: 39 οἶνος ὕδατι συγκερασθείς. Anthol. Gr. I. p. 15. 2. In N. T. trop. *to join together, to temper*, i. q. to mix together so that one part qualifies another, c. acc. 1 Cor. 12: 24 ὁ θεὸς συνεκέρασε τὸ σῶμα. Pass. c. dupl. dat. Heb. 4: 2 ὁ λόγος . . . μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν, comp. in Συγκάθημαι. Buttm. § 133. n. 2.—Menand. ap. Stob. Serm. 42. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἤθει χρηστῷ συγκεκραμένην ἔχειν. Plut. Non poss. suav. viv. 20. ed. R. X. p. 529. Thuc. 6. 18. c. dat. pers. Xen. Cyr. 1. 4. 1.

Συγκινέω, ῶ, f. ήσω, (κινέω,) trans. *to move with*; Mid. intrans. *to move oneself with, to move together with* others, Plut. de Adulat. et Amic. 7. ed. R. VI. p. 190. 10. Epict. Ench. 33. 10. Trop. *to move* in mind *with* any one, *to incite, to rouse*, sc. to like exertion, to sympathy, etc. Plut. Galb. 1. Pol. 2. 59. 8. ib. 15. 17. 1.—In N. T. spec. of a popular commotion, *to move together, to stir up at the same time*, trans. Acts 6: 12 τὸν λαὸν καὶ τοὺς πρεσβυτέρους κ. τ. λ. Comp. Κινέω.

Συγκλείω, f. είσω, (κλείω,) *to shut up together, to enclose together*, trans. Luke 5: 6 συνέκλεισαν πλῆθος ἰχθύων πολύ. Sept. for סָגַר Ex. 14: 3. — 1 Macc. 5: 5. Pol. 1. 17. 8. Hdian. 7. 10. 6. — Trop. *to include together*, i. q. *to make subject, to deliver over alike*, c. εἰς Rom. 11: 32 συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν. c. ὑπὸ Gal. 3: 22, 23. Comp. Sept. for הִסְגִּיר בְּיַד Ps. 31: 9. Josh. 20: 5. הִ׳ לְ Ps. 78: 50. —Dion. Hal. Ant. 9. 41. Diod. Sic. 19. 19 εἰς τοιαύτην δ' ἀμηχανίαν συγκλεισθεὶς Ἀντίγονος.

Συγκληρονόμος, ου, ὁ, (κληρονομός,) pp. *a co-heir, joint-heir*, i. q. *a joint-possessor, copartner*, Rom. 8: 17 συγκλ. τοῦ Χριστοῦ. Eph. 3: 6. Heb. 11: 9. 1 Pet. 3: 7.

Συγκοινωνέω, ῶ, f. ήσω, (κοινωνέω,) *to be partaker with* others, *to share with* others *in* any thing, c. dat. Eph. 5: 11. Phil. 4: 14. Rev. 18: 4. — c. gen. Dem. 1299. 20 συγκοινωνεῖν τῆς δόξης.

Συγκοινωνός, οῦ, ὁ, ἡ, (κοινωνός,) *a joint-partaker, copartner*, seq. gen. Rom. 11: 17 συγκ. τῆς ῥίζης κ. τ. λ. 1 Cor. 9: 23. Phil. 1: 7. c. ἐν Rev. 1: 9.

Συγκομίζω, f. ίσω, (κομίζω q. v.) pp. *to take up and bear together, to bring together, to collect*, e. g. fruits Sept. Job 5: 26. Xen. Mem. 2. 8. 3; children Xen. Ag. 1. 21; dead bodies on a field of battle for burning, Plut. Agesil. 19. Thuc. 6. 71. In N. T. of several persons, *to bear away together* sc. a corpse for burial, *to bury together*, trans. Acts 8: 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς. — Soph. Aj. 1048 or 1067. Phavor. συγκομίζειν ἀντὶ τοῦ θάπτειν, ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας.

Συγκρίνω, f. ινῶ, (κρίνω q. v.) pp. 'to separate distinct things and then bring them together into one;' hence *to join together, to combine, to compose*; opp. διακρίνειν 'to separate between, to decompose;' Plut. Consol. ad Apoll. 15. ed. R. VI. p. 418, καλῶς ὁ Ἐπίχαρμος· συνεκρίθη, φησί, καὶ διεκρίθη, καὶ ἀπῆλθε ὅθεν ἦλθε πάλιν, γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω. Luc. Pseudosoph. 5. Plat. Phaedo 15. In later usage and N. T. *to place together and judge of*, i. e. *to compare, to estimate* by comparison, constr. c. acc. et dat. Comp. Lob. ad Phryn. p. 278.

a) genr. 2 Cor. 10: 12 bis, συγκρῖναι ἑαυτοὺς τισὶ . . . συγκρίνοντες ἑαυτοὺς ἑαυτοῖς.—Jos. Ant. 5. 1. 21. Luc. Parasit. 51. Pol. 6. 47. 9. c. πρός Diod. Sic. 2. 5. Mid. 1 Macc. 10: 71 συγκριθῶμεν ἑαυτοῖς. Jos. Ant. 13. 4. 3.

b) by impl. i. q. *to explain, to interpret*, sc. by comparison of one thing with another. 1 Cor. 2: 13 πνευματικοῖς πνευματικὰ συγκρίνοντες. So Sept. for פֶּתֶר Gen. 40: 8, 16, 22. 41: 12, 15. פְּשַׁר Dan. 5: 12.—Others in 1 Cor. l. c. take dat. πνευματικοῖς as masculine.

Συγκύπτω, f. ψω, (κύπτω,) *to stoop*

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or *bow together*, as persons putting their heads together, Hdot. 3. 82. Luc. Bis accus. 4; of things inclining toward each other, Xen. An. 3. 4. 19. In N. T. *to be bowed together*, comp. Engl. *to be bent double*, intrans. Luke 13: 11 ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι.—Sept. Job 9: 27. Ecclus. 12: 11. 19: 26. Themist. Orat. 7 ad Valent. p. 90 ἀεὶ συγκεκυφὼς, ἀεὶ συννεφὴς, ἐφελκόμενος τὰς ὀφρύς, sc. Procopius.

Συγκυρία, ας, ἡ, (συγκυρέω to happen together, e. g. events Hdot. 8. 87. Pol. 5. 18. 6; persons Pol. 18. 33. 3,) 'a happening together,' i. e. *coincidence, accident, chance*, Luke 10: 31 κατὰ συγκυρίαν.—So συγκύρησις Pol. 9. 12. 6. συγκύρημα Pol. 4. 86. 2. Plut. ed. R. X. p. 713. 6.

Συγχαίρω, aor. 2 συνεχάρην, (χαίρω q. v.) *to rejoice with* any one, to sympathize in another's joy, c. dat. depending on σύν in compos. Winer § 56. 2, 4 fin. Buttm. § 147. n. 11, 12. Matth. § 405. Phil. 2: 17 συγχαίρω πᾶσιν ὑμῖν. v. 18. Luke 1: 58. 15: 6, 9.—Sept. Gen. 21. 6. Plut. Parall. 16 bis, ed. R. VII. p. 231, 232 χαιρόντων δὲ πάντων, μόνη ἡ ἀδελφὴ οὐ συνεχάρη Ὥρατίᾳ. Xen. Hi. 11. 12.—Or in Luke ll. cc. it can be i q. *to congratulate*, as 3 Macc. 1: 8. Dem. 194. 23. Pol. 29. 7. 4.—Trop. of things, 1 Cor. 12: 36 τὰ μέλη. 13: 6 οὐ χαίρει [ἡ ἀγάπη] ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, i. e. truth, uprightness, causes its followers to rejoice, and ἡ ἀγάπη rejoices with them.

Συγχέω, (χέω,) also συγχύνω a later form disapproved by the grammarians, see in Ἐκχέω; impf. συνέχεον and συνέχυνον, Pass. perf. συνέχυμαι, aor. 1 p. συνεχύθην, see fully in Ἐκχέω. Buttm. § 114. p. 307.—Pp. *to pour together*, Lat. *confundo*; hence trop. i. q. *to confound, to confuse*, trans.

a) of an assembly, multitude, i. q. *to throw into confusion, to excite, to put in uproar*, c. acc. Acts 21: 27 συνέχεον πάντα τὸν ὄχλον. Pass. 19: 32 ἡ ἐκκλησία συγκεχυμένη. 21: 31. — Jos. B. J. 6. 2. 6. Pol. 1. 40. 13. Luc. Bis accus. 17 καὶ ξυγχεῖν ἡμῶν ἐπειρᾶτο τὴν ξυνουσίαν, ἐπιταράξας τῇ βοῇ. comp. D. Deor. 25. 1.

b) of the mind, *to confound, to perplex*, e. g. a person in disputation, c. acc. Acts 9: 22. Of persons in amazement, consternation, Acts 2: 6 συνῆλθε τὸ πλῆθος, καὶ συνεχύθη.—1 Macc. 4: 27. Arr. Epict. 3. 22. 25. Diod. Sic. 4. 62 συνεχίθη τὴν ψυχήν.

Συγχράομαι, ῶμαι, f. ήσομαι, depon. Mid. (χράομαι q. v.) *to use with* another, to have in common use, Pol. 3. 14. 5. ib. 6. 3. 10. In N. T. *to have usage, dealings, intercourse with* any one, c. dat. John 4: 9 οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις.—Arr. Peripl. mar. Eryth. p. 159 συνεχρήσαντο δὲ αὐτῇ [τῇ νήσῳ] καὶ ἀπὸ Μούζας τινές, i. e. some from Muza have commerce with the island. Comp. χράομαι Xen. Hi. 5. 2. Mem. 4. 8. 11.

Συγχύνω, see Συγχέω.

Σύγχυσις, εως, ἡ, (συγχέω q. v.) *confusion, tumult, uproar*, Acts 19: 29. Comp. Sept. for מְהוּמָה 1 Sam. 14: 20. —Pol. 14. 5. 8. Plut. Pyrrh. 25.

Συζάω, ῶ, f. ήσω, (σύν, ζάω,) *to live with* any one, i. e. not to die, c. dat. expr. or impl. see in Συγχαίρω. 2 Cor. 7: 3 ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν sc. ἡμῖν. Trop. of eternal life with Christ, Rom. 6: 8. 2 Tim. 2: 11. — Aristot. Eth. 8. 6. Athen. 6. p. 249. B. Dem. 363. 4 οἷς συζῆν τὸν λοιπὸν βίον ἀνάγκη.

Συζεύγνυμι, f. εύξω, aor. 1 συνέζευξα, (ζεύγνυμι,) *to yoke together*, pp. animals, Sept. for חָבַר Ez. 1: 11. Xen. Cyr. 2. 2. 26. In N. T. trop. *to join together, to unite*, trans. e. g. husband and wife, Matt. 19: 6. Mark 10: 9.—Jos. Ant. 1. 19. 10. Hdian. 3. 10. 4. Xen. Oec. 7. 30.

Συζητέω, ῶ, f. ήσω, (σύν, ζητέω,) *to seek* any thing *with* another, as Hercules with Iphitus for his cattle, Apollod. Bibl. 2. 6. In N. T. trop. *to seek together*, i. e. *to inquire of one another, to question with*, e. g.

a) spoken of several, absol. Mark 9: 10 συζητοῦντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. Seq. πρὸς ἑαυτούς Mark 1: 27. Luke 22: 23.

b) genr. i. q. *to question, to reason, to*

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dispute with any one, absol. Mark 12: 28 ἀκούσας αὐτῶν συζητούντων. Luke 24: 15. c. dat. Acts 6: 9. c. πρός, Acts 9: 29 συνεζήτει πρὸς τοὺς Ἑλληνιστάς. With the idea of cavil, captiousness, c. dat. Mark 8: 11. 9: 14. c. πρός Mark 9: 16.

Συζήτησις, εως, ἡ, (συζητέω,) *question, reasoning, disputation,* Acts 15: 2, 7. 28: 29. — Philo de Opif. Mund. p. 11. D. Allegor. 2. p. 85. B.

Συζητητής, οῦ, ὁ, (συζητέω,) *a questioner, reasoner, disputant,* a sophist, 1 Cor. 1: 20. — Rabb. דַּרְשָׁן, also בֵּית מִדְרָשׁ *house of disputation,* i. e. a school, academy, Buxtf. Lex. Chald. Rabb. 583 sq. Fuller Misc. Sac. 3. 7.

Σύζυγος, ου, ὁ, ἡ, adj. (συζεύγνυμι,) *yoked-together,* subst. *a yoke-fellow,* trop. of a spouse, 3 Macc. 4: 8. Test. XII. Patr. p. 526. In N. T. trop. *a fellow-labourer, colleague,* Phil. 4: 3. — Aristoph. Plut. § 45 ἐὰν δὲ σύζυγον λάβω τίνα. Eurip. Iph. Taur. 251.

Συζωοποιέω, ῶ, f. ήσω, (ζωοποιέω q. v.) *to make alive with* any one, *to quicken with,* e. g. trop. into spiritual life with Christ as risen from the dead; c. dat. τῷ Χρ. Eph. 2: 5. With σύν repeated Col. 2: 13, comp. Winer § 56. 2, 4 fin. συνεγείρω.

Συκάμινος, ου, ἡ, a sycamine-tree, Heb. plur. שִׁקְמִים, called also *the sycamore,* συκόμορος, see fully in Συκομορέα. Luke 17: 6. Sept. for שִׁ 1 K. 10: 27. 1 Chr. 27: 28. Is. 9: 9.—Dioscor. I. 182, 184 συκόμορον, ἔνιοι δὲ καὶ τοῦτο συκάμινον λέγουσι. Theophr. H. Pl. 4. 2. Jos. Ant. 8. 7. 4. Diod. Sic. 1. 34.

Συκέα, contr. *Συκῆ,* gen. έας, ῆς, ἡ, (σῦκον,) *a fig-tree,* Matt. 21: 19 bis, 20, 21. 24: 32. Mark 11: 13, 20, 21. 13: 28. Luke 13: 6, 7. 21: 29. John 1: 49, 51. James 3: 12. Rev. 6: 13. Sept. for תְּאֵנָה Judg. 9: 10, 11. Prov. 27: 18.— Ael. V. H. 3. 38. Xen. Oec. 19. 12.

Συκομορέα, ας, ἡ, (σῦκον, μορία, μόρον,) i. q. ἡ συκόμορος, *a sycamore-tree,* pp. 'the fig-mulberry,' Luke 19: 4. This tree is frequent in Egypt and the level parts of Palestine, resembling the mulberry-tree in its leaves, with fruit similar in appearance to the fig, but indigestible. It is more frequently called *the sycamine tree,* ἡ συκάμινος q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. B. Warnekros Hist. Nat. Sycomori, in Eichhorn's Repert. für morgenl. Literat. St. 11, 12. — Hesych. συκομορία· συκάμινον. Other forms in Mss. are συκομωρία, συκομοραία, συκομωραία.

Σῦκον, ου, τό, a fig, Matt. 7: 16. Mark 11: 13. Luke 6: 44. James 3: 12. Sept. for תְּאֵנָה 2 K. 20: 7. Neh. 13: 15. —Ael. V. H. 3. 36. Dem. 314. 12. Xen. Cyr. 6. 2. 22.

Συκοφαντέω, ῶ, f. ήσω, (συκοφάντης, from σῦκον, φαίνω,) pp. to be a συκοφάντης, i. e. a fig-informer, one who watched and informed against persons who exported figs from Athens contrary to law; see Suid. s. voc. Potter's Gr. Ant. I. p. 121 sq. Hence genr. *to inform against, to accuse falsely, to calumniate,* c. acc. Jos. Ant. 10. 7. 3. Ael. V. H. 2. 13. Hdian. 2. 14. 7. Xen. Mem. 2. 9. 5.—In N. T. by impl. i. q. *to extort* by false accusations, *to defraud,* absol. Luke 3: 14. τινός τι 19: 8. So Sept. for עָשַׁק Job 35: 9. Ps. 119: 122. Prov. 22: 16. Comp. Xen. H. G. 2. 3. 22.

Συλαγωγέω, ῶ, f. ήσω, (σῦλον prey, ἄγω,) *to lead off as prey, to carry off as booty,* e. g. captives Heliodor. X. p. 512. Aristaen. II. Ep. 22. In N. T. trop. of false teachers, Col. 2: 8.

Συλάω, ῶ, f. ήσω, *to spoil, to plunder, to rob,* trans. by hyperb. 2 Cor. 11: 8 ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον. — Jos. B. J. 1. 1. 1. Hdian. 7. 7. 7. Xen. Hi. 4. 11. Comp. Passow s. v.

Συλλαλέω, ῶ, f. ήσω, (σύν, λαλέω,) *to speak* or *talk with, to confer with,* c. dat. Mark 9: 4. Luke 9: 30. 22: 4; comp. in Συγχαίρω. Seq. μετά τινος Matt. 17: 3. Acts 25: 12. c. πρὸς ἀλλήλους Luke 4: 36. Sept. c. dat. for דִּבֵּר Ex. 34: 35. — c. dat. Pol. 1. 43. 1. ib. 4. 22. 8. πρὸς ἀλλήλους Dion. Hal. Ant. 10. 12. absol. Plut. ed. R. VIII. p. 360. 5.

Συλλαμβάνω, f. λήψομαι, (λάμβανω,) *to take together,* pp. to enclose in

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the hands, Lat. *comprehendere*, trop. i. q. Engl. *to comprehend, to comprise*, Hdot. 3. 82 ἐνὶ ἔπεϊ πάντα συλλαβὼν εἰπεῖν. ib. 7. 16. 3. *to take* or *bring together, to collect*, e. g. scattered troops Hdot. 5. 46. Also *to take with* oneself, Xen. Cyr. 3. 3. 1 ἀπῄει συλλαβὼν τὸ ἕτερον στράτευμα. In N. T.

1. Lat. *comprehendere*, as spoken of persons, *to take* or *seize altogether*, all around, stronger than λαμβάνω, from the idea of *clasping together* or grasping with the hands, i. e. seizing and holding fast with the hands clutched together; comp. σύν intens. in Σύν note.

a) pp. as of persons taken by authority or force, *to seize, to apprehend, to arrest*, c. acc. τὸν Ἰησοῦν John 18: 12. Acts 1: 16. Matt. 26: 55. Mark 14: 48. Luke 22: 54. Acts 12: 3 τὸν Πέτρον. 23: 27. Mid. id. Acts 26: 21. Sept. for לָכַד Judg. 7: 25. תָּפַשׂ Josh. 8: 23. 1 K. 20: 18.—Ael. V. H. 5. 18. Hdian. 7. 7. 14. Xen. An. 1. 1. 3.—So in hunting or fishing, *to take, to catch*, ἄγραν Luke 5: 9; comp. v. 5 where it is λαμβάνω. — Eurip. Orest. 1340 οὐχὶ συλλήψεσθ' ἄγραν. Ael. H. An. 1. 2.

b) trop. of females, *to conceive*, absol. Luke 1:24. c. acc. υἱόν v. 36. ἐν γαστρί v. 31. ἐν τῇ κοιλίᾳ 2: 21. Sept. for הָרָה Gen. 4: 1, 16. 19: 36. saep.—Test. XII Patr. p. 544. Hippocr. Aphor. 5. 46 ἐν γαστρί. Galen de Sem. 1 συλλαμβάνειν τὸ σπέρμα.—Metaph. of irregular desire as exciting to sin, James 1: 15. Comp. Sept. and הָרָה Ps. 7: 15.—Justin. Mart. de Resurr. p. 327 Εὔα τὸν λόγον ἀπὸ τοῦ ὄφεως συλλαβοῦσα παρακοὴν καὶ θάνατον ἔτεκε.

2. *to take hold with* another, i. q. *to help, to aid*, usually and in N. T. Mid. c. dat. Luke 5: 7 ἐλθόντας συλλαβέσθαι αὐτοῖς. Phil. 4: 3. — Sept. Gen. 30: 7. Hdot. 3. 49. Ael. V. H. 2. 4. Xen. Ag. 2. 31. Act. Hdot. 6. 125. Xen. Mem. 2. 3. 18. Comp. Passow no. 3.

Συλλέγω, f. ξω, (λέγω q. v.) pp. *to lay together*, i. e. *to gather, to collect*, trans. e. g. fruits and grain, Matt. 7: 16 ἀπὸ ἀκανθῶν σταφυλὴν, ἀπὸ τριβόλων σῦκα. Luke 6: 44 ἐξ ἀκανθῶν σῦκα. Matt. 13: 28, 29, 30, 40 ζιζάνια. Genr. τί εἴς τί Matt. 13: 48. τὶ ἔκ τινος v. 41. Sept. for לָקַט Lev. 19: 9, 10. Ruth 2: 3, 7 sq. 15 sq. — Hdot. 1. 68. Luc. Tim. 23. Xen. An. 2. 4. 11 χόρτον. 4. 3. 11 φρύγανα ὡς ἐπὶ πῦρ.

Συλλογίζομαι, f. ίσομαι, depon. Mid. (λογίζομαι,) *to reason* or *reckon together, to consider, to deliberate*, absol. Luke 20: 5 συνελογίσαντο πρὸς ἑαυτούς. Comp. Matt. 21: 25 et Mark 11: 31. Sept. for part. מְנַן Is. 43: 18. — Pol. 1. 44. 1. ib. 1. 63. 8. Plut. Brut. 36. 'To reckon together,' i. q. to compute, c. acc. Diod. Sic. 1. 5. Dem. 355 ult.

Συλλυπέω, ῶ, f. ήσω, (λυπέω,) *to grieve* or *afflict with* another, Pass. *to be grieved* or *afflicted with* a person, c. dat. Diod. Sic. 4. 11. Theophr. Char. 1. 1.— In N. T. Pass. *to be grieved withal*, i. e. at the same time or along with some other emotion; Mark 3: 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν.

Συμβαίνω, f. βήσομαι, aor. 2 συνέβην, (βαίνω,) *to go with the feet close together*, Xen. Eq. 1. 14. In N. T. of things, events, *to come together* sc. in time, *to happen together*, to fall out, to come to pass; seq. dat. of pers. *to* whom, Mark 10: 32 τὰ μέλλοντα συμβαίνειν αὐτῷ. Acts 3: 10. 20: 19. 1 Cor. 10: 11. 1 Pet. 4: 12. 2 Pet. 2: 22. Part. absol. τὰ συμβεβηκότα, *events*, Luke 24: 14. Sept. for קָרָה Gen. 42: 4, 29. Esth. 6: 13.— 1 Macc. 5: 25. Xen. Mem. 3. 5. 17. Part. absol. 1 Macc. 4: 26. Diod. Sic. 1. 22. — Impers. c. infin. of the principal verb, the infinitive clause being strictly the subject; Acts 21: 35 συνέβη βαστάζεσθαι αὐτόν, i. q. he was borne. Comp. Winer § 45. 2. p. 266. — 2 Macc. 3: 2. Luc. D. Deor. 20. 8. Pol. 1. 22. 3. Diod. Sic. 1. 50.

Συμβάλλω, f. βαλῶ, (βάλλω,) *to throw, send, strike together*, trans. e. g. of streams flowing together, τὸ ὕδωρ συμβάλλειν Hom. Il. 4. 453. Hdot. 4. 50; of warriors, τὰς ἀσπίδας Xen. Ag. 2. 12. Of persons, *to send* or *bring together*, e. g. in strife, Lat. *committere*, Hom. Il. 3. 70. Xen. Conv. 4. 9. — In N. T.

a) of things, *to throw* or *put together*, pp. c. acc. λόγους or the like implied, like Lat. *conferre* i. q. 'conferre sermo-

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nes,' Engl. *to confer*, intrans. (α) genr. i. q. *to discourse with, to dispute with*, c. dat. Acts 17: 18 τινὲς δὲ τῶν φιλοσόφων συνέβαλλον αὐτῷ.—Jos. Ant. 1. 12. 3 συμβαλοῦσα ποιμέσι. Jambl. Vit. Pyth. c. 2 τοῖς ἐν Μέμφει καὶ Διοσπόλει μάλιστα συμβαλεῖν ἱερεῦσι. Fully written συμβ. λόγους τινί Eurip. Iph. Aul. 830 or 826. Xen. Mem. 2. 2. 21. — (β) i. q. *to consult together*, Acts 4: 15 συνέβαλον πρὸς ἀλλήλους sc. βουλεύματα. — Fully Eurip. Phoen. 700 or 755 συμβ. βουλεύματα.—(γ) Luke 2: 19 συμβάλλειν ἐν τῇ καρδίᾳ sc. ταῦτα, i. e. *to confer with oneself, to ponder in mind*.—Comp. Philostr. Vit. Apoll. 4. 43 ξυμβαλεῖν τὸ εἰρημένον. Arr. Exp. Alex. 2. 3. 9 τὸ μαντεῖον. Plut. ed. R. VI. p. 8. 6. Hdot. 4. 15, 45. See Passow no. 4. — (δ) Mid. pp. 'to throw together of one's own with others,' i. q. *to confer benefit, to contribute, to help*, c. dat. Acts 18: 27 συνεβάλετο πολὺ τοῖς πεπιστευκόσι. — Wisd. 5: 8. Philostr. Vit. Soph. 1. 9. 1. Diod. Sic. 1. 2. Xen. H. G. 7. 1. 35.

b) of persons, intrans. or c. ἑαυτόν impl. Buttm. § 130. n. 2. Winer 39. 1; pp. *to throw oneself together with* another, i. q. *to encounter, to meet with*, c. dat. (α) in a hostile sense, εἰς πόλεμον Luke 14: 31.—2 Macc. 8: 23. Jos. Ant. 6. 5. 3 συμβαλὼν εἰς μαχήν. Pol. 10. 37. 4. Xen. H. G. 4. 2. 22.—(β) Genr. i. q. *to meet with*, Acts 20: 14 συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον.—Jos. Ant. 2. 7. 5. Xen. Cyr. 6. 2. 41.

Συμβασιλεύω, f. εύσω, (βασιλεύω,) *to reign with* any one, c. dat. comp. in Συγκάθημαι, pp. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. comp. in Βασιλεύω b. 1 Cor. 4: 8. 2 Tim. 2: 12.

Συμβιβάζω, f. άσω, (βιβάζω,) *to make come together, to bring together*, e. g.

a) i. q. *to join* or *knit together, to unite*, trop. of Christians as parts of Christ's spiritual body the church, Pass. Eph. 4: 16 ἐξ οὗ πᾶν τὸ σῶμα ... συμβιβάζόμενον. Col. 2: 19. ἐν ἀγάπῃ Col. 2: 2. —genr. Dio Cass. 37. p. 62. Thuc. 2. 29.

b) i. q. *to put together* in mind, and hence praegn. *to gather, to infer, to conclude*, c. ὅτι Acts 16: 10; also *to prove, to demonstrate*, c. ὅτι, Acts 9: 22 συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.—c. ὡς Aristot. Rhet. ad Alex. 36. c. περί Plat. Rep. VI. See Wetstein N. T. II. p. 109.—From the Heb. c. acc. of pers. i. q. *to teach, to instruct*. 1 Cor. 2: 16 ὃς συμβιβάσει αὐτόν sc. τὸν κύριον, in allusion to Is. 40: 13 where Sept. for הוֹרִיעַ. So also Ex. 18: 16. Deut. 4: 9. דִּבֵּר Is. 40: 14. הוֹרָה Ex. 4: 12. Levi. 10: 11.

Συμβουλεύω, f. εύσω, (βουλεύω,) *to counsel with* any one, i. e. *to give him counsel, to advise*, c. dat. John 18: 14 Καϊάφας ὁ συμβουλεύων τοῖς Ἰουδαίοις. Rev. 3: 18. Sept. for יָעַץ Ex. 18: 19. Jer. 38: 15.—Jos. c. Apion. 1. 34. Luc. Abdic. 5. Xen. Mem. 1. 3. 13 bis.—Mid. spoken of several, *to counsel* or *consult together*, e. g. for evil, i. q. *to plot*, seq. ἵνα, Matt. 26: 4 συμβουλεύσαντο, ἵνα τὸν Ἰησοῦν κρατήσωσι λόγῳ. John 11: 53. c. inf. Acts 9: 23. So Sept. for יָעַץ 1 K. 12: 8. 2 Chr. 20: 22.—Ecclus. 8: 17. 1 Macc. 9: 59. Jos. Ant. 7. 4. 2 init. Pol. 2. 46. 2.

Συμβούλιον, ου, τό, (σύμβουλος.) 1. *counsel, consultation*, e. g. λαμβάνειν v. ποιεῖν συμβούλιον, *to take counsel, to make* or *hold a consultation*, c. λαμβάνειν Matt. 12: 14. 22: 15. 27: 1, 7. 28: 12. c. ποιεῖν Mark 3: 6. 15: 1.—comp. συμβουλία Sept. 1 K. 1: 12. Tob. 4: 24. Xen. Mem. 1. 3. 4.

2. *a council*, meton. *counsellors*, Acts 25: 12. Here spoken of persons who sat in public trials with the governor of a province; called also *consiliarii* Suet. Tiber. 33; *assessores* Lamprid. Vit. Alex. Sev. c. 46; πάρεδροι Dio Cass. p. 505. E. Comp. Jos. B. J. 2. 16. 1. Adam's Rom. Ant. p. 162.—Genr. Theodot. for סוֹד Prov. 15: 22. Diod. Sic. 13. 12. Plut. ed. R. VII. p. 759. 9.

Σύμβουλος, ου, ὁ, (σύν, βουλή,) *a counsellor*, pp. one joined in counsel, Rom. 11: 34, in allusion to Is. 40: 13 where Sept. for אִישׁ עֲצָתוֹ. Sept. also for יוֹעֵץ 2 Sam. 15: 12. 1 Chr. 27: 32, 33. — Jos. c. Ap. 2. 15. Hdian. 1. 8. 1. Xen. Conv. 8. 39.

Συμεών, ὁ, indec. *Simeon*, Heb. שִׁמְעוֹן (a hearing), pr. n. i. q. Σίμων.

1. The second son of Jacob, born of Leah; also of the tribe descended

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from him, Rev. 7: 7. Comp. Gen. 29: 33. Jos. Ant. 1. 19. 8.

2. One of the ancestors of Jesus, Luke 3: 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke 2: 25, 34. He is supposed by many to be the same with Shammai, Σαμέας, mentioned by Josephus along with Pollio, Ant. 15. 1. 1, et 10. 4; and also the same mentioned in the Talmud as the father of Gamaliel; see in Γαμαλιήλ. Wetst. N. T. I. p. 665. Jahn § 106.

4. i. q. *Simon Peter*, elsewhere Σίμων q. v. Acts 15: 14. 2 Pet. 1: 1.

5. A Christian teacher at Antioch, surnamed *Niger*, Acts 13: 1.

Συμμαθητής, οῦ, ὁ, (μαθητής,) *a fellow-disciple*, John 11: 16. — Poll. On. 6. 159 Πλάτων δὲ συμμαθητὰς εἶπε. See Wetst. N. T. I. p. 915. On this species of compounds as disapproved by the Atticists, see Phryn. ed. Lob. p. 471.

Συμμαρτυρέω, ῶ, f. ήσω, (μαρτυρέω,) *to witness with, to bear witness with* another, *to testify with*, i. e. at the same time and to the same effect, c. dat. see in Συγκάθημαι. Rom. 8: 16 τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κ. τ. λ. 9: 1. absol. 2: 15. Rev. 22: 18 in text. rec. where the better reading is μαρτυρέω.—Plut. de Adulat. et Amic. 23. ed. R. VI. p. 286. Xen. H. G. 7. 1. 35.

Συμμερίζω, f. ίσω, (μερίζω,) *to divide with* another; in N. T. Mid. *to divide with* so as to receive part to oneself, *to share with, to partake with*, c. dat. 1 Cor. 9: 13.

Συμμέτοχος, ου, ὁ, ἡ, adj. (μέτοχος q. v.) *partaking with*, subst. *a joint-partaker*, Eph. 3: 6. 5: 7.—Justin. Mart. Apol. 1. p. 51 συμμέτοχος τῶν παθῶν. So συμμετέχω 2 Macc. 5: 20. Xen. An. 7. 8. 17.

Συμμιμητής, οῦ, ὁ, (μιμητής,) *a co-imitator, joint-follower*, Phil. 3: 17. On this kind of compounds, see Phryn. et Lob. p. 471.

Συμμορφίζω, f. ίσω, (σύμμορφος,) *to make of like form with, to conform*, Pass. c. dat. trop. Phil. 3: 10 in Mss. for συμμορφόω id. q. v.

Σύμμορφος, ου, ὁ, ἡ, adj. (μορφή,) *having like form with, conformed, like*, c. dat. comp. in Συγχαίρω. Phil. 3: 21 τὸ σῶμα . . . σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. Seq. gen. Rom. 8: 29 προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ. For the gen. after words compounded with σύν in classic writers, see Matth. § 379 fin.

Συμμορφόω, ῶ, f. ώσω, (σύμμορφος,) *to make of like form with* another, *to conform*, Pass. c. dat. trop. Phil. 3: 10.

Συμπαθέω, ῶ, f. ήσω, (συμπαθής,) *to sympathize*, i. e. *to feel with* another, *to be affected* in like manner, c. dat. see in Συγχαίρω. Heb. 4: 15 συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν. Praegn. i. q. *to have compassion on* any one, *to afford* sympathizing aid, Heb. 10: 34.—Symm. for נוּד Job. 2: 11. Test. XII Patr. p. 536. Plut. Timol. 19. Isocr. p. 64. B.

Συμπαθής, έος, οῦς, ὁ, ἡ, adj. (σύν, πάθος, πάσχω,) *sympathizing, feeling with* another, *like-affected*; 1 Pet. 3: 8 συμπαθεῖς, i. e. the same in feeling, mutually compassionate.—Jos. Ant. 19. 7. 3. Plut. de Adulat. et Amic. 9. ed. R. VI. p. 196. 10. Pol. 15. 9. 3.

Συμπαραγίνομαι, (παραγίνομαι q. v.) *to come with* any one, *to be present with*, Engl. *to stand by* any one, as a friend and advocate, c. dat. see in Συγκάθημαι. 2 Tim. 4: 16 ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο. Sept. for נִלְוָה Ps. 83: 9. — Of a multitude, *to come together, to convene*, Luke 23: 48.—Thuc. 2. 82.

Συμπαρακαλέω, ῶ, f. έσω, (παρακαλέω q. v.) *to call for* or *invite with*, at the same time, Xen. Cyr. 8. 1. 38. *to invoke with* others, ib. 3. 3. 21. *to exhort with* another, e. g. an army, Pol. 5. 83. 3. In N. T. Pass. i. q. *to be consoled, comforted with* others, i. e. to receive solace and encouragement in the society of others. Rom. 1: 12 συμπαρακληθῆναι ἐν ὑμῖν. Comp. Παρακαλέω d.

Συμπαραλαμβάνω, aor. 2 -έλαβον, (παραλαμβάνω q. v.) *to take along*

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with oneself, as a companion on a journey, c. acc. Acts 12: 25. 15: 37, 38. Gal. 2: 1. — Sept. Job 1: 4. Ael. V. H. 8. 7. Hdian. 2. 2. 2.

Συμπαραμένω, f. *μενῶ*, (*παραμένω*,) pp. *to remain near with* any one, *to continue with*, sc. in life, c. dat. Phil. 1: 25. Comp. in *Συγκάθημαι*. — Sept. Ps. 72: 5 *συμπαραμενεῖ τῷ ἡλίῳ*.

Συμπάρειμι, (*πάρειμι* q. v.) *to be present with* any one, c. dat. Acts 25: 24. Comp. in *Συγκάθημαι*. — Jos. Ant. 10. 11. 3. Pol. 9. 25. 6. Xen. H. G. 4. 6. 1.

Συμπάσχω, f. *πείσομαι*, (*πάσχω*,) *to be affected with* or *as* another, *to sympathize with*, *to suffer with*, absol. 1 Cor. 12: 26 *εἰ πάσχει ἓν μέλος, συμπάσχει πάντες τὰ μέλη*. So Rom. 8: 17, i. q. to endure like sufferings. — Pol. 15. 19. 4. Diod. Sic. 4. 11.

Συμπέμπω, f. *ψω*, (*πέμπω*,) *to send with* any one, c. dat. 2 Cor. 8: 22; comp. in *Συγκάθημαι*. Seq. *μετά* c. gen. ib. 8: 18. Comp. Winer § 56. 4 fin. — c. dat. Plut. Artax. 24. Xen. Cyr. 3. 1. 31. c. *μετά* Xen. H. G. 1. 4. 21.

Συμπεριλαμβάνω, (*περιλαμβάνω* to embrace,) pp. *to take around with* something else, i. e. *to embrace with*, *to comprehend*, *to include*, Dem. 235. 16. Diod. Sic. 14. 7. — In N. T. *to embrace withal*, at the same time, Acts 20: 10.

Συμπίνω, aor. 2 *συνέπιον*, (*πίνω*,) *to drink with* any one, c. dat. as in *Συγκάθημαι*, trop. Acts 10: 41 *οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ*, comp. in *Ἐσθίω* c. δ. Sept. for שָׁתָה עִם Esth. 7: 1.—Dem. 1352. 27. Xen. Cyr. 5. 2. 28.

Συμπίπτω, aor. 2 *συνέπεσον*, (*πίπτω*,) *to fall together*, as a house, to fall in ruins, absol. Luke 6: 49 in Mss. for *ἔπεσε*. — Dem. 899. 3. Xen. An. 5. 2. 24.

Συμπληρόω, *ῶ*, f. *ώσω*, (*σύν* intens. *πληρόω*,) *to fill up altogether*, *to fill wholly*, completely.

a) pp. of a vessel filled by the waves so as to drench the persons in it, Pass. Luke 8: 23.—Of ships as *filled out* with a crew, Pol. 1. 36. 9. Xen. H. G. 4. 8. 7.

b) of time, Pass. *to be fulfilled*, *completed*, *to have fully come*; comp. *Πληρόω* d. *a*. Luke 9: 51. Acts 2: 1.—Hdian. 7. 4. 2.

Συμπνίγω, f. *ξω*, (*σύν*, *πνίγω*,) *to choke together*, *to throttle*, and so *to suffocate*, trop. *to overpower*, c. acc. Matt. 13: 22 *ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον*. Mark 4: 7, 19. Luke 8: 14.— Hyperb. *to suffocate* by crowding, *to crowd*, *to press upon*, Luke 8: 42 *οἱ ὄχλοι συνέπνιγον αὐτόν*. Comp. Mark 5: 24 *συνέθλιβον αὐτόν*.

Συμπολίτης, *ου*, *ὁ*, (*πολίτης*,) *a fellow-citizen*, trop. of Gentile Christians as admitted to the privileges of the gospel along with the Jews, Eph. 2: 19. — Jos. Ant. 19. 2. 2. Ael. V. H. 3. 44. This form of compounds is disapproved by the grammarians; see Phryn. ed. Lob. p. 172, 471.

Συμπορεύομαι, f. *εύσομαι*, depon. Pass. (*πορεύομαι*,) *to go with* any one, *to accompany*, c. dat. Luke 7: 11. 14: 25. 24: 15. Sept. c. *μετά* for Heb. הָלַךְ אֶת Gen. 13: 5. 14: 24. הָ׳ עִם Gen. 18: 16. — Tob. 5: 8. Xen. An. 1. 3. 5. — Of a multitude, *to come together*, *to assemble*, c. *πρὸς αὐτόν* Mark 10: 1. So Sept. for הָלַךְ Job 1: 4.—Pol. 5. 75. 1. ib. 15. 6. 1.

Συμπόσιον, *ου*, *τό*, (*συμπίνω*,) *a drinking together*, Lat. *compotatio*, Sept. for מִשְׁתֵּה יַיִן Esth. 7: 7. Xen. Cyr. 8. 4. 13. *a banquet*, *feast*, 1 Macc. 16: 16. Jos. Ant. 7. 14. 6. Xen. Conv. 9. 7. Meton. *a banqueting-hall*, Luc. D. Deor. 24. 1. Xen. Cyr. 8. 8. 10. — In N. T. meton. *a banqueting-party*, *table-party*; Mark 6: 39 *ἀνακλῖναι πάντας συμπόσια συμπόσια*, i. e. adverbially and distributively, *by table-parties*; comp. Gesen. Lehrg. § 173. b. Stuart Heb. Gr. § 438. Comp. in *Κλισία* and espec. *Πρασία*.

Συμπρεσβύτερος, *ου*, *ὁ*, *a fellow-presbyter*, *elder*, 1 Pet. 5: 1. See in *Πρεσβύτερος* b. *γ*.

Συμφαγεῖν, see in *Συνεσθίω*.

Συμφέρω, aor. 1 *συνήνεγκα*, (*φέρω*,) *to bear* or *bring together*.

a) pp. i. q. *to collect*, c. acc. Acts 19: 19 *συνενέγκαντες τὰς βίβλους*.—Jos. Ant. 3. 8. 3. Xen. An. 6. 5. 6.

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b) intrans. *to bring together for* any one, i. q. *to contribute, to conduce;* hence *to be well, profitable, expedient,* c. dat. expr. or impl. 2 Cor. 8: 10 τοῦτο γὰρ ὑμῖν συμφέρει. Seq. dat. c. inf. as subj. 2 Cor. 12: 1; c. inf. simpl. Matt. 19: 10. John 18: 14. Seq. dat. c. ἵνα, Matt. 5: 29, 30. 18: 6. John 11: 50. 16: 7. Absol. 1 Cor. 6: 12 οὐ πάντα συμφέρει. 10: 23. Comp. Buttm. § 129. 10. Winer § 45. 2. p. 266.—τινί Sept. Prov. 19: 10. Luc. D. Mort. 14. 5. Xen. Cyr. 3. 2. 30. τινί c. inf. Sept. Esth. 3: 8. Xen. Oec. 13. 2.—Hence Part. neut. τὸ συμφέρον, *good, profit, advantage,* 1 Cor. 7: 35. 10: 33. 12: 7. Heb. 12: 10. Plur. τὰ συμφέροντα *things profitable* Acts 20: 20. — 2 Macc. 4: 5. Dem. 209. 7. Plur. Baruch 4: 3. Xen. Conv. 4. 59.

Σύμφημι, (φῆμι,) *to speak with,* i. e. in the same manner, i. q. *to say yea, to assent to,* c. dat. Rom. 7: 16 σύμφημι τῷ νόμῳ. — Dem. 668. 14. Xen. An. 5. 8. 9. Hesych. σύμφημι· συναινῶ, συνομολογῶ.

Σύμφορος, ου, ὁ, ἡ, adj. (συμφέρω,) *profitable,* Neut. τὸ σύμφορον as subst. *profit,* once in Mss. for τὸ σύμφερον, 1 Cor. 7: 35.—Xen. H. G. 6. 3. 14.

Συμφυλέτης, ου, ὁ, (φυλέτης, φυλή,) pp. 'one of the same tribe or fraternity,' Lat. *contribulis,* Isocr. p. 263. A. Aristoph. Av. 368. In N. T. genr. *a fellow-citizen, fellow-countryman,* 1 Thess. 2: 14.—Hesych. συμφυλετῶν· ὁμοεθνῶν. Disapproved of by the grammarians; comp. in Συμπολίτης.

Σύμφυτος, ου, ὁ, ἡ, adj. (συμφύω,) *brought forth* or *grown together,* Sept. Zech. 11; 2. Etymol. Mag. ξύμφυτος· ὁ συγγενής. Trop. *inborn, innate,* 3 Macc. 3: 22. Jos. Ant. 6. 3. 3. Plut. Pyrrh. 7. Lys. 118. 31. In N. T. *grown together* sc. into one, trop. *conjoined, united, one with.* Rom. 6: 5 σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, i. e. one with Christ in the likeness of his death, comp. v. 4, 8. — So pp. συμπεφυκώς *grown together,* as man and horse in the Centaurs, Luc. D. Mort. 16. 4. Xen. Cyr. 4. 3. 18.

Συμφύω, f. ύσω, (φύω q. v.) *to bring forth together, to let spring up or grow together;* in N. T. only Pass. aor. 2 συνεφύην, *to spring up* or *grow together,* Luke 8: 7 συμφυεῖσαι αἱ ἄκανθαι. This is a later form instead of Act. aor. 2 συνέφυν intrans. see in Φύω. — Philo de Vit. Mos. II. p. 174. 12 ἡ ψαμμὸς καὶ ἡ σπορὰς αὐτῆς οὐσία συμφυεῖσα ἠνώθη. So συνέφυν, συμπέφυκα, Theophr. H. Pl. 9. 2. Ael. V. H. 3. 1 κιττὸς . . . συμπέφυκε τοῖς δένδρεσι. Pass. id. trop. Plut. Camill. 27. [illegible]

Συμφωνέω, ῶ, f. ήσω, (σύμφωνος,) *to sound together,* i. e. *to be in unison, accord,* pp. of musical instruments; in N. T. trop. *to accord with, to agree with,* intrans. c. dat. expr. or impl. see in Συγχαίρω.

a) genr. of what is suitable, congruous, Luke 5: 36 τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα.—Aristot. Polit. 7. 15 ταῦτα δεῖ πρὸς ἄλληλα συμφωνεῖν.

b) of coincidence, concurrence, Acts 15: 15 τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. — Jos. Ant. 10. 7. 2. Diod. Sic. 1. 2.

c) of a compact, *to agree together,* to make an agreement, seq. περί c. gen. Matt. 18: 19. Pass. c. dat. Acts 5: 9 τί ὅτι συνεφωνήθη ὑμῖν, *how that it is agreed upon by you.*—Sept. 2 K. 12: 8. c. παρά Pol. 2. 15. 5. c. inf. Diod. Sic. 12. 80. πρός τινα Xen. H. G. 1. 3. 8.—Seq. dat. of pers. et genit. of price, Matt. 20: 13 οὐχὶ δηναρίου συνεφώνησάς μοι; Buttm. § 132. 6. 2. Seq. μετά τινος et ἐκ c. gen. of price, Matt. 20: 2; see in Ἐκ no. 3. f. —Act. Thom. § 2 συνεφώνησε μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

Συμφώνησις, εως, ἡ, (συμφωνία,) *unison, accord.* 2 Cor. 6: 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελιάλ.—So συμφωνία Jos. c. Ap. 2. 16 pen. Hdian. 3. 13. 8.

Συμφωνία, ας, ἡ, (συμφωνέω,) *symphony,* i. e. *concert* of instruments, *music,* Luke 15: 25. — Sept. Dan. 3: 5, 10. Pol. 26. 10. 5.

Σύμφωνος, ου, ὁ, ἡ, adj. (σύν, φωνή,) *symphonious, in unison,* pp. of sounds, musical instruments, Luc. Harmonid. 1. Plut. Conjug. Praec. 11. ed. R. VI. p. 527. 4. In N. T. trop. consc-

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nant, accordant, and Neut. τὸ σύμφωνον subst. *accord, agreement*, 1 Cor. 7: 5 ἐκ συμφώνου.—Pol. 6. 36. 5. genr. Diod. 6. 11. Epict. Ench. 49. 3.

Συμψηφίζω, f. ίσω, (ψηφίζω q. v.) *to reckon together, to compute*, e. g. τὰς τιμάς Acts 19: 19.—Aristoph. Lysist. 142.

Σύμψυχος, ου, ὁ, ἡ, adj. (σύν, ψυχή,) *of one mind with* others, *like-minded*, Phil. 2: 2. Comp. Tittm. Syn. N. T. p. 67.

Σύν, prep. governing only the Dative, *with*, implying a nearer and closer connexion and conjunction than μετά, much as in Engl. *with* differs from *mid, amid, among*. See Passow s. v. Matth. § 577. Winer § 52. p. 334. Tittm. Syn. N. T. p. 176.

a) pp. of society, companionship, consort, where one is said *to be, do, suffer with* any one, in connexion and company with him; comp. in Μετά I. 2. a. So after verbs of sitting, standing, *being*, remaining, *with* any one, as ἀνάκειμαι John 12: 2 in later edit. γίνομαι Luke 2: 13. διατρίβω Acts 14: 28. ἵστημι intrans. Acts 2: 14. 4: 14. ἐφίστημι intr. Luke 20: 1. Acts 23: 27. καθίζω Acts 8: 31. μένω Luke 1: 56. 24: 29. Acts 28: 16. Spec. εἶναι σύν τινι, *to be with* any one, i. e. present with, in company with, Luke 24: 44. Phil. 1: 23. Col. 2: 5. 1 Thess. 4: 17 σὺν κυρίῳ. 2 Pet. 1: 18. c. εἶναι impl. Luke 8: 1. Acts 21: 29. Phil. 4: 21. Or as accompanying, following, Luke 7: 12. Acts 13: 7. 27: 2; as a follower, disciple, Luke 8: 38. 22: 56. Acts 4: 13; as a partisan, to be on one's side, Acts 14: 4 bis. (Xen. An. 1. 8. 26. H. G. 3. 1. 18 fin.) So οἱ σύν τινι ὄντες, *those with any one*, his companions, attendants, followers; fully Mark 2: 26. Acts 22: 9. Oftener c. part. ὤν, ὄντες impl. Luke 5: 9. 8: 45 in later edit. 9: 32. 24: 10, 24, 33. Rom. 16: 14, 15. Gal. 1: 2. 2: 3; spoken of colleagues, Acts 5: 17, 21. 19: 38.—Hdian. 5. 4. 11. Plut. Mor. II. p. 40. Tauchn. Xen. Cyr. 7. 1. 15. Anab. 2. 2. 1.—After verbs of *going with* any one; e. g. ἔρχομαι and its compounds, Luke 24: 1. John 21: 3. Acts 11: 12. 2 Cor. 9: 4. ἀπέρχομαι Acts 5: 26. εἰσέρχομαι Acts 3: 8. 25: 23. ἐξέρχομαι Acts 10: 23. 14: 20. 16: 3. John 18: 1. συνέρχομαι Acts 21: 16. Also πορεύομαι Luke 7: 6. Acts 10: 20. 23: 32. 26: 13. 1 Cor. 16: 4. εἰσιέναι Acts 21: 18. ἐκπλέω 18: 18. παραγίνομαι 24: 24. συνάγομαι 4: 27.—Hdian. 2. 14. 1. Xen. Cyr. 3. 3. 13. H. G. 3. 1. 18 init.—Genr. with *neuter* and *passive* verbs, like Engl. *with*, where the verb refers to its subject as in company *with* others. Matt. 26: 35 κἂν δέῃ με σὺν σοὶ ἀποθανεῖν. 27: 38 τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί. Mark 9: 4 ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ. Luke 2: 5 ἀπογράψασθαι σὺν Μαριὰμ κ. τ. λ. 22: 14. 23: 32. Acts 1: 14 bis. v. 17 in text. rec. .v 22 μάρτυρα γενέσθαι σὺν ἡμῖν. Acts 3: 4. 4: 27. 14: 5 ὡς δὲ ἐγένετο ὁρμὴ τῶν ... Ἰουδαίων σὺν τοῖς ἄρχουσιν. 8: 20. 15: 22 ἔδοξε τοῖς ἀποστόλοις ... σὺν ὅλῃ τῇ ἐκκλησίᾳ. 17: 34. 18: 8. 20: 36. 21: 24, 26. 1 Cor. 1: 2. 11: 32. 2 Cor. 1: 1. Eph. 3: 18. 4: 31. Phil. 1: 1. 2: 22. Col. 3: 3, 4. 1 Thess. 4: 17 ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα. 5: 10. — Xen. Cyr. 5. 4. 30. An. 1. 9. 2.—Also with *transitive* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. g. to the subject, Mark 4: 10 ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν, σὺν τοῖς δώδεκα. Luke 5: 19. 19: 23. 23: 11, 35. Acts 5: 1. 10: 2. 14: 13. 21: 5. 1 Cor. 16: 19. To the object, Matt. 25: 27 ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. Mark 8: 34. 15: 27 καὶ σὺν αὐτῷ σταυροῦσι δύο λῃστάς. Acts 15: 22 πέμψαι. v. 25. 23: 15. 1 Cor. 10: 13. 2 Cor. 1: 21. 4: 14. Gal. 5: 24. Col. 3: 9. 4: 9. 1 Thess. 4: 14.—obj. Palaeph. 31. 10. Xen. Cyr. 1. 4. 7.

b) trop. of connexion, consort, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, i. q. *in like manner with, like*, Rom. 6: 8 εἰ δὲ ἀποθάνομεν σὺν Χριστῷ. 8: 32. 2 Cor. 13: 4. Gal. 3: 9. εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ, i. e. *with* and *like* Abraham, by the same acts and in the same manner. Col. 2: 13, 20.—So עִם, Sept. μετά Ps. 106. 6. Ecc. 2: 16.

c) of connexion arising from possession, the being furnished or entrusted *with* any thing. 1 Cor. 15: 10 ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί, i. q. ἣ δοθεῖσά

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μοι in Rom. 12: 3, 6. 2 Cor. 8: 19 συνεπέμψαμεν τὸν ἀδελφόν . . . σὺν τῇ χάριτι ταύτῃ, i. e. who is entrusted with this gift. (Psalt. Sal. 7: 4 ἀποστείλῃς θάνατον σὺν ἐντολῇ.) James 1: 11 ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι.—Hom. Od. 24. 193. Xen. Conv. 2. 22. Cyr. 1. 2. 4.

d) implying a joint-working, co-operation, and thus spoken of a *means*, instrument, *with, through, by virtue of.* 1 Cor. 5: 4 σὺν τῇ δυνάμει τοῦ κυρίου Ἰ. Χρ.—Xen. Cyr. 8. 7. 13. Conv. 5. 13.

e) implying addition, accession, like Engl. *with*, i. q. *besides, over and above*, Luke 24: 21 ἀλλά γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, *with*, i. e. *besides all this*. Comp. Heb. עִם־זֶה Sept. σὺν τούτοις Neh. 5: 18. — 3 Macc. 1: 22.

Note. In composition σύν implies: 1. society, companionship, consort, *with, together*, Lat. *con-*; also *therewith, withal*; e. g. συνάγω, συνεσθίω, συγκάθημαι. 2. completeness of an action, *altogether*, round about, on every side, wholly, and thus intensive; e. g. συμπληρόω, συγκαλύπτω. — Comp. Passow no. 3. Viger. p. 642 marg.

Συνάγω, f. ξω, (ἄγω,) *to lead* or *bring together, to gather together, to collect*, trans.

a) genr. of persons or things, c. acc. Matt. 22: 10 συνήγαγον πάντας ὅσους εὗρον. Luke 15: 13 συναγαγὼν ἅπαντα. John 6: 12 τὰ κλάσματα. Rev. 13: 10 αἰχμαλωσίαν συνάγει, i. q. to bring together captives, to lead captive. C. acc. impl. Matt. 13: 47 σαγήνῃ . . . ἐκ παντὸς γένους συναγαγούσῃ. Matt. 25: 24, 26. John 6: 13, coll. 12. Sept. for אָסַף Ex. 23: 10. Num. 19: 9, 10. — Ael. V. H. 4. 14. Diod. Sic. 3. 56. Xen. Mem. 4. 2. 8. An. 3. 4. 31. — Elsewhere with adjuncts, e. g. εἰς c. acc. of place, Matt. 3: 12 συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην. 6: 26. 13: 30. Luke 3: 17. τὰ τέκνα εἰς ἕν i. e. into one family, church, John 11: 52. (Heraclit. c. 19 τοὺς σποράδην οἰκοῦντας εἰς ἓν συναγεῖν. Dion. Hal. Ant. 2. 45.) c. εἰς final, John 4: 36. ἐκεῖ, ποῦ, Luke 12: 17, 18. μετά τινος Matt. 12: 30. Luke 11: 23.

b) of persons, an assembly, multitude, i. q. *to assemble, to convene, to convoke.* (α) Act. c. acc. Matt. 2: 4 συναγαγὼν πάντας τοὺς ἀρχιερεῖς κ. τ. λ. John 11: 47. Acts 14: 27. 15: 30. Also c. ἐπί τινα *against* any one Matt. 27: 27. Seq. εἰς τὸν τόπον Rev. 16: 16. εἰς πόλεμον Rev. 16: 14. 20: 8. Sept. genr. for אָסַף Ex. 3: 16. 1 Sam. 5: 11. — Hdian. 4. 3. 11. Ael. V. H. 3. 19. Xen. An. 1. 3. 9. an army Palaeph. 8. 4. Xen. Ag. 1. 25.—(β) Pass. or Mid. *to be gathered together, to be assembled, to come together*, Matt. 22: 41 συνηγμένων δὲ τῶν Φαρισαίων. 27: 17. Mark 2: 2. Luke 22: 66. Acts 13: 44. 15: 6. 20: 7. 1 Cor. 5: 4. Rev. 19: 19. Sept. for נֶאֱסַף Deut. 33: 5. Neh. 8: 3. (Plut. Mor. 11. p. 31. Tauchn.) With adjuncts of place, etc. ἔμπροσθέν τινος Matt. 25: 32. ἐπὶ τὸ αὐτό, comp. in Αὐτός III. a. β. Matt. 22: 34. Acts 4: 26. ἐπί τινα *to* any one Mark 5: 21; also *against* any one Acts 4: 27. (Sept. Gen. 34: 30.) εἰς c. acc. of place, Matt. 26: 3. Acts 4: 5; εἰς final Matt. 18: 20. Rev. 19: 17. ἐν c. dat. of place, Acts 4: 27, 31. 11: 26. μετά τινος Matt. 28: 12. πρός τινα to any one, Matt. 13: 2. 27: 62. Mark 4: 1. 6: 30. 7: 1. ἐκεῖ, ὅπου, οὗ, Matt. 18: 20. 26: 57. John 18: 2. 20: 19. Acts 20: 8.—Spoken also of eagles, c. ἐκεῖ Matt. 24: 28. Luke 17: 37.

c) from the Heb. pp. *to lead or take with oneself*, into one's house, i. q. *to receive* to one's hospitality and protection, like Heb. אָסַף אֶל. Matt. 25: 35 ξένος ἤμην, καὶ συνηγάγετέ με. v. 38, 43. So Sept. for אָסַף אֶל Deut. 22: 2. Josh. 2: 18. Judg. 19: 15, 18.

Συναγωγή, ῆς, ἡ, (συνάγω,) a *collecting, gathering*, as of fruits, Pol. 1. 17. 9; of people, tribes, Psalt. Salom. 17: 48, 50. Pol. 4. 7. 6. *a mass, multitude*, as collected, e. g. λίθων Sept. Job 8: 17. ὕδατος Is. 37: 25; or of persons, as the congregation of Israel, Sept. Ex. 12: 3, 19. Lev. 4: 13. Ecclus. 24: 25. 1 Macc. 14: 28; or an army, Ex. 32: 22, 23. 38: 4, 15. Hence in N. T. *an assembly, congregation, synagogue*; spoken

a) of a Christian assembly or church, James 2: 2. Also prob. of *false Judaizing teachers*, who are called συναγωγὴ Σατανᾶ, *Satan's assembly* or *syna-*

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gogue, Rev. 2: 9. 3: 9. So Sept. συναγωγὴ πονηρευομένων for Heb. עֵדָה Ps. 22: 7; comp. Ecclus. 16: 7. 21: 10.

b) of a Jewish assembly, *synagogue*, held in the synagogues, for prayer, reading the scriptures, and with certain judicial powers; comp. in c, below. Luke 8: 41. 12: 11. 21: 12 παραδιδόντες [ὑμᾶς] εἰς συναγωγὰς καὶ φυλακάς. Acts 9: 2 ἐπιστολὰς πρὸς τὰς συναγωγάς. 13: 43. 22: 19. 26: 11.—Hist. of Sus. 41, 60, coll. v. 4, 28.

c) meton. of a Jewish place of worship, *a synagogue*, later Heb. בֵּית כְּנֶסֶת *house of assembly*, comp. Buxt. Lex. Chald. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. 8: 1 sq. Originally synagogues would seem not to have differed from the later *proseuchae*, see in Προσευχή b; being erected without the cities in the fields, and usually near streams or on the sea-shore for the convenience of ablution. Afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the population. In Jerusalem, according to the Rabbins, were not less than 480 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. Test. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. Luke 4: 16 sq. Acts 13: 14 sq. The whole was closed by a short prayer and benediction, to which the assembly responded *Amen*, Neh. 8: 6. Comp. generally, Vitringa de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. 4: 23. Wetst. N. T. I. p. 278. Jahn §§ 344, 345, 372, 397, 398.—Matt. 4: 23. 6: 2, 5. 9: 35. 10: 17. 12: 9. 13: 54. 23: 6, 34. Mark 1: 21, 23, 29, 39. 3: 1. 6: 2. 12: 39. 13: 9. Luke 4: 15, 16, 20, 28, 33, 38, 44. 6: 6. 7: 5. 11: 43. 13: 10. 20: 46. John 6: 59. 18: 20. Acts 9: 20. 13: 14. 14: 1. 15: 21. 17: 17. 18: 4, 7, 19, 26. 19: 8. 24: 12. συναγωγὴ τῶν Ἰουδαίων Acts 13: 5, 42. 17: 1, 10. σ. τῶν Λιβερτίνων Acts 6: 9, see in Λιβερτῖνος. — Jos. Ant. 19. 6. 3. B. J. 2. 14. 4, 5. ib. 7. 3. 3.

Συναγωνίζομαι, f. ίσομαι, depon. Mid. (ἀγωνίζομαι,) *to combat with*, in company with, e. g. in the gymnasia, Ael. V. H. 12. 43; genr. Jos. Ant. 5. 3. 3. Xen. Cyr. 4. 5. 49. In N. T. *to exert oneself with* another; *to strive earnestly along with*, i. q. *to help, to aid*, c. dat. see in Συγκάθημαι. Rom. 15: 30 συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς. —Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.

Συναθλέω, ῶ, f. ήσω, (ἀθλέω q. v.) *to contend along with* any one, on his side; only trop. *to exert oneself with, to strive with* or *together*, i. q. *to help, to aid*, c. dat. as in Συγκάθημαι. Phil. 4: 3 ἐν τῷ εὐαγγελίῳ συνήθλησόν μοι. So *together*, mutually, c. dat. commodi, τῇ πίστει Phil. 1: 27.

Συναθροίζω, f. οίσω, (ἀθροίζω, ἀθρόος,) *to gather together* in a heap, e. g. things, Jos. Ant. 10. 4. 3. In N. T. of persons, *to make throng together, to gather together, to assemble*, c. acc. Acts 19: 25 τεχνίταις . . . οὓς συναθροίσας. Pass. Luke 24: 33. Acts 12: 12. Sept. for נִקְהַל Num. 20: 2. קָבַץ 2 Sam. 2: 25, 30. 1 K. 18: 19.—Jos. B. J. 4. 11. 4. Pol. 3. 50. 3. Xen. An. 7. 2. 8.

Συναίρω, f. αρῶ, (αἴρω,) *to take up together*, Plut. Lysand. 15. Sympos. 3. 10. 3. *to help, to aid*, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 συνῆρεν αὐταῖς. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only συναίρειν λόγον μετά τινος, *to take up an account with* any one, sc. for adjustment, i. q. *to reckon together*, Matt. 18: 23, 24. 25: 19. — Etym. Magn. ξυνάρασθαι· συναρμόσασθαι, συγκατάθεσθαι.

Συναιχμάλωτος, ου, ὁ, (αἰχμάλωτος,) *a fellow-prisoner*, Rom. 16: 7. Col. 4: 10. Philem. 23.

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Συναχολουθέω, ῶ, f. ήσω, (ἀκολουθέω q. v.) *to go together with* any one, *to follow with, to accompany*, c. dat. Mark 5: 37. Luke 23: 49. — 2 Macc. 2: 4. Plut. Demetr. 36. Xen. Cyr. 8. 7. 5.

Συναλίζω, f. ίσω, (ἁλίζω, ἁλής, i. q. ἀθρόος,) *to gather together* in a heap, e. g. things, Jos. Ant. 8. 4. 1 τὰ σκεύη πάντα συναλίσας. In N. T. of persons, *to make throng together, to assemble*, Pass. Acts 1: 4 συναλιζόμενος παρήγγειλεν αὐτοῖς.—Jos. B. J. 3. 9. 4. Luc. de Luct. 7. Xen. Cyr. 7. 3. 48. Act. Hdot. 1. 176. Xen. Cyr. 1. 4. 14.

Συναναβαίνω, aor. 2 συνέβην, (ἀναβαίνω q. v.) *to go up with* any one, sc. from a lower to a higher part of a country, c. dat. Mark 15: 41. Acts 13: 31. Sept. for עָלָה Ex. 12: 38. c. μετά Gen. 50: 9. Ex. 33: 3.—Esdr. 8: 27. Ael. V. H. 3. 17. Xen. Mem. 1. 3. 18.

Συνανάκειμαι, f. είσομαι, (ἀνάκειμαι q. v.) *to recline with* any one, sc. at table, i. q. *to eat with, to dine* or *sup with*, see in Ἀνάκειμαι no. 2; seq. dat. as in Συγκάθημαι. Matt. 9: 10 συνανέκειντο τῷ Ἰησοῦ. Mark 2: 15. Luke 14: 10. John 12: 2. Part. absol. οἱ συνανακείμενοι, guests, Matt. 14: 9. Mark 6: 22, 26. Luke 7: 49. 14: 15. — 3 Macc. 5: 39.

Συναναμίγνυμι, f. ξω. (μίγνυμι,) pp. *to mix up together*; Pass. or Mid. συναναμίγνυμαι, *to mingle together with, to have intercourse* or *keep company with*, c. dat. 1 Cor. 5: 9 μὴ συναμίγνυσθαι πόρνοις. v. 11. 2 Thess. 3: 14. Sept. for הִתְבּוֹלֵל Hos. 7: 8.— So συμμίγνυμι, Dem. 885. 8 συμμίξαι πονηροῖς ἀνθρώποις. Xen. Mem. 1. 2. 20.

Συναναπαύω, f. αύσω, (ἀναπαύω,) only Mid. *to refresh oneself* or *be refreshed with* any one, in his company, c. dat. Rom. 15: 32. Comp. Ἀναπαύω a.

Συναντάω, f. ήσω, (ἀντάω, ἀντί,) *to meet with* any one, *to come together with, to encounter*.

a) pp. c. dat. Luke 9: 37 συνήντησεν αὐτῷ ὄχλος πολύς. 22: 10. Acts 10: 25. Heb. 7: 1, 10. Sept. for נִקְרָה Num. 23: 16. פָּגַע Gen. 32: 17. פָּגַע Gen. 32: 1.—1 Macc. 5: 25. Hdian. 1. 17. 8. Xen. An. 7. 2. 5.

b) trop. of things, events, *to happen to* any one, *to befall*, c. dat. Acts 20: 22. So Sept. and קָרָה Ecc. 2: 14. 9: 11.

Συνάντησις, εως, ἡ, (συναντάω,) *a meeting with, encounter*, in N. T. only in the phrase εἰς συνάντησιν, used for the infin. συναντᾶν, *to meet with*, c. dat. Matt. 8: 34. So Sept. for לִקְרַת Gen. 14: 17. Ex. 18: 7. — genr. Dion. Hal. Ant. 4. 66.

Συναντιλαμβάνω, f. λήψομαι, (ἀντιλαμβάνω q. v.) only Mid. συναντιλαμβάνομαι, *to take hold in turn with* any one, i. q. *to help, to aid*, c. dat. Luke 10: 40. Rom. 8: 26. Sept. for כּוּן Ps. 89: 22. נָשָׂא Ex. 18: 22.—Jos. Ant. 4. 8. 4. Diod. Sic. 14. 8.

Συναπάγω, f. ξω, (ἀπάγω q. v.) *to lead off* or *away with* any one, c. dat. of pers. Sept. for לָקַח Ex. 14: 6. Achill. Tat. 7. p. 419. Xen. Cyr. 8. 3. 23. comp. Wetst. N. T. II. p. 81. In N. T. only Pass. trop. *to be led* or *carried away with* any thing; mostly in a bad sense, i. q. *to be led astray*, c. dat. Gal. 2: 13 ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 2 Pet. 3: 17. — Also in a good sense, Rom. 12: 16 μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι, *not minding high things, but led away by lowly things*, i. e. cultivating humility. Others take ταπεινοῖς as masc. i. q. 'being conformed to the lowly;' but contrary to the antithesis with τὰ ὑψηλά.

Συναποθνήσκω, aor. 2 συνεπέθανον, (ἀποθνήσκω q. v.) *to die with* any one, c. dat. as in Συγκάθημαι. Mark 14: 31 ἐάν με δέῃ συναποθανεῖν σοι. 2 Cor. 7: 3. Trop. of dying with Christ, i. e. spiritually, in the *likeness* of his death, 2 Tim. 2: 11; comp. Σύν b. — Ecclus. 19: 10. Diod. Sic. 17. 28. Xen. Cyr. 8. 7. 22.

Συναπόλλυμι, f. ολέσω, (ἀπόλλυμι,) *to destroy with* or *together*, c. acc. et dat. Sept. for סָפָה Gen. 18: 23. impl. Plut. Vit. Phoc. 2. Dem. 917. 14. In N. T. Mid. or Pass. *to be destroyed with* any one, *to perish with* others, c. dat. as in

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Συγκαθήμαι. Heb. 11: 31 *Ῥαὰβ . . . οὐ συναπώλετο τοῖς ἀπειθήσασι.*—Sept. for כִּסְּפָה Gen. 19: 15.—Ecclus. 8: 15. Anth. Gr. III. p. 145. Hdot. 7. 221.

Συναποστέλλω, f. ελῶ, (*ἀποστέλλω,*) *to send off* or *away with* any one, c. acc. et c. dat. impl. 2 Cor. 12: 18. Sept. for שָׁלַח Ex. 33: 2, 22. — Esdr. 5: 2. Dem. 53. 5. Xen. Cyr. 3. 3. 4.

Συναρμολογέω, ῶ, f. ήσω, (*ἁρμολογέω,* from *ἁρμός* joint, *λόγος,*) *to joint together, to fit* or *frame together, to join together* parts fitted to each other, Pass. Eph. 2: 21 *πᾶσα οἰκοδομὴ συναρμολογουμένη.* 4: 16.

Συναρπάζω, f. άσω, (*σύν* intens. *ἁρπάζω,*) Lat. *corripere, to seize* or *grasp altogether,* i. e. *to seize* or *catch* with the notion of haste and great violence; stronger than *ἁρπάζω,* from the idea of *grasping all around;* comp. in *Συλλαμβάνω* no. 1, and *Σύν* note. Of persons, e. g. a multitude or mob seizing individuals, c. acc. Acts 6: 12. 19: 29; of a demon seizing violently one possessed Luke 8: 29. Sept. for לָקַח Prov. 6: 25. —Philo de Plant. N. p. 219. E, *ὅλον τὸν νοῦν ὑπὸ θείας κατοχῆς συναρπασθεὶς ὥστερ.* Luc. D. Deor. 8 fin. *καὶ ἤδη συναρπάσω αὐτήν* sc. Minerva. Pol. 5. 41. 9. Hdian. 7. 1. 20. — Of things, as a ship caught by a tempest, Pass. Acts 27: 15. — So *ἀναρπάζεσθαι ὑπ' ἀνέμου* Thuc. 6. 104.

Συναυλίζομαι, f. *ισομαι,* depon. Mid. (*αὐλίζομαι* q. v.) *to pass the night with* any one, *to lodge* or *remain with,* Acts 1: 4 in Mss. for *συναλιζόμενος.*—Sept. Prov. 22: 24, Heb. בוֹא.

Συναυξάνω, f. ήσω, (*αὐξάνω* q. v.) *to augment withal,* at the same time, 2 Macc. 3: 4. Pol. 10. 35. 5. In N. T. Mid. *συναυξάνομαι,* intrans. *to grow together,* in company, Matt. 13: 30.—Dem. 107. 27. Hdian. 1. 12. 8. Xen. Mem. 4. 3. 6.

Σύνδεσμος, ου, ὁ, (*συνδέω,*) pp. 'what binds together,' *a band, bond, copula.*

a) pp. Col. 2: 19 *διὰ τῶν ἁφῶν καὶ συνδέσμων.* Trap. Eph. 4: 3. Col. 3: 14 *συνδ. τῆς τελειότητος,* i. q. *συνδ. τελειότατος,* Buttm. § 123. n. 4. Winer § 34. 2. Sept. for Ch. קְטָרִין Dan. 5: 6, 13.—Anth. Gr. III. p. 30. 2. Plut. Vit. Num. 6 *συνδ. εὐνοίας καὶ φιλίας.* Thuc. 2. 75.

b) meton. 'what is bound together,' *a bundle,* trop. *an aggregate, mass.* Acts 8: 23 *εἰς . . . σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.* Comp. in *Εἰς* no. 3. a. — pp. Hdian. 4. 12. 11 *πάντα τὸν σύνδεσμον τῶν ἐπιστολῶν.*

Συνδέω, f. δήσω, (*δέω* q. v.) *to bind together,* Sept. Judg. 15: 4. Plut. Marcell. 14. Xen. Cyr. 4. 2. 32. In N. T. of persons, *to bind together with,* Pass. *to be bound* or *in bonds with* any one, c. dat. impl. Heb. 13: 3 *ὡς συνδεδεμένοι,* i. e. as fellow-prisoners. — Jos. Ant. 2. 5. 3 *συνδεδεμένος τῷ οἰνοχόῳ.* Luc. D. Deor. 17. 2. Xen. H. G. 2. 4. 8.

Συνδοξάζω, f. άσω, (*δοξάζω,*) *to glorify with* any one, i. e. to exalt in dignity and glory *with* or *as* another, Rom. 8: 17.

Σύνδουλος, ου, ὁ, (*δοῦλος,*) *a fellow-slave, fellow-servant.* The Atticists prefer *ὁμόδουλος,* Thom. Mag. p. 649 *ὁμόδουλος Ἀττικόν, οὐ σύνδουλος.* Poll. On. III. 82. Comp. Lob. ad Phr. p. 471.

a) pp. of involuntary service, Matt. 24: 49 *τύπτειν τοὺς συνδούλους αὐτοῦ.*—Eurip. Med. 64. Aristoph. Pac. 745. Hdot. 2. 134.

b) of voluntary service, spoken of the followers and ministers of Christ, as *fellow-servants* together of Christ, Rev. 6: 11. 19: 10. 22: 9; espec. of teachers, *a colleague,* Col. 1: 7. 4: 7. Comp. *Δοῦλος* b.—Also of the attendants of a king, the officers of an oriental court, Matt. 18: 28, 29, 31, 33; comp. v. 23. See in *Δοῦλος* c. So Sept. for כְּנָוָתִי *colleagues* Ezra 4: 7, 9. 5: 3, 6.

Συνδρομή, ῆς, ἡ, (*συντρέχω, συνέδραμον,*) *a running together, concourse,* Acts 21: 30.—Judith 10: 18. Pol. 1. 67. 2. Diod. Sic. 13. 87.

Συνεγείρω, f. ερῶ, (*ἐγείρω,*) *to wake* or *raise up together with* any one, sc. from the dead, as Christians spiritually in the likeness of Christ's resurrection, c. dat. Eph. 2: 6 *καὶ συνήγειρε σε.*

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ἡμᾶς σὺν τῷ Χριστῷ as inv. 5. Col. 2: 12. 3: 1. — pp. to raise or lift up, Jos. de Macc. 3 τὰ πεπτωκότα. Phocylid. 132 or 134 κτῆνος ἐχθροῖο. trop. Plut. Consol. ad Apoll. 30 τὰς λύπας καὶ τοὺς θρήνους συνεγείρειν.

Συνέδριον, ου, τό, (σύνεδρος, ἕδρα,) pp. 'a sitting together,' i. e. *an assembly, consessus,* Sept. for מָחִיס Ps. 26: 4. Jos. Ant. 17. 3. 1 συνέδριον ποιεῖται τῶν φίλων. Pol. 2. 39. 1. *a council, senate,* Jos. B. J. 6. 4. 3. Plut. Pyrrh. 19. Hdian. 4. 3. 21. Xen. H. G. 7. 1. 39. In N. T. spoken only of Jewish councils, viz.

a) *the Sanhedrim,* Talm. סַנְהֶדְרִין, the supreme *council* of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses, Num. 11: 16 sq. comp. Jos. Ant. 9. 1. 1. The members were selected from the ἀρχιερεῖς, i. e. former high-priests and the chief-priests or heads of the 24 courses; πρεσβύτεροι, elders; and γραμματεῖς, scribes or lawyers. The high-priest for the time being was *ex officio* president, נָשִׂיא princeps; and a vice-president, called אָב בֵּית דִּין, sat at his right hand. The Sanhedrim had cognizance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple, called by Josephus βουλή, βουλευτήριον, B. J. 5. 4. 2. ib. 6. 6. 3; though on extraordinary occasions they were sometimes convened in the high-priest's palace, Matt. 26: 3, 57. Under the Romans the right of capital punishment was taken away, John 18: 31; though they might aid in carrying a sentence into execution, John 19: 6, 16. See Buxt. Lex. Chald. 514, 1513. Lightf. Hor. Heb. ad Matt. 2: 4. 23: 2. Jahn § 244. — Genr. Matt. 5: 22 ἔνοχος ἔσται τῷ συνεδρίῳ. 26: 59. Mark 14: 55. 15: 1. John 11: 47. Acts 5: 21, 27, 34, 41. 22: 30. 23: 1, 15, 20, 28. 24: 20. Meton. as including the place of meeting, the Sanhedrim as sitting in its hall, Luke 22: 66 ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν. Acts 4: 15. 6: 12, 15. 23: 6. — Jos. Ant. 14. 9. 4. ib. 20. 9. 1. de Vit. § 12. Including the idea of place, genr. Hdian. 2. 3. 5. Xen. H. G. 2. 4. 23.

b) *a council, tribunal,* i. e. the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrim, i. q. κρίσις. Matt. 10: 17. Mark 13: 9. See fully in Κρίσις b. γ.

Συνείδησις, εως, ἡ, (σύνοιδα, συνειδέναι,) pp. 'a knowing with oneself,' *consciousness;* and hence *conscience,* that faculty of the soul which distinguishes between right and wrong, and prompts to choose the former and avoid the latter. John 8: 9 ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. Rom. 2: 15 συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως. 9: 1. 13: 5. 1 Cor. 10: 25, 27, 28, 29 bis. 2 Cor. 1: 12. 1 Tim. 4: 2. Tit. 1: 15. Heb. 9: 9, 14. 10: 2, 22. So συνείδησις ἀγαθή *a good conscience,* i. q. consciousness of right, rectitude, Acts 23: 1. 1 Tim. 1: 5, 19. 1 Pet. 3: 16, 21. καλή Heb. 13: 18. καθαρά 1 Tim. 3: 9. 2 Tim. 1: 3. ἀπρόσκοπος Acts 24: 16. συνείδησις ἀσθενὴς οὖσα v. ἀσθενοῦσα, i. e. weak and hesitating in judging and deciding, 1 Cor. 8: 7, 10, 12. Also 1 Pet. 2: 19 συνείδησις τοῦ θεοῦ *a conscience toward God,* i. e. conformed to his will. 1 Cor. 8: 7 συνείδησις τοῦ εἰδώλου *a conscience toward the idol,* i. e. a conscience over which the idol has sway, as if something real. — Wisd. 17: 11. Test. XII Patr. ἡ συνείδησίς μου συνέχει με περὶ τῆς ἁμαρτίας. Epict. Fragm. 97. Luc. Amor. 49. Diod. Sic. 4. 65. συν. ἀγαθή Hdian. 6. 3. 9.—Meton. *judgment of the conscience,* 2 Cor. 4: 2 συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, i. e. to the judgment of every man's conscience. 5: 11.

Συνείδω, obsol. in the present, see in Εἴδω.

I. Aor. 2 συνεῖδον, part. συνιδών, only trop. *to see* or *perceive with oneself,* sc. by the senses, *to be aware,* absol. Acts 12: 12. 14: 6 συνιδόντες κατέφυγον. — 2 Macc. 4: 41. Jos. B. J. 4. 5. 4. Pol. 1. 23. 3. Dem. 1351. 6. Plut. Solon. 25. συνεῖδον ib. Pyrrh. 2.

II. Perf. 2 σύνοιδα, part. συνιδώς, *to know with* any one, *to be conscious of* or *privy to* any thing, absol. Acts 5: 2 συνιδυίας καὶ τῆς γυναικὸς αὐτοῦ. Seq. dat. ἐμαυτῷ, *to know with oneself, to be*

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conscious of, 1 Cor. 4: 4 οὐδὲν γὰρ ἐμαυτῷ σύνοιδα. — c. ἑαυτῷ Sept. Job 27: 6. Jos. Ant. 3. 9. 3. Hdian. 7. 1. 3. Xen. Mem. 2. 9. 6.

I. Σύνειμι, f. ἔσομαι, (εἰμί,) *to be with, to be present with*, c. dat. as in Συγκάθημαι. Luke 9: 18. Acts 22: 11.—2 Macc. 9: 4. Ael. V. H. 12. 52. Xen. Mem. 1. 1. 10.

II. Σύνειμι, part. συνιών, (εἶμι,) *to go* or *come together, to convene*, absol. Luke 8: 4. — Hdian. 2. 9. 7. Xen. Cyr. 5. 4. 19.

Συνεισέρχομαι, aor. 2 -ῆλθον, (εἰσέρχομαι,) *to go* or *come in with* any one, *to enter with*, c. dat. as in Συγκάθημαι. John 18: 15 συνεισῆλθε τῷ Ἰησοῦ. Spoken of a vessel, *to embark with*, c. dat. John 6: 22. Sept. for אִתּוֹ עִם Esth. 2: 13.—Act. Thom. § 12. Xen. An. 4. 5. 10.

Συνέκδημος, ου, ὁ, ἡ, adj. (ἔκδημος,) pp. *absent together from one's people*; Subst. *a fellow-traveller*, Acts 19: 29. 2 Cor. 8: 19. — Jos. de Vit. § 14. Palaeph. 46. 4. Plut. de Virtut. et Vit. 2. ed. R. VI. p. 381 ult.

Συνεκλεκτός, ή, όν, (ἐκλεκτός q. v.) *chosen with* others, *fellow-elect, like-beloved*, 1 Pet. 5: 13.—Others here take it as pr. n. fem. *Syneclecte*, and understand it of the wife of Peter, Neand. Gesch. d. apost. Zeitalters II. p. 463.

Συνελαύνω, f. άσω, (ἐλαύνω,) *to drive together*, sc. into one place, e. g. wild beasts, Xen. Cyr. 1. 4. 14; persons, 2 Macc. 4: 26. Jos. B. J. 4. 9. 11. Pol. 28. 5. 6. In N. T. trop. *to impel* or *persuade together*, c. acc. Acts 7: 26 συνήλασεν αὐτοὺς εἰς εἰρήνην.—Ael. V. H. 4. 15.

Συνεπιμαρτυρέω, ῶ, f. ήσω, (ἐπιμαρτυρέω,) *to bear further witness with* any one, *to attest with*, c. dat. of manner, Heb. 2: 4, coll. v. 3.—Sext. Empir. adv. Log. 2. 324 συνεπιμαρτυροῦσαν τῷ λόγῳ. Pol. 26. 9. 4.

Συνεπιτίθημι, f. θήσω, (ἐπιτίθημι,) *to put* or *lay upon together*, at the same time, Sept. Num. 12: 11. Plut. Sympos. 8. 7 fin. In N. T. Mid. *to set upon* or *assail with* any one, at the same time, absol. Acts 24: 9 συνεπέθεντο in later edit. comp. v. 2. Text. rec. συνέθεντο. Comp. in Ἐπιτίθημι b.—Sept. Deut. 32: 27. Pol. 1. 31. 2. Xen. Cyr. 4. 2. 3.

Συνέπομαι, depon. Mid. (ἕπω, ἕπομαι,) *to follow with, to accompany*, c. dat. Acts 20: 4.—2 Macc. 15: 2. Apollod. Bibl. 3. 12. Xen. Conv. 1. 2.

Συνεργέω, ῶ, f. ήσω, (συνεργός,) *to work together with* any one, *to coöperate*, absol. i. q. *to be a co-worker, fellow-labourer*, 1 Cor. 16: 16. 2 Cor. 6: 1. (Seq. dat. pers. Esdr. 7: 2. Plut. de Sanit. tuend. fin. τῇ ψυχῇ συνεργεῖ το σῶμα καὶ συγκάμνει.) Hence genr. i. q. *to help, to aid*, c. dat. expr. or impl. Mark 16: 20. James 2: 22 ἡ πίστις συνεργεῖ τοῖς ἔργοις αὐτοῦ.—1 Macc. 12: 1. Jos. B. J. 6. 1. 5. Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18.—Of things, *to work together for* any thing, *to coöperate, to contribute*, sc. to any result, seq. dat. commodi, et εἰς c. acc. Rom. 8: 28 τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν. — Pol. 11. 9. 1. Diod. Sic. 4. 76. c. πρός Plut. Romul. 21.

Συνεργός, οῦ, ὁ, ἡ, adj. (ἔργον,) pp. *working with, coöperating, aiding*, Diod. Sic. 13. 70. Pol. 1. 81. 10. Subst. *a co-worker, fellow-labourer, helper*, genr. 2 Macc. 8: 7. Jos. Ant. 7. 14. 4. Pol. 1. 7. 8. Xen. Mem. 2. 3. 3. — In N. T. spoken only of *a co-worker, helper*, in the Christian work, i. e. of Christian teachers, c. gen. of pers. συνεργοὶ τοῦ θεοῦ 1 Cor. 3: 9; συνεργοί μου sc. Παύλου, Rom. 16: 3, 9, 21. Phil. 2: 25. 4: 3. 1 Thess. 3: 2. Philem. 1, 24. c. gen. of object, 2 Cor. 1: 24 συνεργοὶ τῆς χαρᾶς ὑμῶν *co-workers of your joy*, i. e. labouring together for your happiness. Seq. dat. commodi, 3 John 8 συνεργοὶ τῇ ἀληθείᾳ. Seq. εἰς c. acc. *for* or *in behalf of*, 2 Cor. 8: 23 εἰς ὑμᾶς συνεργός. Col. 4: 11.

Συνέρχομαι, aor. 2 συνῆλθον, (ἔρχομαι,) *to go* or *come with* any one, *to come together*.

a) c. dat. of pers. *to go* or *come with*, i. q. *to accompany*, see in Συγκάθημαι. Luke 23: 55 αἵτινες ἦσαν συνεληλυθυῖαι

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αὐτῷ ἐκ τῆς Γαλιλαίας. John 11: 33 coll. 31. Acts 9: 39. 10: 23, 45. 11: 12. 15: 38. Also *to company* or *be conversant with*, Acts 1: 21. Once seq. σύν τινι Acts 21: 16; comp. Winer § 56 fin. Sept. for בוֹא Job 22: 4. — Wisd. 7: 2. comp. Thuc. 1. 10.

b) genr. and usually, *to come together, to convene, to assemble*, absol. Mark 3: 20 συνέρχεται πάλιν ὄχλος. Luke 5: 15. Acts 1: 6. 2: 6. 10: 27. 16: 13. 19: 32. 21: 22. 28: 17. 1 Cor. 14: 26. c. dat. of pers. *with* or *to* whom, Mark 14: 53. c. adv. of place, John 18: 20 ὅπου. Acts 25: 17. εἰς c. acc. of place, Acts 5: 16; as marking result, 1 Cor. 11: 17, 34; final, v. 33. ἐν c. dat. 1 Cor. 11: 18. ἐπὶ τὸ αὐτό 1 Cor. 11: 20. 14: 23. πρός τινα Mark 6: 33. Sept. for בוֹא Ez. 33: 30. הָלַךְ Jer. 3: 18. c. εἰς for הָלַךְ Zech. 8: 21. נֶאֱסַף 2 Chr. 30: 13. πρός τινα Ex. 32: 5. —Hdian. 4. 11. 6. Xen. Mem. 1. 2. 42. τινί Pol. 1. 78. 4. σύν τινι Luc. Asin. 45. ἐς τὸ αὐτό Luc. Alex. 8.

c) spoken of conjugal intercourse, Matt. 1: 18. 1 Cor. 7: 5. — c. dat. Jos. Ant. 7. 8. 1. ib. 7. 9. 5. Diod. Sic. 3. 58. Xen. Mem. 2. 2. 4.—In Matt. l. c. perh. i. q. *to come together* in one house, *to live together*, as Xen. Oec. 10. 4.

Συνεσθίω, aor. 2 συνέφαγον, (ἐσθίω q. v.) *to eat with* any one, i. e. genr. to have intercourse with, to associate with, c. dat. as in Συγκάθημαι. E. g. συνεσθ. Luke 15: 2. 1 Cor. 5: 11. c. μετά τινος Gal. 2: 12, comp. Winer § 56 fin. συνέφαγ. Acts 11: 3. 10: 41 οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, comp. in Ἐσθίω c. δ. Sept. συνεσθ. for אָכַל אֶת Gen. 43: 32. absol. Ps. 101: 5. συνέφ. for אֶת עִם Ex. 18: 12.— συνεσθ. Plut. de occult. Viv. init. συνέφ. Luc. Parasit. 59.

Σύνεσις, εως, ἡ, (συνίημι q. v.) *a sending together, conjunction* of streams, ξύνεσις δύο ποταμῶν Hom. Od. 10. 515. In N. T. 'a putting together in mind,' i. q. *discernment, understanding, intelligence*, Luke 2: 47 ἐξίσταντο δὲ πάντες . . . ἐπὶ τῇ συνέσει αὐτοῦ. 1 Cor. 1: 19. Eph. 3: 4. Col. 1: 9. 2: 2. 2 Tim. 2: 7. Sept. for בִּינָה Deut. 4: 6. Is. 29: 14. תְּבוּנָה Ex. 31: 3. Prov. 2: 2. דַּעַת Job 15: 2. — Luc. Alex. 22. Diod. Sic. 1. 1. Dem. 1394. 4. Xen. Cyr. 4. 5. 23. — Meton. as a faculty of the mind, *understanding, intellect*, put for *the mind* itself; Mark 12: 33 τὸ ἀγαπᾶν αὐτὸν [θεὸν] ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως. —Ecclus. 47: 23. Test. XII Patr. p. 538. Ael. V. H. 12. 1. Plut. Vit. Thes. 6.

Συνετός, ή, όν, (συνίημι q. v.) pp. 'putting together in mind,' i. e. *discerning, intelligent, sagacious*. Matt. 11: 25 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν. Luke 10: 21. Acts 13: 7. 1 Cor. 1: 19. Sept. for מֵבִין 1 Chr. 15: 22. נָבוֹן Prov. 28: 7. Ecc. 9: 11. חָכָם Gen. 41: 33. Is. 19: 11.—Jos. c. Ap. 2. 16. Luc. D. Deor. 26 fin. Plut. de Adulat. et Amic. 12. ed R. VI. p. 206. 14.

Συνευδοκέω, ῶ, f. ήσω, (εὐδοκέω q. v.) *to think well of with* others, *to take pleasure with* others *in* any thing; hence i. q. *to approve, to assent to*, c. dat. of pers. pp. as in Συγχαίρω q. v. Rom. 1: 32 συνευδοκοῦσι τοῖς πράσσουσι. Elsewhere c. dat. of thing *in* or *as to* which, Luke 11: 48 συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων. Acts 8: 1. 22: 20.—1 Macc. 1: 57. 2 Macc. 11: 24. absol. Demad. 180. 32. Diod. Sic. 4. 24. — Seq. infin. i. q. *to be like willing, like pleased* to do any thing, 1 Cor. 7: 12, 13 καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, i. e. if both are mutually pleased.

Συνευωχέω, ῶ, f. ήσω, (εὐωχέω to let be well fed, to feast, from εὖ, ἔχω, ὄχη,) *to feast* several *together*; Mid. or Pass. *to feast with* any one, *to revel with*, c. dat. as in Συγκάθημαι. 2 Pet. 2: 13 συνευωχούμενοι ὑμῖν. impl. Jude 12.— Jos. Ant. 4. 8. 7. Luc. Philopat. 4.

Συνεφίστημι, (ἐφίστημι,) in N. T. only aor. 2 συνεπέστην intrans. *to stand upon together, to assail together*; c. κατά, Acts 16: 22 συνεπέστη ὁ ὄχλος κατ' αὐτῶν, i. e. made an assault together against them.—Sept. Num. 16: 3 συνεπέστησαν in some Codd. Comp. Thuc. 2. 75.

Συνέχω, f. ξω, (ἔχω,) *to hold together, to press together*, i. q. *to hold fast, to shut up*, trans.

a) pp. as τὰ ὦτα *to stop one's ears* Acts 7: 57. Sept. τὸ στόμα, for קָפַץ Is. 52: 15. Of a city besieged, Luke

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19: 43 συνέξουσί σε [Ἱεροσόλυμα] πάντοθεν. So Sept. and צוּר 1 Sam. 23: 8. (2 Macc. 9: 2.) Of a crowd, *to press upon* any one Luke 8: 45; of persons having a prisoner in custody, *to hold fast*, Luke 22: 63. — Hdian. 2. 13. 8. Luc. Tox. 39.

b) trop. *to constrain*, i. q. *to compel*, *to press on*, c. acc. 2 Cor. 5: 14 ἡ γὰρ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς, sc. so to act. Pass. Acts 18: 5 συνείχετο τῷ πνεύματι ὁ Παῦλος in text. rec. see below. — Pass. συνέχομαι, *to be in constraint*, i. q. *to be straitened*, *distressed*, *perplexed*, absol. Luke 12: 50 πῶς συνέχομαι ἕως οὗ τελεσθῇ. Phil. 1: 23. (Comp. Jos. Ant. 5. 11. 3. τῷ πολεμῷ Palaeph. 39. 5. τῷ λιμῷ Pol. 3. 62. 4.) Also i. q. *to be seized*, *affected*, *afflicted*, sc. with fear, disease, etc. c. dat. Luke 8: 37 φόβῳ μεγάλῳ συνείχοντο. Matt. 4: 24 νόσοις . . . συνεχομένους. Luke 4: 38. Acts 28: 8.—Sept. Job 3: 24. 31: 23. Plut. ed. R. X. p. 788. 1 φόβῳ. Diod. Sic. 3. 33 νόσοις.—Pass. spoken also of a person *held fast*, pressed, occupied with a work or the like; Acts 18: 5 συνείχετο τῷ λόγῳ ὁ Παῦλος in later edit. comp. above, i. e. Paul now gave himself wholly to preaching the word; comp. v. 3.—Wisd. 17: 20 ἔργοις. Hdian. 1. 17. 22 ἡδοναῖς.

Συνήδομαι, depon. Pass. (ἥδομαι,) *to joy* or *rejoice with* any one, c. dat. Ael. V. H. 9. 21. Hdian. 8. 6. 2. Xen. Cyr. 4. 1. 7. In N. T. c. dat. of thing, *to delight in* any thing *with* others; Rom. 7: 22 συνήδομαι γὰρ τῷ νόμῳ, i. e. I *too* delight in the law, I am one of those who delight in it, etc. Others, *to delight in altogether*, wholly.

Συνήθεια, ας, ἡ, (συνηθής dwelling together, wonted together, accustomed, from σύν, ἦθος q. v.) *a dwelling* or *living together*, Ael. H. An. 16. 36. Dem. 1467. 19. *a being wonted together*, *familiarity*, Jos. de Macc. 13 fin. Pol. 1. 43. 4. Diod. Sic. 14. 12. In N. T. *a wont*, *usage*, *custom*, John 18: 39. 1 Cor. 11: 16. — Jos. Ant. 10. 4. 5 ἡ πάτριος συνήθεια. Arr. Epict. 1. 27. 20. Xen. Venat. 12. 4.

Συνηλικιώτης, ου, ὁ, (ἡλικιώτης, ἡλικία q. v.) *one of like age*, *an equal in age*, Gal. 1: 14. — Alciphr. Ep. 1. 12. Dion. Hal. Ant. 10. 49. Diod. Sic. 1. 53. On this species of compounds, disapproved of by the Atticists, see Thom. Mag. p. 207 sq. Lob. ad Phr. p. 172, 471.

Συνθάπτω, f. ψω, (θάπτω,) *to bury with* any one; in N. T. trop. with Christ, in the likeness of his burial, c. dat. as in Συγκάθημαι. Pass. Rom. 6: 4. Col. 2: 12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι. — pp. Hdot. 5. 5 ἡ γυνὴ συνθάπτεται τῷ ἀνδρί. Plut. M. Anton. 85. Thuc. 1. 8.

Συνθλάω, f. άσω, (θλάω to crush,) *to crush together*, *to dash in pieces*, Pass. Matt. 21: 44 et Luke 20: 18 ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται. Sept. for גָּדַע Ps. 107: 16. Is. 45: 2. גָּזַר Ps. 58: 7.—Plut. Artax. 19. Diod. Sic. 2. 57.

Συνθλίβω, f. ψω, (θλίβω,) *to press together*, *to press closely*, on all sides, as a crowd upon a person, c. acc. Mark 5: 24, 31. — Ecclus. 34 [31]: 14. Plut. Sympos. 6. 6 fin.

Συνθρύπτω, f. ψω, (θρύπτω to break,) *to break together*, *to crush* into pieces; trop. τὴν καρδίαν τινός *to crush the heart*, i. q. to dishearten, to take away one's fortitude, Acts 21: 13.—So οἱ ἀποτεθρυμμένοι τὰς ψυχάς Plat. Repub. VI. p. 495. E.

Συνιέω, see in *Συνίημι*.

Συνίημι, f. συνήσω, aor. 1 συνῆκα, aor. 2 συνῆν, (ἵημι to send, Buttm. § 108. I,) also Pres. συνιέω, whence 3 plur. συνιοῦσι Matt. 13: 13. 2 Cor. 10: 12, part. συνίων Matt. 13: 23. Rom. 3: 11. comp. Buttm. § 106. n. 5. Matth. § 210. 1 sq. Winer § 14. 3. n. — Pp. *to send* or *bring together*, e. g. foes in battle, Hom. Il. 1. 8. ib. 7. 210. Trop. *to bring* or *put together* in mind; hence i. q. *to discern*, *to perceive*, *to be aware of*, e. g. a sound, voice, Hom. Il. 2. 182 ὄπα θεᾶς. ib. 2. 26. Hes. Theog. 831.—In N. T. genr. *to understand*, *to comprehend*, absol. Matt. 13: 13 ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. v. 14 καὶ οὐ μὴ συνῆτε. v. 15, 19, 23. 15: 10. Mark 4: 12. 6: 52, see in Ἐπί II. 3. b. β. 7: 14. 8: 17, 21. Luke 8: 10. Acts 7: 25 οἱ δὲ οὐ συνῆκαν. 28: 26, 27. Rom. 15: 21. 2 Cor.

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10: 12 οὐ συνιοῦσι, i. e. are not men of understanding, not wise. Seq. acc. Matt. 13: 51 συνήκατε ταῦτα πάντα; Luke 2: 50 τὸ ῥῆμα. 18: 34. 24: 45. Eph. 5: 17. Seq. ὅτι, Matt. 16: 12. 17: 13. Acts 7: 25. Sept. for הֵבִין Is. 6: 9, 10. 2 Chr. 34: 12. c. acc. Prov. 2: 5, 9. c. ὅτι Is. 43: 10. — Jos. Ant. 7. 8. 4. c. acc. Ceb. Tab. 3. Xen. Apol. 10. c. ὅτι Hdian. 4. 15. 15. — From the Heb. *to understand, to be wise*, sc. in respect to duty towards God, i. q. *to be upright, righteous, godly*; Rom. 3: 11 οὐκ ἔστιν ὁ συνιών, quoted from Ps. 14: 2 where Sept. for הַמַּשְׂכִּיל; also Ps. 2: 10. Dan. 11: 35. 12: 3.

Συνιστάω, -άνω, see in *συνίστημι*.

Συνίστημι, f. συστήσω, (ἵστημι,) also Pres. συνιστάω 2 Cor. 4: 2. 6: 4. 10: 18; συνιστάνω 2 Cor. 3: 1. 5: 12. 10: 12; see in Ἵστημι and Ἀποκαθίστημι. Found in both the transitive and intransitive significations, *to make stand with*, and *to stand with*; see in Ἵστημι.

I. Trans. in the present, imperf. and aor. 1, Act. *to make stand with, together, to place together*, Pol. 3. 43. 11. Hdian. 4. 15. 12. In N. T. *to place with* or *before* any one.

a) pp. of persons, *to introduce, to present* to one's acquaintance and favourable notice, and hence i. q. *to commend*, to represent as worthy, c. acc. et dat. Rom. 16: 1 συνίστημι δὲ ὑμῖν Φοίβην. 2 Cor. 5: 12. c. acc. et πρός τινα 2 Cor. 4: 2. c. acc. simpl. 2 Cor. 3: 1 ἑαυτοὺς συνιστάνειν. 10: 12, 18 bis. Pass. 2 Cor. 12: 11.—1 Macc. 12: 43. Ceb. Tab. 11. Pol. 31. 20. 9. Xen. Oec. 3. 14. c. acc. simpl. Jos. Ant. 6. 13. 1. Xen. Cyr. 7. 3. 12.

b) trop. i. q. *to set forth with* or *before* any one, *to declare, to shew, to make known* and conspicuous, c. acc. simpl. Rom. 3: 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησι. 5: 8. 2 Cor. 6: 4 συνιστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι. c. dupl. acc. Gal. 2: 18 παραβάτην ἐμαυτὸν συνίστημι. c. acc. et inf. 2 Cor. 7: 11. Sept. for הֵבִין Job 28: 23.—Jos. Ant. 7. 2. 1 συνίστων ἑαυτοὺς ὡς εὔνους. c. dupl. acc. Philo Quis rer. div. Haer. p. 517 συνίστησιν αὐτὸν προφήτην. Diod. Sic. 13. 91. c. inf. ib. 14. 45.

II. Intrans. in the perf. and aor. 2, Act. *to stand with, together*, etc.

a) pp. of pers. c. dat. as in Συγκάθημαι. Luke 9: 32 δύο ἄνδρας τοῖς συνεστῶτας αὐτῷ. Sept. for עָמַד 1 Sam. 17: 26.—Pol. 4. 1. 6. Luc. Necyom. 15. Xen. Cyr. 2. 1. 29.

b) trop. from the transitive signif. *to place together* sc. parts into a whole, i. e. *to constitute, to create, to bring into existence*, Diog. Laert. Carnead. 4. 64 ἡ συστήσασα φύσις καὶ διαλύσεις. Plato Timaeus p. 30. E, τίνι τῶν ζώων αὐτὸν [τὸν κόσμον] εἰς ὁμοιότητα ὁ ξυνιστὰς ξυνέστησε. p. 41. D [ὁ θεὸς] ξυστήσας δὲ τὸ πᾶν. Hence in N. T. intrans. *to be constituted, created, to exist*, Col. 1: 17 πάντα ἐν αὐτῷ συνέστηκε. 2 Pet. 3: 5 γῆ ἐξ ὕδατος . . . συνεστῶσα τῷ τοῦ θεοῦ λόγῳ. — Philo de Plant. Noë p. 215 ἐκ γῆς ἁπάσης καὶ παντὸς ὕδατος καὶ ἀέρος καὶ πυρὸς . . . συνέστη ὅδε ὁ κόσμος. Max. Tyr. Diss. 25. p. 253, τῷ Διὸς νεύματι γῆ συνέστη κ. τ. λ. Aristot. de Mundo c. 5 init. Comp. Xen. Mem. 3. 6. 14.

Συνοδεύω, f. εύσω, (ὁδεύω q. v.) *to be on the way with* any one, *to travel* or *journey with*, c. dat. as in Συγκάθημαι, Acts 9: 7.—Wisd. 6: 23. Hdian. 4. 7. 11. Plut. M. Anton. 13.

Συνοδία, ας, ἡ, (σύνοδος, ὁδός,) pp. *a journeying together*, Plut. Mor. 1. p. 110. Tauchn. In N. T. meton. *a company of travellers, caravan*, Luke 2: 44. — Jos. Ant. 6. 12. 1. Arr. Epict. 4. 1. 91. Strabo IV. p. 314.

Συνοικέω, ῶ, f. ήσω, (οἰκέω,) *to house* or *dwell with* any one, *to live with*, espec. as husbands with wives in one house, *to cohabit*, absol. 1 Pet. 3: 7. — Ecclus. 25: 8. Hdian. 1. 6. 11. Dem. 1374. 21. Xen. Lac. 1. 8. genr. Xen. H. G. 2. 3. 5.

Συνοικοδομέω, ῶ, f. ήσω, (οἰκοδομέω q. v.) *to build with* any one, in company with, c. dat. Esdr. 5: 68. In N. T. Pass. trop. *to be built together with* other Christians into a spiritual temple, Eph. 2: 22; see fully in Οἰκοδομέω c.

Συνομιλέω, ῶ, f. ήσω, (ὁμιλέω,) *to be in company with*, Ceb. Tab. 13. In

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N. T. *to converse with, to talk with*, c. dat. Acts 10: 27.

Συνομορέω, ῶ, f. *ήσω*, (*ὁμορέω, ὅμορος*, from *ὅμος, ὅρος*,) *to border together, to be contiguous with*, c. dat. Acts 18: 7 *οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ*, i. e. joined upon.—Simpl. *ὁμορέω* Hdian. 6. 7. 5.

Συνοχή, ῆς, ἡ, (*συνέχω* q. v.) *a holding together, a shutting up*, e. g. of the womb, Symm. Prov. 30: 16; of a city besieged, Sept. Jer. 52: 3. Mic. 5: 1; spoken also of a circuit, enclosure, Jos. Ant. 8. 3. 2. comp. Hom. Il. 23. 330. In N. T. trop. *distress, disquiet, anxiety*, Luke 21: 25 *συνοχὴ ἐθνῶν*. 2 Cor. 2: 4 *σ. καρδίας*.—Sept. Job 30: 3. Aquil. for מְצוּקָה Ps. 25: 17. Artemid. 2. 3 *πᾶσι τοῖς ἐν συνοχῇ οὖσιν*.

Συντάσσω v. *ττω*, f. *ξω*, (*τάσσω*,) *to arrange* or *set in order together*, Jos. Ant. 7. 12. 3. Dem. 1378. 26. Xen. Cyr. 3. 1. 2. In N. T. *to arrange* or *set in order with* any one, i. e. *to order, to appoint, to direct*, c. dat. as in *Συγκάθημαι*. Matt. 26: 19 *ἐποίησαν οἱ μαθηταὶ ὡς συνετάξεν αὐτοῖς ὁ Ἰησοῦς*. impl. 27: 10. Sept. for צִוָּה Gen. 18: 19. 26: 11. — Pol. 3. 50. 9. Ael. V. H. 9. 13. Xen. Cyr. 5. 3. 46.

Συντέλεια, ας, ἡ, (*συντελέω*,) *full end, completion*, Diod. Sic. 13. 14. Pol. 11. 33. 7. Plut. Quaest. Rom. 34. ed. R. VII. p. 104. 8. In N. T. genr. *end, consummation*, only in the phrase *συντέλεια τοῦ αἰῶνος* Matt. 13: 39, 40, 49. 24: 3. 28: 20. *συντέλ. τῶν αἰώνων* Heb. 9: 26. See in *Αἰών* no. 2. Sept. for כָּלָה Neh. 9: 31. Jer. 4: 27. קֵץ Dan. 12: 4. — Ecclus. 11: 27. 21: 10. Pol. 3. 1. 5, 9 *καταστροφὴ καὶ συντέλεια*.

Συντελέω, ῶ, f. *έσω*, (*τελέω*,) *to end* or *terminate together*, Hdian. 2. 2. 15. In N. T. *to end altogether, fully, to finish wholly, to complete*.

a) pp. and genr. c. acc. Matt. 7: 28 *συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους*. Luke 4: 13. Of time, Luke 4: 2. Acts 21: 27. Sept. for כָּלָה Gen. 2: 2. 1 K. 6: 9. Job 36: 11. תָּמַם Deut. 34: 8. — Diod. Sic. 1. 3. Hdian. 4. 2. 20. Dem. 522. 4. Comp. Xen. Cyr. 6. 1. 50. — In the sense of *to fulfil, to accomplish*, e. g. a promise, prophecy, etc. c. acc. Rom. 9: 28 *λόγον γὰρ συντελῶν* sc. *ὁ κύριος*, in allusion to Is. 10: 22, see in *Συντέμνω*. Pass. Mark 13: 4. Sept. for כָּלָה Ruth 3: 18. בָּצַע Lam. 2: 17.

b) by Hebr. as in Engl. *to finish, to complete*, i. q. *to make*, c. acc. Heb. 8: 8 *συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ . . . διαθήκην καινήν*, quoted from Jer. 31: 31 where Heb. כָּרַת, Sept. *διαθήσομαι*. Sept. *συντελεῖν διαθήκην* for Heb. כָּרַת Jer. 34: 8, 15. עָשָׂה Is. 44: 24.

Συντέμνω, f. *εμῶ*, perf. *συντέτμηκα*, (*τέμνω*,) pp. *to cut together*, i. e. *to contract* by cutting, Plut. Demetr. 26. Thuc. 7. 36. Xen. Hi. 4. 9; of words, discourse, *to make concise*, Aeschin. 32. 23. — In N. T. trop. and from the Heb. i. q. *to decide, to determine, to decree*; Rom. 9: 28 bis, *λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει κύριος ἐπὶ τῆς γῆς, for his word he doth fulfil, and he decreeth in righteousness; for his word decreed will the Lord execute upon the land*; quoted from Sept. Is. 10: 22, 23, where the Heb. reads thus: *destruction is decreed, bringing in justice as a flood; for destruction and a decree* [i. e. decreed destruction] *doth Jehovah of Hosts execute* etc. See Cölln in Keil. u. Tzschirner's Analekten, III. ii. p. 28 sq.—So Sept. for חֹרֶץ Is. 28: 22. Dan. 9: 26. חָתַךְ Dan. 9: 24.

Συντηρέω, ῶ, f. *ήσω*, (*τηρέω*,) pp. *to have an eye upon together* or *with* any one, *to watch* or *keep together with* any one. In N. T.

a) i. q. *to watch* or *keep with* oneself, c. acc. Mark 6: 20 *συνετήρει αὐτόν*, i. e. Herod kept John in custody *with* or *near* himself, for the sake of protection against Herodias, and often heard him; comp. v. 20. Others, *he guarded him closely*. — Trop. *to keep* or *lay up with* oneself in mind, *τὰ ῥήματα* Luke 2: 19. So Sept. *ἐν τῇ καρδίᾳ* for Ch. נְטַר Dan. 7: 28. — Ecclus. 39: 2. Test. XII Patr. p. 563 *ἐν τῇ καρδίᾳ*. Pol. 31. 6. 5 *συντηρεῖν γνώμην παρ' ἑαυτῷ*.

b) i. q. *to keep* or *preserve together*, from loss or destruction, opp. *ἀπόλλυμι*, e. g. of wine and the skins in which it is kept, Matt. 9: 17. Luke 5: 38. — 1

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Macc. 8: 12 φιλίαν μετά τινος. 10: 20. Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 191 συντηρεῖν τὴν ψυχὴν εἰς ζωήν.

Συντίθημι, f. ήσω, (τίθημι,) *to set* or *put together*, Xen. Cyr. 8. 5. 4. Mem. 3. 1. 7. *to compose*, ὀνόματα Arr. Epict. 3. 23. 23. λόγους Dem. 277. 5. πρᾶγμα ib. 275. 26. Also *to set* or *put with* a person, *to deliver to* any one, Pol. 5. 10. 4.—In N. T. only Mid. συντίθεμαι, *to set together with* another, i. e. between oneself and another, i. q. *to agree together*, *to covenant together* or *with* any one; seq. inf. Luke 22: 5 καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. Seq. inf. c. τοῦ Acts 23: 20; see Ὁ, ἡ, τό, p. 556. c. Seq. ἵνα John 9: 22; comp. in Ἵνα no. 3. a.—c. inf. Sept. Dan. 2: 9. Jos. Ant. 13. 4. 7. Hdian. 1. 17. 16. Xen. An. 4. 2. 1. τοῦ c. inf. Test. XII Patr. p. 707. —Once in text. rec. i. q. *to assent*, absol. Acts 24: 9; comp. in Συνεπιτίθημι. So Philostr. Heroic. c. 5 fin. ὀλίγοις τῶν βουλευμάτων ξυντίθεσθαι.

Συντόμως, adv. (σύντομος, συντέμνω q. v.) *concisely*, *briefly*, in few words, Acts 24: 4. — Jos. c. Ap. 1. 1 γράψαι συντόμως. Athen. 8. p. 349. A. Xen. Oec. 12. 19 ὡς δὲ συντόμως εἰπεῖν.

Συντρέχω, aor. 2 συνέδραμον, (τρέχω,) *to run with* others, in company, intrans. pp. Xen. Cyr. 2. 2. 9; in N. T. only trop. εἴς τι, 1 Pet. 4: 4 μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν.—Dem. 214. 7. — Of a multitude, *to run together*, *to flock together*, Mark 6: 33. Acts 3: 11. — Judith 6: 18. Jos. B. J. 6. 2. 8. Xen. An. 5. 7. 4.

Συντρίβω, f. ψω, (τρίβω,) *to rub together*, e. g. sticks for kindling fire, τὰ πυρεῖα, Luc. Ver. Hist. 1. 32. Usually and in N. T. i. q. *to break* or *crush together*, by rubbing or striking against, concussion, i. q. *to break in pieces*, trans.

a) pp. Mark 5: 4. 14: 3 see in Ἀλάβαστρον. John 19: 36. Rev. 2: 27 τὰ σκεύη τὰ κεραμικά. Sept. for שָׁבַר Ex. 12: 46. Lev. 6: 28. 26: 13.—Ael. V. H. 12. 61. Diod. Sic. 13. 16. Xen. Cyr. 6. 1. 29. — Of a reed, *to break together*, so as to have a flaw or crack, but not entirely off; Matt. 12: 20 κάλαμον συντετριμμένον οὐ κατεάξει, *a reed broken together shall he not break off*, quoted from Is. 42: 3 where Sept. for רָצַץ.

b) trop. *to break together* the strength or power of any one, *to crush*, *to weaken*, c. acc. Luke 9: 39 πνεῦμα . . . συντρίβει αὐτόν, i. e. weakens him, breaks him down; comp. Mark 9: 18 where it is ξηραίνεται. (Hdian. 5. 4. 20.) So of Satan, to break or crush his power, Rom. 16: 20; comp. in Ποῦς β. Sept. for חִכָּה Josh. 10: 10. Am. 3: 15.—Pol. 26. 3. 6 συντρίψαι τοὺς Ἀχαιούς.—Pass. Luke 4: 18 συντετριμμένους τὴν καρδίαν, *broken in heart*, i. e. dispirited, afflicted, comp. Buttm. § 131. 6. So Sept. and עָצַב Ps. 34: 19. 51: 19.—Pol. 21. 10. 2 συντρ. τῇ διανοίᾳ. Diod. Sic. 11. 78 τοῖς φρονήμασι. 16. 81 ταῖς ψυχαῖς.

Σύντριμμα, ατος, τό, (συντρίβω q. v.) *a breaking together*, *a crushing*, *fracture*, Sept. for שֶׁבֶר Lev. 21: 18. Is. 30: 14. In N. T. trop. *destruction*, Rom. 3: 16, quoted from Is. 59: 7 where Sept. for שֹׁד, as also 22: 4. 60: 18. for שֶׁבֶר Jer. 8: 21. 48: 3. — Ecclus. 40: 11. 1 Macc. 2: 7.

Σύντροφος, ου, ὁ, ἡ, adj. (συντρέφω,) *nourished* or *nursed together*, Xen. Mem. 2. 3. 4. In N. T. subst. *one brought up* or *educated with* another, *a comrade*, Acts 13: 1.—2 Macc. 9: 29. Jos. B. J. 1. 10. 9. Ael. V. H. 12. 26. Pol. 5. 9. 4.

Συντυγχάνω, aor. 2 συνέτυχον, (τυγχάνω,) *to fall in with*, *to meet with*, *to come to* or *at* any one, c. dat. Luke 8: 19.—Jos. Ant. 1. 12. 3 συντυχὼν δ' αὐτῇ θεῖος ἄγγελος. Hdian. 2. 14. 12. Xen. Mem. 2. 3. 16.

Συντύχη, ης, ἡ, *Syntyche*, pr. n. of a female Christian, Phil. 4: 2.

Συνυποκρίνομαι, depon. Mid. (ὑποκρίνομαι,) aor. 1 Pass. συνυπεκρίθην in Mid. sense, Buttm. § 136. 2; *to play the hypocrite with* any one, *to dissemble with*, c. dat. as in Συγχαίρω. Gal. 2: 13. — Pol. 3. 92. 5. ib. 3. 52. 6. Plut. C. Mar. 14.

Συνυπουργέω, ῶ, f. ήσω, (ὑπουργέω, ὑπουργός under-worker, helper, from ὑπό, ἔργον,) *to serve*, *help*, *aid with* any one, together, at the same time, c. dat. of manner, 2 Cor. 1: 11.—Luc. Bis ac-

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cus. 17 συναγωνιζομένης τῆς ἡδονῆς, ἥπερ αὐτῇ τὰ πολλὰ ξυνεργεῖ.

Συνωδίνω, f. ινῶ, (ὠδίνω,) *to be in travail together, to bring forth together*, spoken of animals Porphyr. de Abstin. 3. 10. In N. T. trop. *to be in pain together*, absol. spoken of ἡ κτίσις collect. Rom. 8: 22. — Eur. Helen. 733 or 736 ξυνωδίνει κακοῖς.

Συνωμοσία, ας, ἡ, (συνόμνυμι,) *a swearing together, a conjuration, conspiracy*, Acts 23: 13 συνωμοσίαν πεποιηκότες, comp. in *Ποιέω* no. 1. b. β.—Jos. Ant. 15. 8. 4. Ael. V. H. 14. 22. Thuc. 6. 27.

Συράκουσαι, ῶν, αἱ, *Syracuse*, now *Siracusa*, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts 28: 12. — Xen. H. G. 1. 1. 29, 31.

Συραφοινίκισσα, see in *Συροφοίνισσα*.

Συρία, ας, ἡ, *Syria*, Heb. אֲרָם *Aramaea*, pr. n. of a large country of Asia, lying, in the widest acceptation of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. אֲרַם נַהֲרַיִם, i. e. Aramaea of the two rivers; comp. Plin. H. N. 5. 15. 12. Mela 1. 11. Gesen. Lex. et Thesaur. art. אֲרָם. Rosenm. Bibl. Geogr. II. ii. p. 232 sq. For *Coele-Syria*, see in *Δαμασκός*. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidae; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phenicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in Ἡγεμών no. 2. Jos. Ant. 8. 10. 3 τὴν Παλαιστίνην Συρίαν ἐδουλώσατο.—Matt. 4: 24. Luke 2: 2. Acts 15: 23, 41. 18: 18. 20: 3. 21: 3. Gal. 1: 21.

Σύρος, α, ον, (Συρία,) *Syrian*, e. g. *Σύρα φορτία* Jos. Ant. 2. 3. 3. Usually and in N. T. ὁ *Σύρος*, *a Syrian*, Luke 4: 27.—Sept. 2 K. 5: 20. Jos. Ant. 10. 15. 4. Hdian. 3. 11. 17.

Συροφοίνισσα, ας, ἡ, *a Syro-Phenician woman*, i. e. a Phenician of Syria, prob. in distinction from the *Λιβοφοίνικες* Phenicians of Libya, or Carthaginians. Mark 7: 26 in text. rec. comp. Matt. 15: 21, 22. — Pp. fem. to *Συροφοίνιξ*, as Cadmus is called, Luc. Deor. Concil. 4. *Syrophoenix* Juv. Sat. 6. 159. Comp. *Φοίνιξ*, fem. *Φοίνισσα* Hom. Od. 15. 417. Hdot. 8. 118.—A later form is *Συραφοινίκισσα* v. *Συροφοινίκισσα*, in Mss. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

Σύρτις, ιος v. *εως*, ἡ, (σύρω,) *syrtis*, i. e. *a sand-bank, shoal, quicksands*, dangerous to navigation, pp. so called as *drawn* together by currents of the sea, Acts 27: 17. Two *Syrtes* or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one, called *Syrtis Major*, between Cyrene and Leptis; the other, *Syrtis Minor*, near Carthage. See Sallust Jug. 78. Heyne Excurs. IV. ad Virg. Aen. 1. 108 sq. Wetst. N. T. II. p. 642. — Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 τὴν μεγάλην Σύρτιν. Diod. Sic. 3. 49. Strabo 17. p. 1192. C.

Σύρω, f. *υρῶ*, *to draw, to drag, to haul*, trans. John 21: 8 σύροντες τὸ δίκτυον. Rev. 12: 4. Sept. for סָחַב 2 Sam. 17: 13. — Luc. Merc. cond. 3. Hdian. 5. 8. 17. — Of persons dragged by force before magistrates or to punishment, Acts 8: 3. 14: 19. 17: 6.—Jos. de Macc. § 6 init. Arr. Epict. 1. 29 σύρῃ εἰς τὸ δεσμωτήριον. Luc. Lexiph. 10.

Συσπαράσσω v. *ττω*, f. *άξω*, (σύν, σπαράσσω q. v.) pp. *to tear* or *lacerate together*; in N. T. intens. *to convulse altogether, to throw into strong spasms*, spoken of the effects of demoniacal

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possession resembling epilepsy, c. acc. Luke 9: 42. Comp. in Σπαράσσω.

Σύσσημον, ου, τό, (neut. of adj. σύσσημος signed or marked together, alike, from σύν, σῆμα,) *a concerted sign, token, signal,* sc. agreed upon with others; Mark 14: 44 σύσσημον, comp. Matt. 26: 48 σημεῖον. — Sept. Judg. 20: 40. Diod. Sic. 13. 45, 46. Strabo 6. p. 428. C. A late word, unknown to the earlier Greek writers, Phryn. et Lob. p. 418, 421. Sturz de Dial. Mac. p. 196.

Σύσσωμος, ου, ὁ, ἡ, adj. (σύν, σῶμα,) *of the same body with* another, trop. spoken in respect to the Christian church as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as partakers in it, Eph. 3: 6.—Not found elsewhere.

Συστασιαστής, οῦ, ὁ, (συστασιάζω, στάσις,) *a companion in sedition* or *insurrection, a fellow-insurgent,* Mark 15: 7.— Jos. Ant. 14. 2. 1 κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ. Comp. in Συμμαθητής, Συμπολίτης.

Συστατικός, ή, όν, (συνίστημι q. v.) pp. placing together, introducing; hence *commendatory,* e. g. ἐπιστολὴ συστατική, *letter of commendation,* 2 Cor. 3: 1 bis.—Arr. Epict. 2. 3. 1 γράμματα παρ' αὐτοῦ λαβεῖν συστατικά. Diog. Laert. 5. 18. Stob. Serm. 64. p. 408.

Συσταυρόω, ῶ, f. ώσω, (σύν, σταυρόω,) *to crucify with* any one, c. dat. as in Συγκάθημαι. Matt. 27: 44. Mark 15: 32. John 19: 32. — Trop. Rom. 6: 6 ὁ παλαιος ἡμῶν ἄνθρωπος συνεσταυρώθη sc. Χριστῷ, *our old* [former] *man was crucified with Christ,* i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified. Gal. 2: 20.

Συστέλλω, f. λῶ, (στέλλω q. v.)

1. *to deck together,* i. q. *to wrap together, to envelope, to wind* in a garment, robe, etc. Eurip. Troad. 376 or 382 οὐ δάμαρτος ἐν χεροῖν πέπλοις συνεστάλησεν. Hence in N. T. of a dead body rolled up and swathed for burial, Acts 5: 6.— So περιστέλλω Sept. Ez. 29: 5. Jos. Ant. 17. 3. 3 περιστέλλειν θανόντα. Hdot. 2. 90.

2. *to send* or *draw together, to contract,* Ecclus. 4: 31. Luc. Icarom. 12 γῆ ἐς βραχὺ συνεσταλμένη. Diod. Sic. 1. 41. Trop. Pass. *to shrink together, to be distressed, anxious,* 1 Macc. 2: 6 συνεστάλησαν οἱ ἄνομοι ἀπὸ τοῦ φόβου. Hdian. 1. 6. 10 οἱ μὲν ἄλλοι συνεστάλησαν τὴν ψυχήν.—Hence in N. T. 1 Cor. 7: 29 ὅτι ὁ καιρὸς συνεσταλμένος, *the time is full of distress,* i. q. ἡ ἐνεστῶσα ἀνάγκη in. v. 26. Others, 'the time is short,' contracted.

Συστενάζω, f. ξω, (στενάζω,) *to groan* or *sigh together,* spoken of ἡ κτίσις collect. Rom. 8: 22.

Συστοιχέω, ῶ, f. ήσω, (σύν, στοιχέω q. v.) *to advance in order together,* as soldiers, Pol. 10. 21. 7. In N. T. trop. *to go together with,* i. q. *to correspond to,* c. dat. Gal. 4: 25.—So σύστοιχος corresponding, Pol. 13. 8. 1. Theophr. Caus. Pl. 6. 4.

Συστρατιώτης, ου, ὁ, (στρατιώτης,) *a fellow-soldier;* trop. of Christian teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. 2: 25. Philem. 2. — pp. Hdian. 6. 8. 10. Plut. Pomp. 79. Xen. An. 1. 2. 26.

Συστρέφω, f. ψω, (στρέφω,) *to turn together,* at the same time, Ecclus. 33: 29. In N. T. *to turn, twist, wind together,* sc. into one bundle, band, mass; hence genr. i. q. *to gather together, to collect,* c. acc. Acts 28: 3 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλῆθος. (Comp. Xen. An. 4. 3. 11 φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.) So Sept. for צָרַר, τίς συνέστρεψε ὕδωρ ἐν ἱματίῳ, Prov. 30: 4. — Of persons, troops, Sept. for הִתְקַהֵל Judg. 11: 3. קָבַץ Judg. 12: 4. Also 2 Macc. 14: 30. Jos. Ant. 11. 6. 13. Diod. Sic. 3. 36. Xen. An. 1. 10. 6.

Συστροφή, ῆς, ἡ, (συστρέφω q. v.) *a turning* or *winding together,* as συστροφὴ πνεύματος a whirlwind, Ecclus. 43: 17. In N. T. *a gathering together* of people, *a concourse, multitude,* e. g. a public tumult, Acts 19: 40. — genr. Sept. for עֵדָה Judg. 14: 8. 1 Macc. 14:

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44. Pol. 4. 34. 6. Hdot. 7. 9. 1.—In the sense of *combination, conspiracy*, Acts 23: 12 ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι, comp. v. 13. See in Ποιέω nò. 1. b. β. So Sept. for קָשַׁר 2 K. 15: 15. συστρ. ποιεῖν for קָשַׁר Am. 7: 10.

Συσχηματίζω, f. ίσω, (σχηματίζω, σχῆμα,) *to give the same form with, to conform to* any thing, Plut. de Profect. in Virt. 12. ed. R. VI. p. 310. 4. In N. T. only Mid. or Pass. *to conform oneself, to be conformed to* any thing, c. dat. Rom. 12: 2 μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ. 1 Pet. 1: 14. — Plut. Numa 20 συσχηματίζονται πρὸς τὸν ἐν φιλίᾳ καὶ ὁμονοίᾳ τῇ πρὸς αὐτούς. Plut. de Virt. et Vit. 2. ed. R. VII. p. 382. 9.

Συχάρ v. Σιχάρ, ἡ, indec. *Sychar*, a city of Samaria, i. q. *Shechem*, Συχέμ, where see fully. John 4: 5. The name Συχάρ is not found in the Sept. nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city Συχέμ, שְׁכֶם, as the seat of the Samaritan worship. As such it might come from Heb. שֶׁקֶר *falsehood*, spoken of idols Hab. 2: 18; or also from שִׁכּוֹר *drunkard*, in allusion to Is. 28: 1, 7. Comp. Ecclus. 50: 26 ὁ λαὸς μωρὸς ὁ κατοικῶν ἐν Σικίμοις. Test. XII. Patr. p. 564 ἔσται γὰρ ἀπὸ σήμερον Σικὴμ λεγομένη πόλις ἀσυνέτων. Comp. the similar change in the name Βεελζεβούλ for Βεελζεβούβ, p. 134. See Wetst. N. T. I. p. 858. Reland Diss. Miscell. P. I. p. 141. Rosenm. Bibl. Geogr. II. ii. p. 123.

I. Συχέμ v. Σιχέμ, ἡ, *Sychem*, Heb. שְׁכֶם *Shechem*, a city in the mountains of Ephraim, situated in the valley between Mount Ebal and Mount Gerizim, Acts 7: 16; comp. Sept. Gen. 12: 6. 37: 12. Josh. 20: 7 Συχέμ ἐν τῷ ὄρει τῷ Ἐφραΐμ.—Called also Σίκιμα, ίμων, Sept. 2 K. 12: 1. Jos. Ant. 4. 8. 44. ib. 11. 8. 6; Σαλήμ Sept. Gen. 33: 18; later Μαβορθά by the inhabitants, and Νεάπολις, *Neapolis* by the Romans, Jos. B. J. 4. 8. 1; also on coins, φλαουία νεάπολις, Flavia Neapolis. For the name *Sychar*, see in Συχάρ. See fully in Wetst. N. T. I. p. 858. Reland Palaest. p. 1004 sq. The ancient Shechem was given to the Levites and was one of the cities of refuge, Josh. 20: 7. 21: 21. It was destroyed by Abimelech, Judg. 9: 45; but rebuilt by Jeroboam and made the seat of his kingdom, 1 K. 12: 1, 25. Jos. Ant. 8. 8. 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. 11. 8. 6. John 4: 5, comp. 20: 21. Comp. in Σαμαρείτης. At present it is an inconsiderable village, called *Nablous* or *Naploos* (Neapolis), and inhabited by the few remaining descendants of the ancient Samaritans. See Miss. Herald 1824. p. 310. Calmet art. *Shechem*. Rosenm. Bibl. Geogr. II. ii. p. 118.

II. Συχέμ, ὁ, indec. *Sychem*, Heb. שְׁכֶם (shoulder) *Shechem*, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah. Acts 7: 16. Comp. Gen. c. 34.

Σφαγή, ῆς, ἡ, (σφάζω,) *slaughter*, sc. of animals for food or in sacrifice. Acts 8: 32 ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, quoted from Is. 53: 7 where Sept. for טֶבַח. Rom. 8: 36 ὡς πρόβατα σφαγῆς, i. e. *for* slaughter, quoted from Ps. 44: 23 where Sept. for צֹאן טִבְחָה; comp. Sept. for הֲרֵגָה Zech. 11: 4.—James 5: 5 ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. like beasts in the day of slaughter, without care or forethought. Sept. εἰς ἡμ. σφαγῆς for לְיוֹם הֲרֵגָה Jer. 12: 3. — Of persons, 2 Macc. 5: 6. Jos. Ant. 7. 1. 6. Luc. Quom. Hist. conscr. 31. Xen. H. G. 4. 4. 2.

Σφάγιον, ου, τό, (σφάζω,) *a victim*, as slaughtered in sacrifice; Acts 7: 42 μὴ σφάγια . . . προσηνέγκατέ μοι, quoted from Am. 5: 25 where Sept. for זֶבַח. — Plut. Pyrrh. 6. Pol. 4. 17. 11. Thuc. 6. 69. Xen. Lac. 13. 3.

Σφάζω, Att. σφάττω, f. ξω, *to slaughter, to kill, to slay*, trans. pp. animals for food or sacrifice, Rev. 5: 6 ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον. v. 9, 12. 13: 8; comp. Is. 53: 7. So Sept. for טָבַח Gen. 43: 16. Ex. 22: 1. שָׁחַט Gen. 37: 30. Ex. 29: 11.—Hom. Od. I. 92. Palaeph. 31. 4. Xen. Cyr. 8. 3. 24. — Of persons, *to kill, to slay*, c. acc. 1 John 3: 12 bis ὃς ἔσφαξε τὸν ἀδελφὸν αὐτοῦ κ. τ. λ. Rev. 6: 4, 9. 18: 24. Once hyperbol. of a deadly wound, Rev. 13: 3 κεφαλὴ

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ὡς ἐσφραγμένη εἰς θάνατον. Sept. genr. for עִוֵּחַם Gen. 22: 10. 2 K. 10: 7. Is. 57: 5.—1 Macc. 1: 2. Ael. V. H. 13. 2. Xen. Cyr. 7. 3. 14.

Σφόδρα, adv. (pp. neut. pl. of adj. σφοδρός eager, vehement, comp. Buttm. § 115. 4,) *vehemently, greatly, very much*, Matt. 2: 10. 17: 6, 23. 18: 31. 19: 25. 26: 22. 27: 54. Mark 16: 4. Luke 18: 23. Acts 6: 7. Rev. 16: 21. Sept. for מְאֹד Gen. 17: 18, 19. comp. Sept. Jon. 4: 4, 10.—Jos. Ant. 4. 5. 3. Ael. V. H. 2. 16. Xen. Mem. 2. 10. 2.

Σφοδρῶς, adv. (σφοδρός, comp. in Σφόδρα,) *vehemently, greatly, very much*, Acts 27: 18.—Ecclus. 13: 13. Hdian. 4. 13. 4. Xen. Oec. 5. 4.

Σφραγίζω, f. ίσω, (σφραγίς,) *to seal*, trans.

a) i. q. *to seal up*, to close and make fast with a seal or signet; e. g. letters, writings, books, so that they may not be read, Sept. for חָתַם 1 K. 21: 8. Is. 29: 11. Dan. 12: 4. Polyaen. p. 414 τὴν μὲν ἐπιστολὴν ἐσφραγισμένην σφραγίδι τῇ Πολυσπέρχοντος. Hence in N. T. trop. of words, i. q. *to keep in silence, not to make known*, c. acc. Rev. 10: 4 σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ αὐτὰ γράψῃς. 22: 10. So Sept. for סָתַם Dan. 8: 26. — Stob. Serm. 34. p. 215 σφράγισον τοὺς μὲν λόγους σιγῇ. — Genr. *to seal, to set a seal*, e. g. for the sake of security upon a sepulchre, prison, etc. c. acc. τὸν λίθον Matt. 27: 66. seq. ἐπάνω τινος Rev. 20: 3. Sept. for חָתַם Cant. 4: 12.—Bel and Drag. v. 11, 14. Diog. Laert. 4. 59 τὸ ταμιεῖον. —Hence trop. *to secure to* any one, *to make sure*, i. q. to deliver over safely, Mid. c. acc. et dat. Rom. 15: 28 ἐσφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον.— Comp. Sept. Deut. 32: 34. 2 K. 22: 4. Philo de Vit. Mos. p. 607. C. See Loesner Obs. e Phil. p. 269.

b) genr. i. q. *to set a seal* or *mark upon* any thing, in token of its being genuine and approved; e. g. persons, c. acc. Rev. 7: 3 ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Pass. v. 4 bis, 5, 6, 7, 8.—Eurip. Iph. Taur. 1372 or 1383 δεινοῖς δὲ σημάντροισιν ἐσφραγισμένοι ἐφεύγομεν κ. τ. λ.—Oftener of decrees, documents, *to attest by a seal*, Sept. for חָתַם Esth. 8: 8, 10. Job. 7: 14. ἐγγυᾶν Arr. Epict. 2. 13. 7. Plut. Pomp. 5. Hence in N. T. trop. *to attest, to confirm, to establish*, c. acc. John 6: 27 τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, sc. as the Messiah; comp. 5: 36. Seq. ὅτι, John 3: 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι θεὸς ἀληθής ἐστι. So of Christians whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation; Mid. c. acc. 2 Cor. 1: 22. Pass. Eph. 1: 13. 4: 30. — comp. Anthol. Gr. II. p. 147. So ἐπισφραγίζομαι in Philo often, see Loesner Obs. e Phil. p. 142, 146. Wetst. N. T. I. p. 857.

Σφραγίς, ῖδος, ἡ, (prob. φράσσω,) *a seal*, i. e.

a) pp. instrument for sealing, *a signet, signet-ring*, Rev. 7: 2. Sept. for חוֹתָם 1 K. 21: 8. Cant. 8: 6.—Polyaen. p. 763 τοῖς Περσῶν βασιλεῦσι σφραγὶς βασιλικὴ εἰκών ἐστι κ. τ. λ. Pol. 16. 22. 11. Hdot. 3. 41.

b) *a seal*, as impressed upon letters, books, etc. for the sake of privacy and security, Rev. 5: 1 σφραγῖσιν ἑπτά. v. 2, 5, 9. 6: 1, 3, 5, 7, 9, 12. 8: 1. — Bel and Drag. 17. Hdian. 7. 6. 15, 19. Xen. H. G. 7. 1. 39.— Also *a seal*, impressed as a mark or token of genuineness, Rev. 9: 4; and so of a motto, inscription, 2 Tim. 2: 19. (Act. Thom. § 26 ὁ θεὸς διὰ τῆς αὐτοῦ σφραγῖδος ἐπιγνώσκει τὰ ἴδια πρόβατα.) Trop. i. q. *a token, pledge, proof*; 1 Cor. 9: 2 ἡ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε. Rom. 4: 11.—Jos. de Macc. § 7.

Σφυρόν, οῦ, τό, (kindr. with σφῦρα, σφαῖρα,) *the ankle*, comp. Lat. *malleolus pedis*, Acts 3: 7.—Aristot. H. An. 1. 15. Dem. 442. 15. Xen. H. G. 5. 4. 58.

Σχεδόν, adv. (ἔχω, σχεῖν,) pp. of place, *near*, Hom. Il. 3. 15. ib. 4. 247. comp. in Ἔχω g. In N. T. *nearly, almost*, Acts 13: 44 σχεδὸν πᾶσα ἡ πόλις συνήχθη. 19: 26. Heb. 9: 22.— 2 Macc. 5: 2. Hdian. 3. 4. 2. Xen. Conv. 4. 6.

Σχῆμα, ατος, τό, (ἔχω, σχεῖν,) Lat. *habitus*, i. q. *fashion, figure, mien, deport-*

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ment, sc. of body, person, Jos. Ant. 7. 8. 4. Ael. V. H. 2. 44. Hdian. 7. 6. 1. Xen. Mem. 2. 1. 22. In N. T. of external circumstances, *fashion, state, condition*, 1 Cor. 7: 31 σχῆμα τοῦ κόσμου. Phil. 2: 8 σχήματι εὑρεθεὶς ὡς ἄνθρωπος. — Jos. Ant. 2. 4. 2 σχ. τῆς δουλείας. 5. 1. 28 ἐκ ταπεινοῦ σχήματος εἰς τοῦτο δόξης καὶ περιουσίας προελθοῦσι. Xen. Cyr. 7. 1. 49.

Σχίζω, f. ίσω, *to split, to rend, to divide* with violence, trans. pp. wood, Sept. for בָּקַע Gen. 22: 3. 1 Sam. 6: 14. Xen. Cyr. 5. 3. 49. An. 4. 4. 12. In N. T. genr. e. g. rocks Matt. 27: 51; the veil of the temple, c. εἰς δύο Matt. 27: 51. Mark 15: 38. Luke 23: 45; the heavens Mark 1: 10; a garment Luke 5: 36. John 19: 24; a net John 21: 11. So Sept. and בְּקַע Is. 48: 21. Zech. 14: 4. קָרַע Is. 37: 1. — Pol. 2. 16. 11 εἰς δύο. Hdot. 2. 17 Νεῖλος μέσην Αἴγυπτον σχίζων.—Trop. *to split* into parties, factions, *to divide*, Pass. Acts 14: 4 ἐσχίσθη δὲ τὸ πλῆθος. 23: 7.— Diod. Sic. 12. 66 τοῦ πλήθους σχιζομένου. Luc. Asin. 54. Xen. Conv. 4. 59.

Σχίσμα, ατος, τό, (σχίζω,) *a rent*, Matt. 9: 16 et Mark 2: 21 χεῖρον σχίσμα γίνεται. — So Sept. σχισμή Is. 2: 21. Jon. 2: 7.—Trop. *a division, dissension, schism*, John 7: 43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο. 9: 16. 10: 19. 1 Cor. 1: 10. 11: 18. 12: 25.

Σχοινίον, ου, τό, (σχοῖνος bulrush,) pp. a cord made of bulrushes; hence genr. *a cord, rope*, John 2: 15. Acts 27: 32 τὰ σχοινία τῆς σκάφης. Sept. for חֶבֶל 2 Sam. 17: 13. 1 K. 20: 31. — Theocr. Id. 21. 11. Dem. 1145. 6.

Σχολάζω, f. άσω, (σχολή,) *to have leisure, to be free from labour, vacant, idle*, absol. Sept. for יָרְפָה Ex. 5: 8, 17. Pol. 11. 25. 7. Xen. Oec. 7. 1. Mem. 3. 9. 9. In N. T.

a) c. dat. commodi, *to have leisure for* any thing, *to give oneself to* any thing, sc. free from other cares and hindrances. 1 Cor. 7: 5 ἵνα σχολάζητε τῇ νηστείᾳ κ. τ. λ.—Hdian. 1. 9. 8. Dem. 594. 16. Xen. Cyr. 7. 5. 39.

b) trop. of place, *to be vacant, empty*, absol. Matt. 12: 44 τὸν οἶκον . . . εὑρίσκει σχολάζοντα, i. e. unoccupied, uninhabited.— Plut. C. Gracch. 12 καὶ τῷ δήμῳ σχολάζοντα μεθ' ἡμέραν ἀπέδειξε τὸν τόπον.

Σχολή, ῆς, ἡ, *leisure, rest*, freedom from labour and business, *vacation*, Luc. D. Deor. 18. 1. Hdian. 1. 15. 13. Xen. Mem. 3. 9. 9. *leisure* as applied to any thing, i. q. *attention, devotion, study*, Xen. Mem. 2. 6. 4 μηδὲ πρὸς ἓν ἄλλο σχολὴν ποιεῖται κ. τ. λ. In later usage and N. T. meton. *a school*, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations; comp. Jahn § 106. Acts 19: 9 διαλεγόμενοι ἐν τῇ σχολῇ Τυράννου τινός. — Plut. Arat. 29 τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζητοῦντας. de audiend. Poet. 7. Strabo XIV. 5. p. 463 ἐν ᾗ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων. Aristot. Pol. 5. 9. Comp. Lob. ad Phr. p. 401.

Σώζω, f. σώσω, (σῶς, obsol. σάος,) perf. pass. σέσωσμαι, aor. 1 pass. ἐσώθην, Buttm. § 100. n. 1. § 114; *to save, to deliver, to preserve* safe from danger, loss, destruction, trans.

a) pp. e. g. persons, Matt. 8: 25 κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 14: 30. 24: 22. 27: 40, 42 bis. Mark 3: 4. 13: 20. Luke 6: 9. Acts 27: 20, 31. al. So τὴν ψυχὴν αὐτοῦ σῶσαι Matt. 16: 25. Mark 8: 35 bis. Luke 9: 24 bis. Sept. for הוֹשִׁיעַ Judg. 6: 15. 1 Sam. 10: 27. מָלַט 1 Sam. 19: 11. Job 1: 15 sq. הִצִּיל 2 Chr. 32: 14. — 1 Macc. 9: 9. Luc. D. Deor. 3. 1. Pol. 6. 58. 5. Xen. Mem. 1. 5. 1. — Seq. ἐκ c. gen. of thing, *to save from, to deliver out of* any peril etc. John 12: 27. Heb. 5: 7 σώζειν αὐτὸν ἐκ θανάτου. (1 Macc. 2: 59. Xen. An. 3. 2. 11.) Once seq. ἐκ c. gen. of place, praegn. Jude 5 λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. having brought out safely.

b) of sick persons, *to save* from death, and by impl. i. q. *to heal, to restore to health*; Pass. *to be healed, to recover*; Matt. 9: 21, 22 bis ἡ πίστις σου σέσωκέ σε· καὶ ἐσώθη ἡ γυνή. Mark 5: 23, 28, 34. Luke 7: 50. 8: 36. John 11: 12. Acts 4: 9. James 5: 15. al. — Diod. Sic. 3. 58. Isaeus 36. 12.

c) Spec. of salvation from eternal death, from the punishment and misery

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consequent upon sin, *to save*, and by impl. *to give eternal life*; so espec. of Christ, as *the Saviour*, seq. ἀπό c. gen. Matt. 1: 21 σώσει τὸν λαὸν αὐτοῦ ἀπὸ ἁμαρτιῶν. Acts 2: 40. Rom. 5: 9 ἀπὸ τῆς ὀργῆς. Comp. in Ἀπό I. 2. d. Opp. κρίνειν to condemn, John 3: 17. 12: 47. Of God, praegn. σώζειν τινὰ εἰς τὴν βασιλείαν αὐτοῦ i. q. *to bring safely into* his kingdom, 2 Tim. 4: 18. (c. εἰς pp. Diod. Sic. 3. 48 μόλις εἰς τὴν οἰκείαν σώζονται. Xen. An. 6. 4. 8.) Genr. e. g. Matt. 18: 11 ἦλθε ὁ υἱ. ἀνθρ. σῶσαι τὸ ἀπολωλός. Rom. 11: 14. 1 Cor. 1: 21 σῶσαι τοὺς πιστεύοντας. 1 Tim. 4: 16. Heb. 7: 25. James 1: 21. Once c. ἐκ θανάτου James 5: 20. Pass. Matt. 10: 22 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 19: 25. 24: 13. Mark 10: 26. 13: 13. 16: 16. Luke 8: 12. 13: 23. John 5: 34. 10: 9. Rom. 5: 10. 1 Cor. 5: 5. 1 Tim. 2: 15. al. Hence Part. οἱ σωζόμενοι, *those saved*, those who have obtained salvation through Christ, Acts 2: 47. 1 Cor. 1: 18. 2 Cor. 2: 15. Rev. 21: 24. Comp. Winer § 17. 3.—Comp. Ceb. Tab. 3 αὐτὸς δὲ σώζεται, καὶ μακάριος καὶ εὐδαίμων γίγνεται ἐν παντὶ τῷ βίῳ. § 4, 11 Al.

Σῶμα, ατος, τό, a body, as an organized whole made up of parts and members.

a) genr. of any material *body*, e. g. of plants, 1 Cor. 15: 37 οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις. v. 38 bis. Also of bodies celestial and terrestrial, the sun, moon, stars, etc. ib. v. 40 σώματα ἐπουράνια, καὶ σώματα ἐπίγεια, comp. v. 41. — Comp. Diod. Sic. 1. 11 τὸ μὲν ἅπαν σῶμα τῆς τῶν ὅλων φύσεως ἐξ ἡλίου καὶ σελήνης ἀπαρτίζεσθαι.

b) spec. *an animal body*, living or dead: (α) Of the human body, diff. from σάρξ which expresses rather the *material* of the body. E. g. (1) As living, Matt. 5: 29, 30 ἵνα . . . μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 6: 25 bis. 26: 12. Mark 5: 29. 14: 8. Luke 12: 22, 23. John 2: 21. Rom. 1: 24. 4: 19. 1 Cor. 6: 13. 15: 44 σῶμα ψυχικόν . . . πνευματικόν. 2 Cor. 4: 10. 10: 10. Col. 2: 23. Heb. 10: 5. 1 Pet. 2: 24. al. saep. Col. 1: 22 see in Σάρξ no. 3. In antith. with ἡ ψυχή, Matt. 10: 28. Luke 12: 4; or τὸ πνεῦμα, Rom. 8: 10. 1 Cor. 5: 3. 7: 34; or where σῶμα, ψυχή, πνεῦμα make a periphrasis for the whole man, 1 Thess. 5: 23. Sept. genr. for בָּשָׂר Lev. 6: 10. 14: 10. גְּוִיָּה Gen. 47: 18. Dan. 10: 6. גֶּשֶׁם Dan. 4: 30. — Ael. V. H. 2. 5. Hdian. 1. 6. 1. Xen. Mem. 2. 8. 1. c. ψυχή Jos. c. Ap. 2. 24. Hdian. 6. 5. 18. Xen. Cyr. 8. 7. 19.—As the seat of sinful affections and appetites; comp. in Σάρξ no. 2. c. Rom. 6: 6 σῶμα τῆς ἁμαρτίας. 7: 24 coll. 23. 8: 13. Col. 2: 11.—So in Plato Phaedo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20. — (2) Of *a dead body*, *carcass*, genr. Matt. 14: 12 ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό. 27: 52, 58 bis ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ κ. τ. λ. v. 59. Luke 23: 52, 55. 24: 3, 23. John 19: 31. Acts 9: 40. Jude 9. al. Spec. of the body of Christ as crucified for the salvation of man; Matt. 26: 26 τοῦτό ἐστι τὸ σῶμά μου, see in Εἰμί I. b. β. Mark 14: 22. Luke 22: 19. Rom. 7: 4 διὰ τοῦ σώματος Χριστοῦ i. e. through Christ crucified. 1 Cor. 10: 16. 11: 24, 27, 29. Sept. genr. for גְּוִיָּה 1 Sam. 31: 10, 12. Neh. 3: 3. גְּבָלָה Josh. 8: 29. 1 K. 13: 22, 24.—2 Macc. 12: 39. Jos. Ant. 8. 1. 4. Hdian. 4. 2. 2. Xen. Cyr. 8. 7. 25.— —(β) Spoken of beasts, e. g. living, James 3: 3 καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν, sc. τῶν ἵππων. (Palaeph. 7. 1 σῶμα ἔχον ὡς κυνός.) Also of the dead body of a beast, *carcass*, Luke 17: 37 ὅπου τὸ σῶμα, ἐκεῖ κ. τ. λ. comp. Matt. 24: 28 πτῶμα. Of victims slain, Heb. 13: 11; comp. Ex. 29: 14. Num. 19: 3, 5. — Hom. Il. 23. 169 δρατὰ σώματα. Philo de Vict. off. p. 851. E. ἐξ ἱππείων σωμάτων.

c) meton. to *the body*, as the external man, is ascribed that which strictly belongs to *the person, man, individual*; so with a gen. of pers. forming a periphrasis for *the person* himself. Matt. 6: 22 ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. v. 23. Luke 11: 34, 36. Rom. 12: 1 παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, i. e. *your persons, yourselves*, comp. 6: 13. Eph. 5: 28. Phil. 1: 20. Genr. and absol. 1 Cor. 6: 16 ὁ κολλώμενος τῇ πόρνῃ, ἓν σῶμά ἐστι (antith. τὸ πνεῦμα v. 17) in allusion to Gen. 2: 24 where Sept. εἰς σάρκα μίαν for Heb. בָּשָׂר. Comp. in Σάρξ no. 3. — Xen. An. 1. 9. 12 καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα. Jos. Ant. 11. 3. 10 γυναικῶν

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καὶ παιδίων σώματα. Absol. Sept. Gen. 47: 12 κατὰ σῶμα i. e. according to the number of persons. Diod. Sic. 13. 14 πᾶς ὁ τόπος ἔγεμε σωμάτων. With an adj. Aeschin. c. Ctes. p. 470. Dem. 910. 13 ἐλεύθερα σώματα. Xen. Mem. 3. 5. 2 σώματα ἀγαθά i. e. good soldiers. Espec. of *slaves*, c. adj. as σώματα δοῦλα Poll. On. 3. 71 or 78. σωμ. αἰχμάλωτα Dem. 480. 10. σ. οἰκετικά Aeschin. c. Timarch. p. 42. τὰ σ. τῶν οἰκετῶν ib. p. 120.—Hence in later usage and N. T. absol. for *a slave*, τὰ σώματα *slaves*, once Rev. 18: 13 [γόμον] ἵππων καὶ ψεδῶν καὶ σωμάτων.—Tob. 10: 11 σώματα καὶ κτήνη καὶ ἀργύριον. 2 Macc. 8: 11. Strab. XIV. p. 985. B, σώματ' ἐμπορεῖν. Pol. 18. 18. 6. Plut. Cimon. 9. See Lob. ad Phr. p. 378.

d) trop. *body*, i. q. *a whole, aggregate*, collective mass, spoken of the Christian church, the whole *body* of Christians collectively, of which Christ is ἡ κεφαλή, the head. Col. 1: 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας. v. 24 ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία. Rom. 12: 5 οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ. 1 Cor. 10: 17. 12: 13, 27. Eph. 1: 23. 2: 16. 4: 4, 12, 16 bis. 5: 23, 30. Col. 2: 19. 3: 15.—Comp. Jos. Ant. 7. 3. 2 Δαυΐδης δὲ τὴν τε κάτω πόλιν περιλαβὼν, καὶ τὴν ἄκραν συνάψας αὐτῇ, ἐποίησεν ἓν σῶμα, i. e. one whole. Comp. Diod. Sic. as quoted above in a.

e) trop. *body, substance, reality*, opp. ἡ σκιά the shadow, type. Col. 2: 17 ἅ ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.—Jos. B. J. 2. 2. 5 σκιὰν αἰτησόμενος βασιλείας, ἧς ἥρπασεν ἑαυτῷ τὸ σῶμα. Luc. Hermot. 79. AL.

Σωματικός, ή, όν, (σῶμα,) *bodily*, pertaining to the body, Luke 3: 22 σωματικῷ εἴδει. 1 Tim. 4: 8 σ. γυμνασία. —Jos. B. J. 6. 1. 6 σ. ἕξις. Pol. 4. 5. 1 σ. ἀσθένεια. 6. 5. 7.

Σωματικῶς, adv. (σῶμα,) *bodily*, i. e. *substantially, really, truly*, Col. 2: 9, coll. v. 17. Comp. in Σῶμα e.

Σώπατρος, ου, ὁ, Sopater, pr. n. of a Christian at Berea, Acts 20: 4. See in Πύρρος.

Σωρεύω, f. εύσω, (σωρός heap,) *to heap, to heap up*, trans. Rom. 12: 20 ἐὰν θράκας πυρὸς σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, quoted from Prov. 25: 22 where Sept. for חֹתֶה praegn. Comp. in Ἄνθραξ. — Judith 15: 11. Pol. 16. 11. 4. Diod. Sic. 1. 62. — Also *to heap up with* any thing, c. dat. trop. 2 Tim. 3: 6 σεσωρευμένα ἁμαρτίαις, *heaped up with sins*, i. e. laden, burdened. — pp. c. dat. Hdian. 4. 8. 20 λιβάνῳ τοὺς βωμοὺς ἐσώρευσεν. c. gen. Pol. 16. 8. 9.

Σωσθένης, ου, ὁ, Sosthenes, pr. n. of a Christian convert, the chief of a synagogue, Acts 18: 17. 1 Cor. 1: 1.

Σωσίπατρος, ου, ὁ, Sosipater, pr. n. of a Christian, Rom. 16: 21.

Σωτήρ, ῆρος, ὁ, (σώζω,) *a saviour, deliverer, preserver*, who saves from danger or destruction and brings into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. for מוֹשִׁיעַ Judg. 3: 9. 15. Hdian. 3. 12. 4. Plut. Arat. 53 σωτὴρ τῆς πόλεως. Xen. H. G. 4. 4. 6 σωτῆρες τῆς πατρίδος. Also of the gods, as Ζεὺς σωτήρ Xen. Cyr. 7. 1. 10. Plut. Arat. 53. σωτὴρ Ἀπόλλων Dem. 1072. 18. Διόσκουροι σωτῆρες Ael. V. H. 1. 30.—In N. T.

a) of God, Luke 1: 47 ἐπὶ τῷ θεῷ τῷ σωτῆρί μου. 1 Tim. 1: 1. 2: 3. 4: 10 θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων. Tit. 1: 3. 2: 10. 3: 4. Jude 25 μόνῳ θεῷ σωτῆρι ἡμῶν. Sept. for abstr. יְשׁוּעָה Is. 17: 10. Hab. 3: 17. יְשׁוּעָה Is. 12: 2. מוֹשִׁיעַ Is. 45: 15, 21. — Ecclus. 51: 1. 1 Macc. 4: 30.

b) of Jesus as the Messiah, the Saviour of men, who saves his people from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom. Luke 2: 11 ἐτέχθη ὑμῖν σήμερον σωτήρ. Acts 5: 31. 13: 23. Phil. 3: 20. 2 Pet. 1: 1, 11. 2: 20. 3: 2, 18. σωτὴρ ἡμῶν 2 Tim. 1: 10. Tit. 1: 4. 2: 13. 3: 6. σωτὴρ τοῦ σώματος, sc. τῆς ἐκκλησίας, Eph. 5: 23. σωτὴρ τοῦ κόσμου John 4: 42. 1 John 4: 14.

Σωτηρία, ας, ἡ, (σωτήρ,) *safety, deliverance, preservation*, from danger or destruction.

a) pp. and genr. Acts 27: 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει. Heb.

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11: 7. Acts 7: 25. c. ἐκ, Luke 1: 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν. v. 69 κέρας σωτηρίας, i. q. strong deliverer, see in Κέρας a. Sept. for יְשׁוּעָה Hab. 3: 12. Ex. 14: 13. 2 Chr. 20: 17. תְּשׁוּעָה Prov. 11: 14. Jer. 3: 23. c. ἀπό for מִבַּלְּחוֹ 2 Sam. 15: 14.—2 Macc. 3: 32. Jos. Ant. 7. 1. 1. Aeschin. 83. 38 σ. τῆς πόλεως. Ael. V. H. 9. 21. Thuc. 1. 65.—Hence genr. *welfare, prosperity*, Phil. 1: 19 τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν. 2 Pet. 3: 15. 2 Cor. 6: 2 bis, quoted from Is. 49: 8 where Sept. for יְשׁוּעָה. Sept. for שָׁלוֹם Gen. 28: 21. 44: 17.—Wisd. 6: 26. Hdian. 1. 9. 1. Diod. Sic. 16. 43.—From the Heb. by impl. *victory*, Rev. 7: 10. 12: 10. 19: 1. So Sept. and Heb. יְשׁוּעָה 1 Sam. 14: 45. Heb. 3: 8. תְּשׁוּעָה 2 Sam. 19: 3. 2 K. 5: 1.

b) in the Christian sense, *salvation*, deliverance from punishment and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Luke 1: 77 δοῦναι γνῶσιν σωτηρίας. 19: 9. John 4: 22 ἡ σωτηρία i. e. salvation by a Messiah. Acts 4: 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία. 13: 26. 16: 17. Rom. 1: 16. 10: 1, 10. 11: 11. 13: 11. 2 Cor. 1: 6, in text. rec. bis. 7: 10. Eph. 1: 13. Phil. 1: 28. 2: 12. 1 Thess. 5: 8, 9. 2 Thess. 2: 13. 2 Tim. 2: 10. 3: 15. Heb. 1: 14. 2: 3, 10. 5: 9. 6: 9. 9: 28. 1 Pet. 1: 5, 9, 10. Jude 3. Meton. a source or bringer of salvation, Saviour, Acts 13: 47 τέθεικά σε . . τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς, quoted from Is. 49: 6 where Sept. for יְשׁוּעָתִי.

Σωτήριος, ου, ὁ, ἡ, adj. (σωτήρ,) *saving, bringing deliverance and welfare, healthful*, pp. 3 Macc. 7: 18. Diod. Sic. 14. 30 Διὸς σωτηρίου. Luc. D. Deor. 26. 4. Xen. Mem. 3: 3. 10.—In N. T. only in the Christian sense, *saving, bringing salvation*, Tit. 2: 11 ἡ χάρις ἡ σωτήριος. Hence Neut. τὸ σωτήριον subst. *salvation*, Eph. 6: 17; also the doctrine of salvation by Christ, Acts 28: 28. Sept. for יְשׁוּעָה Is. 12: 3. 51: 6. Meton. for *the Saviour*, Luke 2: 30. 3: 6. — Test. XII Patr. p. 542 ἐξ Ἰούδα ἀνατελεῖ ὑμῖν τὸ σωτήριον τοῦ θεοῦ. p. 614.

Σωφρονέω, ῶ, f. ήσω, (σώφρων,) *to be of sound mind*, intrans.

a) pp. *to be sane, in one's right mind, compos mentis*. Mark 5: 15 θεωροῦσι τὸν δαιμονιζόμενον . . . σωφρονοῦντα. Luke 8: 35. 2 Cor. 5: 13.—Luc. Abdic. 1 τοῖς μὲν ἄλλοις σωφρονεῖ, κατ' ἐμοῦ δὲ μαίνεται. Plato Alcib. II. 2 τὸ μαίνεσθαι ἀρά γε ὑπεναντίον σοὶ δοκεῖ τῷ σωφρονεῖν. de Rep. I. p. 331. C.

b) by impl. *to be sober-minded, to think and act soberly, discreetly*, to use sound judgment and moderation. Rom. 12: 3 φρονεῖν εἰς τὸ σωφρονεῖν. Tit. 2: 6. 1 Pet. 4: 7.—Luc. Nigrin. 6. Hdian. 4. 14. 9. Xen. Cyr. 8. 1. 30. Mem. 1. 2. 17.

Σωφρονίζω, f. ίσω, (σώφρων,) pp. *to make of sound mind*; hence *to make sober minded, to make think and act soberly, discreetly*, to teach moderation, Hdian. 3. 10. 3 τοὺς υἱεῖς παιδεύειν καὶ σωφρονίζειν. Xen. Cyr. 3. 1. 27. An. 5. 9. 28. Hence in N. T. *to moderate, to correct, to teach*, c. acc. et inf. Tit. 2: 4 ἵνα σωφρονίζουσι τὰς νέας φιλάνδρους εἶναι κ. τ. λ.

Σωφρονισμός, οῦ, ὁ, (σωφρονίζω,) pp. *a making of sound mind*; hence, *a making sober-minded, moderation, correction*, 2 Tim. 1: 7 πνεῦμα σωφρονισμοῦ.—Jos. Ant. 17. 9. 2. B. J. 2. 1. 3. Plut. de Puer. educ. 20 πειρατέον οὖν εἰς τὸν τῶν τέκνων σωφρονισμὸν πάνθ' ὅσα κ. τ. λ.

Σωφρόνως, adv. (σώφρων,) *with sound mind*, rationally, Luc. de Saltat. 84. Plato de Rep. I. 6. p. 332. A. In N. T. *with sober mind, soberly*, with moderation; Tit 2: 12 ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν.—Wisd. 9: 11. Jos. Ant. 5. 5. 2. Hdian. 5. 8. 3. Xen. Cyr. 8. 4. 14.

Σωφροσύνη, ης, ἡ, (σώφρων,) *soundness of mind*, i. e.

a) pp. *sanity*, the being *compos mentis*; Acts 26: 25 οὐ μαίνομαι, . . . σωφροσύνης ῥήματα ἀποφθέγγομαι.—Xen. Mem. 1. 1. 16 τί σωφροσύνη; τί μανία;

b) by impl. *sober-mindedness, sobriety of mind, moderation* of the desires, passions, conduct; according to Cicero i. q. Lat. *temperatio, moderatio*, etiam *modestia*, Tuscul. III. 8. So 1 Tim. 2: 9 μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτούς. v. 15. —2 Macc. 4: 37. Ael. V. H. 7. 9. Plato Phaedo 13. Xen. Mem. 1. 2. 15,

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21, 23. Comp. Sturz Lex. Xenophont. s. v. no. 3.

Σώφρων, ονος, ὁ, ἡ, adj. (σῶς fr. obsol. σάος, φρήν,) pp. *of sound mind, sane, compos mentis;* hence of one who follows sound reason and restrains his passions, Xen. Mem. 3. 9. 4; comp. Cyr. 3. 1. 15, 16 sq.—In N. T. *sober-minded, temperate,* i. e. having the mind, desires, passions moderated and well regulated; 1 Tim. 3: 2 *δεῖ οὖν τὸν ἐπίσκοπον εἶναι . . . σώφρονα.* Tit. 1: 8. 2: 2, 5. — Ael. V. H. 14. 19. Hdian. 2. 1. 8. Aeschin. 25. 37 *ἐκ παιδὸς εἰς γῆρας σώφρων.* Xen. Mem. 1. 2. 20. Comp. Cic. Tuscul. 3. 8.

T.

Ταβέρναι, ῶν, αἱ, Lat. *tabernae, taverns;* only in the phrase *Τρεῖς Ταβέρναι,* Lat. *Tres Tabernae,* i. q. *The Three Taverns,* as pr. n. of a small place on the Appian way, according to the Itin. Antonin. 33 Roman miles from Rome towards Brundusium. Acts 28: 15. — Cic. ad Att. 2. 10 'Ab Appii Foro, hora quarta; dederam aliam paulo ante Tribus Tabernis.' ib. 2. 12 'Emerseram commode ex Antiati in Appiam ad Tris Tabernas.' Severus was slain *εἴς τι χωρίον ἐλθόντα, ᾧ Τριὰ Καπηλεῖα προσηγορία,* Zosim. II. 10.

Ταβιθά, ἡ, indec. *Tabitha,* the Aramaean name of a female Christian, called in Greek *Dorcas;* see in *Δορκάς.* Acts 9: 36, 40.

Τάγμα, ατος, τό, (τάσσω,) pp. any thing arrayed in order, *an array,* e. g. *a body* of troops, *a band, cohort,* etc. Sept. 2 Sam. 23: 13. Jos. B. J. 3. 4. 2. Diod. Sic. 17. 80. In N. T. *order, series,* of time or place, 1 Cor. 15: 23 *ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι.*

Τακτός, ή, όν, (τάσσω,) pp. *set in order, arrayed;* hence trop. *set, fixed, appointed,* e. g. *τακτῇ δὲ ἡμέρᾳ upon a set day* Acts 12: 21.—Sept. Job 12: 5 *εἰς χρόνον τακτόν.* Dion. Hal. 2. 74 *τακτῇ ἡμέρᾳ.* Pol. 29. 11. 8. Xen. H. G. 6. 2. 36 *τ. ἀργύριον.*

Ταλαιπωρέω, ῶ, f. *ήσω,* (*ταλαίπωρος,*) *to endure toil and hardship,* as arising from severe bodily effort, intrans. Jos. Ant. 2. 16. 1. Dem. 156. 25. Xen. Mem. 2. 1. 18, 25. In N. T. trop. *to endure affliction, distress; to be afflicted, distressed, miserable;* James 4. 9 *ταλαιπωρήσατε,* i. q. afflict yourselves. Sept. for עָנָה Jer. 4: 13, 20. Mic. 2: 4. — Dem. 22. 24 *λυποῦνται καὶ συνεχῶς ταλαιπωροῦσι.* Pol. 3. 60. 3. Thuc. 3. 3. Trans. *to afflict,* Sept. for עָנָה Ps. 17: 9. Is. 33: 1.

Ταλαιπωρία, ας, ἡ, (*ταλαιπωρέω,*) *toil, hardship,* severe bodily effort, Jos. B. J. 7. 8. 2. Arr. Epict. 3. 24. 64. Pol. 3. 17. 8. In N. T. *affliction, distress, misery,* James 5: 1. Rom. 3: 16 *σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,* quoted from Is. 59: 7 where Sept. for שֶׁבֶר. Sept. for שֹׁד Joel 1: 5. Am. 3: 10.—2 Macc. 6: 9. Ael. V. H. 13. 37 or 38. Thuc. 2. 70. ib. 4. 117.

Ταλαίπωρος, ου, ὁ, ἡ, adj. (obsol. *τλάω, τλῆμι,* and *πῶρος* callus; or perh. poet. for *ταλαπείριος,* from obs. *τλάω, πεῖρα,*) pp. *enduring toil and hardship,* as from severe bodily effort; comp. *Ταλαιπωρέω.* In N. T. trop. *afflicted, wretched, miserable;* Rom. 7: 24 *ταλαίπωρος ἐγὼ ἄνθρωπος.* Rev. 3: 17. Sept. for עֲדִיר Ps. 137: 8. — Tob. 13: 11. 2 Macc. 4: 47. Ceb. Tab. 28. Dem. 548. 12. ib. 425. 11.

Ταλαντιαῖος, αία, ον, (*τάλαντον,*) *weighing a talent, a talent in weight;* Rev. 16: 21 *χάλαζα μεγάλη ὡς ταλαντιαία,* i. e. hailstones weighing each a talent. —Jos. B. J. 5. 6. 3. Pol. 9. 41. 8. Plut. Demetr. 21. Comp. Diod. Sic. 19. 45. On adjectives of weight and measure as ending in *αῖος,* see Lob. ad Phr. p. 544.

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Τάλαντον, ου, τό, (obsol. τλάω to bear,) pp. *scale* of a balance, plur. τα τάλαντα *scales* Hom. Il. 8. 69. Then, something *weighed, a weight*; and hence *a talent*, as a certain fixed weight for gold, Hom. Il. 9. 122. Theocr. 8. 53; also for silver, Hdot. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent every where contained 60 minae, or 6000 drachmae; and the common Attic talent, which was the most usual, was reckoned equal to 80 Roman pounds, Pol. 22. 26. 19. Liv. 38. 38. According to Arbuthnot, the Attic talent was equal to 56 lbs. 11 oz. 17¼ grs. troy; or according to Biester, to 55 lbs. 9.6 oz. troy. The Jewish talent, כִּכָּר, contained 3000 shekels of the sanctuary, Ex. 38: 25, 26, comp. Jos. Ant. 3. 6. 7; and according to Arbuthnot, was equal to 113 lbs. 10 oz. 1 pwt. 2¾ grs. troy.—Sept. for כִּכָּר Ex. l. c. Zech. 5: 7. Jos. Ant. l. c. Diod. Sic. 2. 9. Xen. Cyr. 6. 1. 54.—Further, *the talent* was also used as a denomination for money, which was anciently reckoned by weight; and the value of the talent therefore varied in proportion to its various weight. The common Attic talent is usually estimated at 225 £. sterling, or about $ 1000; but the estimate of Arbuthnot is 193 £. 15 s. or $ 860. 25 cts; while Boeckh makes it equal to 1375 Conv. Rix dollars, or about $ 981. 50 cts. Comp. genr. Boeckh Staatsh d. Ath. I. p. 15, 17. Jahn § 117. Rees' Cyclop. art. *Talent*. So Luc. Navig. 13 δώδεκα Ἀττικὰ τάλαντα. Ael. V. H. 1. 20. Xen. Mem. 2. 5. 2. — In N. T. genr. *a talent*, put for an indefinitely large sum of money, Matt. 18: 24. 25: 15, 16 bis, 20 ter, 22, 24, 25, 28 bis.

Ταλιθά, Aramaen fem. טָלִיתָא, *talitha*, i. q. κοράσιον, *a damsel, maiden*, Mark 5: 41. See Buxt. Lex. Chald. Rabb. 875.

Ταμεῖον, ου, τό, (ταμιεύω, ταμίας a steward, manager,) pp. by sync. for ταμιεῖον, Lob. ad Phryn. p. 493; *a store-chamber, store-house*; Luke 12: 24 οἷς οὐκ ἔστι ταμεῖον, sc. κόραξι. Sept. for אֶסֶם Deut. 28: 8. Prov. 3: 10. חֶדֶר Prov. 24: 4. — Luc. Rhetor. praec. 17. Diod. Sic. 20. 58. Xen. Mem. 1. 5. 2.—Hence genr. any place of privacy, *a chamber, closet*, Matt. 6: 6 ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμεῖόν σου. 24: 26. Luke 12: 3. So Sept. for חֶדֶר Gen. 43: 30. 2 K. 6: 12. Is. 26: 20.—Test. XII Patr. p. 701. Jos. Ant. 8. 15. 4. Trop. Psalt. Sal. 14: 5 ταμεῖα καρδίας.

Ταυῦν, see in Νῦν no. 1. a.

Τάξις, εως, ἡ, (τάσσω,) pp. 'a setting in order;' hence, *order, arrangement, disposition*, Pol. 1. 4. 6. Xen. Oec. 8. 3; espec. of troops Xen. Cyr. 8. 3. 6. An. 1. 2. 18. *an order, rank*, in a state or in society, Hdian. 5. 1. 10 ἐκ τῆς ἱππάδος τάξεως i. e. of the equestrian order. Dem. 171. 17. *rank, office, post*, Jos. Vit. § 71.—In N. T. *order*, i. e.

a) i. q. *arrangement, disposition, series*, Luke 1: 8 ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ. 1 Cor. 14: 40 κατὰ τάξιν i. e. in proper order, *orderly*. Trop. *good order*, well regulated life, Col. 2: 5. — Esdr. 1: 15. Dem. 32. 18 ὕστερον τῇ τάξει i. e. in order of time. Plut. Marcell. 5 παρὰ τάξιν not orderly.

b) i. q. *rank, quality, character*; so in the phrase ἱερεὺς κατὰ τάξιν Μελχισεδέκ, i. e. a priest of the same *order, rank, quality*, as Melchisedek, Heb. 5: 6, 10. 6: 20. 7: 11, 17, 21; quoted from Ps. 110: 4 where Sept. for Heb. עַל־דִּבְרָתִי. Also Heb. 7: 11 οὐ κατὰ τὴν τάξιν Ἀαρών. —2 Macc. 9: 18 ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσαν. Dem. 481. 21 ἐν ἐχθροῦ τάξει *in quality of* a foe. 505. 17 τὴν τοῦ δικαίου τάξιν. 318. 13.

Ταπεινός, ή, όν, (perh. from τέπης, δάπις, δάπεδον floor,) *low, not high*, pp. of things, place, Pol. 9. 43. 3, 6 ταπεινοταμός. Strabo VI. p. 426 ταπεινὸν δὲ καὶ τὸ τῆς πόλεως ἔδαφος. Xen. Eq. 1. 3. Mag. Eq. 5. 7. In N. T. trop.

a) of condition, lot, *low, humble, poor*, of low degree. Luke 1: 52 ὕψωσε ταπεινούς, opp. καθῃρέθη δυνάστας. James 1: 9, opp. ὁ πλούσιος.—Sept. Job 12: 21. 1 Sam. 18: 23. Pol. 25. 8. *l.* Xen. Cyr. 3. 3. 52.

b) of the mind, *lowly, humble, modest*, including the idea of affliction, depression of mind, 2 Cor. 10: 1 ταπεινὸς ἐν

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ὑμῖν, i. e. timid, modest, opp. θαῤῥῶν. Neut. Rom. 12: 16, see in Συναπάγω. (Xen. Ag. 11. 11.) Elsewhere with the accessory idea of *lowly piety* towards God, like Heb. עָנִי, comp. Gesen. Lex. s. v. James 4: 6 et 1 Pet. 5: 5 ταπεινοῖς δὲ [ὁ θεὸς] δίδωσι χάριν, opp. ὑπερηφάνοις, quoted from Prov. 3: 34 where Sept. for עָנִי. 2 Cor. 7: 6. Matt. 11: 29 ταπεινὸς τῇ καρδίᾳ. So Sept. for עָנִי Is. 11: 4. עֲנִי Ps. 18: 28. Is. 66: 2. דָּכָא Ps. 34: 19.

Ταπεινοφροσύνη, ης, ἡ, (ταπεινόφρων,) *lowliness of mind, humility, modesty* of mind and deportment. Acts 20: 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης. Eph. 4: 2. Phil. 2: 3. Col. 3: 12. 1 Pet. 5: 5. As feigned, Col. 2: 18, 23. — So ταπεινοφρονέω Sept. for שָׁוָה Ps. 131: 2.

Ταπεινόφρων, ονος, ὁ, ἡ, adj. (ταπεινός, φρήν,) *low-minded, dispirited,* Plut. ed. R. VII. p. 329. 2. p. 857. 7.— In N. T. *of lowly mind, humble-minded, modest,* 1 Pet. 3: 8 in later edit. for φιλόφρονες in text. rec. Sept. for שְׁפַל רוּחַ Prov. 29: 23.

Ταπεινόω, ῶ, f. ώσω, (ταπεινός,) *to make low, to depress,* trans.

a) pp. Luke 3: 5 πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, quoted from Is. 40: 4 where Sept. for שָׁפַל.—Strabo V. p. 347 ταπεινοῦται τὰ ὄρη. Diod. Sic. 1. 36 τῶν ποταμῶν ταπεινουμένων. Dion. Hal. Ant. 2. 5.

b) trop. (α) as to condition, circumstances, *to bring low, to humble, to abase;* c. acc. ἑαυτόν *to humble oneself,* i. q. to make oneself of low condition, to be poor and needy, 2 Cor. 11: 7, opp. ὑψόω. Phil. 2: 8. Mid. or Pass. id. Phil. 4: 12. Sept. for הִתְרוֹשֵׁשׁ Prov. 13: 7. שָׁפַל Is. 2: 9, 12.—Ecclus. 6: 12. 2 Macc. 8: 35. Diod. Sic. 11. 38, 71. Xen. Mem. 3. 5. 4. — (β) in mind, *to make lowly, to humble,* sc. one's pride and lofty thoughts by disappointment; 2 Cor. 12: 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς. Pass. Matt. 23: 12. Luke 14: 11. 18: 14. Seq. acc. ἑαυτόν and also Mid. *to humble oneself, to be humbled,* to exhibit humility of mind and deportment, Matt. 18: 4. 23: 12 καὶ ὅστις ταπεινώσει ἑαυτόν. Luke 14: 11. 18: 14. So with the idea of contrition and penitence towards God, James 4: 10 ταπεινώθητε ἐνώπιον τοῦ θεοῦ. 1 Pet. 5: 6. For the Aor. comp. Buttm. § 136. 2. Sept. for שָׁפַל Is. 5: 15. 10: 33. עָנָה Gen. 16: 9. Is. 58: 3, 5.

Ταπείνωσις, εως, ἡ, (ταπεινόω,) *a making low, humiliation, depression,* Psalt. Sal. 2: 39. Pol. 9. 33. 10. In N. T. 'the being brought low,' *low estate, humiliation;* Luke 1: 48 ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Acts 8: 33. James 1: 10. Phil. 3: 21 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, i. q. τὸ σῶμα τὸ ταπεινόν, Buttm. § 123. n. 4. Sept. for שָׁפָל Ps. 136: 23. עֹנִי 2 Sam. 16: 12. Neh. 9: 9.—Ecclus. 2: 4, 5. Diod. Sic. 2. 45 τοῖς δὲ ἀνδράσι ταπείνωσιν καὶ δουλείαν περιάπτειν. Plato Legg. VII. 123. 375. T. VIII. Comp. Lob. ad Phr. p. 352.

Ταράσσω v. ττω, f. ξω, *to stir up, to trouble, to agitate,* trans.

a) pp. as water in a pool, τὸ ὕδωρ John 5: 4, 7. Sept. for רָגַז Ez. 32: 2, 13. — Hom. Od. 5. 291 πόντον. Luc. Lexiph. 4 φάρμακον. Plut. ed. R. VII. p. 242 ult.

b) trop. of the mind, *to stir up, to trouble, to disturb,* with various emotions; e. g. with fear, i. q. *to put in trepidation;* Pass. *to be in trepidation;* Matt. 2: 3 ὁ βασιλεὺς ἐταράχθη. 14: 26. Mark 6: 50. Luke 1: 12. 24: 38. 1 Pet. 3: 14. Act. c. acc. Acts 17: 8. Sept. for נִבְהַל Gen. 45: 3. Ps. 6: 2, 3. (Hdian. 2. 5. 4. Xen. An. 2. 4. 18.) With grief, anxiety, *to disquiet,* Pass. John 12: 27 ἡ ψυχή μου τετάρακται. 13: 21. 14: 1, 27. So John 11: 33 ἐτάραξε ἑαυτόν, i. q. ἐταράχθη τῷ πνεύματι in 13: 21. (Sept. Gen. 43: 30. Ps. 55: 5.) With doubt, perplexity, c. acc. Acts 15: 24 ἐτάραξαν ὑμᾶς λόγοις. Gal. 1: 7. 5: 10.—Luc. Scyth. 3 τεταραγμένος τὴν γνώμην. Xen. Mem. 2. 6. 17.

Ταραχή, ῆς, ἡ, (ταράσσω,) *a stirring up, troubling, agitation.*

a) pp. of water in a pool, etc. John 5: 4.—Luc. Halcy. 4 λαίλαψ καὶ ταραχή sc. of the elements. Comp. Sept. Is. 24: 19.

b) trop. of popular excitement, *a stir, commotion, tumult.* Mark 13: 8 ἔσονται

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λιμοὶ καὶ ταραχαί.—2 Macc. 3: 30. Jos. B. J. 1. 10. 10. Pol. 3. 9. 9. Xen. Vect. 5. 8.

Τάραχος, ου, ὁ, (τάρασσω,) *stir, commotion, confusion,* pp. i. q. *ἀταξία* Xen. Oec. 8. 10, coll. 9. In N. T. trop. e. g. from fear, i. q. *consternation, trepidation,* Acts 12: 18. Sept. for מְהוּמָה 1 Sam. 5: 9.—Xen. An. 1. 8. 2. — Also of excitement, *tumult, contention,* Acts 19: 23.

Ταρσεύς, έως, ὁ, (*Τάρσος,*) *a Tarsian,* a native or inhabitant of Tarsus, Acts 9: 11. 21: 39. — Luc. Macrob. 21. App. B. Civ. 5. 7.

Τάρσος, ου, ἡ, Tarsus, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided in into two parts; hence sometimes in Greek writers called *Τάρσοι,* comp. Xen. An. 1. 2. 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo XIV. 5. p. 463 Casaub. Bibl. Repos. IV. p. 139. The city was made free by Augustus, App. B. Civ. 5. 7 *Λαοδικείας δὲ καὶ Ταρσέας ἐλευθέρους ἦφλει καὶ ἀτελεῖς φόρων.* This seems to have implied the privilege of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts 21: 39. 22: 24, 27 sq. Comp. Adam's Rom. Ant. p. 43, 71. In N. T. Acts 9: 30. 11: 25. 22: 3.—Jos. Ant. 1. 6. 1 *Τάρσος τῶν πόλεων* [*Κιλικίας*] *ἡ ἀξιολογωτάτη καλεῖται, μητρόπολις οὖσα.* Diod. Sic. 14. 20. Comp. Wetst. N. T. II. p. 511, 608.

Ταρταρόω, ῶ, f. *ώσω,* a verb formed from *Τάρταρος, Tartarus,* which in Greek mythology was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage i. q. *Γέεννα,* see in *Ἅιδης.* Jos. Ant. 18. 1. 3. Comp. Hom. Il. 8. 13, 16. Hes. Theog. 807. Plut. Consol. ad Apoll. 36 *δεσμωτήριον δὲ Τάρταρον καλοῦσιν.*—Hence in N. T. *ταρταρόω, to thrust down to Tartarus,* i. q. *to cast into Gehenna,* c. acc. impl. 2 Pet. 2: 4 *σειραῖς ζόφου ταρταρώσας.*—Comp. *εἰς Τάρταρον ῥίπτειν* Hom. Il. 8. 13. *ὑ Ταρτάρῳ δεδημένοι* Jos. c. Ap. 2. 33. So *καταταρταρόω,* Sext. Empir. Pyrrh. Hyp. 3. 24 *ὁ δὲ Ζεὺς τὸν Κρόνον καταταρτάρωσε.* Apollodor. Bibl. I. 1, 2.

Τάσσω v. *ττω,* f. *ξω, to order, to set in order, to arrange,* genr. Sept. 2 Chr. 31: 2. Xen. Mem. 3. 1. 7; spec. to draw up soldiers in ranks, array, 2 Macc. 15: 20. Hdian. 8. 1. 3. Xen. Mem. 3. 1. 8, 11.—In N. T. trop. *to set in a certain order, to constitute, to appoint,* trans.

a) genr. c. *εἰς* et dat. commodi, 1 Cor. 16: 15 *εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς,* i. q. have set or devoted themselves etc. (Xen. Mem. 2. 1. 11 *οὐδὲ εἰς τὴν δουλείαν αὐ ἐμαυτὸν τάττω.*) Para. c. *εἰς,* Acts 13: 48 *ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον.* Seq. *ὑπό* c. acc. Luke 7: 8 *ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος.* Absol. Rom. 13: 1. Sept. for נָתַן Ex. 44: 14. שׂוּם 2 K. 10: 24. שִׁית Jer. 3: 19. — Jos. B. J. 7. 8. 2. Pol. 5. 63. 4. Arr. Epict. 2. 17. 25. *ὑπό τινα* Pol. 5. 65. 7. Diod. Sic. 4. 9.

b) i. q. *to arrange, to appoint,* c. acc. et dat. Acts. 28: 23 *ταξάμενοι δὲ αὐτῷ ἡμέραν,* i. e. on their part. Seq. dat. c. inf. Acts 22: 10 *ὧν τέτακταί σοι ποιεῖν.* inf. impl. Matt. 28: 16. Seq. inf. c. acc. Acts 15: 2 *ἔταξαν ἀναβαίνειν Παῦλον κ. τ. λ.* Sept. for שִׂים Job. 14: 13. יָצַר 2 Sam. 20: 5. —*τινί τι* Ael. V. H. 11. 9. Xen. H. G. 1. 5. 4. *τινί* c. inf. Xen. Lac. 11. 6. c. inf. 1 Macc. 12: 26. Xen. An. 3. 1. 25. Cyr. 4. 5. 11.

Ταῦρος, ου, ὁ, a bull, bullock, Matt. 22: 4. Acts 14: 13. Heb. 9: 13. 10: 4. Sept. for שׁוֹר Ex. 21: 28, 29.—Eccl. 6: 3. Hdian. 5. 5. 16. Xen. An. 2. 2. 9.

Ταὐτά, by crasis for *τὰ αὐτά, the same things,* 1 Thess. 2: 14. *κατὰ ταὐτά after the same manner, thus, so,* Luke 6: 23, 26. 17: 30. Comp. in *Αἰνός* III. a. Buttm. § 74. 2.

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Ταῦτα, see in *Οὗτος*.

Ταφή, ῆς, ἡ, (*θάπτω*,) *burial, sepulture*; c. dat. commodi, Matt. 27:7 *εἰς ταφὴν τοῖς ξένοις*, i. q. for burying strangers; see Buttm. § 133. 2, 3, and n. 2. Matth. § 394. Winer § 31. 1. Sept. for קְבוּרָה Deut. 34: 6. Ecc. 6: 3. קֶבֶר Ez. 32: 23. — 2 Macc. 9: 15. Jos. B. J. 1. 9. 1. Hdian. 8. 5. 18. Xen. H. G. 3. 3. 1.

Τάφος, ου, ὁ, (*θάπτω*,) *burial, sepulture*, Jos. Ant. 17. 8. 3. Lys. 190. 17. In N. T. and genr. *a burial place, sepulchre*, Matt. 23: 27, 29. 27: 61, 64, 66. 28: 1. On Hebrew sepulchres, see in *Μνημεῖον*. Sept. for קֶבֶר Gen. 23: 4, 20. 2 Sam. 2: 31. — Ael. V. H. 12. 7. Dem. 1393. 1. Xen. Mem. 2. 2. 13.— Trop. Rom. 3: 13 *τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν*, quoted from Ps. 5: 10 where Sept. for קֶבֶר; see fully in *Ἀνοίγω* a.

Τάχα, adv. (*ταχύς*,) *quickly, speedily*, i. q. soon, shortly, Pol. 18. 20. 9. Xen. H. G. 7. 4. 34. In N. T. *readily, lightly*, and hence *peradventure, perhaps*, Rom. 5: 7. Philem. 15. — Wisd. 14: 19. Luc. D. Deor. 6. 5. Xen. An. 5. 2. 17.

Ταχέως, adv. (*ταχύς*,) *quickly, speedily*, pp. Xen. Cyr. 1. 4. 20; in N. T. i. q. *soon, shortly*, 1 Cor. 4: 19 *ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς*. Gal. 1: 6. Phil. 2: 19, 24. 2 Tim. 4: 9. Sept. for מַהֵר Judg. 9: 48. Is. 8: 3.—Jos. Ant. 7. 13. 2. Ceb. Tab. 31. Pol. 1. 61. 6. — In the sense of *hastily*, Luke 14: 21 *ἐξελθε ταχέως*. 16: 6. John 11: 31. 2 Thess. 2: 2. 1 Tim. 5: 22. Sept. for מַהֵר Prov. 25: 8.—Wisd. 14: 28.

Ταχινός, ή, όν, (i. q. *ταχύς*,) *quick, swift*, e. g. *πόδες*, Sept. for מְהֵר Is. 59: 7. Wisd. 13: 2. *πτέρυγες* Anth. Gr. I. p. 168. In N. T. trop. *swift, speedy*, i. q. near at hand, impending, 2 Pet. 1: 14. 2: 1 *ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν*. — Ecclus. 18: 26. Anth. Gr. II. p. 91 *εἰς ταχινὴν ληθεδόνα*.

Τάχιον, adv. pp. neut. of *ταχίων* later comparat. to *ταχύς*, instead of the earlier *θάσσων*, comp. Buttm. § 67. 3; disapproved of by the grammarians, Lob. ad Phr. p. 77. Winer § 11. 2; *more quickly, more swiftly, more speedily*, seq. gen. John 20: 4 *προέδραμε τάχιον τοῦ Πέτρου*, i. e. he outran Peter. — Diod. Sic. 20. 92. — Elsewhere i. q. *sooner*, the object of comparison being every where implied, e. g. *sooner* than one expected or intended; or better perhaps as in Engl. with the article, *the more speedily, the sooner*. John 13: 27 *ὃ ποιεῖς, ποίησον τάχιον*. 1 Tim. 3: 14 *ἐλθεῖν πρός σε τάχιον*. Heb. 13: 19, 23. See Matth. § 457. Winer § 36. 3. —Wisd. 13: 9. 1 Macc. 2: 40. Test. XII Patr. p. 628. Diod. Sic. 2. 5.

Τάχιστα, adv. (pp. neut. pl. of *τάχιστος*, superlat. to *ταχύς*,) *most quickly, most speedily*; e. g. *ὡς τάχιστα the soonest possible* Acts 17: 15. Comp. Buttm. § 115. 4, 5. — Luc. Rhetor. Praec. 1. Xen. Cyr. 5. 14.

Τάχος, εος, ους, τό, (*ταχύς*,) *quickness, swiftness, speed*, Hdian. 1. 15. 11. Xen. Cyr. 3. 2. 4. In N. T. only in the phrase *ἐν τάχει* adv. *quickly, speedily*, i. e. soon, shortly, i. q. *ταχέως*, see in *Ἐν* no. 3. b. *α*. Luke 18: 8 *ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει*. Acts 25: 4. Rom. 16: 20. Rev. 1: 1. 22: 6. Rev. 2: 5 in text. rec. where later edit. *ταχύ*. Also with the idea of *haste*, Acts 12: 7. 22: 18. Sept. for מַהֵר Deut. 9: 3. מְהֵרָה 11: 17. כְּמַעַט Ps. 2: 12.— Ecclus. 27: 3. Jos. Ant. 17. 5. 1. Diod. Sic. 16. 35. Xen. Cyr. 6. 1. 12.

Ταχύς, εῖα, ύ, quick, swift, nimble, as *ταχὺς πόδας* Hom. Il. 13. 249. *ἵππος τ.* Xen. Mem. 4. 2. 25. In N. T.

a) Masc. *ταχύς* trop. *quick, swift*, i. q. ready, prompt. James 1: 19 *ταχὺς εἰς τὸ ἀκοῦσαι*. So Sept. and אָץ Prov. 29: 20.—Ecclus. 5: 11. Luc. Somn. 1. Hdian. 2. 9. 2. Xen. Cyr. 2. 1. 31.

b) Neut. *ταχύ* as adv. i. q. *ταχέως*, comp. Buttm. § 115. 4; *quickly, speedily*, with haste, Matt. 28: 7 *ταχὺ πορευθεῖσαι*. v. 8. Mark 16: 8 in text. rec. John 11: 29. Sept. for מְהֵרָה 2 Sam. 17: 16. — Dem. 982. 17. Xen. An. 2. 2. 12. — Also *quickly*, i. q. *soon, shortly*, Matt. 5: 25; and with the idea of suddenness, Rev. 2: 5 in later edit. v. 16. 3: 11. 11: 14. 22: 7, 12, 20. Sept. for

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מָהֵר Ps. 102: 3.— 2 Macc. 3: 31. Xen. An. 1. 9. 29.—By impl. *readily, lightly,* Mark 9: 39 ταχὺ κακολογῆσαί με. — Ecclus. 19: 4. Xen. Cyr. 5. 1. 4.

Τέ, an enclitic copulative particle, *and,* corresponding to καί as Lat. *-que* to *et,* Buttm. § 149. p. 424; found in N. T. chiefly in the writings of Luke and Paul, including the Ep. to the Hebrews; in Matt. only thrice, 22: 10. 27: 48. 28: 12; John thrice, 2: 15. 4: 42. 6. 18; James twice, 3: 7 bis; Jude once, v. 6; in Rev. twice, 1: 2. 21: 12. In general, καί is used to couple ideas which follow directly and necessarily from what precedes; while τέ is employed when something is subjoined which does not thus directly and necessarily follow; so that strictly speaking, καί connects and τέ annexes. Hence τέ is the most general of all the copulatives; serving merely to shew, that the word after which it stands is to be taken as in some connexion with another either preceding or following. The place of τέ is usually after the first word of a clause. See Passow s. v. Herm. ad Vig. p. 835. ad Eurip. Med. p. 331. Matth. § 626. Winer § 57. 3 sq. § 65. 5. p. 461.

a) Simply, i. e. without other particles, where it then serves to annex, as above. Matt. 28: 12 συναχθέντες . . . συμβούλιόν τε λαβόντες. John 4: 42 τῇ τε γυναικὶ ἔλεγον. 6: 18. Acts 2: 3, 33, 37 εἶπόν τε πρὸς τον Πέτρον. 3: 10. 4: 13, 33. 5: 42. 8: 1, 3, 6. 12: 12 συνιδών τε ἦλθεν κ. τ. λ. 18: 11. 20: 11. 23: 10. 24: 27. Rom. 2: 19. 1 Cor. 4: 21. Heb. 1: 3. Jude 6. al. So in a parenthesis, Acts 1: 15 ἦν τε ὄχλος ὀνομάτων κ. τ. λ. Once preceded by μήτε . . . μήτε, Acts 27: 20. —Wisd. 8: 19. 3 Macc. 6: 32. Hdian. 1. 2. 3. Xen. Cyr. 2. 1. 19. c. μήτε prec. Xen. An. 4. 4. 6.—Also repeated as annexing several particulars, τέ — τέ, *and, and,* Lat. *que — que.* Acts 2: 46. 16: 11, 12. 24: 23. Heb. 6: 2 ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. Once i. q. *both . . . and,* Acts 26: 16. See Passow no. 2. Matth. § 626 init. Viger p. 518. — Wisd. 7: 13. Hdian. 1. 2. 6. Plato Phaedr. p. 267. A. Xen. Cyr. 1. 3. 10.

b) Most. freq. as strengthening καί, either directly before it, as τε καί, or with one or more words intervening, τε . . . καί, i. q. Lat. *que . . . et,* implying close connexion, *not only — but also, both — and;* see Passow no. 3. Buttm. p. 424. Matth. § 626. So as connecting clauses; Matt. 27: 48 πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ. Luke 24: 20. Acts 9: 18. 10: 2. Heb. 6: 4. al. —Wisd. 4: 2. Jos. Ant. 17. 6. 2. Luc. D. Deor. 18. 1. Hdian. 6. 6. 1. Thuc. 4. 46.—As coupling together infinitives depending on the same verb; Luke 12: 45 καὶ ἄρξηται . . . ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι. Acts 1: 1.—Luc. D. Deor. 19. 2.—As connecting nouns, etc. e. g. τε καί, Luke 21: 11 φόβητρά τε καὶ σημεῖα. Acts 2: 9, 10 Φρυγίαν τε καὶ Παμφυλίαν. 26: 3. Rom. 1: 12, 14. 1 Cor. 1: 2, 30. Heb. 2: 4. James 3: 7. al. Adverbs, Acts 24: 3 πάντῃ τε καὶ παντεχοῦ. (Sept. Job 9: 4. Ceb. Tab. 2. Hdian. 1. 1. 1. Plato Legg. 7. p. 796. D. Xen. H. G. 1. 4. 15, 16.) So where one or more words come between τέ and καί, as Luke 2: 16 τήν τε Μαριὰμ καὶ τὸν Ἰωσήφ. John 2: 15 τά τε πρόβατα καὶ τοὺς βόας. Acts 1: 8. 26: 30. Phil. 1: 7. Heb. 9: 2, 19. al. So Luke 21: 11 σεισμοί τε μεγάλοι . . . καὶ λιμοί. Rom. 1: 16 Ἰουδαίῳ τε πρῶτον καὶ Ἕλλην. (Hdian. 1. 5. 24. Xen. Mem. 1. 1. 3.) Here sometimes the word next before τέ is also implied after καί, i. e. the τέ marks it as belonging equally to both members; e. g. Acts 2: 43 πολλά τε τέρατα καὶ [πολλὰ] σημεῖα. So the article, Acts 1: 13 ὅ,τε Πέτρος καὶ Ἰάκωβος κ. τ. λ. 13: 1. Rom. 1: 20. Or a relative, Acts 26: 22 οὐδὲν ἐκτὸς λέγων, ὧν τε οἱ προφῆται ἐλάλησαν . . . καὶ Μωϋσῆς. Espec. a preposition, Acts 28: 23 ἀπό τε τοῦ νόμου Μωϋσέως καὶ [ἀπὸ] τῶν προφητῶν. 25: 23. Comp. Matth. § 626. Winer p. 461.—Hdian. 6. 3. 2. Ael. V. H. 3. 1. Plato Legg. 7. p. 796. D, εἴς τε πολιτείαν καὶ ἰδίους οἴκους. — So two nouns of opposite signification are sometimes connected by τε καί, forming then a periphrasis for *all;* Matt. 22: 10 πονηρούς τε καὶ ἀγαθούς. Acts 24: 15. 26: 22. Heb. 5: 14. Comp. Matth. l. c.—comp. Xen. Hi. 1. 2.—Rarely τε καί is put in the sense of *que etiam, and also,* Acts 19:

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27; ἔτι τε καί *and further also* Acts 21: 28; ὁμοίως τε καί *and in like manner also* Rom. 1:27. Here καί seems to be used merely to strengthen τέ. Comp. Winer § 57. 3. p. 369. Herm. ad Soph. Electr. 873.

c) Sometimes τέ corresponds to δέ in a following clause, where the connexion is then adversative or antithetic, and thus emphatic; e. g. Acts 19: 3 εἶπέ τε πρὸς αὐτούς . . . οἱ δὲ εἶπον. 22: 8, coll. 10. 22: 28. Comp. Passow no. 8. Matth. l. c. p. 1276. Stalib. ad Plat. Phileb. p. 36. Winer p. 370.—Plat. Rep. 3. p. 394. C. Xen. Conv. 8. 2.

d) With other particles: (α) τε γάρ, where τε simply annexes and γάρ assigns a reason, comp. above in a. Rom. 1:26 αἵ τε γὰρ θήλειαι αὐτῶν. 7: 7. Heb. 2: 11. — Xen. Mem. 1. 1. 3 οὗτοί τε γάρ.—(β) ἐάν τε, pp. *and if*; repeated ἐάν τε . . . ἐάν τε, i. q. *whether . . . or*, Rom. 14: 8 quater. ἐάν τε γὰρ καί, pp. *for though also*, 2 Cor. 10: 8; here the force of τέ cannot well be given in English; comp. above in b. fin. —Xen. Mem. 2. 4. 6.—(γ) εἴτε, see in Εἰ III. θ.—(δ) ὅ,τε, ἥ,τε, τό,τε, i. e. the art. with τέ, so written to distinguish it from the adverbs ὅτε, τότε, etc. and simply expressing the article in connexion with the usage of τέ as above given. E. g. where τέ merely annexes, Acts 19: 12 τά τε πνεύματα κ. τ. λ. 26: 30. 27: 3, 5. Heb. 9: 1. Followed by καί after one or more intervening words; see above in b. Acts 5: 24 ὅ,τε ἱερεὺς καὶ ὁ στρατηγός. 17: 10, 14. Eph. 1: 10. Heb. 9: 2. Luke 23: 12. ὅ,τε γὰρ . . . καί Heb. 2: 11. Rom. 1: 26; see above in α. Al.

Τεῖχος, εος, ους, τό, a wall, espec. of a city, Acts 9: 25 καθῆκαν διὰ τοῦ τείχους. 2 Cor. 11: 33. Heb. 11: 30 τὰ τείχη Ἱεριχώ. Rev. 21: 12, 14, 15, 17, 18, 19. Sept. for חוֹמָה Deut. 3: 5. Josh. 6: 5, 20.—Jos. Ant. 5. 1. 2. Hdian. 8. 2. 13. Xen. Mem. 3. 9. 7.

Τεκμήριον, ου, τό, (τεκμαίρομαι, τέκμαρ end, limit, goal; also a fixed sign, proof,) *a fixed sign, certain token, infallible proof*, Acts 1: 3. — 3 Macc. 3: 24. Jos de Vit. § 1. Diod. Sic. 1. 10. Xen. Mem. 1. 1. 2. Hesych. τεκμήριον· σημεῖον ἀληθές.

Τεκνίον, ου, τό, (dimin. of τέκνον,) *a little child*; trop. as an endearing appellation, τεκνία, *little children*, like Lat. *filioli, carissimi*, etc. John 13: 33. Gal. 4: 19. 1 John 2: 1, 12, 28. 3: 7, 18. 4: 4. 5: 21. — pp. Anthol. Gr. III. p. 44. no. 78. p. 48. no. 95.

Τεκνογονέω, ῶ, f. ήσω, (τεκνογόνος child-bearing, from τέκνον, obsol. γένω, γίνομαι,) *to bear children*, or as in Engl. *to be the mother of a family*, including all the duties of the maternal relation, 1 Tim. 5: 14; comp. v. 10, and see in Τεκνογονία. — pp. Anthol. Gr. II. p. 202.

Τεκνογονία, ας, ἡ, (τεκνογονέω,) *the bearing of children*, and so by impl. including all the duties of the maternal relation; 1 Tim. 2: 15 σωθήσεται διὰ τῆς τεκνογονίας, i. e. through the faithful performance of her duties as a mother, in bringing up her household unto God; comp. 5: 10.— Chrysost. ad h. l. τεκνογονίαν φησὶ, τὸ μὴ μόνον τεκεῖν, ἀλλὰ καὶ κατὰ θεὸν ἀγαγεῖν.

Τέκνον, ου, τό, (τίκτω q. v.) *a child*, male or female, son or daughter.

a) pp. and genr. (α) Sing. *a child*, Luke 1: 7 οὐκ ἦν αὐτοῖς τέκνον. Acts 7: 5. Rev. 12: 4. Plur. *children*, Matt. 10: 21 τέκνα ἐπὶ γονεῖς. Mark 12: 19. Luke 20: 31. Acts 21: 5 σὺν γυναιξὶ καὶ τέκνοις. Tit. 1: 6. 2 John 4, 13. al. So Sept. plur. for בָּנִים Gen. 3: 16. 30: 1. יְלָדִים Gen. 33: 6, 7.— pl. Ceb. Tab. 8. Hdian. 8. 3. 2. Xen. Mem. 2. 2. 4.— (β) Spec. of *a son*, Sing. Matt. 10: 21. 21: 28 τέκνον, ὕπαγε κ. τ. λ. Phil. 2: 22. Rev. 12: 5. Plur. for *sons*, Matt. 21: 28 ἄνθρωπος εἶχε δύο τέκνα. Acts 21: 21. Sept. for בֵּן Gen. 17: 16. 22: 7. 48: 19 בָּנִים Esth. 9: 25.— Sing. Luc. Tyrann. 20. Hdian. 7. 10. 14. Plur. of daughters, Xen. Cyr. 7. 4. 5.

b) Plur. τέκνα, *children*, in a wider sense by Hebr. i. q. *descendants, posterity*, Matt. 3: 9 ἐγεῖραι τέκνα τῷ Ἀβραάμ. Luke 1: 17. 3: 8. Acts 2: 39. Rom. 9: 7. v. 8 bis, comp. in Σάρξ no. 2. a. γ, and in Ἐπαγγελία c. α. Gal. 4: 28, 31. So Sept. for בָּנִים Ex. 10: 2. Josh. 14: 9. Zech. 10: 7, 9. אַחֲרִית Ps. 109: 13. Jer. 31: 17. — Emphat. i. q. *true chil-*

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dren, genuine descendants, John 8: 39. 1 Pet. 3: 6.

c) trop. of one who is the object of parental love and care, or who yields filial love and reverence towards another. (α) As a term of endearing address in the Vocative, like Engl. *my child, my son*, Lat. *mi fili, carissime*; so from a friend or teacher, Matt. 9: 2 θάρσει, τέκνον. Mark 2: 5. Luke 16: 25. 1 Tim. 1: 18. 2 Tim. 2: 1. Plur. Mark 10: 24. So Sept. for בֵּן 1 Sam. 3: 9, 16. — Ecclus. 2: 1. Hdian. 1. 6. 12.— (β) From the Heb. genr. for *a pupil, disciple*, the spiritual child of any one, see in Γεννάω no. 1. a. α, and Πατήρ A. c. 2 Tim. 1: 2 Τιμοθέῳ ἀγαπητῷ τέκνῳ. Philem. 10. 3 John 4. c. ἐν κυρίῳ 1 Cor. 4: 17. ἐν πίστει 1 Tim. 1: 2. κατὰ πίστιν Tit. 1: 4. Plur. 1 Cor. 4: 14. 2 Cor. 6: 13. Comp. Heb. בֵּן Sept. υἱός, 1 K. 20: 35. 2 K. 2: 3, 5. — (γ) Τέκνα τοῦ θεοῦ, *children of God*, those whom God loves and cherishes as a father; see in Πατήρ B. a, b; also Γεννάω I. a. β. So of the Jews, John 11: 52; comp. Sept. and בָּנִים Is. 30: 1. Hos. 11: 1 sq. Wisd. 16: 21, coll. 20. Genr. of the pious worshippers of God, *the righteous, saints*, Christians; John 1: 12 ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι. Rom. 8: 16, 17, 21. 9: 8. Eph. 5: 1. 1 John 3: 1, 2, 10. 5: 2. — Sept. Prov. 14: 27. — (δ) Τέκνα τοῦ διαβόλου, *children of the devil*, i. e. his followers, subjects, vassals, opp. τὰ τ. τοῦ θεοῦ, once 1 John 3: 10. Comp. בֵּן 2 K. 16: 7, Sept. υἱός.

d) by Hebr. joined with the name of a city or the like, *a native, an inhabitant*, one born or living in that city. Matt. 23: 37 Ἱερουσαλὴμ . . . ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου. Luke 13: 34. 19: 44. Gal. 4: 25. Rev. 2: 23. So Sept. and בָּנִים Joel 2: 23. Zech. 9: 13. Is. 60: 4, 9.—Psalt. Sal. 11: 3.

e) by Hebr. c. gen. *the child of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. Matt. 11: 19 et Luke 7: 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Eph. 5: 8 τέκνα φωτός, i. q. πεφωτισμένοι. 1 Pet. 1: 14 τ. ὑπακοῆς, i. q. ὑπήκοοι. Eph. 2: 3 τ. τῆς ὀργῆς. 2 Pet. 2: 14 τ. κατάρας. So Sept. τέκνα ἀπωλείας for Heb. יְלָדֵי מַשְׁחִת Is. 57: 4. τ. ἀδικίας for Heb. בְּנֵי עֲוָלָה Hos. 10: 9. Comp. also בֵּן Deut. 25: 2 1 K. 2: 26. 2 K. 14: 14. Winer § 34. 2. n. 2. Gesen. Lex. art. בֵּן no. 4, 8; בֵּת no. 7.—comp. Epiph. Opp. I. p. 380. B, οἱ υἱοὶ τῆς ἀληθινῆς πίστεως. Ax.

Τεκνοτροφέω, ῶ, f. ήσω, (τεκνοτρόφος, from τέκνον, τρέφω,) *to bring up children*, to fulfil the duties of a mother, 1 Tim. 5: 10. Comp. in Τεκνογονία.— Hence subst. τεκνοτροφία Aristot. H. An. 1. p. 863. C.

Τέκτων, ονος, ὁ, (kindr. with τέχνη, τύχω, τεκεῖν fr. τίκτω,) pp. *an artificer*; spec. a worker in wood, *a carpenter, joiner*, etc. Matt. 13: 55. Mark 6: 3. Sept. τέκτων ξύλων for Heb. חָרָשׁ 2 Sam. 5: 11. 2 K. 12: 11. Is. 40: 20. τέκτ. σιδήρου 1 Sam. 13: 19. τ. χαλκοῦ 1 K. 7: 14. — Luc. Vit. Auct. 11. Xen. Ag. 1. 26. Hesych. τέκτων· πᾶς τεχνίτης.

Τέλειος, εία, ειον, (τέλος,) pp. 'what has reached its end, term, limit;' hence, *complete, perfect, full*, wanting in nothing.

a) genr. James 1: 4 ἔργον τέλειον. v. 17, 25. 1 John 4: 18 ἡ τελεία ἀγάπη. Comparat. Heb. 9: 11 τελειοτέρας σκηνῆς. Sept. πρόβατον τέλ. for תָּמִים Ex. 12: 5. — Aquil. Prov. 11: 1 στάθμιον τέλειον. Hom. Il. 1. 66. Diod. Sic. 1. 7 τελεία αὔξησις. Pol. 1. 4. 8.—Trop. in a moral sense; of persons, Matt. 5: 48 bis, τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν . . . τέλειός ἐστι, comp. Luke 6: 36. So Matt. 19: 21. Col. 1: 28. 4: 12. James 1: 4 ἵνα ἦτε τέλειοι. 3: 2. Of the will of God, Rom. 12: 2. Sept. for תָּמִים Gen. 6: 9. 18: 13. שָׁלֵם 1 K. 8: 62. 11: 4.—Ecclus. 44: 17. Isocr. Panath. p. 239. C, τελείους ἄνδρας εἶναι, καὶ πάσας ἔχειν τὰς ἀρετάς.

b) spec. *of full age, adult, full grown*, of persons, pp. Pol. 5. 29. 2. Ael. V. H. 13. 1. Xen. Cyr. 8. 7. 6. In N. T. trop. of persons *full grown* in mind and understanding, ταῖς φρεσί 1 Cor. 14: 20; or in knowledge of the truth, 1 Cor. 2: 6. Phil. 3: 15. Heb. 5: 14; or in Christian faith and virtue, Eph. 4: 13. Neut. τὸ τέλειον, *full age*, sc. in knowledge etc. 1 Cor. 13: 10, coll. 11.

Τελειότης, ητος, ἡ, (τέλειος) com-

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completeness, perfectness; Col. 3: 14 σύνδεσμος τῆς τελειότητος, i. q. συνδ. τέλειος, Buttm. § 123. n. 4. Heb. 6: 1 ἐπὶ τὴν τελειότητα φερώμεθα, i. e. leaving the elements, let us go on to something more complete, perfect. — Wisd. 6: 15. 12: 17.

Τελειόω, ῶ, f. ώσω, (τέλειος,) *to complete, to make perfect*, so as to be full, wanting in nothing, trans.

a) pp. i. q. *to bring to a full end, to finish*, e. g. a work, duty, etc. τὸ ἔργον, τὰ ἔργα, John 4: 34. 5: 36. 17: 4. Mid. e. ἔργον impl. Luke 13: 32 καὶ τῇ τρίτῃ τελειοῦμαι. Of a race, τὸν δρόμον Acts 20: 24. Perf. Pass. as Mid. c. δρόμον impl. Phil. 3: 12 οὐχ ὅτι . . . ἤδη τετελείωμαι sc. τὸν δρόμον, i. e. not that I have already completed my course and arrived at the goal, so as to receive the prize; see Buttm. § 136. 3. Winer § 40. 3 sq. comp. v. 14, and see in Καταλαμβάνω b. Sept. genr. for תִּמֵּם 1 K. 7: 21. שִׁלֵּם 2 Chr. 8: 16.—Ecclus. 50: 19. Pol. 8. 36. 2. Plut. Cons. ad Apoll. 17. Philo Alleg. 2. p. 74. C, ὅταν [ὦ ψυχὴ] τελειωθῇς καὶ βραβείων καὶ στεφάνων ἀξιωθῇς. —Of time, Luke 2: 43 τελειωσάντων τὰς ἡμέρας. Of declarations, prophecy, i. q. *to fulfil*, John 19: 28 ἵνα τελειωθῇ ἡ γραφή.—Act. Thom. § 10. πρόθεσιν Diod. Sic. lib. 3 fin. Comp. τελείωσις.

b) trop. *to make perfect*, i. q. to bring to a state of perfectness or completeness. (α) genr. John 17: 23 ἵνα ὦσι τετελειωμένοι εἰς ἕν, i. e. praegn. that they may be perfectly united in one. 2 Cor. 12: 9 ἡ γὰρ δύναμίς μου [τοῦ θεοῦ] ἐν ἀσθενείᾳ τελειοῦται, i. e. my power shows itself perfect in weakness, appears then as genuine. James 2: 22. 1 John 2: 5. 4: 12, 17, 18.—Ecclus. 7: 32. — (β) In the Ep. to the Hebrews, in a moral sense, *to make perfect* in respect to sin, to fully cleanse from sin, to make full expiation for any one. Heb. 7: 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, i. e. the Mosaic law could make no perfect expiation; comp. 7: 11. 10: 4. Of persons, Heb. 9: 9 δῶρά τε καὶ θυσίαι . . . μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, i. e. which could never make full expiation for the bringer, so as to satisfy his conscience. 10: 1, 14. — Also, *to make perfect* sc. in respect to condition, happiness, glory; *to bring to a perfect state* of happiness and glory; pp. to bring one through to the goal, so as to win and receive the prize, comp. above in a. So of Christ as exalted to be Head over all things, Heb. 2: 10 τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν διὰ παθημάτων τελειῶσαι, i. q. in v. 9 διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον. 5: 9. 7: 28. Also of saints advanced to glory, 11: 40. 12: 23. — Comp. Philo above in a.

Τελείως, adv. (τέλειος,) *completely, perfectly*. 1 Pet. 1: 13 τελείως ἐλπίσατε, i. e. cherish a perfect hope, unwavering confidence. — 2 Macc. 12: 42. 3 Macc. 3: 26. Pol. 6. 37. 4.

Τελείωσις, εως, ἡ, (τελειόω,) *completion, perfection*, genr. Diod. Sic. 2. 29. Plut. de Virt. et Vit. 2.—In N. T. spoken of a prediction, i. q. *fulfilment*, Luke 1: 45. (Judith 10: 9.) Also i. q. *perfect expiation*, Heb. 7: 11; comp. in Τελειόω b. β.

Τελειωτής, οῦ, ὁ, (τελειόω,) *a completer, perfecter*, pp. who brings one through to the goal so as to win and receive the prize. Heb. 12: 2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, comp. 2: 10 where he is said πολλοὺς υἱοὺς εἰς δόξαν ἀγαγεῖν. Comp. in Τελειόω b. β.

Τελεσφορέω, ῶ, f. ήσω, (τελεσφόρος bringing to an end, perfecting, ripening, fr. τέλος, φέρω,) *to bring to perfection* or *maturity*, e. g. fruit, grain, etc. *to ripen*, absol. and trop. Luke 8: 14 οὐ τελεσφοροῦσι. Comp. Matt. 13: 22.—pp. of fruits Jos. Ant. 1. 6. 3. Philo de Opif. p. 26. D, αὔξουσι καὶ τελεσφοροῦσι. Diod. Sic. 2. 36. Of women with child, Jos. Ant. 3. 11, 6. Artemid. 1. 17.

Τελευτάω, ῶ, f. ήσω, (τελευτή,) *to end*, i. e. *to finish, to complete*, trans. Eurip. Phoen. 1597 ὦ πάτερ, ὃς ταῦτα τελευτᾷ. Dem. 13. 15. τὸν βίον τελευτᾷν to end one's life, to die, Jos. Ant. 12. 1. 1. Pol. 2. 28. 10. Xen. Mem. 4. 8. 1. Intrans. *to end*, Jos. Ant. 8. 1. 1. Thuc. 5. 39 τοῦ χειμῶνος τελευτῶντος ἤδη. Xen. H. G. 2. 3. 9. — In N. T. intrans. or c.

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τον βιον impl. *to end* one's life, *to die*, Matt. 2: 19 τελευτήσαντος δὲ τοῦ Ἡρώδου. 9: 18 θυγάτηρ μου ἄρτι ἐτελεύτησεν. 22: 25. Mark 9: 44, 46, 48. (comp. Is. 66: 24.) Luke 7: 2. Acts 2: 29. 7: 15. Heb. 11: 22. Sept. oft for מות Gen. 25: 32. 30: 1. Prov. 11: 7. — Ael. V. H. 2. 17. Hdian. 8. 5. 18. Xen. Cyr. 8. 7. 1.—Of a violent death, Matt. 15: 4 et Mark 7: 10 θανάτῳ τελευτάτω *let him die the death*, emphat. quoted from Ex. 21: 17 where Sept. in imitation of Heb. inf. absol. מוֹת יוּמָת *he shall surely die*, or be put to death. Comp. Winer § 58. 3.

Τελευτή, ῆς, ἡ, (τελέω, τέλος,) *an end, limit*, Baruch 3: 25. Dem. 658. 7. τελευτὴ τοῦ βίου Dem. 481. 14. Xen. Cyr. 8. 7. 2. In N. T. absol. *end* of life, *death*, Matt. 2: 15 ἕως τῆς τελευτῆς Ἡρώδου. Sept. for מוֹת Gen. 27: 2. Josh. 1: 1. Judg. 1: 1.—1 Macc. 9: 23. Hdian. 7. 9. 10. Xen. Cyr. 8. 7. 3.

Τελέω, ῶ, f. έσω, (τέλος,) *to end, to finish, to complete, to accomplish*, trans.

a) genr. c. acc. Matt. 13: 53 ὅτε ἐτέλεσεν ὁ Ἰ. τὰς παραβολάς. 19: 1 et 26: 1 τοὺς λόγους. Luke 2: 39. 2 Tim. 4: 7 δρόμον. Rev. 11: 7. Pass. Luke 12: 50 ἕως οὗ τελεσθῇ sc. τὸ βάπτισμα. John 19: 28, 30 τετέλεσται *it is finished!* i. e. the whole work, all things. Rev. 10: 7 ἐτελέσθη τὸ μυστήριον. 15: 1, 8. Sept. for כָּלָה, כִּלָּה Ruth 2: 21. Ezra 9: 1. שָׁלַם Neh. 6: 15.—Ecclus. 7: 25. Hdian. 2. 3. 25. Diod. Sic. 4. 10. Xen. Cyr. 8. 6. 3. Oec. 1. 4. — Seq. particip. in the participial construction, Buttm. § 144. 4. *a*. Matt. 11: 1 ὅτε ἐτέλεσε ὁ Ἰ. διατάσσων, as in Engl. *when Jesus had finished commanding* etc. So praegn. c. part. impl. Matt. 10: 23 οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραήλ, *ye shall not have finished the cities of Israel*, i. e. ye shall not have finished fleeing or passing through them, for οὐ μὴ τελέσητε διαφευγόντες v. διαβαίνοντες τὰς πόλεις κ. τ. λ. — So Sept. συνετέλεσε διαβαίνων Josh. 3: 17. 4: 1. comp. Luc. Tox. 52 τριταῖος ἐτέλεσε ἐκ Μαχλύων ἐς Σκύθας. Thuc. 4. 78.—Of time, Pass. *to be ended, fulfilled*, Rev. 20: 3 τελεσθῇ τὰ χίλια ἔτη. v. 5, 7.

b) i. q. *to accomplish, to fulfil, to execute fully*, e. g. a rule, law, c. acc. τὸν νόμον Rom. 2: 27. James 2: 8. τὴν ἐπιθυμίαν τῆς σαρκός Gal. 5: 16. — Act. Thom. § 5 ἵνα τὸ θέλημα τοῦ βασιλέως τελέσω. Luc. Piscat. 52 τελῶμεν τὰ παρηγγελμένα. — Of declarations, prophecy, etc. Luke 18: 31 τελεσθήσεται πάντα τὰ γεγραμμένα κ. τ. λ. Luke 22: 37. Acts 13: 29. Rev. 17: 17. So Sept. and כָּלָה Ezra 1: 1.—Apollod. Bibl. 2. 4. 4. Diod. Sic. 2. 27 νομίσας τετελέσθαι τὸν χρησμόν. ib. 20. 26.

c) by impl. *to pay off, to pay in full*, sc. taxes, tribute, comp. Τέλος d. E. g. τὰ δίδραχμα Matt. 17: 24. φόρους Rom. 13: 6. — Jos. Ant. 10. 1. 1 et Diod. Sic. 13. 59 φόρον. Dem. 1067. 27. Xen. Mem. 2. 9. 1.

Τέλος, εος, ους, τό, an end, term, termination, completion, pp. only in respect to time.

a) genr. and c. gen. Luke 1: 33 τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 2 Cor. 3: 13 εἰς τὸ τέλος τοῦ καταργουμένου, i. e. unto the end of the transient shining of Moses' countenance, comp. v. 7. Heb. 7: 3 μήτε ζωῆς τέλος. 1 Cor. 10: 11 τὰ τέλη τῶν αἰώνων, and so 1 Pet. 4: 7 πάντων τὸ τέλος. So Sept. and קֵץ Is. 9: 7. Dan. 11: 13. (Soph. Trach. 166. τ. τοῦ βίου Dem. 1306. 25. Xen. Cyr. 8. 7. 6.)

C. gen. impl. John 13: 1 εἰς τέλος [sc. ζωῆς] ἠγάπησεν κ. τ. λ. Matt. 24: 6 οὔπω ἐστὶ τὸ τέλος, sc. τῶν πάντων v. τοῦ αἰῶνος τούτου. v. 14. Mark 13: 7. Luke 21: 9. ὑπομείνας εἰς τέλος sc. τοῦ ζωῆς v. τῶν παθημάτων, Matt. 10: 22. 24: 13. Mark 13: 13. ἕως τέλους sc. τῆς ζωῆς 1 Cor. 1: 8. 2 Cor. 1: 13. μέχρι τέλους id. Heb. 3: 6, 14. ἄχρι τέλους id. Heb. 6: 11. Rev. 2: 26. In 1 Cor. 15: 24 οὔπω τὸ τέλος i. e. the end of the work of redemption; others meton. '*the last* or rest of the dead.' — Absol. τέλος ἔχειν *to have an end*, i. e. to be ended, trop. to be destroyed, Mark 3: 26 οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. — pp. Xen. An. 6. 5. 2. Cyr. 2. 3. 22.—Adverbially, acc. τὸ τέλος *finally, at last*, 1 Pet. 3: 8. (Ael. V. H. 10. 16. Xen. Cyr. 1. 4. 1.) εἰς τέλος pp. 'to the end,' i. q. *continually, perpetually, forever*, Luke 18: 5. 1 Thess. 2: 16. So Sept. for לָנֶצַח Job 14: 20. Ps. 79: 5. 103: 9.—Luc. Navig. 27. Xen. Oec. 17. 10 — Meton. ἡ ἀρχὴ καὶ τὸ τέλος, i. q. πρῶτος καὶ ἔσχατος as

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the writer himself explains it, Rev. 22: 13. 21: 6. 1: 8 in text. rec.—Jos. c. Ap. 2. 22 θεὸς . . . ἀρχὴ καὶ μέσα καὶ τέλος πάντων.

b) trop. *end*, i. q. *event*, *issue*, *result*. Matt. 26: 58 ἐκάθητο . . . ἰδεῖν τὸ τέλος. James 5: 11 τὸ τέλος κυρίου, i. e. which the Lord gave.—Test. XII Patr. p. 689. Plut. Romul. 28. Luc. Vitar. Auct. 27. Dem. 292. 22 τὸ τούτου τέλος ἐν θεῷ ἦν, οὐκ ἐν ἐμοί.—Seq. gen. of pers. or thing, i. q. *final lot*, ultimate fate. Rom. 6: 21 τέλος ἐκείνων, θάνατος. v. 22 τὸ δὲ τέλος, ζωὴν αἰώνιον. 2 Cor. 11: 15. Phil. 3: 19. Heb. 6: 8. 1 Pet. 1: 9. 4: 17. Sept. for סוֹף Ecc. 7: 2.—Wisd. 3: 19. Jos. Ant. 6. 4. 1. Philo de Charit. p. 717. Ael. V. H. 3. 43.—Of a declaration, prophecy, i. q. *accomplishment*, *fulfilment*; Luke 22: 37 καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει, i. e. have fulfilment, are fulfilled, i. q. the preced. τελεσθῆναι.—Aeschyl. Prom. vinct. 13 ἐντολὴ Διὸς ἔχει τέλος. Dion. Hal. Ant. 1. 19 τέλος ἔχειν σφίσι τὶ θεοπρόπιον ὑπέλαβον. ib. 9. 12 καὶ τέλος εἶχε τοῖς Τυῤῥηνοῖς τὰ μαντεύματα. Athen. VIII. p. 341. C. So τέλος λαμβάνειν. Jos. Ant. 2. 5. 3. ib. 4. 6. 5.

c) trop. *end*, i. q. final purpose, that to which all the parts tend and in which all terminate, the chief point, sum. 1 Tim. 1: 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. So Rom. 10: 4 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, where others meton. i. q. 'the ender, abolisher.' So Sept. and סוֹף Ecc. 12: 13. — Arr. Epict. 1. 12. 5 τέλος ἐστὶ τὸ ἕπεσθαι θεοῖς. Diog. Laert. 2. 87. Cic. ad Att. 12. 6.

d) trop. *a tax*, *toll*, *custom*, *tribute*, pp. what is paid for public *ends*, for the maintenance and expenses of the state. Matt. 17: 25 τέλη ἢ κῆνσον. Rom. 13: 7 bis.—1 Macc. 10: 31. Jos. Ant. 12. 3. 3. Hdian. 3. 1. 11. Dem. 745. 15. Xen. Vect. 4. 19, 20. In a like sense among the Greeks public officers and magistrates were called τὰ τέλη, Xen. An. 2. 6. 4. Ag. 1. 36. Comp. Sturz Lex. Xen. art. τέλος no. 5.

Τελώνης, ου, ὁ, (τέλος tax, ὠνέομαι,) pp. *a farmer of the taxes* or *customs*, one who pays to the government a certain sum for the privilege of collecting the taxes and customs of a district, ὁ πριάμενος τέλος Dem. 745. 15; Lat. *publicanus*, Cic. pro Planc. 9. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zacchaeus ὁ ἀρχιτελώνης Luke 19: 2; comp. Cic. l. c. Sueton. Octav. 24. Dio Cass. p. 38 τοὺς ἱππέας . . . πᾶσαί τε γὰρ τελωνίαι δι' αὐτῶν ἐγένοντο. Jos. Ant. 12. 4. 1, 3, 4 ἐνστάσης δὲ τῆς ἡμέρας, καθ' ἣν ἔμελλε τὰ τέλη πιπράσκεσθαι τῶν πόλεων, ἠγόραζον οἱ τοῖς ἀξιώμασιν ἐν ταῖς πατρίσι διαφέροντες. Comp. Boeckh Staatsh. d. Ath. I. p. 359, 360 sq. Adam's Rom. Ant. p. 64. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in seaports, on public ways, bridges, etc. These too were called τελῶναι, or also ἐκλέγοντες Dem. 745. 15, Lat. *portitores*; and in countries subject to the Roman yoke they were objects of hatred and detestation, so that none but persons of the lowest rank and worthless character were likely to be found in this employment. Comp. Xeno ap. Dichaearch. πάντες τελῶναι πάντες εἰσὶ ἅρπαγες. Dio Chrysost. IV. p. 75. B, καπήλους καὶ τελώνας καὶ πορνοβοσκούς. Luc. Necyom. 11 μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες κ. τ. λ. Artemidor. 1. 23. ib. 4. 42, 57. See the numerous like passages in Wetst. N. T. I. p. 314 sq. Comp. Jahn § 242. — In N. T. in the later sense, *a toll-gatherer*, *collector of customs*, *publican*, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society. Matt. 5: 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιῆσαι; v. 47. 10: 3 Ματθαῖος ὁ τελώνης, coll. 9: 9. Luke 3: 12. 5: 27, 29. 7: 29. 18: 10, 11, 13. τελῶναι καὶ ἁμαρτωλοί Matt. 9: 10, 11. 11: 19. Mark 2: 15, 16. Luke 5: 30. 7: 34. 15: 1. ἐθνικὸς καὶ τελώνης Matt. 18: 17. οἱ τελῶναι καὶ αἱ πόρναι Matt. 21: 31, 32.

Τελώνιον, ου, τό, (τελώνης,) *a toll-house*, *custom-house*, *collector's office*, Matt. 9: 9. Mark 2: 14. Luke 5: 27. —

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Suid. τελώνιον· ὁ τόπος ἐν ᾧ καθίζεται ὁ τελῶνης. Poll. On. 9. 5. 28 τὰ τελώνια.

Τέρας, ατος, τό, plur. τὰ τέρατα uncontracted, contrary to Attic usage, Winer § 9. p. 61. Buttm. § 54. n. 1; *a wonder, portent, prodigy,* strictly as foreboding something future; in N. T. only plur. and always joined with τὰ σημεῖα.

a) pp. Acts 2: 19 δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, quoted from Joel 3: 2 [2: 30] where Sept. for מוֹפֵת. — Jos. Ant. 2. 12. 1. Artemid. 1. 73. Xen. Mem. 1. 4. 15.

b) genr. σημεῖα καὶ τέρατα, Engl. *signs and wonders,* spoken of mighty works, miracles of various kinds, the two words being here nearly or quite synonymous. So of the miracles of Moses, Acts 7: 36; of Christ, John 4: 48. Acts 2: 22; of the apostles and teachers, Acts 2: 43. 4: 30. 5: 12. 6: 8. 14: 3. 15: 12. Rom. 15: 19. 2 Cor. 12: 12. Heb. 2: 4; also of false prophets or teachers, Matt. 24: 24. Mark 13: 22. 2 Thess. 2: 9. So Sept. σημ. καὶ τέρατα for Heb. אוֹתוֹת וּמוֹפְתִים, of Moses Ex. 7: 3. Deut. 6: 22. 7: 19. Jer. 32: 20. — σημ. καὶ τέρατα, of impostors Jos. Ant. 20. 8. 6. genr. Ael. V. H. 12. 57. Pol. 3. 112. 8.

Τέρτιος, ου, ὁ, Tertius, pr. n. of Paul's amanuensis, Rom. 16: 22.

Τέρτυλλος, ου, ὁ, Tertullus, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts 24: 1, 2.

Τεσσαράκοντα, οἱ, αἱ, τά, indec. *forty,* Matt. 4: 2. Mark 1: 13. Acts 1: 3. al. Comp. Buttm. § 70. 4. Sept. for אַרְבָּעִים Gen. 5: 13. Ex. 16: 35.—Luc. Ver. Hist. 2. 40. Xen. An. 2. 2. 7. Al.

Τεσσαρακονταετής, ές, οῦς, ὁ, ἡ, adj. (ἔτος,) *of forty years,* e. g. τεσσαρακονταετὴς χρόνος *the time of forty years,* forty years' time, Acts 7: 23. 13: 18. — Comp. δεκαέτης χρόνος Max. Tyr. 6. 89. δεκαετὴς πόλεμος Thuc. 5. 26. On the flexion and accent of such compounds, see Buttm. § 70. n. 2. Lob. ad Phr. p. 406 sq.

Τέσσαρες, οἱ, αἱ, neut. *-ρα,* Gen. *ῶν,* Attic τέτταρες, neut. *-ρα,* card. adj. *four,* Matt. 24: 31. Mark 2: 3. Acts 10: 11. Rev. 4: 4. al. Comp. Buttm. § 70. 4. Sept. for אַרְבַּע Gen. 11: 16. אַרְבָּעָה Gen. 2: 10.— Hdian. 6. 6. 11. Xen. Cyr. 1. 5. 6. Al.

Τεσσαρεσκαιδέκατος, η, ον, ordin. adj. *fourteenth,* Acts 27: 27, 33.— Sept. Gen. 14: 5. Ex. 12: 6. Dion. Hal. Ant. 7. 12. Hdian. 6. 2. 2. Plut. Cat. Min. 3. On the form, comp. Lob. ad Phr. p. 409. Buttm. § 71. 1.

Τεταρταῖος, α, ον, (τέταρτος,) an adj. marking succession of days, used only adverbially, *on the fourth day.* John 11: 39 τεταρταῖος γάρ ἐστι, i. e. he is now the fourth day dead, four days dead. See Buttm. § 123. n. 3. Winer § 58. 2. Comp. Δευτεραῖος. — Pol. 3. 52. 2 ἤδη δὲ τεταρταῖος ὤν. Xen. Cyr. 5. 3. 1.

Τέταρτος, η, ον, ordin. adj. (τέσσαρες,) *the fourth,* Matt. 14: 25. Mark 6: 48. Acts 10: 30. Rev. 4: 7. 6: 7 bis, 8. 8: 12. 16: 8. 21: 19. Sept. for רְבִיעִי Gen. 1: 19.—Hdian. 4. 2. 14.

Τέτρα-, contr. for τέτορα, τέσσαρα, *four,* found only in derivative and compound words; comp. Buttm. § 70. n. 2.

Τετράγωνος, ου, ὁ, ἡ, adj. (τέτρα-q. v. γῶνος, γωνία,) *four-cornered, foursquare,* Rev. 21: 16. Sept. for רָבוּעַ Ex. 27: 1. Ez. 41: 21.—Hdian. 8. 1. 3. Pol. 6. 27. 2. Xen. Lac. 12. 1.

Τετράδιον, ου, τό, (dim. of τετράς a tetrad, the number four,) *a quaternion* of soldiers, a detachment of *four* men, the usual number of a Roman night-watch, relieved every three hours. Acts 12: 4.—Philo in Flacc. p. 981, or T. II. p. 533. 22, στρατιώτην δέ τινα τῶν ἐν τοῖς τετραδίοις φυλακῶν καθ' ὁδὸν τέμω. Comp. Pol. 6. 33. 7 τὸ δὲ φυλακτήριόν ἐστιν ἐκ τεττάρων ἀνδρῶν, ὧν οἱ μὲν πρὸ τῆς σκηνῆς, οἱ δὲ κατόπιν παρὰ τοὺς ἵππους ποιοῦνται τὴν φυλακήν. Veget. "de singulis centuriis quaterni equites et quaterni pedites excubitum noctibus faciant." See in Φυλακή d. In Acts l. c. Peter was therefore guarded by four men at a time, two within the prison and two before the doors, coll. v. 6.

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Τετρακισχίλιοι, αι, α, (τετράκις adv. χίλιοι,) pp. 'four times one thousand,' i. e. *four thousand*, Matt. 15: 38. 16: 10. Mark 8: 9, 20. Acts 21: 38. Comp. Buttm. § 70. 4. — Sept. 1 Chr. 12: 26. Xen. Cyr. 2. 1. 6.

Τετρακόσιοι, αι, α, four hundred, Acts 5: 36. 7: 6. 13: 20. Gal. 3: 17. Comp. Buttm. § 70. 4.—Sept. Gen. 23: 15, 16. Hdian. 6. 4. 10. Xen. An. 7. 1. 27.

Τετράμηνος, ου, ὁ, ἡ, (τέτρα q. v. μήν,) *of four months*, John 4: 35 ἔτι τετράμηνός ἐστι [χρόνος] καὶ ὁ θερισμὸς ἔρχεται, i. e. four months' time. Text. rec. has neut. τὸ τετράμηνον in the same sense. — Pol. 18. 22. 5. Thuc. 5. 63. Neut. Sept. Judg. 19: 2. 20: 47. On the form comp. Lob. ad Phr. p. 549.

Τετραπλόος, οῦς; όη, ῆ; όον, οῦν; (τέτρα q. v. ἁπλόος,) *fourfold, quadruple*, Luke 19: 8. Comp. Buttm. § 71. 3. § 60. 5. b. — Jos. Ant. 7. 7. 3. Xen. An. 7. 6. 7.

Τετράπους, οδος, ὁ, ἡ, adj. (τέτρα q. v. πούς,) *four-footed, quadruped*, plur. absol. τὰ τετράποδα *quadrupeds*, Acts 10: 12. 11: 6. Rom. 1: 23. Sept. for בְּהֵמָה Gen. 1: 24. Ex. 9: 9, 10. חַיָּה Num. 35: 5.—Pol. 1. 29. 7. τὰ τ. Jos. Ant. 4. 4. 4. Palaeph. 34, 1. Xen. Cyr. 6. 2. 25. On the forms τετράπους and τετράποδος, see Lob. ad Phr. p. 546.

Τετραρχέω, ῶ, f. ήσω, (τετράρχης,) *to be tetrarch, to rule as tetrarch*, c. gen. Luke 3: 1 ter.—Jos. Vit. § 11. So τετραδαρχεῖσθαι Hermog. 268. 22.

Τετράρχης, ου, ὁ, (τέτρα q. v. ἄρχω,) *a tetrarch*, pp. the ruler of the fourth part of a district or province; Strabo 12. p. 850. C, or p. 567 Casaub. ἕκαστα διελόντες [οἱ Γαλάται] εἰς δ' μερίδας, τετραρχίαν ἑκάστην ἐκάλεσαν, τετράρχην ἔχουσαν ἴδιον. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor; Strabo l. c. πάλαι μὲν οὖν τοιαύτη τις διατάξις, καθ' ἡμᾶς δὲ εἰς γ', εἶτ' εἰς β' ἡγεμόνας, εἶτα ἕνα ἦκεν ἡ δυναστεία· Thus Herod the Great and his brother Phasiel were at one time made tetrarchs of Judea by Antony, Jos. Ant. 14. 13. 1. The former also at his death left half his kingdom to Archaelaus with the title of ethnarch, and divided the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1. Comp. in Ἡρώδης no. 1, 2. So Lysanias is said to be tetrarch of Abilene, Luke 3: 1. Comp. Wetst. N. T. I. p. 409.— In N. T. spoken only of Herod Antipas, Matt. 14: 1. Luke 3: 19. 9: 7. Acts 13: 1. Called also βασιλεύς Matt. 14: 9. Mark 6: 14; see in Βασιλεύς b.

Τεύχω, see the tenses of Τυγχάνω.

Τεφρόω, ῶ, f. ώσω, (τέφρα ashes,) *to reduce to ashes*, i. q. *to consume, to destroy*, e. g. cities, c. acc. 2 Pet. 2: 6.—trop. Anthol. Gr. 1. p. 167. Hesych. τεφρώσας· σποδώσας.

Τέχνη, ης, ἡ, (τίκτω, τευξῶν,) *art*, i. e.

a) pp. *an art, trade, craft*, Rev. 18: 22 τεχνίτης πάσης τέχνης. Acts 18: 3 σκηνοποιοὶ τὴν τέχνην, for the acc. see Buttm. § 131. 6 sq.—Sept. 1 Chr. 28: 21. Jos. Ant. 3. 12. 5. Luc. D. Deor. 26. 2. Xen. Mem. 3. 10. 1.

b) genr. *art, skill*, Acts 17: 29 χαράγματι τέχνης. Sept. for חָכְמָה 1 K. 7: 14. — Arr. Epict. 2. 14. 2, 5. Hdian. 3. 3. 11. Xen. An. 7. 2. 8.

Τεχνίτης, ου, ὁ, (τέχνη,) *an artisan, artificer, craftsman*; Acts 19: 24 παρεῖχετο τοῖς τεχνίταις ἐργασίαν. v. 38. Rev. 18: 22. Sept. for חָרָשׁ Deut. 27: 15. Jer. 10: 9. — Ecclus. 9: 22. Hdian. 3. 4. 20. Xen. Mem. 2. 7. 5.—Trop. of God as the builder, founder of the heavenly Jerusalem, Heb. 11: 10 ἧς [πόλεως] τεχνίτης . . . ὁ θεός. — Wisd. 13: 1.

Τήκω, f. ξω, *to melt, to make liquid*, Sept. Nah. 1: 6. Diod. Sic. 1. 63. Hdot. 3. 96. In N. T. Pass. τήκομαι, *to be melted, to melt*, 2 Pet. 3: 12. Sept. for Niph. נָמַס Is. 34: 4. — Diod. Sic. 1. 38 τηκομένη χιών. Xen. Mem. 3. 1. 7.

Τηλαυγῶς, adv. (τηλαυγής far-shining, radiant, from τῆλε, αὐγή,) radi-

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antly, brightly, i. e. *clearly*, distinctly, Mark 8: 25 ἐνέβλεψε τηλαυγῶς ἅπαντας. — Diod. Sic. 1. 50 πρὸς τὸ τηλαυγέστερον ὁρῶν. So τηλαυγής Sept. Job 37: 21. Pind. Ol. 6. 5. Luc. Hipp. 7.

Τηλικοῦτος, αὕτη, οῦτο, demonstr. correl. pron. pp. a strengthened form of τηλίκος, η, ον, Buttm. § 79. 5, 6; *so great, tantus*, 2 Cor. 1: 10 ἐκ τηλικούτου θανάτου. Heb. 2: 3. James 3: 4. Rev. 16: 18. — 2 Macc. 12: 3. Luc. D. Deor. 26. 2. Xen. Mem. 2. 1. 5.

Τηρέω, ῶ, f. ήσω, (τηρός watching, Aesch. Suppl. 263,) *to keep an eye upon, to watch*, and hence *to keep, to guard*, trans.

a) pp. *to watch, to observe attentively*, to keep the eyes fixed upon, c. acc. Rev. 1: 3 καὶ τηροῦντες τὰ ἐν αὐτῇ [προφητείᾳ] γεγραμμένα, i. e. watching the fulfilment of the prophecy. 22: 7, 9. Sept. ὁ τηρῶν ἄνεμον for שֹׁמֵר Ecc. 11: 4. נָצַר Prov. 23: 26. — Ael. V. H. 2. 17 ὁ μὲν εἱστήκει τηρῶν τοῦτο. Dem. 836. 5. τὸν ἄνεμον Thuc. 1. 65.—Hence trop. *to observe, to keep, to fulfil*, sc. a duty, precept, law, custom, etc. q. d. to perform watchfully, vigilantly, c. acc. τὰς ἐντολάς Matt. 19: 17. John 14: 15, 21. 15: 10 bis. 1 John 2: 3, 4. 3: 22, 24. 5: 2, 3. Rev. 12: 17. 14: 12. (Ecclus. 29: 1.) τὴν ἐντολὴν ἄσπιλον 1 Tim. 6: 14. λόγον, λόγους, John 8: 51, 52, 55. 14: 23, 24. 15: 20 bis. 17: 6. 1 John 2: 5. Rev. 3: 8, 10 λόγον τῆς ὑπομονῆς μου, see in Ὑπομονή. (Sept. 1 Sam. 15: 11.) νόμον Acts 15: 5, 24. James 2: 10. παράδοσιν Mark 7: 9. τὸ σάββατον John 9: 16. Genr. c. acc. expr. or impl. Rev. 2: 26 ὁ τηρῶν τὰ ἔργα μου, i. e. the works which I require. Matt. 23: 3 bis. 28: 20. Acts 21: 25. Rev. 3: 3. Sept. genr. for נָצַר Prov. 3: 1, 21. שָׁמַר Prov. 8: 34. — Philo Legat. ad Cai. p. 1033 τὴν θρησκείαν. Arr. Epict. 2. 25. 15. Pol. 1. 83. 5 δίκαια. Hdian. 6. 6. 1.

b) *to keep, to guard*, e. g. a prisoner, person arrested, c. acc. Matt. 27: 36, 54 τηροῦντες τὸν Ἰησοῦν. Acts 12: 5, 6 φύλακες . . . ἐτήρουν τὴν φυλακήν, comp. Buttm. § 131. 3. Acts 16: 23. 24: 23. 25: 4, 21 bis. 1 John 5: 18 τηρεῖ ἑαυτόν, i. e. is on his guard. Part. Matt. 28: 4 οἱ τηροῦντες *the keepers, guards*. Of things, τὰ ἱμάτια Rev. 16: 15. Sept. for שָׁמַר Cant. 3: 3. שָׁמַר of things Cant. 8: 11, 12. — pers. Test. XII Patr. p. 636. Thuc. 4. 30. things 1 Macc. 6: 50. Aristoph. Pac. 201. Pol. 3. 50. 7.—Trop. *to keep* in safety, *to preserve, to maintain*; c. acc. of thing simpl. Eph. 4: 3 τηροῦν τὴν ἑνότητα τοῦ πνεύματος. 2 Tim. 4: 7 τὴν πίστιν τετήρηκα. Jude 6 μὴ τηρήσαντες κ. τ. λ. i. e. deserting. Sept. τ. τὴν ἑαυτοῦ ψυχήν for שָׁמַר Prov. 16: 17. — Jos. B. J. 6. 2. 4. νόμους ἢ τὰς ἰδίας ψυχάς Diod. Sic. 11. 11. πίστιν Pol. 6. 56. 13. Hdian. 7. 9. 7.—So trop. acc. with adjuncts: c. dupl. acc. of pers. and predicate, 2 Cor. 11: 9 bis, ἀβαρῆ ὑμῶν ἐμαυτὸν ἐτήρησα καὶ τηρήσω. 1 Tim. 5: 22. James 1: 27. (Wisd. 10: 5. M. Antonin. 6. 23 or 30 τήρησον σεαυτὸν ἄκλειν.) c. adv. 1 Thess. 5: 23. c. dat. of pers. Jude 1 τῷ Χριστῷ. Seq. ἐν c. dat. of state, John 17: 11, 12 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου. Jude 21. seq. ἔκ τινος John 17: 15. Rev. 3: 10. ἀπό τινος James 1: 27. Sept. c. ἀπό τινος for שָׁמַר Prov. 7: 5.

c. i. q. *to keep* back or in store, *to reserve*, c. acc. e. g. things, John 2: 10 σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 12: 7. τί τινι, e. g. ζόφος 2 Pet. 2: 17. Jude 13. (Sept. Cant. 7: 13.) τι εἴς τινα 1 Pet. 1: 4. Of persons, 1 Cor. 7: 37 τηρεῖν τὴν ἑαυτοῦ παρθένον i. e. to keep her at home, unmarried, opp. ἐκγαμίζειν in v. 38. 2 Pet. 2: 4 et Jude 6 εἰς κρίσιν τηρουμένους. 2 Pet. 2: 9 et 3: 7 εἰς ἡμέραν κρίσεως.—Test. XII Patr. p. 529 εἰς πλοῦτον τοῦ αἰῶνος τετήρηται. c. dat. Jos. Ant. 1. 3. 7.

Τήρησις, εως, ἡ, (τηρέω q. v.) *a watching, keeping*, i. e.

c) trop. *observance, performance*, sc. of precepts, ἐντολῶν 1 Cor. 7: 19.—Ecclus. 35: 23. νόμων Wisd. 1: 18.

b) i. q. *guard, ward*, 1 Macc. 5: 18. 3 Macc. 5: 44; in N. T. meton. *place of ward, a prison*, Acts 4: 3. 5: 18 ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.—Thuc. 7. 86.

Τιβεριάς, άδος, ἡ, Tiberias, a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now *Tiberia*. It is situated on the S. W. shore of the Lake of

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Gennesareth, about an hour's distance from the place where the Jordan flows out, John 6:23; and the lake itself is hence sometimes called *the Sea of Tiberias*, John 6: 1. 21: 1. Comp. in Γεννησαρέτ. The city was celebrated on account of the hot springs in its vicinity; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. 18. 3. 3. de Vit. § 9, 16. sq. Relandi Palaest. p. 1036 sq. Lightfoot Opp. Posth. p. 71 sq. in Opp. T. II. Miss. Herald 1824. p. 308. Rosenm. Bibl. Geogr. II. ii. p. 74 sq. Burckhardt's Travels in Syria etc. p. 320 sq.

Τιβέριος, ου, ὁ, Tiberius, pr. n. of the third Roman emperor, the son of Livia and step-son of Augustus, r. A. D. 14—37. John the Baptist commenced preaching in the 14th year of his reign; and the crucifixion of Jesus took place 3 or 4 years later. Luke 3: 1. — Sueton. Vit. Tiber. Tac. Ann. 1. 3 sq.

Τίθημι, f. θήσω, aor. 1 ἔθηκα, perf. τέθεικα, see Buttm. § 106, 107; for imperf. ἐτίθουν Matt. 5: 15. 2 Cor. 3: 13. al. see Buttm. § 106. n. 5. § 107. n. I, 6.— *To set, to put, to place, to lay*, trans. Sept. for שׂוּם, שִׁית, also for נָתַן.

a) pp. *to set, to put*, where a person or thing is set erect, or is conceived of as erect, rather than as lying down. Act. e. g. a light, λύχνον ὑπὸ τὸν μόδιον Matt. 5: 15. Mark 4: 21. ὑποκάτω κλίνης Luke 8: 16. εἰς κρυπτήν 11: 33. So a title, ἐπὶ τοῦ σταυροῦ John 19: 9; one's foot, ἐπὶ τῆς θαλάσσης Rev. 10: 2. Mid. *to set* or *put for oneself*, i. e. on one's own part or behalf, by one's own order, etc. Buttm. § 135. 7, 8; e. g. to put persons in prison, εἰς φυλακήν Acts 12: 4, εἰς τήρησιν 4: 3; also ἐν φυλακῇ Matt. 14: 3. Acts 5: 25, ἐν τηρήσει 5: 18; comp. Ἐν no. 4. Of things, *to set* in the proper place, to assign a place, 1 Cor. 12: 18 ὁ θεὸς ἔθετο τὰ μέλη . . . ἐν τῷ σώματι κ. τ. λ. Sept. genr. for שׂוּם Gen. 30: 42, 43. Ex. 26: 35. c. ἐπί Num. 21: 8. Mid. c. ἐπί 1 Sam. 6: 11, 15. שִׁית c. ἐπί Ps. 132: 11. נָתַן c. ἐν Gen. 1: 17. 9: 13. Mid. ἐν φυλακῇ Gen. 40: 3. 41: 10. 42: 30. — Ael. V. H. 14. 42. Xen. Cyr. 8. 8. 16. Oec. 19. 7, 9. Mid. Pol. 25. 1. 2. c. ἐπί Xen. An. 7. 3. 23.— Spoken of food or drink, *to set on* or *out*, c. acc. John 2: 10 τὸν καλὸν οἶνον τίθησι. — Bel and Drag. 11 τὸν οἶνον. Plut. Mor. II. p. 13 Tauchn. Xen. Mem. 3. 14. 1. Lat. *pocula ponere* Virg. Aen. 1. 706.

b) oftener of things, *to put, to lay, to lay down*, where the thing is conceived of as laid or lying down rather than as erect. (α) pp. e. g. θεμέλιον Luke 6: 48. 14: 29. 1 Cor. 3: 10, 11. (Sept. Ezra 6: 3.) λίθον, πρόσκομμα, Rom. 9: 33. 1 Pet. 2: 6, quoted from Is. 28: 16 where Sept. for יִסַּד; c. dat. incomm. Rom. 14: 13. (Sept. Ps. 109: 110.) Genr. in the proverbial phrase, Luke 19: 21, 22, αἴρεις ὃ οὐκ ἔθηκας, *taking up what thou hast not laid down*, i. e. taking up what is not thine own. — Diog. Laert. 1. 2. 9 ἃ μὴ ἔθου, μὴ ἀνέλῃ· εἰ δὲ μή, θάνατος ἡ ζημία, i. e. a law of Solon. Xen. Oec. 8. 2.— Of dead bodies, *to lay* in a tomb or sepulchre, c. acc. Mark 15: 47. 16: 6 ὅπου ἔθηκεν αὐτόν. Luke 22: 53, 55. John 11: 34. 19: 42. 20: 2, 13, 15. Acts 9: 37. c. εἰς μνημεῖον Acts 13: 29. Rev. 11: 9. c. ἐν μνημείῳ Matt. 27: 60. Mark 6: 29. John 19: 41. Acts 7: 16. Sept. c. ἐν for שׂוּם Gen. 50: 26. וַיַּנִּיחֵהוּ 1 K. 13: 30, 31. — c. ἐν Test. XII Patr. p. 543. Xen. Cyr. 8. 7. 25.—Seq. ἐπί c. gen. as τοὺς ἀσθενεῖς ἐπὶ κλινῶν Acts 5: 15. (Hdian. 1. 17. 4.) ἐπί c. acc. as κάλυμμα ἐπὶ τὸ πρόσωπον 2 Cor. 3: 13. τὰς χεῖρας ἐπ' αὐτά Mark 10: 16. Rev. 1: 17 in later edit. (Sept. Job 21: 5. Ps. 139: 4.) So with ἐπί c. acc. impl. τὰ γόνατα τιθέναι sc. ἐπὶ τὴν γῆν, *to place the knees*, i. q. to kneel, Mark 15: 19. Luke 22: 41. Acts 7: 60. 9: 40. 20: 36. 21: 5; see in Γόνυ. Seq. ἐνώπιόν τινος Luke 5: 18. impl. Mark 6: 56. (Sept. 1 Sam. 10: 25. comp. Ez. 16: 18.) Seq. παρ' ἑαυτῷ 1 Cor. 16: 2. παρὰ τοὺς πόδας τινός Acts 4: 35, 37. 5: 2. πρὸς τὴν θύραν Acts 3: 2. ὑπὸ τοὺς πόδας τινός 1 Cor. 15: 25, quoted from Ps. 110: 1 where Sept. for שִׁית; comp. in Πούς β. — In the sense *to lay off* or *aside*, e. g. garments, ἱμάτια John 13: 4. So Arr. Epict. 1. 24. 12 θὲς τὴν πλατύσημον. Diod. Sic. 20. 31, 45 τὰ ὅπλα. Comp.

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Lat. *ponere vestem* Ov. Met. 3. 1. — (β) Trop. e. g. τιθέναι τὴν ψυχήν *to lay down one's life* John 10: 11, 15, 17, 18 bis. 13: 37, 38. 15: 13. 1 John 3: 16 bis. Comp. Lat. *ponere vitam* Cic. ad Div. 9. 24 fin. — Seq. ἐπί c. acc. Matt. 12: 18 θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, i. e. will give or impart unto him, quoted from Is. 42: 1 where Heb. נָתַן עַל Sept. δώσω. Mid. c. ἐν, 2 Cor. 5: 19 θέμενος [ὁ θεὸς] ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς, i. e. placing in us, laying upon us, committing unto us; comp. Sept. for שִׂים בְּ Is. 63: 11. — Mid. seq. εἰς τὰ ὦτα ὑμῶν, *to lay up in your ears*, i. q. to let sink in your ears, minds, Luke 9: 44. Seq. εἰς τὴν καρδίαν, *to lay to heart*, i. q. to resolve, Luke 21: 14, comp. Sept. Ecc. 7: 22. 1 Sam. 9: 20. Seq. ἐν τῇ καρδίᾳ, *to lay up in heart, to lay to heart*, i. q. to revolve in mind, to ponder, Luke 1: 66; (so Sept. and שִׂים בְּלֵב 1 Sam. 21: 13;) also i. q. to resolve, to purpose, Acts 5: 4; ἐν τῷ πνεύματι id. 19: 21. Comp. Sept. Dan. 1: 8.

c) trop. *to set, to appoint, to constitute*, often i. q. Engl. *to make*; e. g. of time, Mid. Acts 1: 7 χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, i. e. which the Father hath set by virtue of his own authority; comp. in Ἐν no. 3. c. β, fin. (ἡμέραν Dion. Hal. Ant. 5. 57 pen. Dem. 1042. pen.) So the lot of any one, τὸ μέρος, seq. μετά τινος, Matt. 24: 51. Luke 12: 46. Of a decision, decree, law; Acts 27: 12 οἱ πλείους ἔθεντο βουλήν, i. e. made a decision, decided, determined. Gal. 3: 19 in later edit. ὁ νόμος . . . ἐτέθη, *the law was set, made*; text. rec. προσετέθη.—So νόμον τιθέναι Jos. c. Ap. 2. 21. Dem. 732. 17. Xen. Lac. 1. 2. For the difference between τιθέναι νόμον and τίθεσθαι νόμον, see Passow τίθημι A. 3. c. Buttm. § 135. n. 3.—Seq. dupl. acc. of pers. or thing and predicate, Winer § 32. 4. b; so 1 Cor. 9: 18 ἀδάπανον θήσω τὸ εὐαγγέλιον, *I may make the gospel without charge*, free of expense; comp. for the sense 2 Cor. 11: 7, 8. (Luc. Gymnas. v. Anachar. 16 τοῦ ἀστέρος . . . τὸν ἀέρα ξηρὸν καὶ διαυγῆ τιθέντος.) Of persons, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, Matt. 22: 44. Mark 12: 36. Luke 20: 43. Acts 2: 35. Heb. 1: 13. 10: 13, all quoted from Ps. 110: 1 where Sept. for שִׁית; comp. in Πούς β. Acts 20: 28 ὑμᾶς . . . ἔθετο ἐπισκόπους. Rom. 4: 17 πατέρα πολλῶν ἐθνῶν τεθείκα σε, from Gen. 17: 5 where Sept. for נְתַן. 1 Cor. 12: 28. Heb. 1: 2. 2 Pet. 2: 6. In the Pass. construction, c. εἰς ὁ final, 1 Tim. 2: 7. 2 Tim. 1: 11. Buttm. § 139. 2. Sept. for נָתַן Jer. 1: 5. Lev. 20: 31. הֵכִין Job 11: 13. — Ael. V. H. 12: 6 οἶνος τίθησι τὰς γυναῖκας ταυτοπαθεῖς. Xen. Cyr. 4. 6. 3. — Once by Hebr. c. acc. et εἴς τι as predicate, Acts 13: 47 τέθεικά σε εἰς φῶς ἐθνῶν, see in Εἰς no. 3. a. Winer § 32. 4. b. So Sept. for נָתַן לְ Gen. 17: 16. Jer. 9: 11. שִׂים Is. 42: 15. Nah. 3: 6.—Seq. acc. et εἰς final, Mid. 1 Thess. 5: 9 οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, i. e. hath not appointed us to wrath. 1 Tim. 1: 12. Pass. 1 Pet. 2: 8. Seq. acc. et ἵνα, John 15: 16 ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε κ. τ. λ.

Τίκτω, f. τέξομαι, aor. 2 ἔτεκον, Buttm. § 114; *to bring forth, to bear*, sc. offspring, trans.

a) of females, Matt. 1: 21, 23 τέξεται δὲ υἱόν. v. 25. 2: 2 ὁ τεχθεὶς βασιλεύς. Luke 1: 31, 57. 2: 6, 7, 11. John 16: 21. Gal. 4: 27. Heb. 11: 11 in text. rec. Rev. 12: 2, 4 bis, 5, 13. Sept. for יָלַד. Gen. 3: 16. 4: 1.—Ael. V. H. 1. 29. Luc. D. Deor. 10. 1. Xen. Conv. 5. 7.—Metaph. of irregular desire as exciting to sin; James 1: 15 ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, i. e. produces, causes sin.—Ecclus. 8: 18. Zenob. Cent. 3. § 28 δίκην δίκην ἔτικτε καὶ βλάβην βλάβῃ. Anthol. Gr. II. p. 44 ἀφροσύνα τίκτει πολλὰς δυστυχίαν.

b) of the earth, Heb. 6: 7 ἡ γῆ τίκτουσα βοτάνην.—Philo de Opif. p. 30. Eurip. Cyclop. 332 ἡ γῆ . . . τίκτουσα ποίαν. Of trees, Philo ib. p. 862.

Τίλλω, f. ιλῶ, *to pull, to pluck, to pull out* or *off*, e. g. ears of grain, c. acc. Matt. 12: 1. Mark 2: 23. Luke 6: 1. Sept. τιλ. τρίχας for מָרַט Ezra 9: 3.—Psalt. Sal. 13: 3. Arr. Epict. 3. 1. 22. Diod. Sic. 5. 21 στάχυς.

Τιμαῖος, ου, ὁ, *Timaeus*, pr. n. of a man, Mark 10: 46.

Τιμάω, ῶ, f. ήσω, (τιμή) *to hold worth, to estimate*, trans.

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a) i. q. *to esteem, to honour, to reverence*, c. acc. (α) genr. 1 Tim. 5: 3 χήρας τίμα. 1 Pet. 2: 17 πάντας. Spec. parents Matt. 15: 4, 5. 19: 19. Mark 7: 10. 10: 19. Luke 18: 20. Eph. 6: 2; (So Sept. and כִּבֵּד Ex. 20: 12. Deut. 5: 16.) Kings 1 Pet. 2: 17; God and Christ, John 5: 23 quater. 8: 49; also of feigned piety towards God, Matt. 15: 8 et Mark 7: 6 τοῖς χείλεσί με τιμᾷ, quoted from Is. 29: 13 where Sept. for כִּבֵּד; as also genr. Prov. 3: 9. 14: 33.—Ecclus. 3: 3, 4, 6. Hdian. 4. 8. 19. Xen. Cyr. 1. 2. 12. τοὺς θεούς Ael. V. H. 2. 31. Xen. Mem. 4. 3. 13. — (β) i. q. *to treat with honour*, to bestow special marks of honour and favour upon any one, c. acc. John 12: 26. Acts 28: 10 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς. — Wisd. 14: 15. 2 Macc. 3: 2. Jos. Ant. 4. 6. 8 ὑμᾶς τιμῶν ξενίοις. Xen. An. 1. 9. 14 δώροις ἐτίμα.

b) i. q. *to prize*, to fix a value or price upon any thing; Pass. and Mid. c. acc. Matt. 27: 9 bis, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ. Comp. Zech. 11: 12, 13; see in Ἱερεμίας. Sept. for הֶעֱרִיךְ Lev. 27: 8, 12, 14. — Jos. Ant. 5. 1. 21. Dem. 183. 19. Xen. Mem. 3. 10. 10.

Τιμή, ῆς, ἡ, (τίω,) *a holding worth, estimation*, viz.

a) i. q. *esteem, honour, respect, reverence*. (α) genr. e. g. as rendered or exhibited towards any person or thing. John 4: 44 προφήτης . . . τιμὴν οὐκ ἔχει. Rom. 12: 10. 1 Cor. 12: 23, 24. Col. 2: 23 οὐκ ἐν τιμῇ τινι sc. τοῦ σώματος. 1 Thess. 4: 4 ἐν τιμῇ i. e. reputably. Heb. 3: 3. 1 Pet. 3: 7. σκεῦος εἰς τιμήν Rom. 9: 21. 1 Tim. 2: 20, 21. So as rendered to masters, 1 Tim. 6: 1; to magistrates, Rom. 13: 7 bis; to elders, 1 Tim. 5: 17; to Christ, c. δόξα, 2 Pet. 1: 17. Rev. 5: 12, 13; to God, c. δόξα, 1 Tim. 1: 17. 6: 16. Rev. 4: 9, 11. 7: 12. 19: 1 in text. rec. Sept. for כָּבוֹד Is. 14: 18. יִקָּר Dan. 4: 27. τ. τῷ κυρίῳ for עֹז Ps. 29: 1. 96: 7.—Ecclus. 10: 28. Jos. c. Ap. 2. 27 γονέων τιμή. Luc. Halcy. 2. Hdian. 2. 15. 4. Xen. An. 6. 1. 20. τῷ θεῷ Jos. Ant. 1. 3. 1. Ael. V. H. 3. 1. Xen. Mem. 1. 3. 3.—(β) Of a state or condition of honour, rank, dignity, joined with δόξα, Heb. 2: 7 δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, quoted from Ps. 8: 6 where Sept. for הָדָר. So as conferred in reward, v. 9. Rom. 2: 7, 10. 1 Pet. 1: 7. 2: 7. Once, an office of honour, Heb. 5: 4.— Jos. Ant. 10. 8. 6. Hdian. 3. 10. 9. Xen. Mem. 3. 1. 1. —(γ) Meton. *honour*, i. q. mark or token of honour, favour, reward, etc. Acts 28: 10 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς. Sept. for יְקָר Dan. 2: 6.—Ecclus. 38: 1. Jos. Ant. 3. 2. 5. Xen. Cyr. 2. 2. 18, 20.

b) i. q. *value, price*. Matt. 27: 6 τιμὴ αἵματος *price of blood*. v. 9 see in Τιμάω a. Acts 4: 34. 5: 2, 3. 7: 16 τιμὴ ἀργυρίου. 19: 19. 1 Cor. 6: 20. 7: 23. Sept. for עֶרֶךְ Lev. 5: 15, 18. 27: 2 sq. כֶּסֶף Job 31: 39. מְחִיר Is. 55: 1. — Jos. Vit. § 31. Ael. V. H. 2. 7. Xen. An. 7. 5. 2. — Meton. a thing of price, and hence collect. *precious things*, Rev. 21: 24, 26. So Sept. for יְקָר Ez. 22: 25.

Τίμιος, α, ον, (τιμή,) *held worth, estimated*, viz.

a) i. q. *esteemed, honoured; estimable, honourable*; Acts 5: 34 Γαμαλιὴλ . . . τίμιος παντὶ τῷ λαῷ. Heb. 13: 4. Sept. for יָקִיר Ezra 4: 10. יָקָר Ps. 116: 15. — Jos. B. J. 5. 13. 1 τῷ δήμῳ τίμιος. Hdian. 6. 9. 14. Xen. Oec. 9. 13.

b) i. q. *valued, prized, precious*. (α) pp. of high price, *costly*, as λίθος τίμιος *a precious stone*, genr. Rev. 17: 4. 18: 12, 16. 21: 11, 19; plur. 1 Cor. 3: 12, ξύλον τίμιον *costly wood* Rev. 18: 12. Sept. for יָקָר 1 K. 10: 2. 2 Chr. 9: 1, 10.—Hdian. 5. 2. 10 λίθοι τ. Ael. V. H. 7. 8. Xen. An. 1. 2. 27. — (β) trop. *precious, dear, desirable*. Acts 20: 24 οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ. James 5: 7. 1 Pet. 1: 7, 19. 2 Pet. 1: 4. Sept. for הָמֵץ Prov. 3: 15. 8: 11. — Wisd. 12: 7. Jos. Ant. 17. 9. 4 φίλων τε Ἡρώδῃ τιμιώτατος. Hdian. 1. 16. 9.

Τιμιότης, ητος, ἡ, (τίμιος,) *preciousness, costliness*; meton. i. q. *precious things, magnificence*, prob. costly merchandize, Rev. 18: 19.—Liban. Ep. 1557 προσαγορεύω τὴν τιμιότητά σου.

Τιμόθεος, ου, ὁ, Timotheus, Timothy, pr. n. of a young Christian of Derbe, the son of a Jewish mother and Greek father, selected by Paul as the

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chosen companion of his journies and labours in preaching the gospel, Acts 16: 1, 3. He appears to have been with Paul at Rome, Heb. 13: 23; but his later history is unknown. Acts 16: 1. 17: 14, 15. 18: 5. 19: 22. 20: 4. 1 Cor. 16: 10. 2 Cor. 1: 19. Phil. 1: 1. 2: 19. 1 Thess. 1: 1. 3: 6. 2 Thess. 1: 1. 1 Tim. 6: 20. 2 Tim. 1: 2. *Τιμόθεος ὁ συνεργός μου* Rom. 16: 21. *Τ. ὁ ἀδελφός* 2 Cor. 1: 1. Col. 1: 1. 1 Thess. 3: 2. Philem. 1. Heb. 13: 23. *Τιμ. τὸ τέκνον μου* etc. 1 Cor. 4: 17. 1 Tim. 1: 2, 18.

Τίμων, ωνος, ὁ, Timon, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6: 5.

Τιμωρέω, ῶ, f. *ήσω*, (*τιμωρός* i. q. *τιμάορος*, watching one's honour, i. e. 'helping, vindicating,' also 'avenging, punishing;' from *τιμή*, *ὁράω*, *οὖρος*,) pp. *to watch* or *protect the honour* of any one, i. e. *to help, to succour, to vindicate*, c. dat. Hdot. 1. 141. Dem. 1388. 16. Xen. Cyr. 5. 2. 8. Also *to avenge, to punish in behalf of* any one, c. dat. Hdian. 4. 13. 6, coll. 3. In N. T. genr. *to punish*, c. acc. Acts 26: 11 *τιμωρῶν αὐτούς*. Pass. Acts 22: 5. — Wisd. 12: 20. Jos. Ant. 1. 11. 1. Pol. 2. 56. 11. Xen. Cyr. 1. 2. 6, i. q. *κολάζειν* in § 7.

Τιμωρία, ας, ἡ, (*τιμωρέω* q. v.) *vindication, avengement*, Jos. Ant. 17. 9. 1. Xen. Cyr. 4. 6. 7. In N. T. *punishment*, Heb. 10: 29.—2 Macc. 6: 26. Jos. B. J. 7. 2. 1. Xen. Mem. 4. 4. 24.

Τίνω, see in *Τίω*.

Τίς, neut. *τί*, Gen. *τινός*, indef. pron. enclitic, Buttm. § 14. 2. § 77. 1; distinguished by its accent from *Τίς* interrog. q. v. — *One, some one, a certain one.*

a) pp. and genr. of some person or thing whom one cannot or does not wish to name or specify more nearly; so in various constructions: (α) Simply, Matt. 12: 47 *εἶπε δέ τις αὐτῷ*. 20: 20 *αἰτεῖν τι*. Luke 8: 49. 9: 57. 13: 6. Acts 5: 25. al. Plur. *τινές* Mark 14: 4. Luke 13: 1. 24: 1. John 13: 29. Rom. 3: 3. 1 Cor. 4: 18. 1 Tim. 6: 10, 21. Heb. 4: 6. 1 Cor. 15: 12 *τινὲς ἐν ὑμῖν*. al. — Hdian. 6. 1. 15. Xen. Cyr. 6. 1. 6. *τινὰς* Hdian. 1. 3. 13.—(β) Joined with a Subst. or Adjective taken substantively, i. q. *a certain* person or thing, *some*, Buttm. § 124. 2. Matth. § 487 init. So *after* a subst. Mark 5: 25 *γυνή τις*. Luke 8: 27. 9: 19. 10: 31, 38. John 6: 7 *βραχύ τι λάβῃ*. Acts 5: 1. 27: 39. al. Plur. Luke 8: 2 *γυναῖκές τινες*. 24: 22. Acts 9: 19 *ἡμέρας τινάς*. 17: 20. 2 Pet. 3: 16 *δυσνόητά τινα*. (Ceb. Tab. 1 *πόνός τις*. Xen. Oec. 8. 3.) Also *before* the Subst. or Adj. Matth. l. c. no. 4, 6. Matt. 18: 12 *ἐὰν γένηταί τινι ἀνθρώπῳ*. Luke 17: 12. John 4: 46. Acts 3: 2. 2 36. Gal. 6: 1. al. Plur. Luke 13: 31 *τινὲς Φαρισαῖοι*. Acts 13: 1. 15: 2 *τινὰς ἄλλους*. 27: 1. Jude 4. So *εἴς τις*, Mark 14: 51 *εἷς τις νεανίσκος*, comp. in *Εἷς* d. Matth. l. c. init. (Hdian. 3. 11. 2.) Joined with *names*, either proper or gentile; e. g. before, Mark 15: 21 *παράγοντά τινα Σίμωνα*. Acts 9: 43; by apposit. John 11: 1. *After*, Luke 10: 33 *Σαμαρείτης δέ τις*.—Hdian. 4. 8. 10. Xen. H. G. 5. 4. 3 *παρὰ Χάρωνί τινι*.—(γ) Seq. genit. of class or of partition, i. e. of which *τὶς*, *τινὲς*, expresses a part. Luke 14: 15 *ἀκούσας δέ τις τῶν συνανακειμένων*. 2 Cor. 12: 17. *εἴς τις* Mark 14: 47, comp. in *β*. Plur. Matt. 9: 3. 27: 47. Mark 2: 6. Luke 19: 39. Acts 6: 9. Rom. 11: 17. 2 Cor. 10: 12. al.— Hdian. 1. 4. 20. *εἴς τις* Plato Ion, p. 531. D. Plur. Hdian. 1. 6. 2. Xen. Cyr. 1. 4. 19.—In a like sense, seq. *ἐκ* c. genit. Luke 12: 13 *εἶπε δέ τις ἐκ τοῦ ὄχλου*. John 11: 49. Plur. c. *ἐκ*, Luke 11: 15 *τινὲς δὲ ἐξ αὐτῶν*. John 7: 25. 9: 16. Rom. 11: 14.— Hdian. 5. 3. 18. — (δ) With numerals, where it renders the number *indefinite, about, some*. Luke 7: 19 *προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ*, i. e. some two, two or three. Acts 23: 23. Comp. Winer § 25. 2. Matth. § 487. 4. — Thuc. 3. 111 *ἐς διακοσίους τινὰς αὐτῶν*. 7. 87. — (ε) Distributively, *τὶς ... ἕτερος δέ, one ... another*, 1 Cor. 3: 4. (Xen. Conv. 2. 6.) Plur. *τινὲς ... τινὲς δέ* Luke 9: 7, 8. Phil. 1: 15.— (ζ) Sometimes *τὶς* or *τινὲς* is omitted where the sense requires it to be supplied; Luke 8: 20 *καὶ ἀπηγγέλη αὐτῷ, λεγόντων* sc. *τινῶν*. Mark 2: 1 *δι' ἡμερῶν* sc. *τινῶν*. So before a genit. partit. Acts 21: 16; before *ἐκ* c. gen. Matt. 13: 47. Luke 21: 16. John

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16: 17. Rev. 3: 9. Comp. Winer § 30. 5. p. 164. § 66. 3.

b) genr. *any one, any body, some one or other,* in various constructions and uses; comp. above in a. (α) Simply, Matt. 8: 28. Mark 12: 19 *ἐάν τινος ἀδελφὸς ἀποθάνῃ.* Luke 14: 8. John 10: 28. Acts 19: 38. Rom. 5: 7 bis, *μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται κ. τ. λ.* James 2: 18. al. Neut. *τὶ,* Matt. 5: 23 *ἔχει τὶ κατὰ σοῦ.* Mark 11: 13. Luke 22: 35. Acts 3: 5. James 1: 7. al. Adv. see below in e. — Xen. Cyr. 2. 3. 4. *τὶ* Hdian. 6. 1. 4.—(β) Joined with a Subst. or Adj. Rom. 8: 39 *οὔτε τις κτίσις ἑτέρα.* Neut. *τὶ,* Luke 11: 36 *μὴ ἔχων τι μέρος σκοτεινόν.* Acts 8: 34. So espec. neut. *τὶ* before adjectives of quality, character, etc. Matth. § 487. 4; e. g. before the adj. Luke 24: 41 *ἔχετέ τι βρώσιμον.* John 1: 47. Acts 17: 21. 19: 39; after the adj. Mark 16: 18 *κἂν θανάσιμόν τι πίωσιν.* John 5: 14. Acts 19: 32.—Plato Symp. p. 210. E, *τὶ θαυμαστόν.* — (γ) Seq. genit. of class or of partition, comp. in a. γ. 1 Cor. 6: 1 *τολμᾷ τις ὑμῶν.* Acts 5: 15. 2 Thess. 3: 8. Neut. *τὶ,* Acts 4: 32 *καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ κ. τ. λ.* Rom. 15: 18. Eph. 5: 27. Also seq. *ἀπό* c. gen. Luke 16: 30; *ἐκ* c. gen. Heb. 3: 13 *τὶς ἐξ ὑμῶν.* James 2: 16. — (δ) *Τὶς* stands also for Engl. indef. *one, some one,* Fr. *on,* Germ. *man,* Buttm. § 127. 4. § 129. 11. Matt. 12: 29 *πῶς δύναται τις εἰσελθεῖν κ. τ. λ.* Mark 8: 4. John 2: 25. 1 Tim. 1: 8.— Xen. Cyr. 1. 4. 3 *ὥστ' ἐπεθύμει ἄν τις κ. τ. λ.* — (ε) In a similar sense, like Engl. *one, any one,* for *every one, ἕκαστος,* Passow *τὶς* no. 2. b. John 6: 50 *οὗτός ἐστιν ὁ ἄρτος . . . ἵνα τὶς ἐξ αὐτοῦ φαγῇ κ. τ. λ.* Acts 2: 45. 11: 29. 1 Cor. 4: 2. Heb. 10: 28. — Xen. Cyr. 1. 2. 2. — (ζ) *ἐάν τις, if any one,* Matt. 21: 3. Mark 11: 3. Col. 3: 13. James 2: 14. Rev. 22: 18. *ἐὰν μή τις, unless one,* John 3: 3, 5. Acts 8: 31. Plur. *ἄν τινες if any,* i. q. *whosoever,* John 20: 23 bis. — Luc. D. Deor. 23. 1 *ἤν τις.* — (η) *εἴ τις, if any one,* see in *Εἰ* I. g. γ. p. 223.—In a hypothetical clause, the simple *τὶς* is sometimes said to be i. q. *εἴ τις,* but not accurately. 1 Cor. 7: 18 bis, *περιτετμημένος τις ἐκλήθη, μὴ ἐπισπάσθω κ. τ. λ. is one called being circumcised,* i. e. be it so that one is thus called. James 5: 13, 14. Comp. Winer § 25. p. 144 sq. — Athen. VI. p. 223 *ὀφθαλμιᾷ τις.* Plut. de Puer. educ. 4 *ἀλλ' ἐστί τις ἀπόκροτος κ. τ. λ.* — (θ) Sometimes *τὶς, any one,* is omitted where the sense requires it to be supplied; comp. above in a. ζ. Matt. 23: 9 *καὶ πατέρα μὴ [τινα] καλέσητε ὑμῶν ἐπὶ τῆς γῆς.* 1 Pet. 4: 12.

c) emphat. *somebody, something,* i. e. some person or thing of weight and importance, *some great one;* Matth. § 487. 5. Winer § 25. 2. Passow no. 3. — (α) Simply, Acts 5: 36 *ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτόν.* (Theocr. 11. 79. Dem. 150. 19 *σὲ μὲν ἐν τῇ πόλει δεῖ τινὰ φαίνεσθαι.* Epict. Ench. 13.) Neut. 1 Cor. 3: 7 *οὔτε ὁ φυτεύων ἐστί τι.* 10: 19. Gal. 2: 6. 6: 3 *εἰ γὰρ δοκεῖ τις εἶναί τι.* v. 15. 1 Cor. 8: 2 *εἰ δέ τις δοκεῖ εἰδέναι τι.*— Plato Gorg. 83. p. 527. D, *ὦς τι ὄντας.* id. Apol. Socr. 6. p. 21. D, *οὗτος μὲν οἴεται τι εἰδέναι, οὐκ εἰδώς* — (β) With an adjective, Acts 8: 9 *Σίμων . . . λέγων εἶναί τινα ἑαυτὸν μέγαν.* Heb. 10: 27 *φοβερὰ δέ τις ἐκδοχὴ κρίσεως,* i. e. a very fearful looking for of judgment.— Eurip. ap. Stob. 173. 11 *δεινή τις ὀργή.* Aeschin. Dial. Socr. 3. 17 *γαληνός τις βίος.*

d) *τὶς* with a Subst. or Adj. sometimes serves to limit or modify the full signification, like Engl. *somewhat,* i. q. *in some measure, a kind of,* etc. Passow no. 4. Winer § 25. 2. Buttm. § 150. p. 434. Rom. 1: 11 *ἵνα τι μεταδῶ χάρισμα ὑμῖν.* v. 13. 1 Cor. 6: 11. James 1: 18 *εἰς τὸ εἶναι ἡμᾶς ἀρπαχήν τινα κ. τ. λ.* —Luc. D. Deor. 6. 1 *συνίημι γάρ, ὁποῖόν τι τὸ αἰσχρόν κ. τ. λ.* Hdot. 5. 48 *οὐ γάρ τινα πολλὸν χρόνον.* Stob. 366. 42.

c) Neut. *τὶ* adverbially or as acc. of manner. (α) Simply, *in* or *as to something, in any way,* Phil. 3: 15 *καὶ εἴ τι ἑτέρως φρονεῖτε.* Philem. 18. Hence i. q. *perhaps,* in the formula *εἰ μή τι, unless perhaps,* Luke 9: 13. John 5: 19. al. see in *Μήτι.* Comp. Buttm. § 150. p. 434. —Luc. D. Deor. 2. 1 *εἰ καί τι ἥμαρτον.* ib. 7. 1. Xen. Cyr. 1. 2. 9. *εἰ μή τι* Xen. H. G. 7. 4. 35. — (β) With another acc. neut. as Adverb, thus serving to modify it, comp. in d; *some, somewhat, a little,* comp. Matth. § 487. 4 fin. Passow no. 4. b. E. g. *βραχύ τι, some little, a little,* spoken of time Acts

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5: 34; of place or rank Heb. 2: 7. Acts 23: 20 τὶ ἀκριβέστερον. 2 Cor. 10: 8. 11: 16. So μέρος τι, *in some part, partly*, 1 Cor. 11: 18. — Plato Gorg. p. 499. B, πάλαι τι. Xen. Mem. 2. 6. 12 σχεδόν τι. Hi. 1. 21 τὶ ἥδιον. Al.

Τίς, neut. τί, Gen. τίνος, interrog. pron. *who? which? what?* Lat. *quis, quae, quid?* Sept. τίς for מִי, τί for מָה. Always written with the *acute* accent on ι, and thus distinguished from τὶς, τὶ, indef. see in *Τὶς*, and comp. Buttm. § 13. n. 2. § 77. 1. The place of τίς is usually at the beginning of the interrogative clause, or at most after a particle or the like; but see below in A. a. ζ.

A) Direct, usually with the Indicative; sometimes with the Subjunct. and Optative, which then serve to modify its power; comp. below in f, g.

a) c. Indic. genr. and in various constructions: (α) Simply, Matt. 3: 7 τίς ὑπέδειξεν ὑμῖν φυγεῖν κ. τ. λ. 21: 23 καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; Mark 2: 7. Luke 10: 29. John 1: 22, 39 τί ζητεῖτε; 13: 25. Acts 7: 27. 19: 3 εἰς τί οὖν ἐβαπτίσθητε, i. e. *into what* etc. Heb. 3: 17, 18. Rev. 6: 17. al. saep. τί ἐστι τοῦτο; *what is this?* what means this? Mark 1: 27. 9: 10. Eph. 4: 9. So with a pron. demonstr. in a contracted clause, Matth. § 472. 4. Luke 16: 2 τί τοῦτο ἀκούω περὶ σοῦ, for τί ἐστι τοῦτο ὃ κ. τ. λ. comp. John 16: 18. Acts 11: 17. For the phrases: τί πρὸς ἡμᾶς, τί πρὸς σέ, see in *Πρός* III. 3. a. τί ἐμοὶ καὶ σοί, see in *Ἐγώ* e. Comp. below in δ.—Hdian. 2. 1. 17. Xen. Cyr. 3. 3. 62. τί τοῦτο Luc. D. Deor. 5. 7. c. demonstr. Xen. Mem. 4. 4. 13. — (β) With a Subst. or Adj. taken substantively. Matt. 5: 46 τίνα μισθὸν ἔχετε; Mark 5: 9. Luke 14: 31. John 2: 18 τί σημεῖον δεικνύεις; Rom. 6: 21. Heb. 7: 11. Matt. 5: 47 τί περισσὸν ποιεῖτε; Mark 15: 14 τί γὰρ κακὸν ἐποίησεν; al.—comp. Xen. An. 7. 6. 4. — (γ) Seq. genit. of class or of partition, i. e. of which τίς, τίνος, expresses a part. Matt. 22: 28 τίνος τῶν ἑπτὰ ἔσται; Luke 10: 36. Acts 7: 52 τίνα τῶν προφητῶν; Heb. 1: 5, 13. Also seq. ἐκ c. genit. partit. Matt. 6: 27 τίς δὲ ἐξ ὑμῶν κ. τ. λ. John 8: 46. c. Subst. Matt. 7: 9 τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος κ. τ. λ. Luke 11: 11.—(δ) After τίς the verb εἶναι is often omitted, e. g. τί πρὸς ἡμᾶς Matt. 27: 4. τί ἐμοὶ καὶ σοί John 2: 4. Mark 5: 9 τί σοι ὄνομα; Luke 4: 36. Acts 7: 49 ἢ τίς τόπος τῆς καταπαύσεώς μου; 10: 21. Rom. 3: 1. 8: 31, 34. James 3: 13. al. So γίνεσθαι Matt. 26: 8. John 21: 21. Comp. Winer § 66. 2.—Xen. Cyr. 3. 3. 62.—(ε) Sing. τί as predicate sometimes refers to a plural neut. as subject; John 6: 9 ταῦτα τί ἐστιν εἰς τοσούτους; comp. in ζ. Acts 17: 20, comp. below in g. Comp. Matth. § 488. 7. Winer § 25. 1. p. 145. — Luc. D. Deor. 11. 1. Plat. Theaet. p. 155. C, θαυμάζω, τί ποτ' ἐστὶ παθόν. — (ζ) By inversion, τίς is sometimes put after several words in a clause; comp. above init. Matt. 6: 28. John 6: 9 ἀλλὰ ταῦτα τί ἐστιν κ. τ. λ. 16: 18. Acts 11: 17. 19: 15 ὑμεῖς δὲ τίνες ἐστέ; Rom. 14: 10. Eph. 4: 9. al. Comp. Matth. § 488. 2.—(η) With other particles: καὶ τίς, *and who? who then?* Mark 10: 26. 2 Cor. 2: 2; see in *Καί* no. 1. e. γ. τίς ἄρα, *who then?* see in *Ἄρα* I. b. τί γάρ, *what then?* Rom. 3: 3. Phil. 1: 18; see in *Γάρ* I. c. τί οὖν, *what therefore? what then?* see in *Οὖν* no. 2. d. τί ὅτι, *why?* see in *Ὅτι* no. 1. b. διὰ τί or διατί, *on account of what?* wherefore? why? see in *Διά* III. 2. a. εἰς τί, *for what?* to what end? wherefore? why? Matt. 14: 31. Mark 14: 4; see in *Εἰς* no. 3. d. α. But Acts 19: 3 see above in α. πρὸς τί, *for what?* for what intent? wherefore? John 13: 28; see in *Πρός* III. 3. d. (Xen. Cyr. 6. 3. 20.) ἵνατί, *that what?* to what end? wherefore? see in *Ἵνα*.

b) Neut. τί as adverb of interrogation, or as acc. of manner, interrog. (α) *wherefore? why?* for what cause? i. q. διὰ τί. Matth. § 488. 8. Matt. 8: 26 τί δειλοί ἐστε; Mark 11: 3. Luke 6: 2. John 7: 19. Acts 26: 14. 1 Cor. 10: 30. al. saep. Sept. for מָה Ex. 14: 15. (Xen. An. 2. 4. 3.) So τί καί, *why then?* 1 Cor. 15: 29, 30; see in *Καί* no. 1. e. γ. τί δέ, *but why?* expressing surprise Matt. 7: 3. Luke 6: 41; also *and why?* continuative, 1 Cor. 4: 7. Comp. Matth. § 488. 9. τί οὖν *why then?* Matt. 17: 10. John 1: 25. Acts

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25: 10. al. see in Οὖν no. 2. d. — Also i. q. *to what end?* for what purpose? i. q. εἰς τί, Matt. 26: 65. Gal. 3: 19 τί οὖν ὁ νόμος; — (β) *as to what? how?* in what respect? i. q. κατὰ τί. Matt. 19: 20 τί ἔτι ὑστερῶ; Matt. 16: 26. Mark 8: 36. Luke 9: 25. (Xen. Cyr. 2. 1. 17.) Also i. q. *in what way? how?* Rom. 8: 24 τί καὶ ἐλπίζει; 1 Cor. 7: 16 bis, τί γὰρ οἶδας, γύναι, κ. τ. λ. Acts 26: 8. So Matt. 22: 17 τί σοι δοκεῖ; Mark 14: 64. Hence intensive, *how! how greatly!* Matt. 7: 14 in later edit. τί στενὴ ἡ πύλη. Luke 12: 49 τί θέλω, εἰ ἤδη ἀνήφθη. So Sept. for מָה Ps. 3: 2. Cant. 4: 10. 7: 7. [al. 6]

c) i. q. πότερος, where two are spoken of, *who* or *which* of the two? Matt. 21:31 τίς ἐκ τῶν δύο. 27: 21 τίνα ἀπὸ τῶν δύο. Comp. above in a. γ. Matt. 9: 5 τί γάρ ἐστιν εὐκοπώτερον κ. τ. λ. 23: 17, 19. Luke 7: 42. 1 Cor. 4: 21. See Winer § 25. 1. p. 145. Matth. § 488. 4. — Xen. Cyr. 1. 3. 17. Plato Phileb. p. 52. D. comp. Stalb. in Plat. l. c. p. 167.

d) τίς c. Indic. through the force of the context sometimes approaches to the sense of ποῖος, Lat. *qualis*, i. e. *of what kind* or *sort?* Herm. ad. Vig. p. 731. E. g. of persons, Matt. 16: 13 τίνα με λέγουσι οἱ ἄνθρωποι εἶναι; v. 15. Mark 8: 27, 29. 1 Cor. 3: 5 τίς οὖν ἐστι Παῦλος; James 4: 12. τίς ἄρα Luke 1: 66. 8: 25. Neut. Heb. 2: 6 τί ἐστιν ἄνθρωπος; (Soph. Trach. 311.) Of things, Luke 4: 36 τίς ὁ λόγος οὗτος; 24: 17. John 7: 36. 1 Cor. 15: 29.

e) Spec. c. Indic. *Fut.* τίς expresses: (α) deliberation, Matt. 11: 16 τίνι δὲ ὁμοιώσω τὴν κ. τ. λ. Mark 6: 24. Luke 3: 10 τί οὖν ποιήσομεν; v. 12. 13: 18. Acts 4: 16. Comp. Winer § 41. 6. In most of these examples, some Mss. have the Subjunctive.—So rarely c. Indic. *Present*, John 11: 47. Acts 21: 22. Comp. Winer § 42. 3. p. 233.—(β) Hence implying the idea, *shall, may, can.* Matt. 5: 13 ἐν τίνι ἁλισθήσεται; Luke 1: 18 κατὰ τί γνώσομαι τοῦτο; Acts 8: 33. Rom. 8: 33, 35. Comp. Winer l. c.—(γ) Sometimes put where a general truth is to be illustrated by a particular example; comp. Herm. ad Soph. Trach. 451. Matt. 12: 11 τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει κ. τ. λ. Luke 14: 5. 11: 5 where the Subjunct. alternates with the Fut.

f) c. Subjunct. implying deliberation with the idea of possibility; comp. Herm. ad Vig. p. 729. Passow no. 2. c. Winer § 42. 4. p. 235, 246. Matt. 6: 31 λέγοντες· τί φάγωμεν, κ. τ. λ. Luke 12: 17 τί ποιήσω; 16: 3. So Matt. 20: 32 τί θέλετε ποιήσω ὑμῖν; 27: 17, 21, 22; see in Θέλω b.

g) c. Optat. et ἄν, implying doubt, uncertainty. Acts 2: 12 τί ἂν θέλοι τοῦτο εἶναι; 17: 18. Comp. Herm. ad. Vig. p. 729. Passow no. 2. a.—Luc. D. Deor. 7. 1. Vitar. Auct. 12.

B) Indirect, where it is often equiv. to ὅστις, ὅ,τι, see Buttm. § 127. 4 and n. 6. Matth. § 488. 1. Winer § 25. 1. Passow no. 3.

a) c. Indicat. after verbs of hearing, inquiring, shewing, knowing, and the like; comp. Winer § 42. 4. p. 246. Matth. § 507. 2. So in various constructions and uses: (α) genr. Matt. 6: 3 μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου. 9: 13 μάθετε τί ἐστιν. 10: 11. 12: 3, 7. 21: 16. Mark 14: 36. Luke 6: 47. 7: 39. Acts 21: 33. Eph. 5: 10. 1 John 3: 2. John 19: 24 λάχωμεν περὶ αὐτοῦ, τίνος ἔσται. So c. Subst. 1 Cor. 15: 2 τίνι λόγῳ κ. τ. λ. 1 Pet. 1: 11; comp. in A. a. β. With εἶναι implied, comp. in A. a. δ. Rom. 8: 27 τί τὸ φρόνημα κ. τ. λ. Eph. 3: 18. Heb. 5: 12.—Hdian. 2. 8. 8 τίνα ἔχετε γνώμην. Xen. An. 4. 8. 5. Mem. 1. 6. 4.—In a double question, Luke 19: 15 ἵνα γνῷ τίς τί διεπραγματεύσατο, pp. *that he might know, who had gained what?* i. e. who had gained and what he had gained; comp. Matth. § 488. 12 fin. Herm. ad Soph. Antig. 20. Aj. 1164.—Xen. Mem. 2. 2. 3 τίνας οὖν ὑπὸ τίνων εὕροιμεν κ. τ. λ.—(β) i. q. πότερος, comp. in A. c. Phil. 1: 22 τί αἱρήσομαι οὐ γνωρίζω. — Xen. Cyr. 1. 3. 17. — (γ) i. q. ποῖος, comp. in A. d. John 10: 6 οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει. Acts 17: 19. 24: 20.

b) c. Subjunct. implying what *may* or *can* be done, i. e. possibility, Herm. ad Vig. p. 729, 741. Winer § 42. 4. b. p. 246. Matth. § 516. 3. Matt. 6: 25 μὴ μεριμνᾶτε τί φάγητε. 10: 19. 15: 32. Mark 9: 6 οὐ γὰρ ἤδει, τί λαλήσῃ. Luke 12: 5, 11, 29. 17: 8. 19: 48. Rom. 8: 26.

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1 Pet. 5: 8. So in a double question, Mark 15: 24 βάλλοντες . . . τίς τί ἄρῃ, comp. above in a.

c) c. Optat. after a preceding praeterite, and implying doubt, uncertainty; Buttm. § 139. 2, 3. Herm. ad Vig. p. 742. Matth. § 518. Winer § 42. 4. c. p. 247. (α) genr. Luke 8: 9 ἐπηρώτων δὲ αὐτὸν . . . τίς εἴη ἡ παραβολὴ αὕτη; 15: 26 ἐπυνθάνετο, τί εἴη ταῦτα; comp. in A. d. s. 18: 36. 22: 23.— Hdian. 2. 8. 5 τίνα γνώμην ἔχοιτε. Xen. An. 4. 5. 10. — (β) With ἄν, as strengthening the idea of uncertainty, comp. Buttm. § 139. 13. Winer § 43. 4. Herm. ad Vig. 729. Luke 1: 62 τό, τί ἂν θέλοι καλεῖσθαι αὐτόν. 6: 11 διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ. 9: 46. John 13: 24. Acts 5: 24. 10: 17. 17: 20. 21: 33.—Xen. Cyr. 1. 4. 12. Al.

Τίτλος, ου, ὁ, Lat. *titulus*, i. e. *a title, superscription*, John 19: 19, 20. — Hesych. τίτλος· πτυχίον ἐπίγραμμα ἔχον.

Τίτος, ου, ὁ, *Titus*, pr. n. of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. 2: 3; sent by him to Dalmatia, 2 Tim. 4: 10; and also left in Crete to establish and regulate the churches, Tit. 1: 5. Tradition relates that he was bishop of Crete, and died there at the age of 92 years. 2 Cor. 7: 6, 13, 14. 8: 6, 16. 12: 18 bis. Gal. 2: 1, 3. 2 Tim. 4: 10. Τίτον τὸν ἀδελφόν μου 2 Cor. 2: 12. Τ. κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός 2 Cor. 8: 23. Τίτῳ γνησίῳ τέκνῳ Tit. 1: 4.

Τίω, f. ἰσω, *to hold worth*, i. q. *to respect, to honour, to reverence*, e. g. ξεῖνον Hom. Od. 15. 542. θεούς Il. 8. 540. ib. 9. 238; also *to estimate, to prize*, Hom. Il. 23. 703, 705. Hence in fut. and aor. 1 Act. and Mid. (and with Pres. τίνω,) *to honour* sc. by making compensation, atonement, i. q. *to atone for, to pay for*, c. acc. of wrong done etc. e. g. ὕβριν Hom. Od. 24. 352. φόνον Il. 21. 134.—In N. T. *to atone with, to pay*, c. acc. of thing offered or suffered in atonement, as δίκην τίσω *to pay* or *suffer punishment, to be punished*, Lat. *solvere poenas*, 2 Thess. 1: 9.—Hom. Od. 14. 84. Ael. V. H. 1. 24. 13. 2. Plut. de sera Num. Vindict. 8 ἔτισεν ὁ Θεὸς τὴν δικήν. VIII. p. 191. Reisk.

Τοί, enclit. particle, pp. antique dat. for τῷ, *by consequence, consequently, therefore*; which signification however is found only in the strengthened forms τοιγάρ, τοιγαροῦν, etc. while τοί itself retains only a sort of confirmatory sense, *indeed, forsooth, yet*, etc. Buttm. § 149. p. 431. Matth. § 627. In N. T. only in the compounds καιτοίγε, τοιγαροῦν, τοίνυν.

Τοιγαροῦν, i. e. τοί strengthened by the particles γάρ, οὖν, i. q. *by certain consequence, consequently, therefore*; see Buttm. § 149. p. 431. 1 Thess. 4: 8 τοιγαροῦν ὁ ἀθετῶν κ. τ. λ. Heb. 12: 1. Sept. for עַל־כֵּן Job 22: 10. 24: 22. — Jos. Ant. 10. 1. 2. Ceb. Tab. 20. Xen. An. 1. 9. 9.

Τοίγε, see καιτοίγε in Γέ II. ζ

Τοίνυν, i. e. τοί strengthened by νύν, i. q. *indeed now, yet now, therefore*; used where one proceeds with an inference, Buttm. § 149. p. 431. Matth. § 627. Usually put after one or more words in a clause, Luke 20: 25 ἀπόδοτε τοίνυν τὰ καίσαρος καίσαρι. 1 Cor. 9: 26. James 2: 24 in text. rec. — Wisd. 1: 11. Ceb. Tab. 3. Diod. Sic. l. 6. Xen. Oec. 10. 2. — More rarely put at the beginning of a clause, Heb. 13: 13 τοίνυν ἐξερχώμεθα πρὸς αὐτόν. So Sept. for כִּי Is. 3: 10. לָכֵן Is. 5: 13.— Jos. Ant. 6. 13. 4. Ael. H. An. 2. 6. Other examples see in Lob. ad Phr. p. 342.

Τοιόσδε, τοιάδε, τοιόνδε, a strengthened form of τοῖος demonstr. correlative to ποῖος, οἷος, see Buttm. § 79. 5, 6; *of this kind* or *sort, such*, Lat. *talis*, 2 Pet. 1: 17 φωνῆς . . . τοιάσδε.—Jos. Ant. 17. 13. 3 ὄναρ τοιόνδε. Hdian. 7. 4. 2. Xen. Mem. 1. 1. 1.

Τοιοῦτος, τοιαύτη, τοιοῦτο and τοιοῦτον Matt. 18: 5, a strengthened form of τοῖος demonstr. correl. to ποῖος, οἷος, see Buttm. § 79. 5, 6; *of this kind* or *sort, such*, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιόνδε, Passow s. v.

a) genr. e. g. (α) without art. or

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corresponding relative, Matt. 18: 5 ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἕν. Mark 4: 33. John 4: 23. Acts 16: 24. 1 Cor. 11: 16. James 4: 16. al.—Hdian. 7. 8. 17. Xen. Cyr. 2. 1. 1. — With a corresponding relat. e. g. οἷος 1 Cor. 15: 48 bis, οἷος ὁ χοϊκὸς, τοιοῦτοι καὶ οἱ χοϊκοί, κ. τ. λ. 2 Cor. 10: 11. ὁποῖος Acts 26: 29. ὡς Philem. 9.—c. οἷος Ecclus. 49: 16. Xen. Mem. 2. 6. 12. ὅς ib. 2. 8. 3. — (β) With the art. as marking something definite or already mentioned, Matth. § 265. 7. Winer § 17 fin. Comp. in Ὁ, ἡ, τό, C. β. p. 555. Matt. 19: 14 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρ. Mark 9: 37. Acts 19: 25. Rom. 1: 32. 1 Cor. 5: 11. Gal. 5: 21. 1 Tim. 6: 5. 3 John 8. al.—Hdian. 4. 5. 4. Pol. 8. 2. 5. Xen. An. 5. 8. 20.

b) by impl. *such*, i. q. *so great*; (α) without art. or relative, Matt. 9: 8 τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Mark 6: 2. John 9: 16. (Ceb. Tab. 4.) Neut. pl. τοιαῦτα, *such things*, *so great things*, e. g. good Luke 9: 9; evil, 13: 2. Heb. 12: 3. — With a relat. corresponding, ὅστις 1 Cor. 5: 1; ὅς Heb. 8: 1.—(β) With the art. ὁ τοιοῦτος, *such an one*, such a person, one distinguished, e. g. in a good sense, 2 Cor. 12: 2, 3, 5. (Ael. V. H. 11. 9.) In a bad sense, i. q. *such a fellow*, Acts 22: 22, coll. 21: 27. 1 Cor. 5: 5. 2 Cor. 2: 6, 7. Comp. Matth. § 265. 7. Ὁ, ἡ, τό, p. 555. Al.

Τοῖχος, ου, ὁ, a wall, sc. of a house, *paries*, Acts 23: 3, see in *Κονιάω*. Sept. for קִיר Ex. 30: 3. Lev. 14: 37.—Ael. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 38. Kindr. with τεῖχος, which is spoken only of the wall of a city, etc.

Τόκος, ου, ὁ, (τίκτω, τέτοκα,) *a bringing forth, birth*, Hom. Il. 19. 119. *thing born, offspring, child*, Athen. 4. 82 τόκος καλεῖται πᾶς ὁ γενόμενος παῖς. Xen. Lac. 15. 5. — In N. T. trop. *gain* from money put out, *interest, usury*, Matt. 25: 27. Luke 19: 3. Sept. for נֶשֶׁךְ Ex. 22: 25. Lev. 25: 36, 37.—Jos. c. Ap. 2. 27. Aeschin. 68. 26. Dem. 13. 20.

Τολμάω, ῶ, f. ήσω, (τόλμα courage, boldness, from obsol. τλάω, ταλάω to bear,) *to have courage, boldness, confidence* to do any thing; *to venture, to dare*, intrans. c. infin. Matt. 22: 46 οὐδὲ ἐτόλμησέ τις . . . ἐπερωτῆσαι αὐτόν. Mark 12: 34. 15: 43. Luke 20: 40. John 21: 12. Acts 5: 13 οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς. 7: 32. Rom. 5: 7. 15: 18. 1 Cor. 6: 1. 2 Cor. 10: 12. Phil. 1: 14. Jude 9. Sept. for בָּטַח Esth. 7: 5. — 2 Macc. 4: 2. Jos. Ant. 17. 13. 4. Dem. 1377. 12. Xen. Mem. 1. 3. 10. — Also *to show oneself bold, to act with boldness, confidence*, c. ἐπί τινα against any one 2 Cor. 10: 2; c. ἔν τινι in any thing 11: 21 bis.

Τολμηρότερον, adv. (comparat. of τολμηρῶς, Buttm. § 115. 5,) *the more boldly*, with greater confidence and freedom, Rom. 15: 15.—Pol. 1. 17. 17. Luc. Icarom. 10. τολμηρῶς Xen. Conv. 2. 12.

Τολμητής, οῦ, ὁ, (τολμάω,) *one bold, a darer, enterpriser*, Jos. B. J. 3. 10. 2. Thuc. 1. 70. In N. T. in a bad sense, *one over-bold, audacious, presumptuous*, 2 Pet. 2: 10.

Τομός, ή, όν, (τέμνω,) *cutting, sharp, keen*, Plat. Tim. p. 61. E. In N. T. only comparat. τομώτερος, ᾱ, ον, *sharper, keener*, trop. Heb. 4: 12.—Luc. Tox. 11. Phocyl. 116 or 118.

Τομώτερος, see in *Τομός*.

Τόξον, ου, τό, a bow, sc. for shooting arrows, Rev. 6: 2. Sept. oft for קֶשֶׁת Gen. 27: 3. Ps. 7: 13. — Luc. D. Deor. 7. 1. Hdian. 6. 5. 9. Xen Cyr. 1. 2. 9.

Τοπάζιον, ου, τό, (also τόπαζος,) *the topaz* Rev. 21: 20; a transparent gem of a golden or orange colour; not the green topaz of Pliny, which seems to have been the modern chrysolite, H. N. 37. 8 or 32. Comp. Rees' Cyclop. art. *Topaz*. — Sept. for פִּטְדָה Ex. 28: 17. Ez. 28: 13. — Diod. Sic. 3. 39 where see. Strabo XVI. p. 1115. A, τὰ τοπάζια· λίθος δέ ἐστι διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος. Comp. Wetst. N. T. II. p. 845.

Τόπος, ου, ὁ, place, locus, e. g.

a) as occupied or filled by any person or thing, *spot, space, room*. (α) pp.

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Matt. 28: 6 τὸν τόπον ὅπου ἐκεῖτο ὁ κύριος. Mark 16: 6. Luke 2: 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. (Sept. Gen. 24: 23.) Luke 14: 9, 10, 22. John 20: 7. Acts 7: 33. Heb. 8: 7. Rev. 2: 5 κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς. 6: 14. 20: 11. Sept. for מָקוֹם Gen. 24: 23. 1 K. 8: 6, 7. Prov. 25: 6. —Luc. Necyom. 17 ὁ Διακὸς ἀπομετρήσῃ ἑκάστῳ τὸν τόπον, δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός. Hdian. 2. 14. 10. — So διδόναι τόπον τινί to give place to any one, to make room, Luke 14: 9. Rom. 12: 19. Eph. 4: 27; see fully in Δίδωμι a. γ. — (β) Trop. i. q. condition, part, character; 1 Cor. 14: 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου he who fills the place of one unlearned, i. e. who is unlearned; comp. in Ἀναπληρόω d. — Philo Somn. p. 600. E, τὸν ἀγγέλου τόπον ἐπέσχε. Jos. Ant. 16. 7. 2 αὐτὸς δὲ πολλάκις ἀπολογουμένου τόπον λαμβάνει.— (γ) Trop. place, i. q. opportunity, occasion. Acts 25: 16 πρὶν ἢ . . . τόπον τε ἀπολογίας λάβοι κ. τ. λ. Rom. 15: 23 μηκέτι τόπον ἔχων (sc. τοῦ εὐαγγελίζεσθαι) ἐν τοῖς κλίμασι τούτοις. Heb. 12: 17. — Ecclus. 4: 5. Pol. 1. 88. 2 τόπος ἐλέους. Aeschin. 84. 39.

b) of a particular place, spot, where any thing is done or takes place; Luke 10: 32 ὁμοίως δὲ καὶ Λευΐτης, γενόμενος κατὰ τὸν τόπον. 11: 1. 19: 5. John 4: 20. 5: 13. 6: 23. 10: 40. 11: 30. 18: 2. 19: 20, 41. 2 Pet. 1: 19. Pleonast. Rom. 9: 26 ἐν τῷ τόπῳ οὗ, in the place where, i. q. simpl. where, quoted from Hos. 2: 1 [1: 10], where Sept. for בִּמְקוֹם אֲשֶׁר. Sept. genr. for מָקוֹם Gen. 28: 16, 17. 35: 14. Ruth 3: 4.—Pol. 4. 72. 5. Hdian. 1. 8. 11.

c) of a place where one dwells, sojourns, belongs, i. q. dwelling-place, abode, home. Luke 16: 28 εἰς τὸν τόπον τοῦτον τῆς βασάνου. John 11: 6. 14: 2 πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. v. 3. Acts 1: 25 see in Ἴδιος b. γ. Acts 12: 7. Rev. 12: 6, 8, 14. So of a house, dwelling, Acts 4: 31; a temple, Acts 7: 49 τίς τόπος τῆς καταπαύσεως μου, quoted from Is. 66: 1 where Sept. for מָקוֹם. Hence the temple as the abode of God is called ὁ τόπος ἅγιος Matt. 24: 15. Acts 6: 13, 14. 21: 28 bis. So Sept. and מָקוֹם קָדְשׁוֹ Ps. 24: 3. מ׳ מִקְדָּשׁ Is. 60: 13. Sept. genr. for מָקוֹם Gen. 29: 26. Num. 24: 11. בֵּית 1 Sam. 10: 26. 24: 23. 2 Chr. 18: 15. — Luc. D. Mort. 17. 2. de Luctu 2, spoken of Hades as the abode of the dead. Hdian. 4. 2. 18, i. q. οἴκημα § 16.—Of things, place where any thing is kept, as a sword, i. q. a sheath, scabbard, Matt. 26: 52.

d) in a geographical or topographical sense, a place or part of a country, of the earth, etc. (α) So of a definite place or spot in a city, district, country. Matt. 27: 33 bis, εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστι λεγόμενος κρανίου τόπος. Mark 15: 22 bis. Luke 23: 33. John 19: 17. So Luke 6: 17. 22: 40 coll. v. 39. John 6: 10. 19: 13. Rev. 16: 16. Acts 27: 8, 29, 41. 28: 7. Sept. for מָקוֹם Gen. 22: 2, 14. 28: 19.— Ceb. Tab. 16. Diod. Sic. 1. 9. Xen. Cyr. 5. 3. 11.—(β) Of a place as inhabited, a city, village, quarter, etc. Luke 4: 37 εἰς πάντα τόπον τῆς περιχώρου. 10: 1 εἰς πᾶσαν πόλιν καὶ τόπον. Matt. 14: 35. Acts 16: 3. 27: 2. Rev. 18: 17 in later edit. So ἐν παντὶ τόπῳ in every place, every where among men, 1 Cor. 1: 2. 2 Cor. 2: 14. 1 Thess. 1: 8. 1 Tim. 2: 8. — Sept. 2 Chr. 34: 6. Jos. Ant. 11. 8. 4. Hdian. 3. 4. 6. Xen. H. G. 7. 1. 3. — (γ) Of a tract of country, district, region; e. g. ἔρημος τόπος, ἔρημοι τόποι, Matt. 14: 13, 15. Mark 1: 35, 45. 6: 31, 32, 35. Luke 4: 42. 9: 10, 12. δὶ ἀνύδρων τόπων Matt. 12: 43. Luke 11: 24. κατὰ τόπους in divers places, quarters, countries, Matt. 24: 7. Mark 13: 8. Luke 21: 11. So in the sense of a land, country, John 11: 48 ἀφοῦσιν ἡμῶν τὸν τόπον καὶ τὸ ἔθνος, i. e. our country and nation. Heb. 11: 8. Acts 7: 7 λατρεύσουσί με ἐν τῷ τόπῳ τούτῳ, i. e. in this land, in allusion to Gen. 15: 14, filled out perhaps from Ex. 3: 12.— Hdian. 3. 14. 2. Dem. 49. 5 ταῖς ἄλλαις ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις. Xen. An. 1. 5. 1. ib. 4. 2. 4.—(δ) Trop. of a place or passage in a book, Luke 4: 17 εὗρε τὸν τόπον οὗ ἦν γεγραμμένον. — Xen. Mem. 2. 1. 20. Prob. not found elsewhere in this sense, Sturz Lex. Xen. s. v. Suid. τόπος· ἡ ἑκάστου λόγου περίοδος. So χώρα Jos. Ant. 1. 8. 3.

Τοσοῦτος, τοσαύτη, τοσοῦτο and τοσοῦτον, a strengthened form for τόσος,

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ᾳ, ον, correl. to ὅσος, πόσος, Buttm. § 79. 5, 6; *so great, so much*, etc.

a) pp. of magnitude, intens. *so great*, Matt. 8: 10 οὐδὲ τοσαύτην πίστιν εὗρον. Luke 7: 9. John 12: 37. Rev. 18: 17. Plur. neut. τοσαῦτα *so great things*, benefits, Gal. 3: 4. With ὅσος corresponding, Heb. 1: 4. 7: 22 coll. 20. 10: 25. Rev. 18: 7. 21: 16 in text. rec.—2 Macc. 4: 3. Hdian. 7. 8. 4. Xen. An. 3. 5. 7. c. ὅσος Hdian. 2. 3. 17. Xen. Cyr. 8. 1. 4. — So of a specific amount, *so much and no more*, i. q. so little, Acts 5: 8 bis, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; κ. τ. λ. —Xen. Mem. 1. 3. 5. ib. 2. 4. 4.

b) of time, *so long*, John 14: 9 τοσοῦτον χρόνον. Heb. 4: 7. — Hdian. 1. 6. 1. Xen. H. G. 4. 6. 13.

c) of number, multitude, collect. or in plur. *so many, so numerous*; Matt. 15: 33 bis, ἄρτοι τοσοῦτοι . . . ὄχλον τοσοῦτον. Luke 15: 29. John 6: 9. 21: 11. 1 Cor. 14: 10. Heb. 12: 1.—Jos. Ant. 11. 1. 3. Hdian. 1. 17. 10. Xen. Cyr. 2. 4. 2.

Τότε, adv. demonstr. of time, *then, at that time*, correl. to ὅτε, πότε, Buttm. § 116. 4.

a) in general propositions, marking succession; e. g. after πρῶτον, as Matt. 5: 24 πρῶτον διαλλάγηθι . . . καὶ τότε ἐλθὼν πρόσφερε κ. τ. λ. 12: 29. Mark 3: 27. John 2: 10. c. ὅταν, 2 Cor. 12: 10 ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. John 2: 10. Simply, Luke 11: 26.— c. ὅταν Hdian. 2. 9. 4. Xen. Mem. 4. 3. 17.

b) of time past; e. g. with a notation of time preceding, c. ὅτε, Matt. 13: 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος . . . τότε ἐφάνη καὶ τὰ ζιζάνια. 21: 1. John 12: 16. c. ὡς John 7: 10. 11: 6. μετά c. acc. John 13: 27. So after a participle as noting time, Acts 27: 21. 28: 1 καὶ διασωθέντες, τότε ἐπέγνωσαν κ. τ. λ. comp. Matth. § 565. 1 sq. Buttm. § 144. n. 7. Also as opp. to νῦν, Rom. 6: 21. Gal. 4: 8 coll. 9. v. 29. Heb. 12: 26. εὐθέως τότε Acts 17: 14. Simply, where the notation of time lies in the context, and τότε, *then, at that time*, is often i. q. *thereupon, after that*; Matt. 2: 7 coll. 4. v. 17 τότε ἐπληρώθη τὸ ῥηθὲν κ. τ. λ. 3: 5, 13 τότε παραγίνεται ὁ Ἰησοῦς, i. e. after this, coll. v. 6, 7. Matt. 3: 15. 4: 1. 26: 3. John 19: 1, 16. Acts 1: 12. 10: 46, 48. Heb. 10: 7, 9. al. — c. ὅτε Xen. Cyr. 8. 4. 14 coll. 13. ὡς Hdian. 3. 3. 5. Xen. Conv. 1. 14. c. particip. Xen. Cyr. 1. 5. 6. opp. νῦν Xen. Cyr. 5. 2. 8. Simpl. Sept. Gen. 13: 7. Ezra 4: 23, 24. Jos. Ant. 6. 12. 7. Ceb. Tab. 29. Xen. Conv. 1. 14 οὐδὲ τότε. — Also in later usage ἀπὸ τότε, *from then*, from that time, Matt. 4: 17. 16: 21. 26: 16. Luke 16: 16; see Phryn. ed. Lob. p. 461. Sturz de Dial. Mac. p. 211. Sept. for מֵאָז [מֵאָז] Ecclus. 8: 12. — With the art. as adj. ὁ τότε κόσμος *the then world* 2 Pet. 3: 6; comp. Buttm. § 125. 6. — Hdian. 1. 14. 10. Xen. An. 2. 2. 20.

c) of a time future, e. g. c. ὅταν preced. Matt. 25: 31 ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρ. . . . τότε καθίσει ἐπὶ θρόνου κ. τ. λ. Mark 13: 14. Luke 14: 10. 21: 20. John 8: 28. 1 Cor. 13: 10. 16: 2. 1 Thess. 5: 3. Pleonast. ὅταν . . . τότε ἐν ἐκείναις ταῖς ἡμέραις Luke 5: 35. (comp. Dem. 288. 21 τότε κατ' ἐκεῖνον τὸν καιρόν.) c. πρῶτον, Luke 6: 42. opp. ἄρτι 1 Cor. 13: 12. Simply, Mark 13: 21 καὶ τότε ἐάν τις ὑμῖν εἴπῃ κ. τ. λ. v. 26, 27. Luke 13: 26. 21: 27. 1 Cor. 4: 5. 2 Thess. 2: 8. Sept. simpl. for אָז Ex. 12: 44, 48. —Luc. D. Deor. 4. 5 εἰσόμεθα τότε, τί πρακτέον. Hdian. 3. 9. 13. Al.

Τοὐναντίον, (ἐναντίος q. v.) crasis for τὸ ἐναντίον, Buttm. § 29. n. 3; pp. *the opposite*, 3 Macc. 3: 22. Xen. H. G. 7. 5. 26. In N. T. as adv. *on the contrary, contrariwise*, 2 Cor. 2: 7. Gal. 2: 7. 1 Pet. 3: 9. Comp. Buttm. § 128. n. 4. § 131. n. 6. — Ael. V. H. 3. 12. Xen. Mem. 2. 7. 8.

Τοὔνομα, crasis for τὸ ὄνομα, Buttm. § 128. n. 4; i. q. *by name*, Matt. 27: 57; see in Ὄνομα a. Comp. Buttm. § 131. 6. — Jos. Ant. 8. 7. 6. Palaeph. 40. 3. Luc. D. Deor. 3. 1.

Τουτέστι, crasis for τοῦτ' ἔστι, *that is, id est*, i. q. 'which signifies,' used in explanations; so in text. rec. Acts 1: 19 Ἀκελδαμά, τουτέστι, χωρίον αἵματος. 19: 4. Rom. 7: 18. 9: 8. Philem. 12. Heb. 2: 14. 7: 5. 9: 11. 10: 20. 11: 16. 13: 15. 1 Pet. 3: 20. Sept. for הוּא Job 40: 19. —In later editions every where written separately, τοῦτ' ἔστι, and so text. rec.

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in Matt. 27: 46. Mark 7: 2. Rom. 10: 6, 7, 8.—Diod. Sic. 4. 7.

Τοῦτο, see in *Οὗτος*.

Τράγος, ου, ὁ, a he-goat, hircus, Heb. 9: 12, 13, 19. 10: 4. Sept. for עתודים Gen. 31: 10. Num. 7: 17 sq. עתיד Lev. 16: 5, 7 sq. תיש Gen. 32: 14.—Luc. D. Deor. 4. 1. Plut. Vit. Thes. 18.

Τράπεζα, ης, ἡ, (pp. *τετράπεζα*, from *τετρα* q. v. and *πέζα* foot,) *a table*, e. g.

a) genr. for setting on food, taking meals. (*α*) pp. Matt. 15: 27. Mark 7: 28. Luke 16: 21. 22: 21, 30. So of the table for the shew-bread, Heb. 9: 2, i. q. *ἡ τράπεζα τῆς προθέσεως* 1 Macc. 1: 22; Sept. for שֻׁלְחָן Ex. 25: 23, 27 sq. 26: 35. Comp. in *Πρόθεσις* a. Sept. and שֻׁלְחָן genr. 1 Sam. 20: 33. 2 Sam. 9: 7, 10.—Palaeph. 23. 1. Luc. Asin. 7. Xen. Conv. 2. 1.—(*β*) Meton. like Engl. *table*, for that which is set on, i. q. *food, a meal, banquet*. Acts 16: 34 *παρέθηκε τράπεζαν he set a table*, made ready a meal; comp. in *Παρατίθημι* a. (Ael. V. H. 2. 17. Hdian. 4. 7. 8.) Rom. 11: 9 *γενηθήτω ἡ τρ. αὐτῶν εἰς παγίδα*, quoted from Ps. 69: 23 where Sept. for שֻׁלְחָן. 1 Cor. 10: 21 bis. So Sept. and שֻׁלְחָן Ps. 23: 5. Prov. 9: 2.—Jos. Ant. 10. 9. 4. Hdian. 1. 6. 2. Xen. Cyr. 7. 2. 26.

b) spec. *table* of a money-changer, *a broker's bench* or *counter*, at which he sat in the market or public place, e. g. in the outer court of the temple, Matt. 21: 12. Mark 11: 15. John 2: 15. See in *Κερματιστής, Κολλυβιστής*.—Lys. 114. 37. Isaeus 105. 119. — Hence genr. *a broker's office, bank*, where money is deposited and loaned out, Luke 19: 23 *διδόναι τὸ ἀργύριον ἐπὶ τὴν τράπεζαν*. See in *Τραπεζίτης*. — Dem. 895. 5, 15. ib. 1356. 10. — Meton. Acts 6: 2 *ταῖς τραπέζαις διακονεῖν, to serve money-tables*, i. e. to take care of money-affairs, to have charge of the alms etc. — Jos. Ant. 12. 2. 3 *βασιλικὴ τράπεζα*.

Τραπεζίτης, ου, ὁ, (*τράπεζα* b,) *a tabler*, i. e. *a money-changer, broker, banker*, in Lat. also called *trapezita, mensarius*, one who exchanged money, and who also received money on deposit at interest in order to loan it out to others at a higher rate; see Boeckh Staatsh. d. Ath. I. p. 139 sq. Adam's Rom. Ant. p. 501. Comp. Dem. p. 816. fin. p. 948 init. Matt. 25: 27 *ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις*.—Jos. Ant. 12. 2. 3. Pol. 32. 13. 6. Dem. 1186. 7.

Τραῦμα, ατος, τό, (*τιτρώσκω*, kindr. with *τιτράω*, obsol. *τράω*,) *a wound*, Luke 10: 34. Sept. for מכה Gen. 4: 22. Is. 1: 6. — 2 Macc. 14: 45. Pol. 2. 69. 1. Xen. Mem. 3. 4. 1.

Τραυματίζω, f. *ίσω*, (*τραῦμα*,) *to wound*, trans. Luke 20: 12 *τοῦτον τραυματίσαντες ἐξέβαλον*. Acts 19: 16. Sept. for פצע Cant. 5: 7. part. pass. for חלל Jer. 9: 1. Ez. 28: 23. — 1 Macc. 16: 9. Luc. Epigr. 20. T. IV. p. 417. Taucha. Xen. H. G. 4. 3. 23.

Τραχηλίζω, f. *ίσω*, (*τράχηλος*,) *to twist the neck, to throttle*, as a wrestler his antagonist, Plut. de Curios. 12. ed. R. VIII. p. 69, *ὁρᾶτε τὸν ἀθλητὴν ὑπὸ παιδισκαρίου τραχηλιζόμενον*, comp. Ael. V. H. 12. 58. Plut. M. Anton. 33. Also *to bend back the neck*, e. g. of an animal for slaughter, so as to expose the front or throat, Diog. Laert. 6. 61 *ἔδε τὸν κριὸν ἀφειμένον, ὡς ὑπὸ τοῦ τύχοντος κοφείσον τραχηλίζεται*. Hence in N. T. trop. *to lay bare, to lay open*, Pass. part. Heb. 4: 13 *πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ*.—Hesych. *τετραχηλισμένα· πεφανερωμένα*. Comp. West. N. T. II. p. 398.

Τράχηλος, ου, ὁ, the neck, nape, Matt. 18: 6. Mark 9: 42. Luke 17: 2. Acts 15: 10 see in *ζυγός* a. Rom. 16: 4 *τὸν ἑαυτῶν τράχηλον ὑπέθηκαν* sc. under the axe, i. e. have exposed their lives to peril for my safety. Luke 15: 20 et Acts 20: 37 *ἐπέπεσον ἐπὶ τὸν τράχηλον αὐτοῦ*, i. e. embraced him; comp. Gen. 33: 4 where Sept. for צוּאר, as also 45: 14. Josh. 10: 24. עֹרֶף Deut. 10: 16. Is. 48: 4.—Hdian. 1. 17. 25. Dem. 744. 6. Xen. An. 7. 4. 9.

Τραχύς, εῖα, ύ, (kindr. with *φάσσω, ῥήσσω*,) *rough, uneven*, e. g. *ὁδοί* Luke 3: 5. Acts 27: 29 *τραχεῖαι τόποι*, i. e. rocks, breakers. Sept. for רְכָסִים

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Is. 40: 4.—Sept. Jer. 2: 25 ὁδὸς τῷ. Ceb. Tab. 15. Xen. An. 4. 6. 12.

Τραχωνῖτις, ιδος, ἡ, Trachonitis, the north-easternmost of the districts into which the habitable region east of the Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. s. v. *Ἰτουραία*. The name is derived from two mountains called *Τράχωνες*, Strabo 16. 2. 16, 20. The modern name is *El Ledja*, on the eastern part of Haouran; and the country in its present state is fully described by Burckhardt, Travels in Syria etc. p. 51 sq. 211 sq. Trachonitis formed a part of the tetrarchy of Herod Antipas, Luke 3: 1; comp. in *Ἡρώδης* no. 1, 2, and in *Ἰτουραία*.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.

Τρεῖς, οἱ, αἱ, neut. *τρία, τά*, card. num. *three*, Matt. 12: 40. 13: 33. 18: 20. al. Comp. Buttm. § 70. 3. — Sept. for שָׁלֹשׁ Gen. 7: 13. saep. Xen. An. 6. 6. 36. — For the pr. n. *Τρεῖς Ταβέρναι*, see in *Ταβέρναι*. Al.

Τρέμω, (*τρέω*,) only in pres. and imperf. Passow s. v. Buttm. p. 472; *to tremble*, e. g. from fear, intrans. Matt. 5: 33 *φοβηθεῖσα καὶ τρέμουσα*. Luke 8: 47. Acts 9: 6. Sept. for רָעַשׁ Jer. 4: 24. Chald. הָוָה זָאַע Dan. 5: 21. 6: 26. —Hdian. 6. 9. 2. Dem. 314. 24.—Hence, *to tremble at* any thing, i. q. *to fear, to be afraid*, c. part. 2 Pet. 2: 10 *οὐ τρέμουσι βλασφημοῦντες*, lit. *they do not tremble speaking evil*, i. q. they do not fear speaking evil, are not afraid to speak evil; comp. Buttm. § 144. 4. *a*. Winer § 46. 1.—c. inf. Soph. Oed. Col. 128 *ὃς τρέμομεν λέγειν*. Sept. c. acc. for חָרַד Is. 66: 2, 5. Just. Mart. de Resurr. p. 247 *τὴν τοῦ ὀνόματος τοῦ θεοῦ ἰσχὺν καὶ τὰ δαιμόνια τρέμει*.

Τρέφω, f. *θρέψω*, comp. Buttm. § 18. 2; pp. *to make thick, firm, fast*, as a fluid, *γάλα θρέψαι to curdle* milk, Hom. Od. 9. 246. Genr. and in N. T. *to make thick* or *fat*, sc. by feeding; and hence i. q. *to feed, to nurse, to nourish*, trans.

a) pp. and genr. c. acc. Matt. 6: 26 *ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά*. 25: 37 *πότε σε εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν;* Luke 12: 24. Acts 12: 20. Rev. 12: 6, 14. [Also] i. q. *to pamper, τὰς καρδίας* James 5: 5, comp. in *Καρδία* a. *γ*. Sept. for דָּאַכְיִל Prov. 25: 22. כִּלְכֵּל 1 K. 18: 13. רָעָה Gen. 48: 15. — Luc. D. Deor. 20. 13. Dem. 1358. 13. Xen. Mem. 2. 7. 2. ib. 2. 9. 2.

b) i. q. *to nurture, to bring up*, Luke 4: 16 *Ναζαρέτ, οὗ ἦν τεθραμμένος*. — 1 Macc. 3: 33. Jos. Ant. 2. 9. 2. Hdian. 1. 7. 5. Plat. Rep. 8. p. 558. D. Xen. Mem. 3. 9. 1.

Τρέχω, f. *θρέξομαι*, aor. 2 *ἔδραμον*, Buttm. § 18. 2. § 114. p. 304; *to run*, intrans.

a) pp. and genr. absol. Matt. 27: 48 *εὐθέως δραμὼν εἷς ἐξ αὐτῶν*. Mark 5: 6. 15: 36. Luke 15: 20. John 20: 2 *τρέχει οὖν καὶ ἔρχεται*. v. 4 *ἔτρεχον δὲ οἱ δύο*. Seq. *ἐπί* c. acc. loc. Luke 24: 12. *εἰς* final Rev. 9: 9. seq. inf. fin. Matt. 28: 8. Sept. for רוּץ Gen. 24: 28. 2 Sam. 18: 19. c. *ἐπί* Gen. 24: 20. Joel 2: 9. — 2 Macc. 5: 2. Palaeph. 22. 3. Xen. Cyr. 2. 2. 9.—So of those who run in a stadium or public race, 1 Cor. 9: 24 bis, *οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν κ. τ. λ.* (Hdian. 5. 6. 17. Plut. Mor. II. p. 21. Tauchn. *δραμεῖν στάδιον*.) Trop. in comparisons drawn from the public races and applied to Christians, as expressing strenuous effort in the Christian life and cause. 1 Cor. 9: 24 *οὕτω τρέχετε ἵνα καταλάβητε* sc. *τὸ βραβεῖον*. v. 26. *εἰς κενὸν in vain*, Gal. 2: 2 bis. Phil. 2: 16. *καλῶς* Gal. 5: 7. c. acc. of kindr. subst. Heb. 12: 1 *τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα let us run the race set before us*; see Buttm. § 131. 3, and for the Subj. § 139. n. 7.—c. *ἀγῶνα* Dion. Hal. Ant. 7. 48. Hdot. 8. 102. — Also of strenuous effort in general, Rom. 9: 16 *οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος*. — Anth. Gr. IV. p. 134 *πίνε καὶ εὐφραίνου· τί γὰρ αὔριον ἢ τί τὸ μέλλον; οὐδεὶς γινώσκει· μὴ τρέχε, μὴ κοπία*.

b) trop. of rumour, word, doctrine, *to run, to spread quickly*. 2 Thess. 3: 1 *ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ*. — Comp. Sept. *ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ*, for יָרוּץ דְּבָרוֹ Ps. 147: 15.

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Τριάκοντα, οἱ, αἱ, τά, (τρεῖς, τρία,) *thirty*, Matt. 13: 8, 23. 26: 15. 27: 3, 9. Mark 4: 8, 20. Luke 3: 23. John 5: 5. 6: 19. Gal. 3: 17. Comp. Buttm. § 70. 4. Sept. for שְׁלֹשִׁים Gen. 5: 3, 5, 16. —Luc. D. Mort. 6. 1. Xen. Mem. 1. 2. 31.

Τριακόσιοι, αι, α, (τρεῖς, τρία,) *three hundred*, Mark 14: 5. John 12: 5. Comp. Buttm. § 70. 4. Sept. for שְׁלֹשׁ מֵאוֹת Gen. 6: 15. — Luc. Ver. Hist. 2. 13. Xen. An. 3. 4. 43.

Τρίβολος, ὁ, ἡ, adj. (τρίς, βέλος,) *three-pointed, three-pronged*; Subst. ὁ τρίβολος, *a caltrop, crow-foot*, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; comp. Adam's Rom. Ant. p. 542. Veget. 3. 24. Polyb. lib. 39. no. 2. ed. Schweigh. τριβόλους σιδηροῦς κατασπεῖραι. — In N. T. *tribulus, land caltrop*, a low thorny shrub so called from the resemblance of its thorns and fruit to the military caltrop, *tribulus terrestris* of Linn. comp. Rees' Cyclop. art. *Tribulus*. Matt. 7: 16. Heb. 6: 8. Sept. for דַּרְדַּר Gen. 3: 18. Hos. 10: 8. צִנִּים Prov. 22: 5.—Dioscor. IV. 15. Hesych. τρίβολος· ἀκάνθης εἶδος. Lat. *tribulus* Virg. Georg. 1. 153.

Τρίβος, ου, ἡ, (τρίβω to rub,) *a beaten path, way, high-way*, e. g. εὐθείας ποιεῖτε τὰς τρίβους Matt. 3: 3. Mark 1: 3. Luke 3: 4, all quoted from Is. 40: 3 where Sept. for מְסִלָּה. Sept. for אֹרַח Gen. 49: 17. לְתִיבָה Prov. 1: 15. — Plut. Sept. Sap. Conv. 18. ed. R. VI. p. 615. 11. Xen. Cyr. 4. 5. 13.

Τριετία, ας, ἡ, (τριέτης, from τρεῖς, τρία, and ἔτος,) *the space of three years, triennium*, Acts 20: 31. — Artemid. 4. 2.

Τρίζω, f. ίσω, onomatopoetic, *to give out a stridulous, creaking, grating sound, to screak*, Lat. *stridere*, intrans. spoken chiefly of living things, as of the cry or chirping of young birds, Hom. Il. 2. 314. Luc. Tim. 21; of bats, Hdot. 3. 110. ib. 4. 183; espec. of the thin stridulous cry attributed to the manes or shades, Hom. Il. 23. 101. Od. 24. 5. Luc. Necyom. 11; of the shrieks of women, Plut. C. Mar. 19; later of the wheezing or snorting of elephants, Luc. Zeux. 10. Also of inanimate things, as the back of a wrestler, Il. 23. 714; the chord of a lyre, Anth. Gr. IV. p. 57; iron as filed, Alex. Aphrod.—In N. T. of the teeth, *to grate, to gnash*, c. acc. Mark 9: 18 τρίζει τοὺς ὀδόντας. For the acc. as defining and qualifying the action of the verb, see Matth. § 424. 4. Buttm. § 131. n. 3.

Τρίμηνος, ου, ὁ, ἡ, adj. (τρίς, μήν,) *of three months, trimestris*, Aeschin. 63. 14. In N. T. Neut. τὸ τρίμηνον, *three months, trimestre*, Heb. 11: 23. Sept. for מְשֻׁלָּשׁ חֳדָשִׁים Gen. 38: 24. שְׁלֹשָׁה 2 K. 24: 8. — Pol. 5. 1. 12. ib. 32. 12. 1.

Τρίς, adv. (τρεῖς, τρία,) *thrice, three times*, Matt. 26: 34, 75. Mark 14: 30, 72. Luke 22: 34, 61. John 13: 38. 2 Cor. 11: 25 bis. 12: 8. So ἐπὶ τρίς ᾳ *to thrice*, i. q. *thrice*, Acts 10: 16. 11: 10; see fully in Ἐπί III. 2. b. p. 304. Sept. τρίς for שְׁלֹשׁ פְּעָמִים 1 Sam. 20: 41. 2 K. 13: 18, 19. — Luc. Tox. 39. Xen. Oec. 2. 4.

Τρίστεγος, ου, ὁ, ἡ, adj. (τρίς, στέγη,) pp. *three-roofed*; genr. *three-storied*, having three floors or stories, οἶκοι τρίστεγοι Jos. B. J. 5. 5. 5. στοαί Dion. Hal. Ant. 3. 68. In N. T. Neut. τὸ τρίστεγον, *the third floor, third story*, Acts 20: 9. Comp. in Τετρόρορον. — Symm. Gen. 6: 16. So ἡ τριστέγη Artemid. 4. 46.

Τρισχίλιοι, αι, α, (τρίς, χίλιοι,) *three thousand*, Acts 2: 41. Comp. Buttm. § 70. 4. Sept. for שְׁלֹשֶׁת אֲלָפִים Ex. 32: 28.—Xen. Cyr. 3. 1. 33.

Τρίτος, η, ον, ordin. adj. (τρεῖς,) *the third*, e. g.

a) genr. Matt. 20: 3 περὶ τὴν τρίτην ὥραν. 22: 26 ὁ τρίτος. 27: 64. Luke 12: 38. 2 Cor. 12: 2. Rev. 4: 7. al. Sept. for שְׁלִישִׁי Gen. 1: 13. 2: 14. — Ael. V. H. 7. 5. Xen. An. 2. 2. 4.—So τῇ τρίτῃ ἡμέρᾳ *on the third day* Matt. 16: 21. Mark 9: 31. al. τῇ ἡμ. τῇ τρίτῃ John 2: 1. τῇ τρίτῃ sc. ἡμ. Luke 13: 32. — Xen. H. G. 4. 1. 20. τῇ τρίτῃ Cyr. 8. 7. 5.

b) Neut. τὸ τρίτον (α) Subst. c. μέρος impl. *the third part*, seq. gen. of

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a whole, Rev. 8: 7 τὸ τρίτον τῶν δένδρων. v. 8, 9 bis, 10, 11, 12 quinq. 9: 15, 18. 12: 4. non al. So Sept. for שְׁלִישִׁית Num. 15: 6, 7. 2 Sam. 18: 2.—(β) Adv. *the third time*, e. g. τὸ τρίτον Mark 14: 41. John 21: 17 bis. Simpl. τρίτον Luke 20: 12. 23: 22. John 21: 14. 1 Cor. 12: 28. τρίτον τοῦτο *this third time* 2 Cor. 12: 14. 13: 1. non al. So Sept. τρίτον for שְׁלֹשׁ פְּעָמִים Num. 24: 10. τρίτον τοῦτο for זֶה שְׁלֹשׁ פְּעָמִים Judg. 16: 15. Num. 22: 28, 32. — τρίτον Dio Cass. 58. 10. p. 596. — Also ἐκ τρίτου adv. *the third time* Matt. 26: 44; see in Ἐκ no. 2 fin. Al.

Τρίχες, see Θρίξ.

Τρίχινος, η, ον, (θρίξ, gen. τριχός,) *hairy, made of hair*, σάκκος τρίχινος Rev. 6: 12. Sept. for שֵׂעָר Zech. 13: 4.— Xen. An. 4. 8. 3 τριχίνους χιτῶνας.

Τρόμος, ου, ὁ, (τρέμω,) *a trembling*, e. g. from fear, terror, Mark 16: 8 εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. Sept. for רִעָדָה Job 4: 14. Is. 33: 14. פַּחַד Ex. 15: 15.—1 Macc. 7: 18. Ecclus. 16: 20. Hom. Il. 6. 137. ib. 18. 247.— Coupled with φόβος, e. g. φόβος καὶ τρόμος *fear and trembling*, intens. expressing great timidity, diffidence, 1 Cor. 2: 3; or profound reverence, respect, dread, 2 Cor. 7: 15. Eph. 6: 5. Phil. 2: 12. Comp. Sept. Is. 19: 6. Ps. 55: 5.

Τροπή, ῆς, ἡ, (τρέπω to turn,) *a turning, turning back*, e. g. of the heavenly bodies in their courses, at the solstices, etc. James 1: 17 οὐκ ἔνι παραλλαγὴ, ἢ τροπῆς ἀποσκίασμα. — Sept. Job 38: 33 τροπὰς οὐρανοῦ. Deut. 33: 14 ἡλίου τροπῶν. Wisd. 7: 18. Hom. Od. 15. 404 τροπαὶ ἠελίοιο. Pol. 9. 15. 2. —Also a turning back or rout of enemies, 1 Macc. 4: 35. Xen. An. 1. 8. 25.

Τρόπος, ου, ὁ, (τρέπω to turn,) pp. *a turning, turn*, direction; hence genr. *manner, way, mode*, Xen. Cyr. 8. 1. 19 εἰς μὲν διδασκαλίας τρόπος ἦν αὐτῷ. In. N. T.

a) genr. in adverbial constructions: (α) Acc. c. κατά, e. g. καθ' ὃν τρόπον, *in what manner*, i. q. *as, even as*, comp. in Κατά no. 4. a. Acts 15: 11. 27: 25. κατὰ πάντα τρόπον *in every way* Rom. 3: 2. κατὰ μηδένα τρόπον *in no way*, 2 Thess. 2: 3.—Sept. Num. 18: 7. 2 Macc. 11: 31. Pol. 1. 87. 4. Xen. Cyr. 8. 2. 5. —(β) Acc. as adv. ὃν τρόπον, *in what manner*, i. e. *as, even as*, Matt. 23: 37 ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία. Luke 13: 34. Acts 1: 11. 7: 28. 2 Tim. 3: 8. So too Jude 7 τὸν ὅμοιον τούτοις τρόπον. Comp. Buttm. § 115. 4. § 131. 6, and n. 3, 4. Matth. § 425. Winer § 32. 6. Herm. ad Vig. p. 882. Sept. for כָּאֲשֶׁר Gen. 26: 29. Obad. 16. — 2 Macc. 15: 39. Hdian. 1. 2. 3. Xen. An. 6. 3. 1. Mem. 2. 1. 23. ὅμοιον τρόπον Luc. Catapl. 6.—(γ) Dat. παντὶ τρόπῳ *in every way*, Phil. 1: 18. Comp. Winer § 133. 3. 2. Winer § 31. 4. Also c. ἐν, as ἐν παντὶ τρόπῳ 2 Thess. 3: 16; comp. in Ἐν no. 3. b. — dat. 1 Macc. 14: 35. Arr. Epict. 2. 20. 8. Xen. Cyr. 2. 1. 13.

b) trop. *turn* of mind and life, *disposition, manners*, mode of thinking, feeling, acting. Heb. 13: 5 ἀφιλάργυρος ὁ τρόπος. — Jos. Ant. 6. 12. 7. Hdian. 2. 14. 9. Xen. An. 1. 9. 22.

Τροποφορέω, ῶ, f. ήσω, (τρόπος b, φορέω,) *to bear with the turn* of any one, i. e. with his disposition, manners, conduct, c. acc. Acts 13: 18 text. rec. ἐτροποφόρησεν αὐτούς, from Deut. 1: 31 where Sept. Alex. et Compl. for נָשָׂא. Later edit. ἐτροφοφόρησεν. — Constitut. Apost. 7. 36. Cic. ad Att. 13. 29.

Τροφή, ῆς, ἡ, (τρέφω q. v.) *food, nourishment, sustenance*, Matt. 3: 4 ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες κ. τ. λ. 6: 25. 24: 45. Luke 12: 23. John 4: 8. Acts 2: 46. 9: 19. 14: 17. 27: 33, 34, 36, 38. James 2: 15. Trop. *nutriment* for the mind, instruction. Heb. 5: 12, 14. Sept. pp. for אֹכֶל Job 36: 31. Ps. 104: 27. לֶחֶם Ps. 136: 25. Prov. 6: 8.— Arr. Epict. 1. 11. 12. Hdian. 1. 17. 23. Xen. Mem. 3. 11. 6. — In the sense of *stipend, hire*, Matt. 10: 10 ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ, comp. Luke 10: 7 et 1 Tim. 5: 18 where it is τοῦ μισθοῦ αὐτοῦ.—Xen. Oec. 5. 13.

Τρόφιμος, ου, ὁ, *Trophimus*, pr. n. of a Christian of Ephesus, Acts 20: 4. 21: 29. 2 Tim. 4: 20.

Τροφός, οῦ, ὁ, ἡ, (τρέφω,) *a nurser*,

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nurse, 1 Thess. 2: 7. Sept. for מֵינֶקֶת Gen. 35: 8. Is. 49: 23. — Hdot. 6. 61. Pol. 16. 31. 2. Xen. Cyr. 7. 3. 13.

Τροφοφορέω, ῶ, f. *ήσω,* (τροφός, φορέω,) *to bear as a nurse, to carry in the arms,* as a nurse her nursling; trop. i. q. *to cherish, to care for,* trans. Acts 13: 18 in later edit. from Deut. 1: 31 where Sept. Cod. Vatic. for Heb. נָשָׂא. Comp. in Τροποφορέω.— 2 Macc. 7: 27. Macar. Homil. 46 ἀναλαμβάνει καὶ περιθάλπει καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ.

Τροχιά, ᾶς, ἡ, (τρόχος,) *a wheel-track, rut,* Nicand. Theriac. 876 ἁμάξης τροχιά. Hesych. τροχιαί· αἱ τῶν τροχῶν χαράξεις. In N. T. in a wider sense, *a way, path;* trop. Heb. 12: 13 τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, i. e. ways of life and conduct; quoted from Prov. 4: 26 where Sept. for מְעָגַל, as also Prov. 2: 15. 4: 11.—Suid. τροχιάς· πορείας, τρίβους, ἐργασίας.

Τροχός, οῦ, ὁ, (τρέχω,) pp. *a runner,* i. e. any thing made round for rolling or running; hence genr. *a wheel,* as of a chariot, Sept. for אֹפַן 1 K. 7: 32. Xen. Cyr. 6. 1. 30; of a potter, Pol. 12. 15. 6; for torture, Luc. D. Deor. 6. 5. Plut. Phocion 35. In N. T. trop. *a course* as run by a wheel, or perh. *circular course, circuit;* James 3: 6 τροχὸν τῆς γενέσεως i. q. course of life, see in Γένεσις a. — Comp. Anacr. 4. 7 τροχὸς ἅρματος γὰρ οἷα, βίοτος τρέχει κυλισθείς. Wetst. N. T. II. p. 670. The grammarians make a distinction between τρόχος wheel, and τροχός course; see Passow in τρόχος fin.

Τρυβλίον, ου, τό, *a dish, bowl,* for eating or drinking; Matt. 26: 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ. Mark 14: 20. On this mode of eating, see Calmet art. *Eating,* p. 365 sq. Jahn § 147. Sept. for קְעָרָה Ex. 25: 39. Num. 4: 7.—Jos. Ant. 3. 8. 10. Luc. Tim. 54. Ael. V. H. 9. 37. *c. x. τ. λ.*

Τρυγάω, ῶ, f. *ήσω,* (τρύγη ripe fruits or grain, fruitage, vintage, harvest,) *to gather in ripe fruits* or *grain, to harvest,* genr. Sept. for קָטַר Hos. 10: 12, 14. κῆπον τρ. Long. 2. 4. Oftener and in N. T. of vintagers, *to gather grapes,* c. acc. Luke 6: 44 οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. Rev. 14: 18. 19. So Sept. for בָּצַר Deut. 24: 21. Judg. 9: 7. —Jos. Ant. 1. 6. 3. Dioscor. 5. 29 τὴν σταφυλήν. Luc. Catapl. 20. Xen. Oec. 19. 19.

Τρυγών, όνος, ἡ, (τρύζω to murmur, to coo, kindr. τρίζω q. v.) *a turtle-dove,* Luke 2: 24. Comp. in Περιστερά. Sept. for תֹּר Lev. 5: 7, 11. — Ael. V. H. 1. 15. H. A. 1. 35, 39.

Τρυμαλιά, ᾶς, ἡ, (τρύμη, τρύω to rub through,) *a hole, eye* of a needle, i. q. τρύπημα, Mark 10: 25. Luke 18: 25.—Genr. τρυμ. τῆς πέτρας Sept. Judg. 15: 11. Jer. 13: 4. 16: 15. Plut. de Puer. educ. 14. ed. R. VI. p. 36. 5.

Τρύπημα, ατος, τό, (τρυπάω to bore, τρῦπα, τρύω,) *a hole, eye* of a needle, Matt. 19: 24. — Genr. Aristoph. Eccles. 620 or 624. Etymol. Mag. 726. 55. Moeris p. 289, ὀπήν, Ἀττικῶς· τρύπημα, Ἑλληνικῶς.

Τρύφαινα, ης, ἡ, *Tryphaena,* pr. n. of a female Christian at Rome, Rom. 16: 12.

Τρυφάω, ῶ, f. *ήσω,* (τρυφή,) *to live delicately and luxuriously, to live in pleasure,* intrans. James 5: 5. Sept. for הִתְעַדֵּן Neb. 9: 25. הִתְעַנֵּג Is. 66: 11.— Jos. Ant. 4. 7. 3. Ael. V. H. 2. 5. Xen. Ath. 1. 11.

Τρυφή, ῆς, ἡ, (θρύπτω to break,) *delicate living, luxury,* sc. as breaking down the mind and making effeminate. Luke 7: 25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 2 Pet. 2: 13. Sept. for תַּעֲנוּג Prov. 19: 10. Cant. 7: 6.— Test. XII Patr. p. 701 ὁ ἐν τρυφῇ διάγων. Hdian. 5. 2. 14. Xen. Mem. 1. 6. 10.

Τρυφῶσα, ης, ἡ, *Tryphosa,* pr. n. of a female Christian at Rome, Rom. 16: 12.

Τρωάς, άδος, Troas, strictly *Alexandria-Troas,* a city of Phrygia Minor in Mysia, situated on the coast at some distance southward from the site of Troy; now *Eski-Stamboul.* Acts 16: 8, 11. 20: 5, 6. 2 Cor. 2: 12. 2 Tim. 4: 13. —Ptolem. 5. 3. Plin. H. N. 5. 30. The

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name *Troas* or *the Troad* strictly belonged to the whole district around Troy.

Τρωγύλλιον, ου, τό, Trogyllium, pr. n. of a town and promontory on the western coast of Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts 20: 15.—Strabo 14. 1. 13.

Τρώγω, f. ξομαι, aor. ἔτραγον, (τρώω, τρύω,) *to eat*, pp. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdot. 2. 37. ib. 2. 92; hence τρωγάλια, τρωκτά, i. q. fruits, nuts, almonds, and the like, set on as desert. In N. T. genr. *to eat*, i. q. ἐσθίω, absol. Matt. 24: 38 τρώγοντες καὶ πίνοντες *eating and drinking*, i. e. feasting, revelling, comp. in Ἐσθίω c. γ. — Dem. 402. 21 τρώγειν καὶ πίνειν ἡσυχῇ. Pol. 32. 9. 9. Xen. Conv. 4. 8. — Seq. acc. ἄρτον v. ἄρτους by Hebr. John 13: 18, quoted from Ps. 41: 10 where Heb. אכל, Sept. ἐσθίω, see fully in Ἄρτος b. Trop. John 6: 58. c. σάρκα v. 54, 56, 57; see fully in Αἷμα a. β.

Τυγχάνω, f. τεύξομαι, (kindr. with τεύχω,) aor. 2 ἔτυχον, perf. τετύχηκα; also perf. τέτευχα Hdot. 3. 14, and in later writers, see in no. 1 fin. See Buttm. § 114. p. 303. Matth. § 251. Lob. ad Phr. p. 395. — *To hit, to strike, to reach* a mark or object, of a weapon, absol. Hom. Il. 5. 98. Xen. Cyr. 4. 6. 4. c. acc. Il. 5. 582. c. gen. Il. 5. 587. Ael. V. H. 13. 1 fin. Xen. Cyr. 2. 3. 18. Also, *to fall in with, to meet* casually, of persons, absol. Od. 21. 13. Hes. Theog. 973. Hence in N. T.

1. trans. *to attain unto*, i. q. *to obtain, to gain, to receive*, seq. gen. Matt. § 328. Winer § 30. 5. n. p. 166, 490. Luke 20: 35 καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν. (Dem. Coron. p. 328. B, κατ' αὐτὸ τοῦτο ἄξιός εἰμι ἐπαίνου τυχεῖν.) Acts 24: 3 πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ. 26: 22. 27: 3. 2 Tim. 2: 10 ἵνα σωτηρίας τύχωσι. Heb. 11: 35. Perf. Heb. 8: 6 διαφ. τέτευχε λειτουργίας.—2 Macc. 4: 6 εἰρήνης. Diod. Sic. 4. 33 σωτηρίας. Hdian. 2. 3. 25. Xen. Oec. 11. 8. Perf. τέτευχα c. gen. 3 Macc. 5: 35 βοηθείας τετευχότες. Diod. Sic. 1. 57. Pol. 1. 66. 10. Plut. Alcib. 1. Comp. Sturz de Dial. Alex. p. 198. Lob. ad Phr. p. 395.

2. intrans. *to fall out, to happen, to chance.* a) εἰ τύχοι impers. *if so happen, it may be*, i. q. *perchance, perhaps*, comp. in Εἰ I. 1. So 1 Cor. 14: 10 et 15: 37, where it is equiv. to *for example.* — Philo de Nom. mut. p. 1067 μοιρικὸν μὲν γάρ, εἰ τύχοι, καὶ γραμματικόν κ. τ. λ. Dion. Hal. 4. 19. Hdian. 7. 3. 4, 9. Luc. Bis, accus. 2. Comp. Wetst. N. T. II. p. 160. Viger. p. 301. n. 38.

b) Part. τυχών, οῦσα, όν, (α) as Adj. *happening*, sc. any where and at all times, i. q. *chance, casual, common*; hence οὐ τυχών, *uncommon, special.* Acts 19: 11 δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ θεός. 28: 2.—c. οὐ 3 Macc. 3: 7. Jos. Ant. 2. 6. 6. Hdian. 2. 3. 16. Genr. Pol. 1. 25. 6. Xen. Mem. 1. 1. 14.—(β) Neut. τυχόν adv. *it may be*, i. q. *perchance, perhaps*; 1 Cor. 16: 6 πρὸς ὑμᾶς δὲ τυχόν, παραμενῶ. — Arr. Exp. Alex. M. 1. 10. 10. Xen. An. 6. 1. 20. Comp. Viger. p. 365.

c) Before the participle of another verb, τυγχάνω is used in an adverbial sense, much like Engl. '*to happen* to be, *to chance* to be,' before a participle; e. g. Ceb. Tab. 1 ἐτυγχάνομεν περιπατοῦντες *we happened* [to be] *walking about*, we were *by chance* walking, etc. Xen. An. 1. 5. 8 ὅπου ἕκαστος ἔτυχεν ἑστηκώς *where each happened* [to be] *standing*. Buttm. § 144. n. 8. Matth. § 553. δ. Espec. with ὤν, ὄντες, Xen. Cyr. 2. 2. 11 ἐν τῇ σκηνῇ ἐτύγχανέ τις ὢν *in the tent there happened to be one* etc. Ag. 2. 2 πλὴν ὅσοι αὐτῶν φυγάδες τότε ὄντες ἐτύγχανον. But not unfreq. and especially in later writers, ὤν is here omitted, particularly before a predicate; and then τυγχάνω takes the place of a conditional *to be*, which can often be expressed in English only by *to be* or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xenoph. H. G. 4. 3. 3 πλὴν ὅσοι αὐτῶν φυγάδες τότ' ἐτύγχανον *except those who happened* [to be] *exiles*, Engl. who were exiles. Plato Hipp. Maj. p. 299 ult. διὰ ταῦτα τυγχάνει καλή. Aristoph. Eccles. 1141. Palaeph. 15. 2 ὅπου ἐτύγχανε ἄρκτος *where there chanced* [to be] *a bear*, Engl. where there was a bear. Jos. Ant. 1. 19. 5 εἴπερ Λαβάνου παῖς τυγχάνεις; *dost thou happen* [to be] *the daugh-*

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ter of Laban? i. e. art thou perhaps his daughter? ib. 3. 5. 1. ib. 4. 7. 2 Μωϋσῆς δὲ, γηραιὸς ἤδη τυγχάνων, Moses happening now [to be] an old man, Engl. being now old. See Matth. l. c. Lob. ad Phryn. p. 277. Passow s. v. no. 2. — Hence in N. T. Luke 10: 30 ἀφέντες [αὐτὸν] ἡμιθανῆ τυγχάνοντα, lit. leaving him happening [to be] half dead; Engl. 'leaving him as it were half dead.'

Τυμπανίζω, f. ίσω, from τύμπανον tympanum, a drum, tabret, timbrel, (τύπανον, τύπτω,) consisting in the East of a thin wooden rim covered over with membrane, and hung around with brass bells or rattles, used chiefly by dancing women, Sept. for תֹּף Ex. 15: 20. Judg. 11: 34. Ael. V. H. 9. 8. Hdian. 4. 11. 5. But the τύμπανον, tympanum, was also an instrument of torture, a wooden frame, prob. so called as resembling a drum or timbrel in form, on which criminals were bound to be beaten to death, 2 Macc. 6: 19, 28, comp. v. 30; in Jos. de Macc. the same instrument is called τροχός wheel, §§ 5, 9. Phot. in Lex. τύμπανον· τὸ τοῦ δημίου ξύλον, ᾧ τοὺς παραδιδομένους διεχειρίζετο. Luc. Catapl. 6 ἐκ τυμπάνου, Schol. ξύλον ἐν ᾧ τοὺς καταδίκους ἐφόνευον.—Hence τυμπανίζω, to tympanize, i. e. to drum, to beat the drum or timbrel, Diod. Sic. 3. 59. In N. T. to scourge upon the tympanum, to torture, to drum to death; comp. Engl. 'to break upon the wheel;' Pass. Heb. 11: 35 ἄλλοι δὲ ἐτυμπανίσθησαν, comp. 2 Macc. l. c. — Luc. Jup. Trag. 19 ἀνασκολοπιζόμενους δὲ, καὶ τυμπανιζομένους. Aristot. Rhet. 2. 5. Plut. de Adul. et Amic. 17. T. VI. p. 220. 14. Reisk. So ἀποτυμπανίζω, 3 Macc. 3: 27 αἰσχίστοις βασάνοις ἀποτυμπανισθήσεται. Jos. c. Ap. 1. 20. Plut. Galb. 8.

Τύπος, ου, ὁ, (τύπτω,) a type, i. e. any thing caused, produced, made through the agency of strokes, blows.

a) i. q. a mark, print, impression, John 20: 25 bis, τὸ τύπον τῶν ἥλων. — Athen. 13. p. 585. C, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. Jos. B. J. 3. 9. 3. Plut. Symp. 8. qu. 7. § 4.

b) i. q. figure, form, e. g. (α) of an image, statue. Acts 7: 43 τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς, quoted from Amos 5: 26 where Sept. for מֶלֶךְ. —Hdian. 5. 5. 11 τὸν τύπον τοῦ θεοῦ. Diod. Sic. 1. 7.—(β) Trop. form, manner, e. g. of the contents of a letter Acts 23: 25; of a doctrine Rom. 6: 17. — 3 Macc. 3: 30 ὁ μὲν τῆς ἐπιστολῆς τύπος κ. τ. λ. Jambl. Vit. Pythag. c. 16. p. 58. c. 22. p. 89, τὸν τύπον τῆς διδασκαλίας. Pol. 22. 7. 9.—(γ) Trop. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances; Rom. 5: 14 ὅς ἐστι τύπος τοῦ μέλλοντος.

c) i. q. prototype, pattern. (α) pp. of a pattern or model after which any thing is to be made; Acts 7: 44 ποιῆσαι αὐτὴν κατὰ τὸν τύπον κ. τ. λ. Heb. 8: 5. Comp. Ex. 25: 40 where Sept. for תַּבְנִית. — Anthol. Gr. II. p. 72. — (β) Trop. an exemplar, example, pattern, e. g. to be imitated, followed, Phil. 3: 17 συμμιμηταί μου γίνεσθε . . . καθὼς ἔχετε τύπον ἡμᾶς. 1 Thess. 1: 7. 2 Thess. 3: 9. 1 Tim. 4: 12. Tit. 2: 7. 1 Pet. 5: 3. Hence also for admonition, warning, 1 Cor. 10: 6, 11.

Τύπτω, f. ψω, to beat, to strike, to smite, pp. with repeated strokes, trans.

a) pp. and genr. (α) in enmity, with a staff, club, the fist, etc. c. acc. of pers. Matt. 24: 49 τύπτειν τοὺς συνδούλους. Luke 12: 45. Acts 18: 17. 21: 32 τύπτοντες τὸν Παῦλον. 23: 3. τινὰ ἐπὶ τὴν σιαγόνα Luke 6: 29. εἰς τὴν κεφαλήν κ. αὐτόν Matt. 27: 30. τὴν κεφαλὴν αὐτοῦ καλάμῳ Mark 15: 19. αὐτοῦ τὸ πρόσωπον Luke 22: 64. τὸ στόμα Acts 23: 2. Sept. of pers. for הִכָּה Ex. 2: 11, 13. 21: 15.—Aeschin. 4. 42 τύπτειν τὸν πατέρα, ἢ τὴν μητέρα. Pol. 3. 53. 4. Xen. Ath. 1. 8. τινὰ εἴς τι Xen. Cyr. 5. 4. 5. — (β) Of those who beat upon their breasts in strong emotion; Luke 23: 48 τύπτοντες ἑαυτῶν τὰ στήθη. 18: 13 ἔτυπτεν [ἑαυτὸν] εἰς τὸ στῆθος. — Jos. Ant. 7. 10. 5 τυπτόμενος τὰ στέρνα.—(γ) Trop. from the Heb. to smite, i. q. to punish, to inflict evil, to afflict with disease, calamity, spoken only of God, c. acc. Acts 23: 3 τύπτειν σε μέλλει ὁ θεός. So Sept. and הִכָּה 2 Sam. 24: 17. Ez. 7: 9.—2 Macc. 3: 30. Comp. in Πατάσσω c.

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b) trop. *to strike against*, i. q. *to offend, to wound*, e. g. the conscience of any one, τὴν συνείδησιν 1 Cor. 8: 12. Sept. and יָרֵעַ 1 Sam. 1: 8. — Hom. Il. 19. 125. Hdot. 3. 64 init.

Τύραννος, ου, ὁ, Tyrannus, pr. n. of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts 19: 9. Comp. in Σχολή. He was prob. a Greek sophist; since Paul had left the Jewish synagogue.

Τυρβάζω, f. άσω, (τύρβη, Lat. turba,) *to make turbid, to disturb, to stir up*, τὸν πηλόν Aristoph. Vesp. 257. In N. T. trop. *to disturb* in mind, *to trouble, to make anxious*, Pass. or Mid. Luke 10: 41 μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά.— Aristoph. Pax 1006 sq. Athen. 8. 3. p. 336.

Τύριος, ου, ὁ, ἡ, adj. (Τύρος,) *Tyrian*; hence ὁ Τύριος *a Tyrian*, Acts 12: 20.—Hdian. 3. 3. 3.

Τύρος, ου, ἡ, Tyre, Heb. צוֹר (rock), Aram. form טֻרָא whence Τύρος, pr. n. of the celebrated emporium of Phenicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth and power. Comp. Gesen. Lex. art. צִידוֹן. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher; but was never subdued by the Israelites; Josh. 19: 29, comp. Judg. 3: 3, 4. 18: 7. On the contrary, under the reigns of David and Solomon there was a close alliance of aid and commerce between the two nations; 2 Sam. 5: 11. 1 K. 5: 1 sq. 1 Chr. 14: 1 sq. 2 Chr. 2: 3. 9: 10. Jos. Ant. 8. 2. 6 sq. ib. 8. 3. 4. c. Ap. 1. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Salmanassar, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezzar, Jos. Ant. 10. 11. 1. c. Ap. 1. 21. Comp. Ez. c. 26, 27, 28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phenician writer asserts it; Jerome ad Ez. 26: 7. At any rate Tyre appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra 3: 7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 332; see Diod. Sic. 17. 40 sq. Arr. Exped. Alex. M. 2. 16 sq. Q. Curt. 4. 2 sq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt. Under the Seleucidae and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce; Strabo 16. 2. 23. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. 26: 7; and such it continued to be in the time of the crusades. See genr. Reland Palaest. p. 1046 sq. Gesen. Comm. zu Jesaia c. 23. T. I. ii. p. 707 sq. Rosenm. Bibl. Geogr. II. i. p. 29 sq. For the present state of Tyre or *Sur*, a small village on a peninsula, see Miss. Herald, 1824. p. 277, 305. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. 23: 13. Ez. 26: 7. 28: 1 sq. 29: 18. — In N. T. Acts 21: 3, 7; elsewhere only Τύρος καὶ Σιδών Matt. 11: 21, 22. 15: 21. Mark 3: 8. 7: 24, 31. Luke 6: 17. 10: 13. 14.

Τυφλός, ή, όν, (perh. for τυφελός, from τύφω q. v.) *blind*, Matt. 9: 27, 28. 11: 5. 12: 22. Luke 7: 21, 22. John 9: 1 sq. Acts 13: 11. al. Sept. for עִוֵּר Lev. 19: 14. Job 29: 15. — Ceb. Tab. 7. Luc. Tim. 20. Xen. Mem. 4. 3. 3. — Trop. in respect to the mind, *blind, ignorant, stupid*, dull of apprehension; Matt. 15: 14 ὁδηγοί εἰσι τυφλοὶ τυφλῶν. 23: 16, 17, 19, 24, 26. Luke 4: 18. John 9: 39, 40, 41. Rom. 2: 19. 2 Pet. 1: 9. Rev. 3: 17. So Sept. and עִוֵּר Is. 42: 16, 18, 19. 43: 8. — Luc. Vitar. Auct. τυφλὸς γὰρ εἶ τῆς ψυχῆς τὸν ὀφθαλμόν. Soph. Oed. Tyr. 371 or 378. Comp. Xen. Mem. 1. 3. 4. AL.

Τυφλόω, ῶ, f. ώσω, (τυφλός,) *to*

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blind, to make blind, trans. Ael. V. H. 13. 24. Hdot. 4. 2. In N. T. only trop. c. acc. John 12: 40 τοὺς ὀφθαλμούς. 1 John 2: 11. 2 Cor. 4: 4 τὰ νοήματα. So Sept. for עִוֵּר Is. 42: 19. — Test. XII Patr. p. 534 τὸν νοῦν. Jos. Ant. 8. 2. 2 τῇ διανοίᾳ τετυφλωμένων. Plato Phaedo 48 τὴν ψυχὴν τυφλωθείην.

Τυφόω, ῶ, f. ώσω, (τῦφος smoke, vapour, trop. conceit, pride, from τύφω,) *to smoke, to fume, to surround with smoke*, Jul. Caesares. τυφούμεθα ὑπὸ τοῦ καπνοῦ. Trop. *to make conceited, proud, to inflate*, Philo Leg. ad Cai. p. 1015 ὁ δὲ Γάϊος ἑαυτὸν ἐτετύφωσεν. Jos. B. J. 2. 17. 9. Hdian. 6. 5. 24. In N. T. only Pass. *to be conceited, proud, arrogant*, lifted up with pride; 1 Tim. 3: 6 μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ. 6: 4. 2 Tim. 3: 4.—Jos. c. Ap. 1. 3. Ael. V. H. 3. 28 τετυφωμένος ἐπὶ τῷ πλούτῳ. Pol. 3. 81. 1.

Τύφω, f. θύψω, Buttm. § 18. 2; *to make a smoke, fume, vapour*, καπνὸν τύφειν Hdot. 4. 196. *to smoke, to surround* or *fill with smoke, vapour*, καπνῷ τύφειν τὴν πόλιν Aristoph. Vesp. 457, 1079. *to let burn out in smoke*, i. e. slowly and faintly, Diod. Sic. 3. 29 τύφουσι τὸν ἐν τῇ χαράδρᾳ χόρτον.—In N. T. Pass. Matt. 12: 20 λίνον τυφόμενον, *a smoking wick*, i. e. burning faintly, dimly, quoted from Is. 42: 3 where Heb. כֵּהָה, Sept. καπνίζομαι. See fully in *Λίνον*.—Chariton. Aphrod. 6. 3 τυφομένου πυρός. Anth. Gr. I. p. 7. Plut. Solon. 1 παρεφύλαξε τυφομένῳ ἁδροῦ πυρὸς ἔτι ζῶσαν φλόγα.

Τυφωνικός, ή, όν, (τυφών typhon, whirlwind,) *typhonic*, i. e. like a whirlwind, *violent, tempestuous*, e. g. ἄνεμος Acts 27: 14.

Τύχικος, ου, ὁ, also *Τυχικός, οῦ*, *Tychicus*, pr. n. of a Christian teacher, the friend and companion of Paul, Acts 20: 4. Eph. 6: 21. Col. 4: 7. 2 Tim. 4: 12. Tit. 3: 12.—For the accentuation, see Winer § 6. 1. p. 49.

Τύχον, see in *Τυγχάνω* no. 2. b, β.

Υ.

Ὑακίνθινος, η, ον, (ὑάκινθος,) *hyacinthine*, having the colour of the hyacinth, Rom. 9: 17. Sept. for תְּחַשׁ Ex. 25: 5. תְּכֵלֶת Ex. 26: 4. — Hom. Od. 6. 231. Luc. pro Imag. 5.

Ὑάκινθος, ου, ὁ, ἡ, *a hyacinth*, a flower of a deep purple or reddish blue, Hom. Il. 14. 348. Ael. V. H. 13. 1. In N. T. a gem of like colour, nearly related to the *zircon* of mineralogists, Rev. 21: 20. Comp. Plin. H. N. 37. 10 or 41. Rees' Cyclop. art. *Gems*.

Ὑάλινος, η, ον, (ὕαλος,) *of glass, glassy*, transparent, Rev. 4: 6 θάλασσα ὑαλίνη. 15: 2 bis.

Ὕαλος, ου, ἡ, (ὕω,) pp. 'any thing transparent like water,' e. g. any transparent stone or gem, as *rock-salt* Hdot. 3. 24; *crystal*, Sept. for זְכוּכִית Job 28: 17; a burning glass or mirror, prob. of crystal, Aristoph. Nub. 766 or 768 λίθος διαφανής, ἀφ' ἧς τὸ πῦρ ἅπτουσι . . . τὴν ὕαλον. In N. T. *glass*, Rev. 21: 18, 21. — Antiphil. 6 in Anth. Gr. II. p. 155. Luc. Quom. Hist. 25. Diod. Sic. 2. 15. The grammarians prefer the form ὕαλος to the more Ionic ὕαλος in Hdot. et Diod. ll. cc. Lob. ad Phr. p. 309. — On the history of ancient glass, see Strabo XIV. p. 758. Rees' Cyclop. art. *Glass*.

Ὑβρίζω, f. ίσω, (ὕβρις,) *to act with insolence, wantonness, wicked violence*, intrans. Luc. D. Deor. 6. 1. Xen. Cyr. 3. 1. 27. c. εἴς τινα *towards* any one, Luc. D. Deor. 12. 1. Dem. 212. 23. In N. T. c. accus. expr. or impl. *to act*

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insolently as to or *towards* any one, i. e. *to treat with insolence, contumely*, i. q. *to injure, to abuse*; comp. Matth. § 411. 2. Winer § 32. 1. n. p. 182. Matt. 22: 6 ὕβρισαν καὶ ἀπέκτειναν sc. αὐτούς. Luke 11: 45. 18: 32. Acts 14: 5. 1 Thess. 2: 2. Sept. for הֵקֵל 2 Sam. 19: 43.—2 Macc. 14: 42. Pol. 10. 7. 3. Xen. Mem. 2. 1. 5.

Ὕβρις, εως, ἡ, (perh. ὑπέρ,) *pride, haughtiness, arrogance*, as an affection or disposition of mind, Sept. for גֵּאוּת Is. 9: 9 ἐφ' ὕβρει καὶ ὑψηλῇ καρδίᾳ λέγοντες. Prov. 29: 23. גָּאוֹן Prov. 16: 19. Jos. Ant. 6. 4. 4. Thuc. 1. 38. In N. T. as shown in external acts, *insolence, contumely, injurious treatment.*

a) 2 Cor. 12: 10 ἐν ὕβρεσιν *in contumelies*, sc. as heaped upon one. Sept. for גָּאוֹן Is. 16: 6. Nah. 2: 2.— Aristot. Rhet. 2. 2. Dem. 296. 11 τοῦ θανάτου φοβερωτέρας ἡγήσεται τὰς ὕβρεις καὶ τὰς αἰτιμίας. Xen. Cyr. 8. 4. 14.

b) meton. *injury, harm, damage*, in person or property, sc. as arising from the *insolence* or violence of any one, and trop. from the violence of the sea, tempests, etc. Acts 27: 10, 21.—Jos. Ant. 3. 6. 4 τό τε καῦμα καὶ τὴν ἀπὸ τῶν ὄμβρων ὕβριν ἀπομαχόμεναι. Pind. Pyth. 1. 140 ναυσίστονον ὕβριν ἰδών. Comp. Dem. 522. ult.

Ὑβριστής, οῦ, ὁ, (ὑβρίζω,) *one insolent, contumelious, injurious*, Rom. 1: 30 ὑβριστάς, ὑπερηφάνους. 1 Tim. 1: 13. Sept. for גֵּא Is. 16: 6. גֵּאֶה Job 40: 6. Is. 2: 12.—Palaeph. 1. 8 ὑβρισταὶ καὶ ὑπερήφανοι. Luc. D. Deor. 6. 1. Xen. Mem. 1. 2. 19.

Ὑγιαίνω, f. ανῶ, (ὑγιής,) *to be sound, healthy, well*; to be in good health; intrans.

a) pp. Luke 5: 31 οἱ ὑγαίνοντες *those well*. 7: 10. 3 John 2. Also i. q. *to be safe and sound*, Luke 15: 27. Sept. for שָׁלוֹם Gen. 29: 6. 43: 27, 28. — Tob. 5: 13, 20. Ceb. Tab. 36. Dem. 1256. 4. Xen. Mem. 2. 2. 10.

b) trop. e. g. of persons, ὑγιαίνειν τῇ πίστει v. ἐν τῇ πίστει, *to be sound in the faith*, i. e. firm, pure in respect to Christian doctrine and life, Tit. 1: 13. 2: 2. (Pol. 28. 15. 12.) Of doctrine, διδασκαλία ὑγιαίνουσα, λόγος ὑγιαίνων, *sound teaching, sound doctrine*, i. e. true, pure, uncorrupted, 1 Tim. 1: 10. 6: 3. 2 Tim. 1: 13. 4: 3. Tit. 1: 9. 2: 1.—Philo de Abr. p. 32. 29 τοὺς ὑγιαίνοντας λόγους. Plut. de aud. Poet. 4. ed. R. VI. p. 72, ὑγιαίνουσαι περὶ θεῶν δόξαι καὶ ἀληθεῖς.

Ὑγιής, ές, οῦς, ὁ, ἡ, adj. Dat. εῖ, εῖ; acc. ῆ, ῆ; so acc. ὑγιῆ for the more usual ὑγιᾶ, John 5: 11, 15. 7: 23. Tit. 2: 7; also Lev. 13: 15. Plat. Phaedo 39. p. 89. D. comp. Greg. Cor. p. 163. Matth. § 103. n. 1. Winer § 9. 1.—*Sound, healthy, well*, in good health.

a) pp. of the body or its parts, Matt. 12: 13. 15: 31 βλέποντας . . . κυλλοὺς ὑγιεῖς. Mark [3: 5.] 5: 34. [Luke 6: 10.] John 5: 4, 6, 9, 14. Acts 4: 10. So ποιεῖν τινα ὑγιῆ *to make sound, to heal*, i. q. ὑγιάζειν, John 5: 11, 15. 7: 23; comp. in Ποιέω no. 1. e. β. — Tob. 12: 3. Ecclus. 30: 13. Dion. Hal. Ant. 4. 4. Xen. Mem. 4. 2. 17. Apol. Socr. 7.

b) trop. λόγος ὑγιής, *sound doctrine*, i. e. true, pure, uncorrupted, Tit. 2: 8. — Anth. Gr. IV. p. 85 λόγος ἔρῳει οὐχ ὑγιής. M. Antonin. 8. 29 or 30. Dion. Hal. Ant. 1. 11. ib. 2. 20 δόξας οὐχ ὑγιεῖς.

Ὑγρός, ά, όν, (ὕω, ὕδωρ,) *watery, wet, moist*, pp. Hdian. 6. 6. 2. Xen. Oec. 19. 6, 7. In N. T. of a tree or plant, *sappy*, i. e. *fresh, green*, opp. ξηρός, Luke 23: 31; comp. in Ξηρός. Sept. for לַח Judg. 16: 7, 8. — Theophr. H. Pl. 5. 10 λέγω δὲ ὑγρὰ τὰ ἔλαια.

Ὑδρία, ας, ἡ, (ὕδωρ,) *a water-pot*, e. g. a large vessel of stone in which water is kept standing, John 2: 6, 7; also a vessel for drawing and carrying water, *a pot, bucket, pail*, in the East often of stone or earthern ware, John 4: 28. Sept. for כַּד Gen. 24: 14 sq. Judg. 7: 16, 19. — Jos. Ant. 8. 13. 5. Athen. XIII. p. 589. B. Xen. H. G. 1. 7. 9.

Ὑδροποτέω, ῶ, f. ήσω, (ὑδροπότης, from ὕδωρ, πίνω,) *to drink water*, to be a water-drinker, intrans. 1 Tim. 5: 23.—Athen. II. p. 44. C. Ael. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

Ὑδρωπικός, ή, όν, (ὕδρωψ dropsy, ὕδωρ,) *hydropic, dropsical*, Luke 14: 2.—Pol. 13. 2. 6.

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Ὕδωρ, ὕδατος, τό, (ὕω,) *water*, plur. τὰ ὕδατα *the waters*.

a) pp. Matt. 27: 44 λαβὼν ὕδωρ ἀπενίψατο κ. τ. λ. Mark 9: 41. 14: 13. Luke 7: 44. John 2: 7. Rev. 16: 12. al. As the instrument of baptism, Matt. 3: 11. Mark 1: 8. Luke 3: 16. John 1: 26, 31, 33. 3: 5. Acts 1: 5. 10: 47. 11: 16. 1 John 5: 6, 8. al. Sept. every where for מַיִם Lev. 1: 9. Judg. 4: 19. saep. — Hdian. 7. 12. 7. Dem. 73. 3. Xen. Mem. 3. 13. 3. — In various connexions, e. g. ὕδωρ ζῶν, *living water*, running, see in Ζάω a. γ. πηγαὶ ὑδάτων, see in Πηγή a. Of medicinal waters, John 5: 3 sq. Of flowing waters, *a stream, river*, e. g. the Jordan, Matt. 3: 16. Mark 1: 10. genr. Acts 8: 36 bis, 38, 39. (Sept. Ex. 7: 15. Hdian. 3. 3. 2. Xen. An. 4. 3. 21.) Of a lake or sea, e. g. of Tiberias, Matt. 8: 32. 14: 28, 29. Luke 8: 24, 25. genr. Rev. 1: 15. 14: 2. al.—Sept. Gen. 6: 17. Luc. Philopatr. 13. Xen. H. G. 3. 2. 19. — Of a *watery fluid* found in the pericardium, John 19: 34.

b) trop. as an emblem of spiritual nourishment, i. q. the doctrines and blessings of the Gospel, John 4: 14 ter. ὕδωρ ζῶν 4: 10. 7: 38; comp. in Ζάω a. γ. ὕδωρ ζωῆς Rev. 21: 6. 22: 1, 17; see in Ζωή a. β. Rev. 7: 17 see ib.— Comp. Ecclus. 15: 3 ὕδωρ σοφίας ποτίσει αὐτόν. AL.

Ὑετός, οῦ, ὁ, (ὕω,) *rain*, Acts 14: 17 ἡμῖν ὑετοὺς διδοίς, i. e. rains, seasons of rain. 28: 2. Heb. 6: 7. James 5: 18. Rev: 11: 6. James 5: 7 ὑετὸν πρώϊμον καὶ ὄψιμον, see in Ὄψιμος. Sept. for גֶּשֶׁם Gen. 7: 12. 2 K. 3: 17. מָטָר Ex. 9: 33, 34. 2 Sam. 1: 21.—Luc. Icarom. 25. Xen. Venat. 5. 3. [illegible]

Υἱοθεσία, ας, ἡ, (υἱός, θετός, τίθημι,) pp. 'the placing as a son,' *adoption*, Hesych. υἱοθεσία· ὅταν τὶς θετὸν υἱὸν λαμβάνει. comp. Hdian. 5. 7. 1 θέσθαι υἱόν. Diod. Sic. 4. 39 θετὸν υἱὸν ποιεῖσθαι. In N. T. trop. *adoption, sonship*, spoken of the state of those whom God through Christ adopts as his sons and thus makes heirs of the promised salvation; comp. in Υἱός B. b. E. g. of the true Israel, the spiritual descendants of Abraham, Rom. 9: 4, comp. v. 6, 7. Especc. of Christians, the followers of Jesus, (elsewhere called υἱοὶ τοῦ θεοῦ, as Rom. 8: 14. Gal. 3: 26. comp. John 1: 12;) Rom. 8: 15 πνεῦμα υἱοθεσίας, see in Πνεῦμα p. 677. col. A. Rom. 8: 23. Gal. 4: 5. Eph. 1: 5.

Υἱός, οῦ, ὁ, *a son*, Sept. for בֵּן.

A) Genr. a) pp. *son*, a male child: (α) strictly spoken only of man; Matt. 1: 21 τέξεται δὲ υἱόν. v. 25. 7: 9. Mark 6: 3. 9: 17. al. saep. Once pleonasm. υἱὸς ἄρρην Rev. 12: 5. Emphat. opp. νόθος, Heb. 12: 8. Sept. for בֵּן Gen. 4: 16, 24. saep. — Hdian. 3. 6. 11. Xen. Cyr. 2. 2. 14.—Spoken of one who fills the place of a son, John 19: 26 γυναῖ. ἰδοὺ ὁ υἱός σου. Also of an adopted son, Acts 7: 21 et Heb. 11: 24, in allusion to Ex. 2: 10 where Sept. and בֵּן. — Hdian. 5. 7. 1, 10, 11. Diod. Sic. 4. 39. — Often the case of υἱός is omitted before a genitive, the article remaining in its place; comp. Buttm. § 125. 5. ὁ, ἡ, τό, p. 551. col. B. a. Matt. 4: 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. 10: 2. John 21: 15. al.—1 Macc. 2: 1. Jos. Ant. 14. 13. 3. Xen. An. 3. 3. 20.—(β) By Hebr. of the young of animals, e. g. *foal* of an ass, Matt. 21: 5 πῶλον υἱὸν ὑποζυγίου, quoted from Zech. 9: 9 where Sept. for בֶּן־אֲתוֹנוֹת. Sept. Ps. 29: 1 υἱοὺς κριῶν. Comp. Heb. בֶּן־בָּקָר *son of the herd*, i. e. a calf, Gen. 18: 7, 8.

b) by Hebr. in a wider sense, *son*, i. q. *a descendant*, Plur. *descendants, posterity*; comp. in Τέκνον b. (α) Sing. Matt. 1: 1 Ἰησοῦ Χριστοῦ, υἱοῦ Δαβίδ, υἱοῦ Ἀβραάμ. v. 20 Ἰωσήφ, υἱὸς Δαβίδ. Luke 19: 9 καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστι. So the Messiah, as descended from the line of David, is said to be υἱὸς Δαβίδ. Matt. 22: 42, 45. Mark 12: 35, 37. Luke 20: 41, 44. Hence υἱὸς Δαβίδ, *Son of David*, i. q. *Messiah*, Matt. 9: 27. 12: 23. 15: 22. 20: 30, 31. 21: 9, 15. Mark 10: 47, 48. Luke 18: 38, 39. Comp. Sept. and בֵּן Gen. 29: 5. Ezra 5: 1 coll. Zech. 1: 1.—(β) Plur. Acts 7: 16 υἱοὶ Ἐμμώρ, Heb. בְּנֵי Gen. 33: 19. Heb. 7: 5 υἱοὶ Λευί *sons of Levi*, i. q. the Levites; Sept. Num. 26: 57. Gal. 3: 7 υἱοὶ Ἀβραάμ, emphat. the true or spiritual posterity of Abraham. Especc. οἱ υἱοὶ Ἰσραήλ, *the sons, descendants of Israel*, i. q.

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the Israelites, Matt. 27: 9. Luke 1: 16. Acts 5: 21. 7: 23, 37. Rom. 9: 27. 2 Cor. 3: 7, 13. Rev. 21: 12. al. So Sept. for בְּנֵי יִשְׂרָאֵל Ex. 13: 19. 14: 2. saep. בַּת Ex. 16: 31. Lev. 17: 3, 8, 10.—(γ) υἱὸς ἀνθρώπου, i. q. *man*, and also of Jesus as the *Messiah*; see fully in Ἄνθρωπος no. 4.

c) trop. and from the Heb. of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. *a pupil, disciple, follower*, the spiritual child of any one, comp. in Τέκνον c. β. Heb. 2: 10. 12: 5 bis, ὑμῖν ὡς υἱοῖς διαλέγεται· υἱέ μου, κ. τ. λ. quoted from Prov. 3: 11 where Sept. and בֵּן. 1 Pet. 5: 13 Μάρκος ὁ υἱός μου, comp. Acts 12: 12; others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees etc. Matt. 12: 27. Luke 11: 19. — Sept. and בֵּן 1 K. 20: 35. 2 K. 2: 3, 5. Prov. 2: 1. 3: 1. 4: 10, 20. al. Ecclus. 4: 11. Comp. among the Greeks ἰατρῶν υἱοί, ῥητόρων υἱοί, for ἰατροί, ῥήτορες, spoken of classes, castes, professions, as transmitted from father to son. See Gesen. Lex. בֵּן no. 5. Passow in υἱός. — For υἱός v. υἱοὶ τοῦ θεοῦ, see below in B.

d) by Hebr. c. genit. *the son of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. See Winer § 34. 2. n. 2. Gesen. Lex. בֵּן no. 4, 8. E. g. seq. genit. of place, condition, connexion, υἱοὶ τοῦ νυμφῶνος, *sons of the bridal chamber*, bridemen, Matt. 9: 15. Mark 2: 19. Luke 5: 34; see in Νυμφῶν. Matt. 8: 12 υἱοὶ τῆς βασιλείας sc. τῶν οὐρανῶν, *sons of the kingdom*, i. e. subjects to whom its privileges belong of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. 13: 38; comp. in Βασιλεία c. β. Opp. υἱοὶ τοῦ πονηροῦ, *subjects, vassals of Satan*, his followers, imitators, ib. 13: 38; and so υἱὲ τοῦ διαβόλου Acts 13: 10. — Comp. Sept. υἱὸς ἐλευθέρων for בֶּן־חֹרִים Ecc. 10: 11. — 1 Macc. 4: 2 υἱοὶ τῆς ἄκρας. — Seq. genit. implying quality, character, e. g. υἱοὶ βροντῆς *sons of thunder* Mark 3: 17, see in Βοανηργές. Luke 10: 6 υἱὸς εἰρήνης *son of peace*, i. e. friendly, admitting your benediction and receiving you to hospitality. 1 Thess. 5: 5 υἱοὶ τῆς ἡμέρας, i. e. enlightened with true knowledge. Acts 4: 36 υἱὸς παρακλήσεως, see in Παράκλησις b. John 12: 36 υἱοὶ τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. 5: 5. Luke 16: 8. Opp. υἱοὶ τοῦ αἰῶνος τούτου *sons of this world*, i. e. devoted to this world, ib. 16: 8. 20: 34. υἱοὶ τῆς ἀπειθείας, i. q. οἱ ἀπειθεῖς, the disobedient, Eph. 2: 2. 5: 6. Col. 3: 6. Comp. Sept. υἱὸς δυνάμεως for בֶּן־חַיִל 2 Sam. 13: 28. υἱὸς ἀνομίας for בֶּן־עַוְלָה Ps. 89: 23.—Seq. genit. of that in which one partakes, to which one is exposed, etc. Luke 20: 36 υἱοὶ τῆς ἀναστάσεως *sons of the resurrection*, partakers in it. Acts 3: 25 υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, i. e to whom the prophecies and the covenant appertain. Also υἱὸς τῆς ἀπωλείας *son of perdition*, devoted to destruction, see in Ἀπωλεία b, John 17: 12. 2 Thess. 2: 3. υἱὸς τῆς γεέννης, i. e. deserving everlasting punishment, Matt. 23: 15. Comp. Sept. υἱὸς θανάτου for Heb. בֶּן־מָוֶת 1 Sam. 20: 31. 2 Sam. 12: 5. comp. the Hebr. Deut. 25: 2. — Psalt. Sal. 17: 17 υἱοὶ τῆς διαθήκης.

B) Spec. υἱὸς τοῦ θεοῦ, υἱοὶ τοῦ θεοῦ, *son of God, sons of God*. Spoken

a) of one who derives his human nature directly from God, and not by ordinary generation; e. g. of Adam, impl. Luke 3: 38; of Jesus Luke 1: 35.

b) of those whom God loves and cherishes as a father; see in Πατήρ B. a. β. Γεννάω I. a. β. comp. in Τέκνον c. γ. So genr. of the pious worshippers of God, *the righteous, saints*, etc. (α) genr. Matt. 27: 54 et Mark 15: 39 ἀληθῶς ὁ ἄνθρ. οὗτος υἱὸς ἦν θεοῦ, comp. Luke 23: 47 where it is δίκαιος ἦν. Matt. 5: 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι υἱοὶ τοῦ θεοῦ κληθήσονται. So of one who is *like* God, e. g. in eternal life, Luke 20: 36; in disposition, benevolence, Matt. 5: 45. Luke 6: 35 υἱοὶ τοῦ ὑψίστου. Sept. and בֵּן Ps. 73: 15. Deut. 14: 1.—Wisd. 2: 18. 5: 5. Ecclus. 4: 10. Psalt. Sal. 13: 7. — (β) Spec. of the Israelites, Rom. 9: 26. 2 Cor. 6: 18. So Sept. and בָּנִים Is. 1: 2. 43: 6. Jer. 3: 14. Sing. Ex. 4: 22, 23. Hos. 11: 1.

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— (γ) Of Christians, Rom. 8: 14, 19. Gal. 3: 26 πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χρ. Ἰ. 4: 6, 7. Heb. 12: 6 sq. Rev. 21: 7. Comp. in Τέκνον c. γ.

c) Of Jesus Christ, as υἱὸς τοῦ θεοῦ, *the Son of God*; also υἱὸς τοῦ ὑψίστου *Son of the Most High*, Luke 1: 32, comp. Mark 5: 7. Luke 8: 28; and simply ὁ υἱός, *the Son*, κατ' ἐξοχήν. (α) In the Jewish sense as *the Messiah*, *the Anointed*, ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; see fully in Βασιλεία c. So as joined with ὁ Χριστός in explanation; Matt. 16: 16 σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ. 26: 63. Mark 14: 61. Luke 4: 41. John 6: 69. 11: 27. 20: 31. Also John 1: 50 σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ, comp. Luke 1: 32. So too Matt. 2: 15, quoted from Hos. 11: 1 where Sept. for בֵּן spoken of Israel. Matt. 4: 3 et Luke 4: 3. Matt. 8: 29 et Mark 5: 7 et Luke 8: 28. Matt. 14: 33. 27: 40, 43. Mark 3: 11. Luke 22: 70. John 1: 34 coll. 42. 9: 35. Perhaps Acts 13: 33 et Heb. 1: 5 et 5: 5 υἱός μου εἶ σὺ, σήμερον γεγέννηκά σε, quoted from Ps. 2: 7 where Sept. for בְּנִי; comp. in Γεννάω I. a. β. But these passages belong rather to β below. So Sept. for בֵּן, e. g. of Solomon whom God calls his *son*, 2 Sam. 7: 14; also for בְּנֵי־רָזֶן of kings or magistrates, Ps. 82: 6. Comp. Ps. 89: 28. — (β) In the Gospel sense, as *the Messiah*, *the Saviour*, the Head of the Gospel dispensation; so called as proceeding and sent forth from God, as partaking of the divine nature, and being in intimate union with God the Father; comp. in Θεός b. Λόγος III. Κύριος B. b. β. Βασιλεία c. Compare also passages like John 10: 33—36. Matt. 11: 27. Luke 10: 22. John 1: 14, 18. Heb. 1: 5 sq. 3: 6. So where ὁ πατήρ and ὁ υἱός are mentioned in connexion or antithesis, as in most of the above passages; also Matt. 28: 19. Mark 13: 32. John 5: 26. 1 John 1: 3. 2: 22. 4: 14. 2 John 3, 9. Genr. Matt. 3: 17 οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. 17: 5. John 3: 16 οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν κ. τ. λ. v. 17, 18. 17: 1. Rom. 1: 3, 4, 9. 5: 10. 8: 3, 29, 32. 1 Cor. 1: 9. 15: 28. 2 Cor. 1: 19. Gal. 1: 16. 2: 20. Eph. 4: 13. Col. 1: 13. 1 Thess. 1: 10. Heb. 1: 2. 6: 6. 2 Pet. 1: 17. 1 John 1: 7. 5: 5. Rev. 2: 18. saep. AL.

Ὕλη, ης, ἡ, (ὕω, φύω,) *a wood, forest*, Lat. *sylva*, Sept. Job 38: 40. Hdian. 7. 2. 10. Xen. An. 5. 2. 31. In N. T. *wood*, i. e. *fire-wood*, *fuel*, James 3: 5.— Ecclus. 28: 10. Jos. Ant. 6. 3. 1. Xen. H. G. 4. 5. 4. In Greek writers also timber, materials, Hdot. 4. 10. 2. Xen. H. G. 1. 1. 25.

Ὑμεῖς, plur. see in Σύ.

Ὑμεναῖος, ου, ὁ, *Hymenaeus*, pr. n. of a man, an adversary of Paul, 1 Tim. 1: 20. 2 Tim. 2: 17.

Ὑμέτερος, α, ον, possess. pron. (ὑμεῖς,) *your*, Lat. *vestri*, *vestra*, *vestrum*; comp. Buttm. § 72. 4.

a) pp. of that which *ye have*, which belongs or pertains *to you*; John 7: 6 ὁ καιρὸς ὁ ὑμέτερος. 8: 17 ἐν τῷ νόμῳ τῷ ὑμ. Acts 27: 34. Rom. 11: 31. Gal. 6: 13. So Luke 6: 20 ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 16: 12 τὸ ὑμέτερον *your own*, that which belongs to you or is assured to you. — Sept. Prov. 1: 26. Hdian. 3. 6. 7. Xen. H. G. 6. 3. 6.

b) of that which proceeds *from you*, of which ye are the source, cause, occasion; John 15: 20 καὶ τὸν ὑμέτερον [λόγον] τηρήσουσι. 1 Cor. 15: 31 τὴν ὑμετέραν καύχησιν ἣν ἔχω, i. e. my boasting as to you. 2 Cor. 8: 8. — Hdian. 1. 5. 25. Thuc. 1. 33 τοὺς Λακεδαιμονίους φόβῳ τῷ ὑμετέρῳ πολεμησείοντας. Comp. Matth. § 466. 2.

Ὑμνέω, ῶ, f. ήσω, (ὕμνος,) *to hymn*, i. e.

a) pp. c. acc. *to sing hymns to* any one, *to praise in song*, e. g. τὸν θεόν Acts 16: 25. Heb. 2: 12. Sept. for הוֹדֶה Is. 12: 4. הִלֵּל 2 Chr. 29: 30. — Jos. Ant. 7. 12. 3 τὸν θεόν. Ael. V. H. 2. 4. Xen. Cyr. 8. 1. 23 τοὺς θεούς.

b) intrans. *to sing a hymn or hymns*, *to sing praise*, absol. Matt. 26: 30 καὶ ὑμνήσαντες ἐξῆλθον. Mark 14: 26. Sept. for הוֹדֶה Neh. 12: 24. הִלֵּל 2 Chr. 33: 13. הַשִּׁיר Ps. 65: 14. Is. 42: 10.

Ὕμνος, ου, ὁ, (ὕω, ὕδω,) *a hymn*, *song of praise*. Eph. 5: 19 ψαλμοῖς καὶ

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ὕμνους καὶ ᾠδαῖς πνευμ. Col. 3: 16. Sept. for שִׁיר Is. 42: 10. תְּהִלָּה 2 Chr. 7: 6. Ps. 40: 4.—2 Macc. 10: 7. Jos. Ant. 7. 12. 3 εἰς τὸν θεόν. Arr. Exp. Alex. M. 4. 11. 3 ἐς τοὺς θεούς. Hdian. 4. 2. 10.

Ὑπάγω, f. άξω, (ὑπό, ἄγω,) *to lead* or *bring under*, as horses under a yoke, Luc. D. Deor. 25. 3. Hom. Il. 16. 148. *to bring under* a tribunal, i. e. before a judge on his elevated seat, *to arraign, to accuse*, Hdot. 6. 72, 82. Xen. H. G. 2. 3. 28. *to bring under* one's power or will, *to subdue*, Hdot. 8. 106. Jos. Ant. 5. 10. 1. Thuc. 7. 46. *to lead* or *bring down*, εἰς τὸ πεδίον Jos. Vit. § 24. *to lead* or *bring away under*, i. e. *from under* any thing, Hom. Il. 11. 163 Ἕκτορα δ' ἐκ βελέων ὕπαγε Ζεύς. — In N. T. and later usage intrans. or c. ἑαυτόν impl. *to go away*, pp. *under* cover, out of sight, strictly with the idea of stealth, stillness, without noise or notice. Comp. in Ἄγω no. 3.

a) pp. *to go away, to depart, to withdraw oneself*, sc. so as to be under cover, out of sight. Absol. of persons, Mark 6: 31 οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. v. 33. John 18: 8. Trop. of persons withdrawing themselves from a teacher or party, John 6: 67. 12: 11. Imperat. ὕπαγε, *go thy way, depart*, as a word of dismissal, Matt. 8: 13, 32. 20: 14. Mark 7: 29. 10: 52. Luke 10: 3. Once infin. John 11: 44. So ὕπαγε εἰς εἰρήνην Mark 5: 34, ἐν εἰρήνῃ James 2: 16; see in Εἰς no. 4 fin. As expressing aversion, i. q. *get thee hence, begone*, ὕπαγε Σατανᾶ Matt. 4: 10; elsewhere ὕπαγε ὀπίσω μου Matt. 16: 23. Mark 8: 33. Luke 4: 8; comp. in Ὀπίσω b. — Seq. εἰς local, εἰς τὸν οἶκον Matt. 9: 6. Mark 2: 11. 5: 19. Trop. Rev. 13: 10 εἰς αἰχμαλωσίαν. 17: 8, 11 εἰς ἀπώλειαν. Seq. πρός c. acc. e. g. πρὸς τὸν πατέρα John 7: 33. 13: 3. 16: 5, 10, 16, 17. c. πρὸς τ. π. impl. 8: 21 ἐγὼ ὑπάγω. 14: 28 ὑπάγω . . . πορεύομαι πρὸς τ. π. In a like sense seq. ποῦ *whither*, John 8: 14 bis. 13: 36. 14: 5. 16: 5. ὅπου John 8: 21, 22. 13: 33, 36. 14: 4. Once of the wind, c. ποῦ, John 3: 8. Trop. and absol. i. q. *to depart this life, to die*, Matt. 26: 24 et Mark 14: 21 ὁ υἱὸς τοῦ ἀνθρ. ὑπάγει, καθὼς γέγραπται κ. τ. λ.—Thom. Mag. p. 866 τὸ ὑπάγω μὴ εἰπῇς ἀντὶ τοῦ ἀπέρχομαι, ἀλλ' ἀντὶ τοῦ ὑπὸ ζυγὸν ἄγω. Arr. Epict. 3. 16. 10 μακρὰν ἀπὸ τοῦ ἡλίου ὑπάγετε. Anth. Gr. III. p. 57. no. 2. εἰς ᾅδην ὑπάγω ib. p. 60. no. 7. Comp. Hdot. 4. 120, 122.

b) genr. i. q. *to go, to go away to* a place etc. c. εἰς local, εἰς τὴν πόλιν v. κώμην Matt. 26: 18. Mark 11: 2. 14: 13. Luke 19: 30. Matt. 20: 4, 7 εἰς τὸν ἀμπελῶνα. John 7: 3. 9: 11 ὕπαγε εἰς τὴν κολυμβήθραν. 11: 31. 6: 21 εἰς ἣν [γῆν] ὑπῆγον sc. by ship. Seq. μετά τινος Matt. 5: 41. Luke 12: 58. c. ἐκεῖ John 11: 8. c. ποῦ John 12: 35. 1 John 2: 11. ὅπου Rev. 14: 4. c. inf. final, John 21: 3 ὑπάγω ἁλιεύειν. Absol. John 4: 16. 9: 7 coll. 11. Luke 8: 42. 17: 14. — By a species of pleonasm, ὑπάγω is often prefixed, espec. in the imperative, to verbs which already imply motion or action, in order to render the expression more full and complete; see in Πορεύω a. Ἀνίστημι II. d. John 15: 16 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε. Matt. 13: 44. Imperat. Matt. 5: 24 ὕπαγε, πρῶτον διαλλάγηθι. 8: 4. 18: 15. 19: 21. 21: 28. 27: 65. 28: 10. Mark 1: 44. 6: 38. 10: 21. 16: 7. Rev. 10: 8. 16: 1.—Arr. Epict. 3. 21. 6 ὕπαγε, ζήτει κ. τ. λ. So i. q. 'to go forwards, to advance,' Pol. 11. 16. 1. Xen. An. 3. 4. 48.

Ὑπακοή, ῆς, ἡ, (ὑπακούω,) *a hearing attentively, a listening, audience*, Sept. for עֲנִיָּה 2 Sam. 22: 36. Aquil. for מִשְׁמַעַת 2 Sam. 23: 23. In N. T. *obedience*, Rom. 1: 5 εἰς ὑπακοὴν πίστεως, i. e. obedience which springs from faith. 5: 19 διὰ ὑπακοῆς τοῦ ἑνός. 6: 16 bis. 15: 18. 16: 19, 26. 2 Cor. 7: 15. 10: 6. Philem. 21. Heb. 5: 8. 1 Pet. 1: 2. v. 14 see in Τέκνον e. Seq. genit. of object, 2 Cor. 10: 5 ὑπακοὴν τοῦ Χριστοῦ, i. e. *to* or *towards* Christ. 1 Pet. 1: 22 ὑπ. τῆς ἀληθείας. — Not found in the classics.

Ὑπακούω, f. ούσω, (ὑπό, ἀκούω,) *to hear*, pp. with the idea of stealth, stillness, or with attention, in order to answer, i. q. *to listen*.

a) pp. of a porter or door-keeper who listens and replies to the knock or call of any one from without, absol. Acts 12: 13 κρούσαντος δὲ αὐτοῦ . . .

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προσῆλθε παιδίσκη ὑπακοῦσαι. — Dem. 1149. 27. Plut. de Gen. Socr. 31. Plato Crito 1. Xen. Conv. 1. 11 κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι εἰσαγγείλαι.

b) trop. *to listen to* any one, *to obey*, seq. dat. expr. or impl. Matth. § 362. no. 2. E. g. c. dat. of pers. Matt. 8: 27 et Mark 4: 41 ὁ ἄνεμος καὶ ἡ θάλ. ὑπακούουσιν αὐτῷ. Mark 1: 27. Luke 8: 25. 17: 6. Eph. 6: 1, 5. Col. 3: 20, 22. Heb. 5: 9. 1 Pet. 3: 6. dat. impl. Heb. 11: 8. Seq. dat. of thing, Acts 6: 7 ὑπήκουον τῇ πίστει. Rom. 6: 12, 16. 10: 16. 2 Thess. 1: 8. 3: 14. dat. impl. Rom. 6: 17. Phil. 2: 12. Sept. c. dat. for שָׁמַע Gen. 39: 10. comp. Deut. 20: 12. — c. dat. Jos. Ant. 5. 4. 1 τοῖς νόμοις. Hdian. 3. 12. 15 τῷ βασιλεῖ. Xen. Cyr. 1. 1. 3. Mem. 1. 2. 30. The more usual construction is c. gen. Sept. Gen. 16: 3. Xen. Oec. 14. 3; comp. Matth. § 362. 4.

Ὑπανδρος, ου, ὁ, ἡ, adj. (ὑπό, ἀνήρ,) *under a husband, subject to a husband*, spoken of a wife, Rom. 7: 2. Sept. for תַּחַת אִישׁ Num. 5: 29. — Ecclus. 9: 9. Plut. Pelopid. 9. Pol. 10. 26. 3.

Ὑπαντάω, ῶ, f. ήσω, (ὑπό, ἀντάω fr. ἀντί,) *to come opposite to* any one, i. e. *to encounter, to meet*, pp. with the idea of stealth, unperceived, without noise or notice, comp. in Ὑπό note. Seq. dat. Matt. 8: 28 ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι. Luke 8: 27. John 11: 20, 30. 12: 18.—Tob. 7: 1. Jos. B. J. 1. 1. 5. Hdian. 1. 7. 4. Xen. Cyr. 5. 3. 57.

Ὑπάντησις, εως, ἡ, (ὑπαντάω,) *meeting, encounter*, in N. T. only in the phrase εἰς ὑπάντησιν, used for inf. ὑπαντᾶν, *to meet*; c. dat. John 12: 13 ἐξῆλθον εἰς ὑπάντησιν αὐτῷ. Sept. for לִקְרָאת Judg. 11: 34.— genr. Jos. Ant. 11. 8. 4.

Ὕπαρξις, εως, ἡ, (ὑπάρχω,) *being, existence*, τοῦ ἀγαθοῦ Plut. adv. Stoic. 18. ed. R. X. p. 403. 13. In N. T. *the being to* any one, *possession*; meton. *a possession, property, goods, substance*; Acts 2: 45 τὰς ὑπάρξεις ἐπίπρασκον. Heb. 10: 34. Sept. for רְכוּשׁ 2 Chr. 35: 7. הוֹן Prov. 18: 11. 19: 14. — Test. XII Patr. p. 583 ἡ γῆ καὶ ἡ ὕπαρξις αὐτῆς. Dion. Hal. Ant. 7. 8. Pol. 2. 17. 11. ib. 10. 25. 5. In later usage for the earlier τὰ ὑπάρχοντα, comp. Tittm. de Syn. N. T. p. 193.

Ὑπάρχω, f. ξω, (ὑπό, ἄρχω,) *to begin*, pp. in some degree, gradually, imperceptibly, Hom. Od. 24. 286. Dem. 12. 1. *to begin doing, to do first*, c. part. Xen. An. 2. 3. 23. ib. 5. 5. 9. c. acc. impl. Dem. 1345. 7. *to begin to be, to come into existence, to arise*, Dem. 408. 22 τὴν ὑπάρχουσαν αἰσχύνην. — Hence genr. and in N. T. *to exist, to be extant, present, at hand*.

a) genr. and absol. Acts 19: 40 μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ κ. τ. λ. 27: 21. 28: 18 διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 1 Cor. 11: 18. — Dem. 32. 20 τοῦτ' οὖν δεῖ προσιέναι, τὰ δ' ἄλλα ὑπάρχει. Xen. Ag. 8. 1 ὑπαρχούσης μὲν τιμῆς κ. τ. λ. Cyr. 3. 3. 52. — Seq. dat. of pers. *to be present to* any one, implying possession, property; comp. in Εἰμί II. e. Acts 3: 6 ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, i. e. silver and gold have I none. 4: 37 ὑπάρχοντος αὐτῷ ἀγροῦ. 28: 7. 2 Pet. 1: 8. (Sept. Job 2: 4. Ecclus. 20: 16. Jos. Ant. 7. 7. 3. Hdian. 1. 10. 9. Xen. An. 2. 2. 11.) Hence Particip. τὰ ὑπάρχοντα, subst. *things present, in hand* to any one, i. q. *possessions, property, goods, substance*, c. dat. of pers. as above, Luke 8: 3. Acts 4: 32. c. gen. of pers. Matt. 19: 21 πώλησόν σου τὰ ὑπάρχοντα. 24: 47. 25: 14. Luke 11: 21. 12: 15, 33, 44. 14: 33. 16: 1. 19: 8. 1 Cor. 13: 3. Heb. 10: 34. Comp. Matth. § 570. Lob. ad Soph. Aj. p. 577. Schaef. ad Greg. Cor. p. 139. Sept. for מִקְנֶה Gen. 31: 18. 36: 6, 7. רְכוּשׁ Gen. 12: 5. 1 Chr. 28: 1. — Ceb. Tab. 7. Pol. 4. 3. 1. Xen. Vect. 4. 22.

b) simpl. *to be*, i. q. εἰμί, as logical copula connecting the subject and predicate, comp. in Εἰμί II. (α) With a subst. as predicate; Luke 8: 41 καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε. 23: 50. Acts 2: 30. 4: 34 ὅσοι γὰρ κτήτορες . . . ὑπῆρχον. 16: 3, 20, 37. 17: 24, 29. 21: 20. 22: 3. 1 Cor. 11: 7. 12: 22. Gal. 1: 4. 2: 14. 2 Pet. 2: 19. — Hdian. 6. 7. 2.— (β) With an adj. as predic. Luke 9: 48. 11: 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες. 16: 14. Acts 3: 2. 4: 34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν. 7: 55. 14: 8. 27: 12. Rom. 4: 19. 1 Cor. 7: 26. 2 Cor. 3: 17. 12: 16.

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James 2: 15. 2 Pet. 3: 11. — Diod. Sic. 4. 11. Xen. Mem. 2. 3. 1.—(γ) With a participle of another verb as predic. comp. Εἰμί II. f. So with part. perf. pass. as adj. Acts 19: 36. As forming a periphrasis for a finite tense of the same verb; Acts 8: 16 μόνον δὲ βεβαπτισμένοι ὑπῆρχον κ. τ. λ. only they were baptized, where ἦν ἐπιπεπτωκώς precedes. Comp. Matth. § 559. Winer § 46. 8. — Dem. 305. 23 καὶ τὰ μὲν τῆς πόλεως οὕτως ὑπῆρχεν ἔχοντα.—(δ) With an adverb as predic. Acts 17: 27 τὸν θεὸν . . . οὐ μακρὰν . . . ὑπάρχοντα.—(ε) With a prep. and its case as predic. e. g. ἐν c. dat. where ὑπάρχει then implies a being, remaining, living in any state or place; so ἐν c. dat. of state or condition, Luke 7: 25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 16: 23. Acts 5: 4. Phil. 2: 6. (Jos. Ant. 7. 15. 2.) ἐν c. dat. of place, Acts 10: 12 Phil. 3: 20. πρός c. gen. Acts 27: 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει.

Ὑπείκω, f. ξω, (ὑπό, εἴκω,) to give way under, to give under, to yield, pp. to cease fighting, c. dat. Hdian. 1. 15. 16. Xen. H. G. 5. 4. 45. In N. T. to yield, to submit to, c. dat. Heb. 13: 17. — Jos. de Macc. 6 τῶν ἡδονῶν κρατεῖν, μηδὲ αὐταῖς ὑπείκειν. Hdian. 2. 13. 10. Xen. Cyr. 8. 1. 33.

Ὑπεναντίος, α, ον, (ἐναντίος,) opposed, contrary, adverse, pp. with the idea of stealth, covertness, clandestineness; comp. Ὑπό note. Tittm. de Syn. N. T. p. 157. Seq. dat. Col. 2: 14 ὃ ἦν ὑπεναντίον ἡμῖν. Subst. οἱ ὑπεναντίοι opposers, adversaries, Heb. 10: 27. Sept. ὁ ὑπ. for אֹיֵב Ex. 23: 27. Lev. 26: 16. צַר Deut. 32: 27. Is. 26: 11.—Ael. V. H. 13. 40 ὑπεναντίον τι. Plut. Agesil. 24. Subst. Wisd. 18: 18. Pol. 1. 11. 14. Xen. Cyr. 1. 6. 38.

Ὑπέρ, prep. governing the genitive and accusative, with the primary signif. over, Lat. super, Germ. über.

I. With the genitive, pp. of place where, i. e. the place over or above which any thing is or moves, without immediate contact; e. g. of rest over, Hdian. 5. 5. 20. Xen. Mem. 1. 4. 6 τὰ ὑπὲρ τῶν ὀμμάτων. Of motion over, Hdian. 2. 6. 19. Xen. Mem. 3. 8. 9 ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος. So a mountain or hill is said to be over a place, to overhang, Hdot. 2. 105. Xen. An. 1. 10. 12. Comp. Passow ὑπέρ A. Buttm. § 147. n. 2. Matth. § 582. Winer § 51. p. 327 sq.—In N. T. only trop.

a) over, i. q. for, in behalf of, for the sake of, in the sense of protection, care, favour, benefit, i. e. in commodum alicujus; pp. as if bending over a person or thing and thus warding off what might fall upon and harm it; comp. Buttm. Matth. Winer ll. cc. Passow A. 2. — (α) Genr. John 17: 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν. Acts 21: 26 ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά. 2 Cor. 13: 8. Col. 1: 7. 4: 12 πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς. Heb. 6: 20. 13: 17. al.—Ael. V. H. 3. 25 ὑπὲρ τῆς Ἑλλάδος εὖ καὶ καλῶς ἀγωνισάμενοι. Xen. Cyr. 2. 1. 21 μαχοῦνται ὑπὲρ τῶν τρεφόντων. An. 7. 7. 21. — Espec. after verbs or words implying prayer for any one, comp. Engl. to pray over any one, James 5: 14. Seq. gen. of pers. as δεῖσθαι ὑπέρ τινος Acts 8: 24. εὔχεσθαι James 5: 16. προσεύχεσθαι Matt. 5: 44. Luke 6: 28. Col. 1: 9. (2 Macc. 12: 44.) So δέησις ὑπέρ τινος Rom. 10: 1. 2 Cor. 9: 14. Phil. 1: 4. Eph. 6: 19 where ὑπέρ τινος and περί τινος alternate, comp. Winer § 51. p. 328. προσευχή Acts 12: 5. Rom. 15: 30. Genr. 1 Tim. 2: 1, 2 δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων κ. τ. λ. After verbs implying speaking, pleading, intercession for any one; Acts 26: 1 ὑπὲρ σεαυτοῦ λέγειν. Rom. 8: 26 τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν. v. 27, 34. Heb. 7: 25. 9. 24. (Aeschin. Dial. Socr. 1. 8. Xen. Cyr. 2. 1. 13 τὶ εἰπεῖν ὑπὲρ ἡμῶν.) After verbs and nouns implying zeal, care, effort for any person or thing, 1 Cor. 12: 25 ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. So ζῆλος ὑπέρ τινος 2 Cor. 7: 7. Col. 4: 13. σπουδή 2 Cor. 7: 12. 8: 16. τὸ φρονεῖν Phil. 4: 10. (Xen. Cyr. 1. 6. 12 ἐπιμελεῖσθαι ὑπέρ τινος.) So εἶναι ὑπέρ τινος, pp. to be over any one, sc. for protection, i. q. to be for him, to take his part; Rom. 8: 31 εἰ ὁ θεὸς ὑπὲρ ἡμῶν [ἐστι], τίς καθ' ἡμῶν; Mark 9: 40. Luke 9: 50.—Often

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after verbs or words implying the suffering of evil or death *for*, *in behalf of* any one; c. gen. of pers. as ἀνάθεμα εἶναι ὑπέρ τινος Rom. 9: 3. ἀποθνήσκειν John 11: 50, 51, 52. Rom. 5: 6 Χριστὸς . . . ὑπὲρ ἀσεβῶν ἀπέθανε. v. 7 bis, 8. 14: 15. 2 Cor. 5: 14, 15 bis. 1 Thess. 5: 10. ἀπολέσθαι John 18: 14. γεύεσθαι θανάτου Heb. 2: 9. διδόναι ἑαυτόν v. τὸ σῶμα Luke 22: 19. Tit. 2: 14. 1 Tim. 2: 6. ἐκχύνειν τὸ αἷμα Luke 22: 20. θύειν τὸ πάσχα 1 Cor. 5: 7. κατάρα γίνεσθαι Gal. 3: 13. κλᾶν τὸ σῶμα 1 Cor. 11: 24. παραδιδόναι ἑαυτόν v. τινά Rom. 8: 32. Gal. 2: 20. Eph. 5: 2, 25. πάσχειν τι 1 Pet. 2: 21. 3: 18. 4: 1. ποιεῖν τινα ἁμαρτίαν 2 Cor. 5: 21. σταυροῦσθαι 1 Cor. 1: 13. τιθέναι τὴν ψυχήν John 10: 11, 15. 13: 37, 38. 15: 13. 1 John 3: 16 bis. Seq. gen. of thing, John 6: 51. Rom. 16: 4. 2 Cor. 12: 15. — Ecclus. 29: 15. Xen. An. 7. 4. 9 ἀποθνήσκειν ὑπέρ τινος. — (β) Closely allied to the above is the sense *for*, i. q. *in the stead of* any one, *in place of*, comp. Winer p. 328. Passow a. no. 5. Philem. 13 ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. Perh. 2 Cor. 5: 20 bis, ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, κ. τ. λ. Eph. 6: 20. Here too some refer the passages cited above in α fin.—Palaeph. 41. 1. Eurip. Alcest. 701. Pol. 21. 14. 9. Thuc. 7. 13.

b) i. q. *for*, causal, i. e. in the sense *because of*, *on account of*, *propter*, implying the ground, motive, occasion of an action; comp. Matth. Winer, ll. cc. John 11: 4 ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, i. e. *for* the glory of God, in order to manifest his glory. Acts 5: 41 ὑπὲρ τοῦ ὀνόματος αὐτοῦ *for his name*, for his honour. 9: 16. 15: 26. 21: 13. Rom. 1: 5. 15: 8. 1 Cor. 15: 3 Χρ. ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. v. 29 bis. 2 Cor. 1: 6. 12: 10, 19 ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. [Gal. 1: 4.] Eph. 3: 1, 13. Phil. 1: 29 bis. Col. 1: 24 bis. 2 Thess. 1: 4, 5. Heb. 5: 1 bis, 3. 10: 12. 7: 27. 9: 7. 3 John 7. So after δοξάζειν Rom. 15: 9. εὐχαριστεῖν Rom. 1: 8. 1 Cor. 10: 30. 2 Cor. 1: 11. Eph. 1: 16. 5: 20. — Jos. Ant. 3. 8. 6 ὑπὲρ ἁμαρτάδων. Isocr. 301. C. Xen. An. 1. 7. 3 τῆς ἐλευθερίας . . . ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. — Once i. q. *by virtue of*; Phil. 2: 13 ὁ θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν . . . ὑπὲρ τῆς εὐδοκίας, *by virtue of his own good-pleasure*, because it is his will; comp. Winer p. 329.

c) *over*, after verbs of speaking and the like, i. q. *upon*, *about*, *concerning*; comp. Engl. *to talk over* a matter, *to boast over*; Passow A. no. 3. Matth. Winer, ll. cc. Rom. 9: 27 Ἠσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ. 1 Cor. 4: 6. 2 Cor. 5: 12. 7: 4 πολλή μοι καύχησις ὑπὲρ ὑμῶν. v. 14. 8: 23, 24. 9: 2, 3. 12: 5, 8.—Ael. V. H. 12. 52. Pol. 1. 13. 7 ἱστορεῖν ὑπέρ τινος. — Hence i. q. *as to*, *in respect to*; 2 Cor. 1: 6 ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν. v. 8 ἀγνοεῖν . . . ὑπὲρ τῆς θλίψεως κ. τ. λ. i. q. ἀγνοεῖν περί τινος 1 Cor. 12: 1. Phil. 1: 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. 2 Thess. 2: 1.—Jos. Ant. 15. 3. 6. Pol. 3. 4. 3. Dem. 554. 11 ἡ βουλὴ ὑπὲρ Ἀριστάρχου. Xen. Mem. 4. 3. 12 προνοεῖσθαι ὑπὲρ τῶν μελλόντων.

II. With the Accusative, pp. of place *whither*, implying motion or direction *over* or *above* a place; Hdot. 4. 138 ῥιπτέουσι ὑπὲρ τὸν δόμον. Eurip. Ion. 46. Hdian. 7. 2. 13 ὑπὲρ γαστέρα τοῦ ἵππου βρεχομένου. Pol. 3. 84. 9. Also *over*, *above*, *beyond*, Xen. An. 1. 1. 9 τοῖς Θρᾳξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι. Comp. Passow ὑπέρ B. Matth. § 582. b. Winer § 53. c. p. 341. — In N. T. only trop. *over*, *above*; comp. Winer l. c.

a) implying superiority in rank, dignity, worth; Matt. 10: 24 bis, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, κ. τ. λ. Luke 6: 40. Eph. 1: 22 κεφαλὴν ὑπὲρ πάντα. Phil. 2: 9 ὄνομα τὸ ὑπὲρ πᾶν ὄνομα. Philem. 16. — Luc. Vit. Auct. 2 τίς ὑπὲρ ἄνθρωπον εἶναι βούλεται; Ael. V. H. 12. 1. p. 159. Tauchn. Ἀσπασία . . . ὑπὲρ τὰς γυναῖκας βασιλικῶς κ. τ. λ.

b) implying excess beyond a certain measure or standard, and spoken comparatively, i. q. *beyond*, *more than*. (α) genr. and simply; Matt. 10: 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ κ. τ. λ. Acts 26: 13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου . . . φῶς. 2 Cor. 1: 8 et 8: 3 ὑπὲρ δύναμιν. Gal. 1: 14 προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλούς κ. τ. λ. Eph. 3: 20. ὑπὲρ ὅ, *above what*, *more than what*, 1 Cor. 4: 6. 10: 13. 2 Cor. 12: 6.

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Philem. 21.—Sept. 1 Sam. 15: 22. **Ecclus.** 7: 1. Dion. Hal. Ant. 5. 68. Epict. **Ench.** 31 et 37 ὑπὲρ δύναμιν. Xen. **Mem.** 4. 3. 8 πῶς οὐχ ὑπὲρ λόγον;—(β) **Pleonast.** after comparatives; e. g. after an adj. in the comparat. degree, Luke 16: 8 φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. Heb. 4: 12. Comp. in Παρά III. d, fin. With a verb, 2 Cor. 12: 13 τί γάρ ἐστιν, ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; comp. Winer § 53. e. — So Sept. σὺ κρείσσων εἰμὶ ὑπὲρ τοὺς πατέρας μου, for Heb. מן comparat. 1 K. 19: 4; also Judg. 11: 25. Ps. 19: 11.—(γ) Without case, where it then stands as an adverb, i. q. *more, much more*; comp. Buttm. § 147. n. 8. Matth. § 594. l. Winer § 54 fin. p. 357. 2 Cor. 11: 23 διάκονοι Χριστοῦ εἰσι; ὑπὲρ ἐγώ. Comp. Kypke Obss. ad loc. — For the adverbial forms ὑπὲρ λίαν, ὑπὲρ ἐκπερισσοῦ, see Ὑπερλίαν, Ὑπερεκπερισσοῦ.

Note. In composition ὑπέρ implies: 1. motion or rest *over, above, beyond* a place; as ὑπεραίρω, ὑπερβαίνω, ὑπερέχω. 2. protection, aid, *for, in behalf of*, as ὑπερεντυγχάνω. 3. excess, a surpassing, *over, above, more than*, often with the idea of censure; as ὑπερβάλλω, ὑπερεκτείνω, ὑπερπερισσεύω. Hence intens. as ὑπεραυξάνω, ὑπερνικάω.

Ὑπεραίρω, f. αρῶ, (αἴρω,) *to lift up over* or *above* any thing, Luc. Amor. 54 ὅσοι τὴν φιλοσοφίας ὀφρὺν ὑπὲρ αὐτοὺς τοὺς κροτάφους ὑπερήρκασι. Intrans. of water overflowing, Dem. 1274. 20; of persons passing over walls, mountains, Pol. 2. 23. 1. Xen. Mag. Eq. 8. 3. — In N. T. only Mid. ὑπεραίρομαι, trop. *to lift up oneself overmuch, to over-exalt oneself*, to become conceited, arrogant, insolent; absol. 2 Cor. 12: 7 bis, ἵνα μὴ ὑπεραίρομαι κ. τ. λ. Seq. ἐπί τινα 2 Thess. 2: 4. — 2 Macc. 5: 23. Anthol. Gr. IV. p. 11. no. 22.

Ὑπέρακμος, ου, ὁ, ἡ, adj. (ἀκμή point, acme, flower of life,) *beyond the flower of life*, past the proper age; 1 Cor. 7: 36 ἐὰν ᾖ ὑπέρακμος sc. ἡ παρθένος. — Suid. ὑπέρακμος· ὑπερδραμὼν τὴν ὥραν. Found only in N. T.

Ὑπεράνω, adv. (ὑπέρ, ἄνω,) intens. *over-above*, Engl. *up above, high above*; of place, c. gen. Eph. 4: 10 ὑπεράνω πάντων οὐρανῶν. absol. Heb. 9: 5. Sept. for מִמַּעְלָה Ex. 8: 2. מִלְּמַעְלָה Ez. 11: 22. — c. gen. Jos. Ant. 3. 7. 2. Ael. V. H. 9. 7. absol. Luc. D. Deor. 4. 2. — Trop. of rank, dignity, c. gen. Eph. 1: 21 ὑπεράνω πάσης ἀρχῆς. So Sept. for עֶלְיוֹן Deut. 26: 19. 28: 1.

Ὑπεραυξάνω, f. ξήσω, (αὐξάνω q. v.) intens. *to over-grow*, i. e. trop. *to increase exceedingly*, in a good sense; intrans. 2 Thess. 1: 3 ὑπεραυξάνει ἡ πίστις ὑμῶν. Andoc. § 2, 2 S. ap. L.

Ὑπερβαίνω, f. βήσομαι, (βαίνω,) trans. *to make go over*, Xen. Eq. 7. 2. Intrans. *to go* or *pass over*, e. g. a wall, mountains, c. acc. depending on ὑπέρ in composit. Sept. 2 Sam. 22: 30. Hdian. 3. 2. 11. Xen. An. 7. 3. 43. Trop. *to overgo, to overpass*, sc. certain limits, i. q. *to transgress*, c. acc. τὸ ἴσον καὶ τὸ δίκαιον Diog. Laert. 8. 18. νόμον Diod. Sic. 17. 34. Aeschin. 58. 30.—In N. T. trop. and absol. *to overgo, to go too far*, i. e. to go beyond right, 1 Thess. 4: 6.

Ὑπερβαλλόντως, adv. (ὑπερβάλλων,) *exceedingly, above measure*, 2 Cor. 11: 23.—Sept. Job 15: 11. Pol. 5. 43. 8. Xen. Ag. 1. 36.

Ὑπερβάλλω, f. βαλῶ, (βάλλω,) *to throw* or *cast over, beyond*, e. g. beyond a certain goal or limit in the accus. Hom. Od. 11. 595 ἀλλ' ὅτε μέλλοι [λᾶαν] ἄκρον ὑπερβαλέειν, i. e. Sisyphus. Il. 23. 843. Of a kettle, *to throw over*, to boil over, Hdot. 1. 59. Intrans. *to throw oneself over* a mountain etc. i. q. *to pass over*, Xen. An. 4. 4. 20. Also *to throw beyond* or farther than another, *to surpass* in throwing a weapon, c. acc. of pers. Hom. Il. 23. 637. Hence genr. *to surpass, to exceed, to excel*, Jos. Ant. 2. 2. 1 πλούτῳ τε γὰρ ὑπερέβαλλε τοὺς ἐπιχωρίους. Xen. H. G. 7. 3. 6.—In N. T. only Particip. pres. ὑπερβάλλων, ουσα, ον, *surpassing, exceeding, super-eminent*. 2 Cor. 3: 10 ἕνεκεν τῆς ὑπερβαλλούσης δόξης. 9: 14 διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ. Eph. 1: 19. 2: 7. 3: 19. — 2 Macc. 4: 13. Jos. Ant. 4. 2. 2. Hdian. 3. 10. 12. Xen. Hi. 11. 2.

Ὑπερβολή, ῆς, ἡ, (ὑπερβάλλω q.

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v.) *a throwing, casting, shooting beyond*, Soph. Oed. Tyr. 1196 καθ' ὑπερβολὰν τοξεύσας. Then, *a passing over*, e. g. a river, mountain, Pol. 10. 1. 8. Xen. An. 1. 2. 25. — In N. T. trop. *excess, super-eminence, excellence*, 2 Cor. 4: 7 ἡ ὑπερβολὴ τῆς δυνάμεως. 12: 7.— Jos. B. J. 6. 7. 3 δι' ὑπερβολὴν ὠμότητος. Ant. 1. 13. 4. Dem. 97. 3. Pol. 3. 99. 4. — With a prep. in an adverbial sense: καθ' ὑπερβολήν, i. q. *exceedingly, super-eminently*, Rom. 7: 13. 2 Cor. 1: 8. Gal. 1: 13. 2 Cor. 4: 17 see below. Also i. q. *par excellence*, 1 Cor. 12: 31 καὶ ἔτι καθ' ὑπερβολὴν ὁδόν, *a way par excellence*, i. e. a far better way. Comp. in Κατά II. 1. d. (Luc. Luct. 12. Pol. 3. 92. 10. Diod. Sic. 17. 47.) εἰς ὑπερβολήν id. *exceedingly*; hence intens. by Hebr. καθ' ὑπερβολὴν εἰς ὑπερβολήν q. d. *exceeding exceedingly*, in the highest possible degree, 2 Cor. 4: 17. Gesen. Lehrg. p. 693. 2. Stuart § 456, coll. 438.—Ael. V. H. 4. 20. ib. 12. 1. p. 160. Tauchn. εἰς ὑπερβολὴν τιμᾷν.

Ὑπερεῖδον, (εἴδω q. v.) aor. 2 to ὑπεροράω, *to see* or *look out over*, e. g. τὴν θάλασσαν Hdot. 7. 36 fin. In N. T. trop. *to overlook, not to regard*, i. q. to bear with, not to punish, c. acc. Acts 17: 30 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός. Sept. for הֶעְלִים Lev. 20: 4. — Jos. Ant. 2. 6. 9 [8] τὸ περὶ μικρῶν ζημιωμάτων ἀφεῖναι τοὺς πλημμελήσαντας, ἔπαινον ἤνεγκε τοῖς ὑπεριδοῦσι. So i. q. to neglect, Tob. 4: 3. Ael. V. H. 3. 22. to despise, Xen. Ag. 8. 4.

Ὑπερέκεινα, adv. (ἐκεῖνος, Buttm. § 115. n. 5,) pp. 'beyond those;' hence *beyond, over beyond*, c. art. τὰ ὑπερκείνα ὑμῶν sc. μέρη, *the parts beyond you*, 2 Cor. 10: 16. Comp. Buttm. § 125. 6, 7. Bos Ellips. ed. Schaef. p. 289.—Thom. Mag. p. 336 ἐπέκεινα ῥήτορες λέγουσιν· ὑπερέκεινα δὲ, μόνοι οἱ σύρφακες.

Ὑπερεκπερισσοῦ, adv. (ὑπὲρ ἐκ περισσοῦ,) pp. intens. *over superabundantly*, comp. in Περισσός b; i. q. *very abundantly*, above all measure, most vehemently; Eph. 3: 20 ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα. 1 Thess. 3: 10. 5: 13. — Sept. for Chald. יַתִּירָה Dan. 3: 23.

Ὑπερεκτείνω, f. τενῶ, (ἐκτείνω,) *to stretch out overmuch*, beyond measure, trop. c. acc. of pers. 2 Cor. 10: 14 οὐ ὑπερεκτείνομεν ἑαυτούς *we stretch not ourselves out too far*, i. e. do not go beyond our measure, τὸ μέτρον τοῦ κανόνος in v. 13. — Luc. Eunuch. 2 κεφαγόντες καὶ ὑπερεκτεινόμενοι, Schol. ὑπερφιλονεικοῦντες. Other editions read ὑπερδιατεινόμενοι.

Ὑπερεκχύνομαι, Pass. (ἐκχέω, ἐκχύνω, q. v.) *to be poured out over*, as from a vessel, i. q. *to run over, to overflow*, absol. Luke 6: 38 μέτρον ὑπερεκχυνόμενον. Sept. for הֵגִישׁ Joel 2: 24. Sept. ὑπερεκχέομαι for גָּדַשׁ Prov. 5: 16.

Ὑπερεντυγχάνω, f. τεύξομαι, (ἐντυγχάνω q. v.) *to intercede for* any one, in his behalf; seq. ὑπέρ τινος, Rom. 8: 26. Comp. Winer § 56. 2. a.

Ὑπερέχω, f. ξω, (ἔχω,) trans. *to hold over*, e. g. any thing over the fire, Hom. Il. 2. 246; also for protection, τὴν χεῖρά τινι v. τινος Anth. Gr. I. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pp. *to hold oneself over*, i. q. *to be over, to be prominent, to jut out over* or *beyond*, Sept. Ex. 26: 13. 1 K. 8: 8. Ael. V. H. 9. 13. Xen. Cyr. 7. 5. 8. Comp. in Ἔχω f.—In N. T. trop. *to hold oneself above*, i. q. *to be superior, better, to surpass, to excel*, intrans.

a) genr. pp. c. gen. of pers. also c. dat. of manner, Phil. 2: 3 ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. Comp. Matth. § 358. Buttm. § 132. 5. 3. — Hdian. 4. 15. 11. Diod. Sic. 17. 77. Xen. Venat. 1. 11.—Seq. acc. Phil. 4: 7 ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν. Comp. Matth. § 358 note. — Diod. Sic. 3. 22. Plat. Phaedo 50. p. 102. D. Xen. H. G. 6. 1. 4. p. 236. Tauchn.—Part. τὸ ὑπερέχον as subst. *excellence, super-eminence*, i. q. ὑπεροχή, Phil. 3: 8 διὰ τὸ ὑπερέχον τῆς γνώσεως. See Matth. § 570. Lob. ad Soph. Aj. p. 277. Schaef. ad Greg. Cor. p. 139.

b) in rank, dignity, part. ὑπερέχων, ουσα, ον, *superior, higher*, Rom. 13: 1 ἐξουσίαις ὑπερεχούσαις. 1 Pet. 2: 13. — Wisd. 6: 5. Pol. 28. 4. 9. Hdian. 4. 9. 4.

Ὑπερηφανία, ας, ἡ, (ὑπερήφα-

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νος q. v.) *arrogance, haughtiness, pride*, Pol. 6. 18. 5. Dem. 577. 16. Xen. Cyr. 5. 2. 27. — In N. T. from the Heb. *arrogance, pride*, with the accessory idea of impiety, ungodliness, Mark 7: 22. So Sept. for גֵּאוּת Ps. 31: 24. Is. 16: 6. גָּאוֹן Ps. 59: 13. Prov. 8: 13. זָדוֹן Deut. 17: 12. — Tob. 4: 17. 1 Macc. 1: 23. Jos. Ant. 1. 11. 1.

Ὑπερήφανος, ου, ὁ, ἡ, adj. (ὑπέρ, φαίνω,) *appearing over, conspicuous above* other persons or things; so pp. ὑπερηφανής, Xen. Mag. Eq. 5. 7 τοὺς μὲν ὀρθὰ τὰ δόρατα ἔχειν, τοὺς δ' ἄλλους ταπεινὰ καὶ μὴ ὑπερηφανῆ. Elsewhere trop. *conspicuous, distinguished, splendid*, as οἰκίας τῶν πολλῶν ὑπερηφανωτέρας Dem. 175. 10; usually of persons, with censure, *arrogant, haughty, proud*, Ael. V. H. 12. 63. Diod. Sic. 4. 13. Xen. Mem. 1. 2. 25. — In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness. Luke 1: 51 διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας. Rom. 1: 30. 1 Tim. 3: 2. James 4: 6. 1 Pet. 5: 5. So Sept. for גֵּאֶה Ps. 94: 2. 140: 6. זֵד Ps. 119: 21. Jer. 43: 2. רָם Job 38: 15. Is. 2: 12.—Wisd. 14: 6. Ecclus. 23: 7. Jos. Ant. 4. 8. 17.

Ὑπερλίαν, adv. (λίαν,) *over-much*, i. e. *very exceedingly, super-eminently*; c. art. ὁ ὑπερλίαν adj. *the most eminent, the very chief*, τῶν ὑπερλίαν ἀποστόλων 2 Cor. 11: 5. 12: 11. Comp. Buttm. § 125. 6. — On such compounds, see Lob. ad Phr. p. 45—48. So ὑπεράγαν 2 Macc. 10: 4. ὑπέρευ Dem. 228. 17. Xen. Hi. 6. 9.

Ὑπερνικάω, ῶ, f. ήσω, (νικάω,) *to more than conquer*, absol. Rom. 8: 37. —Leo Tact. 14. 25 νικᾷ καὶ μὴ ὑπερνικᾷ. Socr. Hist. Ecc. 3. 21 νικᾷν καλὸν, ὑπερνικᾷν δὲ ἐπίφθονον.

Ὑπέρογκος, ου, ὁ, ἡ, adj. (ὄγκος,) *over-swollen, much swollen*, Ael. V. H. 18. 1. Xen. H. G. 5. 4. 58. In N. T. trop. *over-tumid, over-swelling, boastful*, with the idea of insolent pride, impiety; so of language, 2 Pet. 2: 18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι. Jude 16 τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα. Sept. for גָּדוֹל Ex. 18: 22. קָשֶׁה Ex. 18: 26. נִפְלָאוֹת Dan. 11: 36.— Comp. ὑπέρογκον φρόνημα Plut. Lucull. 21.

Ὑπεροχή, ῆς, ἡ, (ὑπερέχω q. v.) *a prominence, eminence*, e. g. a mound, hill, Pol. 3. 104. 3; peak, summit of a mountain, ib. 10. 31. 1. In N. T. trop. *prominence, eminence*, e. g.

a) of station, authority, power; 1 Tim. 2. 2 βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων.— 2 Macc. 3: 11. Pol. 5. 41. 3. Diod. Sic. 4. 41.

b) genr. of things, i. q. *superiority, excellence*, 1 Cor. 2: 1 καθ' ὑπεροχὴν λόγου.—Pol. 5. 41. 1. In evil, 2 Macc. 13: 6. Jos. Ant. 6. 4. 3.

Ὑπερπερισσεύω, f. εύσω, (περισσεύω q. v.) *to superabound over, much more*, in a comparative sense, absol. Rom. 5: 20 οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερισσεύσεν ἡ χάρις, comp. v. 15. Without comparison, Pass. *to be made to superabound over-much*, i. e. *to superabound greatly, exceedingly*, in any thing, c. dat. 2 Cor. 7: 4 ὑπερπερισσεύομαι τῇ χαρᾷ, i. e. I am exceeding joyful.—Not found in the classics.

Ὑπερπερισσῶς, adv. (περισσῶς,) q. d. *over-superabundantly*, i. e. *very exceedingly, beyond all measure*, ἅπαξ λεγ. Mark 7: 37 ὑπερπερισσῶς ἐξεπλήσσοντο.

Ὑπερπλεονάζω, f. άσω, (πλεονάζω q. v.) *to superabound*, to be exceedingly abundant, intrans. 1 Tim. 1: 14. —Psalt. Salom. 5: 19.

Ὑπερυψόω, ῶ, f. ώσω, (ὑψόω,) intens. *to make high above, to raise high aloft*; only trop. *to highly exalt*, sc. over all, c. acc. Phil. 2: 9 θεὸς αὐτὸν ὑπερύψωσε. Sept. pass. for נַעֲלָה Ps. 97: 9. comp. Sept. Ps. 37: 35. — So in praise, Sept. Dan. 4: 34. Song of 3 Childr. 28, 29.

Ὑπερφρονέω, ῶ, f. ήσω, (ὑπέρφρων over-thinking, high-thinking, from φρήν,) *to think overmuch of oneself, to be high-minded*, i. q. to be proud, arrogant, intrans. Rom. 12: 3 μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν.—Jos. Ant. 1. 11. 1 οἱ Σοδομῖται πλούτῳ . . . ὑπερφρονοῦντες. Pol. 6. 18. 7.

Ὑπερῷος, α, ον, (ὑπέρ, as πατρῷος from πατήρ,) *over, upper*, e. g. of

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a chamber, Plut. Pelop. 35 ὁ δὲ θάλαμος ἐν ᾧ καθεύδειν εἰώθεσαν, ὑπερῷος ἦν. Philo de Vit. Mos. 2. p. 662 οἰκήματα ἐπίπεδα καὶ ὑπερῷα, sc. in the ark. Luc. Asin. 45. — Oftener and in N. T. Neut. τὸ ὑπερῷον, *an upper chamber*, the upper part of a house, i. e. a sort of guest-chamber not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, i. q. ἀνάγαιον q. v. In Greek houses it occupied the upper story; among the Hebrews it seems to have been on or connected with the flat roof of their dwellings, Heb. עֲלִיָּה Sept. ὑπερῷον 1 K. 17: 19, 22. 2 K. 4: 10; comp. Acts 10: 9. See Calmet art. *House* p. 509. Jowett's Chr. Researches in the Mediterranean, Lond. 1824. p. 67, quoted in Miss. Herald 1823. p. 267, 268, where he describes the chief room in the houses of Haivali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street; comp. Acts 20: 8 sq. where the ὑπερῷον at Troas is also ἐν τῷ τριστέγῳ. In N. T. Acts 1: 13 εἰς τὸ ὑπερῷον οὗ ἦσαν καταμένοντες κ. τ. λ. 9: 37, 39. 20: 8. — Jos. Vit. § 30. Luc. Tox. 61. Asin. 45. Lys. 93. 46. Hom. Il. 2. 514.

Ὑπέχω, f. ὑφέξω, (ἔχω,) *to hold under*, e. g. the hand, Hom. Il. 7. 188; a vessel etc. Hdot. 2. 151. Plut. M. Anton. 9. Trop. *to hold out under*, i. e. *towards* or *before* any one, e. g. οὖας, to give ear, Simonid. Fr. 7. 16. λόγον, εὐθύνας, to render account, Pol. 18. 35. 3. Plut. J. Caes. 33. δίκην τινί, to render satisfaction, to make atonement, Soph. Oed. Tyr. 552. Hence in N. T. genr. δίκην ὑπέχειν, *to pay* or *suffer punishment*; Jude 7 πόλεις . . . πυρὸς αἰωνίου δίκην ὑπέχουσαι.—2 Macc. 4: 48. Hdian. 1. 8. 12. Pol. 12. 8. 5 θανάτου κρίσιν. Xen. Mem. 2. 1. 8 τούτου δίκην ὑπέχειν.

Ὑπήκοος, ου, ὁ, ἡ, adj. (ὑπακοίω q. v.) *listening, obedient*, c. dat. Acts 7: 39 ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι. 2 Cor. 2: 9 εἰς πάντα. absol. Phil. 2: 8. — Jos. Ant. 2. 4. 3 ὑπήκοος γίνομαι. c. dat. Xen. Cyr. 2. 4. 22. absol. Plut. Pelop. 29. Xen. Mem. 3. 4. 9.

Ὑπηρετέω, ῶ, f. ήσω, (ὑπηρέτης.) pp. to do the service of an ὑπηρέτης, q. v. Hence genr. *to act for* any one, *to minister, to serve, to subserve*, seq. dat. Acts 13: 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας. 20: 34 ταῖς χρείαις μου . . . ὑπηρέτησαν αἱ χεῖρες αὗται. 24: 23. — Wisd. 16: 21, 24. Jos. Ant. 3. 8. 1. Diod. Sic. 1. 70. Xen. Mem. 2. 4. 7. Oec. 21. 8.

Ὑπηρέτης, ου, ὁ, (ὑπό, ἐρέτης, ἐρέσσω,) pp. *an under-rower*, genr. *a common sailor, hand*, as distinguished from οἱ ναῦται shipmen, seamen, and οἱ ἐπιβάται mariners, Dem. 1209. 11, 14 in some editions, where others read ὑπηρεσία collect. id. Comp. also Dem. 1208. 20. 1214. 23. 1216. 13. Pol. 1. 25. 3. Hence genr. *a hand, agent, minister, attendant*, who does service under the direction of any one; in N. T. spoken

a) of those who wait on magistrates or public bodies and execute their decrees, *a lictor, officer*, like the modern *constable, beadle*, e. g. as the attendant on a judge, Matt. 5: 25, i. q. πράκτωρ in Luke 12: 58. So of the attendants or beadles of the Sanhedrim, Matt. 26: 58. Mark 14: 54, 65. John 7: 32, 45, 46. 18: 3, 12, 18, 22. 19: 6. Acts 5: 22, 26. — comp. Jos. 4. 3. 1. genr. Jos. 15. 8. 4. Luc. Pisc. 45. Xen. H. G. 2. 3. 54. ib. 3. 1. 27. Of the Roman *lictors*, Dion. Hal. Ant. 2. 8. ib. 5. 2. See Adam's Rom. Ant. p. 178 sq.

b) of the attendant in a synagogue, who handed the volume to the reader, and returned it to its place, Luke 4: 20. Comp. Jahn § 372. IV.

c) genr. *a minister, attendant, associate* in any work, John 18: 36. Acts 13: 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. So of *a minister* of the word or of Christ, Luke 1: 2. Acts 26: 16. 1 Cor. 4: 1.— Wisd. 6: 4. Jos. Ant. 3. 1. 4 τὴν ὑπηρέτην θεοῦ sc. Moses. Dem. 1285. 2 ὑπηρέται καὶ συνεργοὶ οὗτοι Κλεομένους. Xen. An. 1. 9. 27. — Others in Luke 1:

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2, render ὑπηρέται λόγου associates or aiders in the matter; comp. Xen. An. 1. 9. 18 κράτιστοι ὑπηρέται παντὸς ἔργου.

Ὕπνος, ου, ὁ, sleep, Matt. 1: 24. Luke 9: 32. John 11: 13. Acts 20: 9 bis. Sept. for שֵׁנָה Gen. 28: 16. Ecc. 5: 11. — 1 Macc. 6: 10. Hdian. 2. 1. 12. Xen. Hi. 6. 9. — Trop. of spiritual sleep, torpor, sloth, Rom. 13: 11.— Psalt. Sal. 3. 1 ἐνατεὶ ὕπνοις ψυχή, καὶ οὐκ εὐλογεῖς τὸν κύριον.

Ὑπό, prep. governing the genitive and accusative; in the Greek classics also the dative; with the primary signification under.

I. With the Genitive, pp. of place whence, i. e. from under which any thing comes forth, Hom. Od. 9. 141 ῥέει κρήνη ὑπὸ σπείους. Hes. Theog. 669 Ζεὺς . . . ὑπὸ χθονὸς ἧκε φοώσδε. Also of loosing or freeing from under any thing; Il. 8. 543 ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ. 9. 248 ἐρύεσθαι ὑπὸ Τρώων. ib. 21. 553. Also of place where, under which, like ὑπό c. dat. Plato Legg. 5. p. 728. A, ὅ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσός. Trop. after passive and neuter to verbs mark the subject or agent from under whose hand, power, agency, causation, the action of the verb proceeds, in Engl. from, by, through; comp. Buttm. § 134. 2. § 147. n. 3. Matth. § 592. Winer § 51. p. 316. In this sense only is ὑπό c. gen. found in N. T.

a) with Passive verbs, c. gen. of pers. Matt. 1: 22 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου. 2: 16 ἐνεπαίχθη ὑπὸ τῶν μάγων. 3: 6 ἐβαπτίζοντο ὑπ' αὐτοῦ. 4: 1 ἀνήχθη ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. 5: 13. Mark 1: 13. 2: 3. Luke 5: 15. 8: 14 ὑπὸ μεριμνῶν . . . συμπνίγονται. 14: 8. John 10: 14. Acts 4: 36. 23: 27 bis. Rom. 15: 15. 1 Cor. 7: 25. 2 Cor. 1: 16. Gal. 1: 11. al. saepiss. Seq. gen. collect. Luke 21: 20. Acts 15: 4 προπεμφθέντες ὑπὸ τῆς ἐκκλησίας. 2 Cor. 8: 19. Seq. gen. of thing, Matt. 8: 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. 14: 24. Luke 7: 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. John 8: 9. Acts 2: 24. 27: 41. Rom. 12: 21. 1 Cor. 10: 9. 2 Cor. 5: 4. James 3: 4, 6. 2 Pet. 1: 17 φωνῆς ἐνεχθείσης αὐτῷ ὑπὸ τῆς μεγαλοπρεποῦς δόξης, i. e. a voice being sent forth unto him from (by) the radiant glory, i. e. by the divine Majesty, from God himself. 2 Pet. 2: 7, 17. Jude 12. Rev. 6: 13. — Diod. Sic. 1. 8, 15. Hdian. 2. 7. 9. Xen. Mem. 1. 5. 1. ib. 4. 4. 4. c. gen. of thing, Ael. V. H. 13. 1 init. μαζῶν βαρυνομένων ὑπὸ τοῦ γάλακτος. Hdian. 4. 15. 14. Xen. An. 1. 5. 5.

b) with Neuter verbs having a passive power; e. g. after γίνομαι and εἶναι signifying to be made, done; so γίνομαι, Luke 9: 7 τὰ γινόμενα ὑπ' αὐτοῦ. 13: 17. 23: 8. Acts 12: 5. 20: 3. 26: 6. Eph. 5: 12. c. εἶναι Acts 23: 30. impl. 2 Cor. 2: 6. (γίν. Xen. An. 7. 1. 30. impl. Xen. Hi. 1. 28. ib. 7. 6.) So πάσχειν τι ὑπό τινος, Matt. 17: 12. Mark 5: 26. 1 Thess. 2: 14. — Hdian. 7. 12. 6. Xen. Cyr. 6. 1. 36. Conv. 1. 9. — In like manner after some transitive verbs, where a passive sense is implied; e. g. λαμβάνειν τι ὑπό τινος to receive i. e. to have given of or from any one, i. q. to suffer, 2 Cor. 11: 24. ὑπομένειν τι ὑπό τινος id. Heb. 12: 3. ἀποκτεῖναι . . . ὑπὸ τῶν θηρίων i. q. to cause to be killed by beasts, Rev. 6: 8. — Hdian. 7. 10. 9 γνόντες [ταῦτα] ὑπὸ τῆς φήμης. Comp. Buttm. § 147. n. 3. Passow A. 1. b. Al.

II. With the Accusative, pp. of place whither, i. e. of motion or direction under a place; but also of place where, i. e. of rest under a place. Buttm. l. c. Matth. § 593. Winer § 53. k. p. 344.

a) pp. of place whither, after verbs of motion or direction, under, beneath, e. g. τιθέναι λύχνον ὑπὸ τὸν μόδιον Matt. 5: 15. Mark 4: 21. Luke 11: 33. ὑπὸ τὴν κλίνην Mark 4: 21. ὑπὸ τὴν στέγην εἰσέρχεσθαι Matt. 8: 8. Luke 7: 6. ἐπισυνάγειν ὑπὸ τὰς πτέρυγας Matt. 23: 37. Luke 13: 34. So Mark 4: 32. James 2: 3.—Palaeph. 10. 2 λύχνους καταφέρων ὑπὸ τὴν γῆν. Diod. Sic. 13. 51. Hdot. 7. 88. Xen. An. 1. 10. 14. — Trop. of what is brought under the power of any one, e. g. ὑπὸ τὰς πόδας τινος Rom. 16: 20. 1 Cor. 15: 25, 27. Eph. 1: 22; comp. in Πούς β. Rom. 7: 14, comp. in Πιπράσκω. Gal. 3: 22, 23, comp. in Συγκλείω. James 5: 12, comp. in Πίπτω e. 1 Pet. 5: 6, see in Ταπεινόω b. β.— Ael.

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V. H. 6. 11. Isocr. p. 142. B, ἁπάσης τῆς Ἑλλάδος ὑπὸ τὴν πόλιν ὑμῶν ὑποπεσούσης.

b) of place where, after verbs implying a being or remaining *under* a place; e. g. c. εἶναι, John 1: 49 ὄντα ὑπὸ τὴν συκῆν. 1 Cor. 10: 1. impl. Luke 17: 24 bis. Acts 2: 5 τῶν ὑπὸ τὸν οὐρανόν. 4: 12. Rom. 3: 13. Col. 1: 23. Jude 6 ὑπὸ ζόφον τετήρηκεν.—Sept. 1 K. 19: 5. Paleoph. 10. 1 τὰ ὑπὸ γῆν. Hdian. 2. 1. 9. Dem. 33. 31. — Trop. of what is *under* the power or authority of any person or thing; gen. Matt. 8: 9 bis, ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας. Luke 7: 8 bis. Gal. 3: 25. 4: 2. (Esdr. 3: 1. Hdian. 3. 14. 17. Xen. Cyr. 1. 5. 3.) Seq. acc. of thing, implying state or condition *under* any thing; 1 Tim. 6: 1 ὑπὸ ζυγὸν δοῦλοι. So ὑπὸ νόμον Rom. 6: 14, 15. 1 Cor. 9: 20 ter. Gal. 4: 4, 5, 21. 5: 18. ὑπὸ χάριν Rom. 6: 14, 15. ὑφ' ἁμαρτίαν Rom. 3: 9. ὑπὸ κατάραν Gal. 3: 10. ὑπὸ τὰ στοιχεῖα τοῦ κ. Gal. 4: 3. — Hdian. 1. 4. 20.

c) of time when, *under*, i. e. *at*, *during*, Lat. *sub*, once Acts 5: 21 ὑπὸ τὸν ὄρθρον. — Jos. Ant. 14. 15. 5 init. ὑπὸ δὲ τὸν αὐτὸν χρόνον. Ael. V. H. 14. 27. Thuc. 1. 100. ὑπὸ νύκτα Sept. Jon. 4: 10. Thuc. 7. 22. ὑπὸ τὴν ἑωθινήν Pol. 53. 4. Comp. Matth. § 593. — C. Accus. *non al.*

Note. In composition ὑπό implies: 1. place, i. e. motion or rest *under*, *beneath*, as ὑποβάλλω, ὑποδέω, ὑποπόδιον. 2. *subjection*, dependence, the being *under* any person or thing, as ὑπανδρος, ὑποτάσσω. 3. *succession*, the being *behind*, *after*, as ὑπολείπω, ὑπομένω. Comp. ὑπεκπεῖν to speak after, to *subjoin*, Dem. 797. 14; also Pol. 6. 31. 1. Lat. *subsequi*. So in Engl. what goes before or beyond is said to *overgo*, and by antith. what falls short or behind may be said to *undergo*. 4. Ὑπό in composition also implies something done or happening *under*-hand, covertly, by stealth, unperceived, without noise or notice; also *a little*, somewhat, by degrees; like Lat. *sub* e. g. ὑπονοέω, ὑπρπνέω, comp. in ὑπαντάω, ὑπεναντίος. Comp. Lat. *subirascor*, *subridere*. See Passow ὑπό E. Viger. p. 672 sq.

Ὑπόβαλλω, f. βαλῶ, (βάλλω,) *to cast* or *throw under*, e. g. under-foot, Xen. Oec. 18. 5; under a person, ἵππε Hom. Od. 10. 353. Xen. Cyr. 5. 5. 7. *to put* or *thrust under*, e. g. a child to another mother, *to substitute*, Dem. 563. 5. Xen. Venat. 7. 3. *to thrust under* one's notice, *to suggest*, Hdian. 7. 10. 13. Xen. Cyr. 3. 3. 55. In N. T. of persons, *to thrust under*, *to suborn*, to put forward by collusion, trans. Acts 6: 11. — Aristid. de Parathegm. p. 618. App. B. Civ. I. p. 663 ὑπεβλήθησαν κατήγοροι. So ὑπόβλητος Jos. B. J. 5. 10. 4.

Ὑπογραμμός, οῦ, ὁ, (ὑπογράφω to underwrite, to write a copy, comp. Plato Protag. 44. p. 326. D,) pp. *a writing-copy*, ὑπογραμμοὶ παιδικοί Clem. Alex. see Passow s. v. In N. T. trop. *a copy*, *pattern*, *example*, for imitation, 1 Pet. 2: 21.—2 Macc. 2: 28. Clem. Ep. I. ad Corinth. p. 40 ed. Lond. [Παῦλον] ὑπομονῆς μέγιστον ὑπογραμμόν.

Ὑπόδειγμα, ατος, τό, (ὑποδείκνυμι,) pp. 'what is shown,' i. q. *a pattern*, *example*.

a) genr. as set before any one; either for imitation, John 13: 15 ὑπόδειγμα ἔδωκα ὑμῖν, ἵνα κ. τ. λ. James 5: 10; or for warning, Heb. 4: 11 ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας. 2 Pet. 2: 6. — Ecclus. 44: 16. 2 Macc. 6: 28, 31. Jos. B. J. 6. 2. 1. Hdian. 8. 8. 4. Pol. 3. 17. 8. The earlier Attic writers used παράδειγμα, Phryn. et Lob. p. 12.

b) meton. *a copy*, *likeness*, taken from an original; Heb. 8: 5. 9: 23 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, i. q. τὰ ἀντίτυπα in v. 24. — Aquil. for Heb. תְּבְנִית Deut. 4: 17.

Ὑποδείκνυμι, f. ξω, (δείκνυμι,) *to show* or *point out*, pp. under-hand, by stealth, privately, i. q. *to give to understand*, *to signify*, *to let be known*, Sept. הִגִּיד Esth. 2: 10. Hdot. 1. 189. Xen. Mem. 4. 3. 13. Genr. i. q. *to show*, *to let see*, Ecclus. 49: 8 ὄρασιν δόξης ἣν ὑπέδειξεν αὐτῷ. Andocid. 19. 11. Diod. Sic. 13. 12.—In N. T. trop. *to show*, sc. by words or example, *to teach*, *to signify*, seq. acc. et. dat. c. ὅτι, Acts 20: 35 πάντα ὑπέδειξα ὑμῖν ὅτι κ. τ. λ. Seq.

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dat. of pers. c. infin. Matt. 3: 7 et Luke 3: 7 τίς ὑπέδειξεν ὑμῖν φυγεῖν κ. τ. λ. Seq. dat. c. orat. indir. Luke 6: 47. 12: 5. Acts 9: 16. Sept. for הוֹרָה 2 Chr. 15: 3.—Ecclus. 48: 25. Jos. Ant. 2. 3. 1. Pol. 3. 6. 1. Plut. Marcell. 20.

Ὑποδέχομαι, f. ξομαι, depon. Mid. (δέχομαι,) *to take to oneself*, pp. as if placing the hands or arms *under* a person or thing; hence genr. *to take* or *receive to oneself*, favourably, kindly, e. g. εὐχάς Hes. Theog. 419. Usually and in N. T. of guests, *to receive* hospitably, *to welcome, to entertain*, c. acc. Luke 10: 38 Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 19: 6 ὑπεδέξατο αὐτὸν χαίρων. Acts 17: 7. James 2: 25. — Tob. 7: 8. Jos. Ant. 11. 3. 2. Palaeph. 5. 1. Ael. V. H. 4. 9. Xen. Mem. 2. 3. 13. Also, to undertake, to promise, Hdot. 9. 21, 22. Thuc. 1. 71.

Ὑποδέω, f. ήσω, (δέω,) *to bind under*, as sandals under the feet, *to put on* sandals, slippers, etc. *to shoe*, Plut. ed. R. IX. p. 46. 1, ὑποδήσας τὴν γυναῖκα κρηπῖσι.—In N. T. only Mid. ὑποδέομαι, *to bind under* or *put on one's own* sandals; Perf. *to have bound on one's* sandals, etc. i. q. *to be shod*; so seq. acc. σανδάλια Mark 6: 9, comp. Winer § 64. p. 490. Acts 12: 8 ὑπόδησαι τὰ σανδάλιά σου. Comp. Buttm. § 135. 4. Seq. acc. of part, Eph. 6: 15 ὑποδησάμενοι τοὺς πόδας. Buttm. § 135. 5.—c. acc. of sandal Hdian. 4. 8. 5. Xen. Mem. 1. 6. 6. c. acc. of part Ael. V. H. 1. 18. Thuc. 3. 22.

Ὑπόδημα, ατος, τό, (ὑποδέω,) pp. 'what is bound under' sc. the foot, *a sandal*, a sole of wood or hide bound on with thongs, i. q. σανδάλιον q. v. In later usage ὑπόδημα κοῖλον and also ὑπόδημα simply, is put for the Roman *calceus* or *shoe* which covered the whole foot; so Jos. B. J. 6. 1. 8, of the thick nailed shoes of the Roman soldiers, *caliga*. See the Commentators on Aristoph. Plut. 483, 4. Passow s. v. Comp. Adam's Rom. Ant. p. 419 sq. Genr. Matt. 10: 10. Luke 10: 4. 15: 22 ὑποδήματα εἰς τοὺς πόδας. 22: 35. Acts 7: 33 λῦσον τὸ ὑπόδημα τῶν ποδῶν σου, i. e. take off thy sandal or shoe, quoted from Ex. 3: 5 where Sept. for נַעַל, as also Deut. 25: 9. Josh. 5: 15. Is. 5: 27. —Hdian. 5. 5. 21. Ael. V. H. 7. 11. Plut. Conjug. Praec. 30 bis. Xen. Cyr. 8. 2. 5. Oec. 10. 2. — Hence τὰ ὑποδήματα τινος βαστάσαι *to bear the sandals* of any one Matt. 3: 11, also λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων τινός *to unbind one's sandals*, Mark 1: 7. Luke 3: 16. John 1: 27. Acts 13: 25, expressions implying inferiority, since this was usually done only by menial servants or slaves, for their masters. Comp. Arr. Epict. 3. 26. 1. Luc. Herod. 5, quoted in Σανδάλιον. Plut. Sympos. 7. 8. 4 τοῖς τὰ ὑποδήματα κομιζοῦσι παιδαρίοις. Diog. Laert. 6. 44 πρὸς τὸν ὑπὸ τοῦ οἰκέτου ὑποδούμενον. Terent. Heauton. 1. 1. 72 'domum revertor . . . accurrent servi, soccos detrahent.' Sueton. Vitell. 2. Comp. Talm. Babyl. Kiddushin f. 22. 2, 'Quomodo emitur servus? Solvit amenti calceum, portat post eum quae ei necessaria ad balneum, exuit eum, . . . induit calceos ac à terra levat.' Cetuboth f. 90. 1, 'Omnia opera quae servus praestat hero, etiam discipulus praestat praeceptori, praeter solutionem calcei ejus.' See Wetstein N. T. and Lightfoot Hor. Heb. ad Matt. 3: 11.

Ὑπόδικος, ου, ὁ, ἡ, adj. (δίκη,) pp. 'under process, under sentence,' i. q. *condemned, guilty*; Rom. 3: 19 ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ, i. e. before or in the sight of God, comp. Matth. § 388. a. — Act. Thom. 5. Luc. Phalar. alt. 13. Dem. 518. 3 ὑπόδικος ἔστω τῷ παθόντι.

Ὑποζύγιον, ου, τό, (neut. of adj. ὑποζύγιος under a yoke, yoked, from ζυγός,) *a draught-animal, beast of burden*, genr. Jos. B. J. 3. 5. 2. Hdian. 1. 12. 2. Xen. An. 1. 3. 1.—In N. T. spec. *an ass*, Matt. 21: 5 quoted from Zech. 9: 9 where Sept. for חֲמוֹר. 2 Pet. 2: 16, in allusion to Num. 22: 28 sq. where Heb. אָתוֹן, Sept. ἡ ὄνος. — Sept. for חֲמוֹר Ex. 23: 4, 5. Josh. 6: 21. Diod. Sic. 19. 20 ὑποζυγίων πλῆθος, opp. ἵππους.

Ὑποζώννυμι, f. ζώσω, (ζώννυμι,) *to undergird*, i. e. of persons, *to gird under* the breast, ὑπὸ τοὺς μαστούς 2

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Macc. 3: 19. Ael. V. H. 10. 22. In N. T. of a ship, *to undergird*, i. e. to gird around the bottom and whole body of the ship with chains or cables, in order to strengthen it against the waves, Acts 27: 17.—Pol. 27. 3. 3.

Ὑποκάτω, adv. (κάτω,) i. q. Engl. *under-neath*, spoken of place, c. gen. Mark 6: 11. 7: 28 ὑποκάτω τῆς τραπέζης. Luke 8: 16. John 1: 51 ὑποκάτω τῆς συκῆς. Rev. 5: 3, 13. 6: 9. 12: 1. Trop. ὑποτάσσειν ὑποκάτω τῶν ποδῶν τινος Heb. 2: 8, see in Πούς β. Sept. for תַּחְתּוֹן 1 K. 6: 6. Ez. 40: 19.—Pol. 3. 55. 2. Diod. Sic. 1. 72.

Ὑποκρίνομαι, depon. Mid. (κρίνω,) pp. *to give judgment under* a cause or matter, *to give a judicial answer*; hence genr. *to answer, to reply*, used by the earliest writers instead of the later and more usual ἀποκρίνομαι, Hom. Il. 7. 407. Hdot. 1. 78. Thuc. 7. 44. Xen. Mem. 1. 3. 1. *to interpret* dreams, sc. in answer to inquiries, Hom. Od. 19. 535, 555. Artemid. 1. 9. Then in Attic usage, *to answer* upon the stage, *to play a part, to act*, Luc. de Merc. cond. 30. Ael. V. H. 14. 40. Diod. Sic. 13. 97 ὑποκρίνεσθαι τραγῳδίαν Εὐριπίδου Φοινίσσας. — Hence genr. and in N. T *to play the hypocrite, to dissemble, to feign*, c. acc. et inf. Luke 20: 20 ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι. — 2 Macc. 6: 21, 24. Jos. Vit. § 9. Epict. Ench. 17. Pol. 2. 49. 7. Dem. 878. 3.

Ὑπόκρισις, εως, ἡ, (ὑποκρίνομαι q. v.) pp. *answer, response*, e. g. of an oracle Hdot. 1. 90, 116. Thom. Mag. p. 874 ὑποκρίνομαι καὶ τὸ ἀποκρίνομαι, καὶ ὑπόκρισις τὸ αὐτό. Genr. *stage-playing, acting*, the histrionic art, Luc. Piscat. 32. Artemid. 3. 13. Anth. Gr. IV. p. 284 ult. τραγικῆς εἶδος ὑποκρίσεως. —In N. T. *hypocrisy, dissimulation*, Matt. 23: 28. Mark 12: 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν. Luke 12: 1. Gal. 2: 13. 1 Tim. 4: 2. 1 Pet. 2: 1.—2 Macc. 6: 25. Jos. Ant. 2. 6. 10. Pol. 35. 2. 13.

Ὑποκριτής, οῦ, ὁ, (ὑποκρίνομαι,) *a stage-player, actor*, Luc. Piscat. 33. Ael. V. H. 3. 30. Xen. Mem. 2. 2. 9. In N. T. *a hypocrite, dissembler*, sc. in respect to religion, piety, Matt. 6: 2, 5, 16. 7: 5. 15: 7. 16: 3. 22: 18. 23: 13, 14, 15, 23, 25, 27, 29. 24: 51. Mark 7: 6. Luke 6: 42. (11: 44.) 12: 56. 13: 15. Sept. for חֹנֵף Job 34: 30. 36: 13. So Aquil. et Theod. Job 15: 34. 20: 5. — Not found in this sense in classic writers; Eustath. in Il. ή, p. 564. 8, ὑποκριτὴς παρὰ τοῖς ὑστερογενέσι ῥητόρεσιν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων, μηδὲ ὅπερ φρονεῖ.

Ὑπολαμβάνω, f. λήψομαι, (λαμβάνω,) *to take under* any person or thing, i. e. *to take up* by placing oneself *underneath*, trans.

a) pp. *to take* or *receive up*, c. acc. Acts 1: 9 νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν.—Hdot. 1. 24 τὸν δὲ [Ἀρίονα] δελφῖνα λέγουσι ὑπολαβόντα ἐξενεῖκαι ἐπὶ Ταίναρον. Comp. Jos. Ant. 4. 8. 48 fin.

b) trop. *to take up* the discourse, *to continue*; hence *to answer, to reply*; absol. Luke 10: 30 ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπε. Sept. for עָנָה oft in Job, c. 2: 4. 4: 1. 6: 1. Dan. 3: 9. — Ael. V. H. 14. 8 ὑπολαβὼν ἔφη. Pol. 15. 8. 1. Xen. Mem. 2. 1. 29.

c) trop. *to take up* in thought, *to suppose, to think*, comp. in comm. Engl. *I take it*; absol. Acts 2: 15 οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, κ. τ. λ. Seq. ὅτι, Luke 7: 43. — Sept. Job 25: 3 c. ὅτι. Jos. Ant. 12. 2. 3 init. Dem. 623. 5. Xen. Mem. 2. 2. 4.

Ὑπολείπω, f. ψω, (λείπω,) *to leave behind*, see in Ὑπό note no. 3; Pass. *to be left behind, to remain*; Rom. 11: 3 κἀγὼ ὑπελείφθην μόνος, quoted from 1 K. 19: 10, 14, where Sept. for הוֹתַרְתִּי, נוֹתַר. Sept. for נִשְׁאַר Ex. 10: 19. Judg. 7: 3. — Jos. Ant. 6. 4. 2. Luc. Mort. Peregr. 14. Xen. Cyr. 1. 4. 27.

Ὑπολήνιον, ου, τό, (ληνός,) *the under-vat* of a wine-press, into which the juice of the grapes flowed; see in Ληνός b. Mark 12: 1. Sept. for יְקֶב Is. 16: 10. Joel 3: 13. Hagg. 2: 17.

Ὑπολιμπάνω, a lengthened form for ὑπολείπω q. v. found only in pres. and imperf. Buttm. § 112. 13; *to leave behind*, trans. 1 Pet. 2: 21 ὑπολιμπάνων ὑπογραμμόν.—In the sense 'to fail par-

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tially,' Dion. Hal. Ant. 1. 23. καταλιμπάνω Act. Thom. § 43.

Ὑπομένω, f. ενῶ, (μένω.) 1. intrans. *to remain behind*, after others are gone; see in Ὑπό note no. 3. Luke 2: 43 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ. Acts 17: 14 ἐκεῖ.—Jos. Ant. 6. 5. 2. Ael. V. H. 5. 5 αὐτὸς ὑπέμενε οἴκοι. c. ἐν Dem. 671. 15. absol. Xen. Conv. 9. 7.

2. trans. *to remain under* the approach or presence of any person or thing, i. q. *to avoid*, Tob. 5: 7 ὑπόμεινόν με. Jos. Ant. 5. 2. 2. Xen. An. 4. 1. 21; espec. a hostile attack, *to avoid, to sustain*, Jos. Ant. 7. 4. 1 ὑπομένειν τῶν πολεμίων φάλαγγες. Hdian. 5. 3. 26. Xen. An. 6. 5. 26. Hence in N. T. trop. *to bear up under, to be patient under, to endure, to suffer*, c. acc. 1 Cor. 13: 7 πάντα ὑπομένει. 2 Tim. 2: 10. Heb. 10: 32 πολλὴν ἄθλησιν ὑπεμείνατε. 12: 2, 7. v. 3, comp. in Ὑπό I. b. James 1: 12. Sept. for כִּלְכֵּל Mal. 3: 2. — Diod. Sic. 1. 3 τὸν πόνον. Ael. V. H. 1. 34. Xen. Mem. 2. 1. 17. — Absol. or neut. i. q. *to endure, to hold out, to persevere*, e. g. πᾶς δὲ ὁ ὑπομείνας εἰς τέλος Matt. 10: 22. 24: 13. Mark 13: 13. So c. dat. Rom. 12: 12 τῇ θλίψει ὑπομένοντες. 2 Tim. 2: 12. James 5: 11. 1 Pet. 2: 20 bis. Sept. for חִכָּה Dan. 12: 12. — Jos. Ant. 12. 3. 1 μέχρι δ' ἐσχάτου πολεμοῦντες ὑπέμειναν. Luc. Prometh. 21 ὑπόμενε οὖν καρτερῶς. Thuc. 1. 76.

Ὑπομιμνήσκω, f. ὑπομνήσω, (μιμνήσκω q. v.) *to recall to one's mind*, pp. privately, silently, by hints or suggestions, *to suggest to one's mind*, i. q. genr. *to put in mind of, to remind, to bring to remembrance.*

a) Act. in various constructions: c. dupl. acc. of pers. and thing, John 14: 26 ὑπομνήσει ὑμᾶς πάντα. Winer § 30. 7. Matth. § 347. n. 2. Comp. Buttm. § 131. 5. (Thuc. 7. 64. Xen. Hi. 1. 3.) Seq. acc. of pers. c. περὶ τούτων, 2 Pet. 1: 12. Comp. Matth. § 347. n. 1. Seq. acc. of pers. c. inf. Tit. 3: 1; or c. ὅτι Jude 5.—c. inf. Plut. Apophth. Antig. 6. T. II. p. 28. Tauchn. c. ὅτι Ael. V. H. 4. 17.—Seq. acc. of thing, e. g. precepts, duties, 2 Tim. 2: 14 ταῦτα ὑπομίμνησκε. Also evil deeds, with the idea of censure, reprehension, 3 John 10 ὑπομνήσω αὐτοῦ τὰ ἔργα. Comp. Matth. § 347. n. 2. — Hdian. 6. 2. 11. Dem. 316. 10 ὑπομιμνήσκειν τὰς ἰδίας εὐεργεσίας μικροῦ δεῖν ὅμοιόν ἐστι τῷ ὀνειδίζειν.

b) Mid. i. q. *to call to mind, to recollect, to remember*, c. gen. Luke 22: 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κ. Comp. Matth. § 347. b. Buttm. § 132. 5. 3.—Luc. Catapl. 4. Ael. V. H. 5. 19.

Ὑπόμνησις, εως, ἡ, (ὑπομιμνήσκω,) *a putting in mind, a reminding, remembrance.*

a) trans. ἐν ὑπομνήσει *by putting in mind*, by way of remembrance, 2 Pet. 1: 13. 3: 1.—2 Macc. 6: 16. Thuc. 4. 95.

b) intrans. *recollection, remembrance*; so ὑπόμνησιν λαμβάνειν *to take remembrance of*, i. q. to remember, 2 Tim. 1: 5; comp. v. 4. — So ὑπόμνησιν ποιεῖσθαι Act. Thom. § 38. Genr. Wisd. 16: 11. Jos. Ant. 4. 3. 4. Pol. 1. 1. 2.

Ὑπομονή, ῆς, ἡ, (ὑπομένω,) *a remaining behind, abode*, Sept. 1 Chr. 29: 15. Dion. Hal. Ant. 1. 44. In N. T. trop. *a bearing up under, patient endurance*, comp. in Ὑπομένω no. 2.

a) pp. c. gen. of thing borne, as evils etc. 2 Cor. 1: 6 ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων. — Jos. Ant. 2. 2. 1 πόνων ὑπομονή. Pol. 4. 51. 1 ὑπ. τοῦ πολέμου. Diod. Sic. 5. 34.

b) genr. i. q. *patience, perseverance, constancy*, sc. under suffering, in faith and duty; absol. Luke 8: 15 καρποφοροῦσιν ἐν ὑπομονῇ. Rom. 8: 25. 2 Cor. 6: 4. 12: 12. Col. 1: 11. Heb. 10: 36. 12: 1. James 1: 3, 4. 2 Pet. 1: 6 bis. Rev. 2: 3. Seq. gen. of that in or *as to* which one perseveres, Rom. 2: 7 καθ' ὑπομονὴν ἔργου ἀγαθοῦ. 1 Thess. 1: 3 τῆς ὑπομονῆς τῆς ἐλπίδος. Comp. Winer § 30. 2. Seq. gen. of pers. Luke 21: 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. 2 Thess. 1: 4. 3: 5. James 5: 11. Rev. 1: 9. 2: 2, 19. 13: 10. 14: 12. 3: 10 τὸν λόγον τῆς ὑπομονῆς μου, i. e. the precept of constancy towards me.—Psalt. Salom. 2: 40 χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ. Diod. Sic. 11. 9 τὴν ἐν τοῖς κινδύνοις ὑπομονήν. — Spec. *patience* as a quality of mind, the bearing of evils and suffering with tranquil mind, Rom.

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5: 3 ἡ θλῖψις ὑπομονὴν κατεργάζεται. v. 4. Rom. 15: 4, 5 ὁ θεὸς τῆς ὑπομονῆς, i. e. who bestows patience. 1 Tim. 6: 11. 2 Tim. 3: 10. Tit. 2: 2.—Sept. for *patient hope*, Heb. מִקְוָה Ezra 10: 2. תִּקְוָה Ps. 9: 19. comp. Ecclus. 2: 13. 16: 13.

Ὑπονοέω, ῶ, f. ήσω, (νοέω,) Lat. *suspicere, suspectare*, i. q. *to suspect, to surmise*, Hdot. 9. 99. Diod. Sic. 20. 42. Thuc. 7. 73. In N. T. i. q. *to conjecture, to suppose, to deem*, c. acc. impl. Acts 25: 18 ὧν [i. e. τούτων ἃ] ὑπενόουν ἐγώ. c. acc. et inf. Acts 13: 25. 27: 27. —Judith 14: 14. Plut. de Garrul. c. 14 οὐχ ὑπονοοῦντος, ἀλλ' εἰδότος ἐφαίνετο. Xen. Cyr. 3. 3. 20.

Ὑπονοία, ας, ἡ, (ὑπονοέω,) *underthought*, i. e. *suspicion, surmise*, 1 Tim. 6: 4 ὑπόνοιαι πονηραί. — Ecclus. 3: 24. Jos. B. J. 1. 11. 5. Pol. 5. 15. 1. Dem. 1178. 2.

Ὑποπιάζω, Dor. for ὑποπιέζω, (πιέζω q. v.) *to press under, to suppress, to oppress*, in Mss. for ὑπωπιάζω, Luke 18: 5. 1 Cor. 9: 27.—So ὑποπιέζω Clem. Alex. Paed. 3. 16. Plut. IX. p. 647. 17. Reisk.

Ὑποπλέω, f. εύσομαι, (πλέω q. v.) *to sail under*, i. e. under the lee or shelter of an island or shore. seq. acc. depending on ὑπό in composit. Acts 27: 4, 7 ὑπεπλεύσαμεν τὴν Κρήτην. Comp. Matth. § 426. 3. Buttm. § 147. n. 11, 12. Winer § 56. 2, 3.

Ὑποπνέω, f. εύσω, (πνέω q. v.) *to blow gently, softly*, of the wind, Acts 27: 13. Comp. in Ὑπό note.

Ὑποπόδιον, ου, τό, (pp. neut. of adj. ὑποπόδιος under foot, from πούς,) *a footstool*, James 2: 3 κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου. Anthropopath. of God, whose footstool is the earth, τὸ ὑποπόδιον τῶν ποδῶν αὐτοῦ Matt. 5: 35 et Acts 7: 49; comp. Is. 66: 1 where Sept. and הֲדֹם. For the phrase τιθέναι τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν τινος, quoted from Ps. 110: 1 where Sept. for הֲדֹם, see in Πούς β. Matt. 22: 44. Mark 12: 36. Luke 20: 43. Acts 2: 35. Heb. 1: 13. 10: 13. Sept. genr. for הֲדֹם Ps. 99: 5. Lam. 2: 1. כֶּבֶשׁ 2 Chr. 9: 18.—Sext. Empir. adv. Math. 1. 246. Chares ap. Athen. 12. 9. Athen. 5. p. 192. E. Eustath. ad Od. δ', p. 1482. 3. Hesych. θρανίον· ὑποπόδιον. A late word, found in no early writer; comp. Sturz de Dial. Alex. p. 199.

Ὑπόστασις, εως, ἡ, (ὑφίστημι to underset,) pp. 'what is set or stands under,' *a foundation, substructure*, Sept. Ez. 43: 11 ὑπ. τοῦ οἴκου. Diod. Sic. 1. 66 ὑπ. τοῦ τάφου. 13. 82. Then of any thing which subsides, sediment, Pol. 31. 9. 10. αἵματος ὑπόστασις καὶ ἰλύς Galen. de Temper. 2. 5. Tom. III. p. 66. F: a thick broth or sauce, καρύκιμα. Athen. IV. p. 133; also lees, dregs, excrement, ἡ ἐν πίθῳ τοῦ οἴνου ὑπόστασις· ἐνέδρα, Pacat. in Lob. ad Phr. p. 1[illegible]. Trop. *foundation, origin, beginning*, Jos. c. Ap. 1. 1. Diod. Sic. 1. 3 ὑπ. τῆς ἐπιβολῆς. ib. 15. 70. *purpose begun, undertaking*, Diod. Sic. 16. 32, 33.—In N. T.

a) meton. *well-founded trust, firm expectation, confidence*, pp. foundation or ground of trust and confidence. Heb. 3: 14 τὴν ἀρχὴν τῆς ὑποστάσεως, i. e. our first hope or confidence, sc. in Christ, i. q. τὴν πρώτην πίστιν 1 Tim. 5: 12: comp. Heb. 10: 35. So Heb. 11: 1 ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις, *faith is confidence as to things hoped for*; so Engl. Vers. marg. Comp. below in c. 2 Cor. 9: 4 καταισχυνθῶμεν ἡμεῖς . . . ἐν τῇ ὑποστάσει ταύτῃ, in later edit. comp. in b, c. So Sept. for תּוֹחֶלֶת Ps. 39: 8. תִּקְוָה Ruth 1: 12. Ez. 19: 5.

b) meton. of that quality which leads one to stand under, endure, or undertake any thing, *firmness, boldness, confidence*. 2 Cor. 11: 17 ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως *in this boldness of boasting*, this confident boasting. So 2 Cor. 9: 4 in text. rec. comp. in a. See also in c.—Jos. Ant. 18. 1. 6. Diod. Sic. Tom. VI. p. 37. Tauchn. ἡ δὲ ἐν βασάνοις ὑπόστασις τῆς ψυχῆς. Pol. 4. 50. 10. ib. 6. 55. 2 ὑπόστασις καὶ τόλμα.

c) trop. *hypostasis*, Lat. *substantia*, i. e. what really exists under any appearance, *substance, reality, essential nature*. Heb. 1: 3 χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ sc. θεοῦ, i. e. the *express image* or counterpart of God's essence or being, i. q. of God himself. So Heb. 11: 1, according to Chrysostom and others;

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comp. above in a.—Wisd. 16: 21. Test. XII Patr. p. 633 πᾶσα ἡ ὑπόστασις τῶν σπλαγχνῶν. Artemid. 3. 14 φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μή. Aristot. de Mund. c. 4. p. 1210. Diod. Sic. 1. 38 νέφους ὑποστάσεις, real clouds, clouds.—Hence in 2 Cor. 9: 4 et 11: 17 some take it in the sense of *subject, matter, thing*, ἐν τῇ ὑποστάσει ταύτῃ *in this matter*, i. q. ἐν τῷ μέρει τούτῳ 9: 3.

Ὑποστέλλω, f. ελῶ, (στέλλω q. v.) *to send* or *draw under*, e. g. a sail, to contract, to furl, Pind. Isth. 2. 59. In N. T. c. ἑαυτόν or Mid. *to draw oneself back*, pp. under cover, out of sight; hence genr. *to shrink* or *draw back, to withdraw oneself*, sc. from timidity, not openly and boldly. Gal. 2: 12 ὑπέστελλεν ἑαυτόν. Heb. 10: 38 ἐὰν ὑποστείληται, quoted from Sept. Hab. 2: 4 where Heb. עָפַל.—Pol. 1. 16. 10 ὁ δὲ βασιλεὺς ὑπεστείλας ἑαυτὸν ὑπὸ τὴν Ῥωμαίων σκέπην. Mid. Jos. B. J. 3. 8. 1.—Seq. acc. of thing, pp. *to draw back as to* any thing, i. q. *to keep back, to suppress*, from timidity, clandestinely. Acts 20: 20 οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι κ. τ. λ. So c. οὐδὲν impl. v. 27. — Jos. B. J. 1. 20. 1 μηδὲν τῆς ἀληθείας ὑπεστειλάμενος ἀντικρὺς εἶπε. Diod. Sic. 13. 70. Dem. 54, ult. Plato Apol. Socr. 10 οὔτε μέγα οὔτε σμικρὸν ἀποκρυψάμενος ἐγὼ λέγω, οὐδὲ ὑποστειλάμενος.

Ὑποστολή, ῆς, ἡ, (ὑποστέλλω,) *a shrinking* or *drawing back*, from timidity, clandestinely, Heb. 10: 39, comp. v. 38. — Meton. timidity, Jos. Ant. 2. 14. 12. Hesych. ὑποστολή· δειλία, φυγή.

Ὑποστρέφω, f. ψω, (στρέφω,) *to turn behind*, i. e. *back, to turn about*, trans. e. g. ἵππους Hom. Il. 5. 581, comp. 505; see in Ὑπό note. In N. T. intrans. or c. ἑαυτόν impl. see in Ἄγω no. 3; *to turn back, to return*, either from a short distance or from a journey etc. Absol. Mark 14: 40 ὑποστρέψας εὗρεν αὐτοὺς κ. τ. λ. Luke 2: 43. 17: 18. 23: 48, 56. Acts 8: 28 ἦν δὲ ὑποστρέφων *was returning*. Sept. for שׁוּב Josh. 2: 23. — Jos. Ant. 11. 2. 2. Palaeph. 1. 6. Xen. An. 6. 6. 38. — With adjuncts of place etc. εἰς c. acc. Luke 1: 56. 2: 39, 45. 4: 14. Gal. 1: 17, al. εἰς c. acc. of state, εἰς διαφθορὰν Acts 13: 34. (Sept. Gen. 50: 14. Ael. V. H. 3. 29. c. acc. of state ib. 3. 18.) ἀπό c. gen. Luke 4: 1. Heb. 7: 1. ἐκ c. gen. Acts 12: 25. διά c. gen. Acts 20: 3. Sept. for שׁוּב, c. ἀπό Gen. 50: 14. ἐκ Ruth 1: 6. Al.

Ὑποστρωννύω v. ώννυμι, f. ὑποστρώσω, (στρωννύω, ώννυμι,) *to strow underneath*, trans. Luke 19: 36. Sept. for הִצִּיעַ Is. 58: 5. — Hdian. 4. 2. 3. Xen. Cyr. 8. 8. 16.

Ὑποταγή, ῆς, ἡ, (ὑποτάσσω,) *subordination*, i. e. *subjection, submission*, 2 Cor. 9: 13 see in Ὁμολογία, Gal. 2: 5 οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, i. e. *as to subjection*, so as to submit to them. 1 Tim. 2: 11. 3: 4.—Ignat. ad Eph. § 2. In the Greek Grammarians ὑποταγή is the *subordinate mode*, i. e. the Subjunctive.

Ὑποτάσσω v. ττω, f. ξω, (τάσσω,) *to range* or *put under, to subordinate, to make subject*, trans.

a) Act. and also in Pass. *to be subjected, to be subject, subordinate*; construed c. acc. et dat. expr. or impl. Rom. 8: 20 bis, τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη . . . διὰ τὸν ὑποτάξαντα. 1 Cor. 14: 32, see in Πνεῦμα p. 676. col. B. 1 Cor. 14: 34, comp. Eph. 5: 24. 1 Cor. 15: 27 ter, 28 ter, comp. in Πούς. Eph. 1: 22. 5: 24. Phil. 3: 21. Heb. 2: 5, 8 ter. 1 Pet. 3: 22. Sept. for שִׁית Ps. 8: 7, comp. in Πούς. הִדְבִּיר Ps. 47: 4. הִמְשִׁיל Dan. 11: 39. — 2 Macc. 8: 9, 22. Jos. Ant. 8. 5. 3. Hdian. 7. 2. 20. Pass. Jos. Ant. 1. 19. 8. οἱ ὑποτασσόμενοι, soldiers Pol. 3. 13. 8; subjects ib. 3. 18, 3. Diod. Sic. 1. 55.

b) Mid. *to submit oneself, to be subject, to be obedient*, seq. dat. Luke 2: 51 ἦν ὑποτασσόμενος αὐτοῖς. 10: 17, 20. Rom. 8: 7. 10: 3 τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. 13: 1, 5. 1 Cor. 16: 16. Eph. 5: 21, 22 αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε. Col. 3: 18. Tit. 2: 5, 9. 3: 1. Heb. 12: 9. James 4: 7. 1 Pet. 2: 13, 18. 3: 1, 5. 5: 5 bis. Sept. for דָּמַם Ps. 62: 6, coll. v. 2.—Palaeph. 2. 6. Arr. Epict. 4. 12. 11. Diod. Sic. 16. 46 ὁ Πρωταγόρας ἑκουσίως ὑποταγεὶς τοῖς Πέρσαις.

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Ὑποτίθημι, f. θήσω, (τίθημι,) *to set*, or *put under*, *to lay under*, e. g. a prop, support, Xen. Cyr. 7. 5. 12. In N. T.

a) pp. c. acc. τιθέναι τὸν τράχηλον, *to lay down one's neck* sc. under the sword or axe of the executioner, i. q. to hazard one's life, Rom. 16: 4. — Ael. V. H. 10. 16 ὑποθήσω τὴν κεφαλήν sc. for one to strike. Of those who place their necks under a yoke, Arr. Diss. Epict. 4. 1. 77. trop. Ecclus. 51: 26.

b) Mid. ὑποτίθεμαι, *to bring under* the mind or notice of any one, *to suggest*, *to put in mind of*, as a teacher or otherwise, c. acc. et dat. 1 Tim. 4: 6.— Jos. B. J. 2. 8. 7. Pol. 1. 22. 3. Plato Euthyphr. 11. p. 9. D, σκόπει, εἰ τοῦτο ὑποθέμενος, οὕτω ῥᾷστά με διδάξεις ἃ ὑπέσχου.

Ὑποτρέχω, aor. 2 ὑπέδραμον, (τρέχω q. v.) *to run under*, e. g. under a tree, Plut. Apopth. Themist. 13. T. II. p. 37. Tauchn. ταῖς πλατάνοις, αἷς ὑποτρέχουσι χειμαζόμενοι. In N. T. of a ship, *to run under* the lee or shelter of an island or coast; c. acc. as in Ὑποπλέω. Acts 27: 16 νησίον δέ τι ὑποδραμόντες.—c. dat. Plut. de Virt. Mul. II. p. 191. Tauchn. Comp. Wetst. N. T. II. p. 642.

Ὑποτύπωσις, εως, ἡ, (ὑποτυπόω to form or copy slightly, to sketch, Aristot. Ethic. 1. 7 ὑποτυπῶσαι πρῶτον, εἶθ' ὕστερον ἀναγράφειν,) *a form*, *sketch*, imperfect delineation, trop. 2 Tim. 1: 13 ὑπ. ὑγιαινόντων λόγων. — Poll. On. 7. 128 ζωγράφων ἔργα . . . τὰ δὲ μέρη τῆς τέχνης ὑποτύπωσις . . . σκιὰν ὑποτυπώσασθαι. Plotin. Ennead. 6. 37. Strabo II. p. 182. B, ἀναλαβόντες ἀπὸ τῆς πρώτης ὑποτυπώσεως. Comp. Wetst. N. T. II. p. 320. — Meton. *a sketch*, *pattern*, for imitation, 1 Tim. 1: 16 πρὸς ὑποτύπωσιν. — Hesych. πρὸς ὑποτύπωσιν· πρὸς σημεῖον.

Ὑποφέρω, aor. 1 ὑπήνεγκα, (φέρω,) *to underbear*, i. e. to bear up from underneath, *to support*, *to sustain*, e. g. ὅπλα, heavy armour, Engl. 'to be under arms,' Xen. Cyr. 4. 5. 57. In N. T. trop. *to bear up under*, *to endure*, e. g. evils, c. acc. πειρασμόν 1 Cor. 10: 13. διωγμούς 2 Tim. 3: 11. λύπας 1 Pet. 2: 19. Sept. for נָשָׂא Ps. 69: 8. Prov. 18: 14. — 2 Macc. 2: 28. Jos. B. J. 6. 3. 3. Pol. 1. 1. 2. Xen. Conv. 8. 40.

Ὑποχωρέω, ῶ, f. ήσω, (χωρέω q. v.) *to give place covertly*, *to withdraw oneself under* cover, without noise or notice, intrans. c. εἰς local, Luke 9: 10 ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον. So c. ἐν Luke 5: 16, see in Ἐν no. 4. — Sept. Judg. 20: 37. Jos. Vit. § 29 ὑπεχώρησαν εἰς τὴν οἰκίαν. Isaeus 58. 19 εἰς Σικυῶνα. Xen. Cyr. 3. 1. 2.

Ὑπωπιάζω, f. άσω, (ὑπώπιον part under the eyes, the face, from ὑπό, ὤψ,) *to strike under the eyes*, *to beat the face black and blue*, Engl. *to give a black eye*, Aristoph. Pac. 539 or 541, et ibi Schol. Plut. de Fac. in Lun. 4 ἔλεγεν, ὑπωπιάζειν [al. ὑποπιέζειν] αὐτοὺς τὴν σελήνην, σπιλῶν καὶ μελασμῶν ἀναπιμπλάντας. Comp. Wetst. N. T. I. p. 779.—In N. T. genr. i. q. *to maltreat*, trans. spoken of the body, *to subject to hardship*, *to mortify*, τὸ σῶμά μου 1 Cor. 9: 27. — Trop. *to weary* with prayers, entreaties, Engl. *to beat out*, c. acc. Luke 18: 5. Comp. Lat. *obtundo* Ter. Adelph. 1. 2. 33.—See Ὑποπιάζω.

Ὗς, ὑός, ὁ, ἡ, *a swine*, 2 Pet. 2: 22; see in Βόρβορος. Sept. for חֲזִיר Deut. 14: 8. — Ael. V. H. 10. 5. Xen. Mem. 4. 3. 10.

Ὕσσωπος, ου, ἡ, (Heb. אֵזוֹב,) *hyssop*, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 K. 5: 13 [4: 33.] Dioscor. 3. 30. Plin. H. N. 14. 16. The Hebrews, under the names אֵזוֹב and ὕσσωπος, appear to have comprised not only the common hyssop, *hyssopus officinalis*, but also other similar aromatic plants, as lavender and espec. origanum or wild marjoram, *origanum creticum*, called by the Arabs *Zattar*, (ocimum zatarhendi,) and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burckhardt's Travels in Syria etc. p. 572. R. Tanchum of Jerus. "אזוב nomen est origani (satureia, savory) et Kornith, i. e. stoechadis, quae est species origani." See fully in Gesen. Thesaur. Ling. Heb. p. 57. Hyssop was much used in the ritual

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purifications and sprinklings of the Hebrews, comp. אֵזוֹב Sept. ὕσσωπος Ex. 12: 22. Lev. 14: 4, 6. Num. 19: 18. Ps. 51: 8. Jos. Ant. 4. 4. 6. — In N. T. of a *stalk* or *stem* of hyssop, John 19: 29, i. q. κάλαμος in Matt. 27: 48 et Mark 15: 36. Also of a bunch of hyssop for sprinkling, Heb. 9: 19; comp. Sept. and אֵזוֹב Lev. 14: 4, 6, 49, 51, 52. — Jos. Ant. 2. 14. 6 ὑσσώπου κόμας.

Ὑστερέω, ῶ, f. ήσω, (ὕστερος,) *to be last, behind, posterior*, e. g. in place, ὑστέρησαν τῇ διώξει Thuc. 1. 134; in time, absol. Hdot. 1. 70. c. gen. Xen. An. 1. 7. 12.—In N. T. trop. of dignity, condition, strength, and the like, *to be behind, inferior, to lack*; in later usage also depon. Pass. ὑστεροῦμαι id. Passow s. v. fin. On the construction comp. Lob. ad Phr. p. 237.

a) of dignity etc. absol. i. q. *to be the worse*, 1 Cor. 8: 8 οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα. Seq. genit. depending on the idea of comparison contained in the verb, comp. Matth. § 357. 2 Cor. 11: 5 λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων. 12: 11. — So ὑστερίζειν Xen. Mem. 3. 5. 13.

b) genr. i. q. *to lack, to fail*, e. g. (α) *to fail of* any thing, *to come short of, to miss*, not to reach, seq. gen. expr. or impl. Rom. 3: 23 πάντες ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, *all* ~~of~~ *come short of that glory which is from God*, have failed to obtain the divine favour etc. Heb. 4: 1 ὑστερηκέναι sc. τῆς καταπαύσεως ταύτης. Once seq. ἀπό c. gen. praegn. Heb. 12: 15. — c. gen. Pol. 5. 101. 4. Thuc. 3. 31. c. ἀπό comp. Ecclus. 7: 34. — (β) i. q. *to want, to be without, to lack*; seq. gen. Luke 22: 35 μή τινος ὑστερήσατε; (Jos. Ant. 15. 6. 7 μηδὲ οἴνου μηδὲ ὕδατος ὑστερηθῆναι. Diod. Sic. 13. 110.) Seq. ἐν c. dat. of that in which one is wanting, 1 Cor. 1: 7; comp. the usual Greek construction c. dat. of thing, Lob. ad Phr. p. 237. Ecclus. 11: 12. Seq. acc. of thing *as to* which, Matt. 19: 20 τί ἔτι ὑστερῶ; *what lack I yet?* comp. Mark 10: 21 et Luke 18: 22. (Sept. τί ὑστερῶ ἐγώ, for חָדַל Ps. 39: 5. חָסַר Deut. 15: 8.) Absol. i. q. *to be in want, to suffer need*, Luke 15: 14. 2 Cor. 11: 8. Phil. 4: 12. Heb. 11: 37.—Ecclus. 13: 4.—(γ) Intrans. of things, *to fail, to be lacking, wanting*, absol. John 2: 3 ὑστερήσαντος οἴνου. c. dat. Mark 10: 21 ἕν σοι ὑστερεῖ, comp. Luke 18: 22. Sept. for חָסַר Neh. 9: 21. Ps. 23: 1.—Dioscor. 5. 87 ὑστεροῦσης σποδοῦ.

Ὑστέρημα, ατος, τό, (ὑστερέω,) *that which is wanting, want, lack.*

a) genr. seq. gen. of thing, Phil. 2: 30 τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας, and so impl. 1 Cor. 16: 17. Col. 1: 24 τὰ ὑστερήματα τῶν θλίψεων τοῦ Χρ. i. e. what is yet lacking of afflictions for Christ. 1 Thess. 3: 10. Sept. for מָחְסוֹר Judg. 18: 10. 19: 19, 20. חָסָר Ps. 34: 9.

b) absol. or c. gen. of pers. *want, need, poverty*, Luke 21: 4, coll. Mark 12: 44. 2 Cor. 8: 13, 14. 9: 12. 11: 9.

Ὑστέρησις, εως, ἡ, (ὑστερέω,) *the being in want, want, need, poverty*, Mark 12: 44, coll. Luke 2: 1, 4. Phil. 4: 11 οὐχ ὅτι καθ' ὑστέρησιν λέγω.

Ὕστερος, α, ον, (kindr. with ὕψος,) a defective comparative, Buttm. § 69. 2. Ausf. Sprachl. § 69. 2; *latter, last, kindmost*, e. g. in place Hom. Il. 5. 17. comp. Xen. Cyr. 5. 3. 42. In N. T. only of time:

a) genr. 1 Tim. 4: 1 ἐν ὑστέροις καιροῖς, *in the latter times*, in after times; comp. in Ἔσχατος b. β. Sept. for אַחֲרוֹן 1 Chr. 29: 29. — Pol. 2. 41. 9. Xen. H. G. 7. 2. 10.

b) Neut. ὕστερον as adv. (α) seq. gen. *last, after*, Matt. 22: 27 et Luke 20: 32 ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή, *last of all*, after all. So Sept. for אַחֲרֵי Jer. 31: 19.—Xen. H. G. 3. 2. 22. — (β) Absol. i. q. *at last, afterwards*; Matt. 4: 2 ὕστερον ἐπείνασε. 21: 29, 32, 37. 25: 11. 26: 60. Mark 16: 14. Luke 4: 2. John 13: 36. Heb. 12: 11. Sept. for אַחֲרִית Prov. 5: 4.—Jos. Ant. 2. 15. 1. Ael. V. H. 5. 13. Xen. Conv. 1. 14.

Ὑφαντός, ή, όν, (ὑφαίνω to weave,) *woven*, John 19: 23 χιτὼν ὑφαντὸς δι' ὅλου, comp. in Ἄῤῥαφος. Sept. for אֹרֶג Ex. 39: 21, 26. חֹבֶר Ex. 26: 32. 28: 6. —Jos. Ant. 3. 2. 4. Thuc. 2. 97.

Ὑψηλός, ή, όν, (ὕψι, ὕψος,) *high, elevated, lofty.*

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a) pp. as ὄρος ὑψηλόν Matt. 4: 8. 17: 1. Mark 9: 2. Luke 4: 5. Rev. 21: 10. τεῖχος ὑψ. v. 12. Sept. for גֹּבַהּ Gen. 7: 19. Is. 2: 15. רָם Is. 2: 14. Ez. 20: 28. — Palaeph. 29. 5. Hdian. 5. 6. 21. Xen. An. 3. 4. 25.— From the Heb. τὰ ὑψηλά, *high places, the heights*, put for *the highest heavens*, Heb. 1: 3; comp. in Οὐρανός d. β. So Sept. for מרום Ps. 93: 4. Is. 33: 5. In a like sense spoken of Christ, comparat. ὑψηλότερος τῶν οὐρανῶν γενόμενος, *being made higher than the heavens*, i. e. exalted above the heavens, Heb. 7: 26; comp. Eph. 4: 10 ἐπάνω πάντων οὐρανῶν.—Symbol. by Hebr. Acts 13: 17 μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, *with a high arm*, with the arm up-lifted as if about to destroy the enemy; thus emblematic of threatening might. So Sept. for Heb. זְרוֹעַ נְטוּיָה Ex. 6: 6. Deut. 4: 34. Ez. 20: 33, 34. Comp. Sept. χεὶρ ὑψηλή for יַד רָם Ex. 14: 8. Num. 33: 3. For the force of the figure, see Is. 5: 25. 9: 12. 14: 26.

b) trop. *high*, i. e. *highly esteemed*, regarded with pride, Luke 16: 15 τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ θεοῦ. Rom. 12: 16 μὴ τὰ ὑψηλὰ φρονοῦντες, *high things*, pride, opp. τὰ ταπεινά humility; comp. in Συναπάγω. So Sept. λαλεῖν ὑψηλά, Heb. גָּבֹהַּ, 1 Sam. 2: 3; comp. Ecc. 7: 8. Is. 9: 8.—Theocr. Id. 16. 98 ὑψηλὸν κλέος. Dion. Hal. Ant. 10. 49 λόγον ὑψηλόν. Luc. Hermot. 5 ὑψηλὰ φρονεῖν.

Ὑψηλοφρονέω, ῶ, f. ήσω, (ὑψηλός, φρονέω,) *to be high-minded, to be proud, arrogant*, intrans. Rom. 11: 20. 1 Tim. 6: 17. Comp. Rom. 12: 16.

Ὕψιστος, η, ον, (ὕψι, ὕψος,) a defect. superlat. Buttm. § 69. n. 1. Matth. § 133; *highest, most elevated, loftiest*.

a) pp. as ὕψιστον ὄρος Hdian. 3. 3. 2; in N. T. only from the Heb. τὰ ὕψιστα, *the highest places, the heights*, put for *the highest heavens*, comp. in Οὐρανός d. β. Matt. 21: 9 ὡσαννὰ ἐν τοῖς ὑψίστοις. Mark 11: 10. Luke 2: 14. 19: 38. So Sept. for מרומים Job 16: 19; for sing. מָרוֹם Ps. 71: 19. — Ecclus. 43: 9.

b) trop. ὁ ὕψιστος, *the Most High*, spoken of God as dwelling in the highest heavens, and as far exalted above all other beings; comp. in Οὐρανός d. Mark 5: 7. Luke 1: 32, 35, 76. 6: 35. 8: 28. Acts 7: 48. 16: 17. Heb. 7: 1. So Sept. for Heb. עֶלְיוֹן Deut. 32: 8. 2 Sam. 22: 14. Ps. 9: 3. 21: 8. Chald. עִלָּאָה Dan. 4: 14, 21. 7: 25. — Ecclus. 41: 8. 2 Macc. 3: 31. Philo Leg. ad Cai. II. p. 569. 8. Diog. Laert. 8. 1. So of Jupiter, Pind. Nem. 1. 90. Theocr. Id. 25. 159.

Ὕψος, εος, ους, τό, (ὕψι,) *height, elevation*.

a) pp. Eph. 3: 18 καὶ βάθος, καὶ ὕψος. Rev. 21: 16. Sept. for גֹּבַהּ 1 Sam. 17: 4. קוֹמָה Gen. 6: 15. — Hdian. 4. 2. 3. Xen. An. 3. 4. 7.—From the Heb. *the height, on high*, put for *heaven, the highest heaven*, the abode of God, comp. in Οὐρανός d. So ἐξ ὕψους *from on high*, from God, Luke 1: 78. 24: 49. εἰς ὕψος *to on high*, to God, Eph. 4: 8, quoted from Ps. 68: 19 where Sept. for מָרוֹם. Sept. ἐξ ὕψους, Heb. מָרוֹם, Ps. 18: 17. 144: 7. — genr. Ecclus. 17: 26. 43: 10. Act. Thom. § 10.

b) trop. *elevation, dignity*, James 1: 9. Sept. for מְרוֹם Job 5: 11. מַעֲלָה 2 Chr. 1: 1. 17: 12.—1 Macc. 1: 4. Luc. Tim. 5. Hdian. 1. 13. 12.

Ὑψόω, ῶ, f. ώσω, (ὕψος,) *to heighten*, i. e. *to raise high, to elevate, to lift up*, trans.

a) pp. of the brazen serpent and also of Jesus on the cross, John 3: 14 bis, καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. 8: 28. — So Test. XII Patr. p. 739 καὶ ξύλου ὑψωθήσεται. Genr. Sept. for דָּרִים Gen. 7: 17. Dan. 12: 7. הִגְבִּיהַּ 2 Chr. 33: 14. Anth. Gr. I. p. 241 τάφον ὑψώσαντο. IV. p. 18 θρόνους. — Hence Jesus is further said ὑψωθῆναι ἐκ τῆς γῆς, i. q. *to be lifted up from the earth and exalted to heaven*, with allusion to the death of the cross, John 12: 32, 34. Also, τῇ δεξιᾷ τοῦ θεοῦ ὑψωθείς, *exalted to* [at] *the right hand of God*, Acts 2: 33. 5: 31. Comp. Heb. 7: 26 in Ὑψηλός a; see also Mark 16: 19. 1 Pet. 3: 22. Heb. 1: 3. 8: 1. 12: 2. Others render trop. *exalted by the right hand of God*, as in b; but see Winer § 31. 2. p. 174. For this dative of place whither, comp. ἔρχεσθαι τῇ πόλει Fa-

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brie. Pseudep. V. T. I. p. 594. ὑποδέχεσθαι τῇ οἰκίᾳ Luc. Asin. 39. Winer l. c.

b) trop. *to elevate, to exalt*, i. e. (α) gener. to raise to a condition of prosperity, dignity, honour, etc. Luke 1: 52 καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς. Acts 13: 17. 2 Cor. 11: 7. James 4: 10. 1 Pet. 5: 6. Pass. ὑψωθήσεται Matt. 23: 12. Luke 14: 11. 18: 14. Matt. 11: 23 et Luke 10: 15 Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, *exalted to heaven*, either in external prosperity, or more espec. in respect to the privileges of the Gospel, as the abode of Jesus; comp. in Καπερναούμ, also in Οὐρανός a. Sept. for גֵּבַהּ Job 36: 7. הָרִים Num. 24: 7. 1 K. 14: 7. וְהָגְדִּיל Josh. 3: 7. — Ecclus. 15: 5. Diog. Laert. 1. 3. 2. Pol. 5. 26. 12.—(β) Reflex. ὑψοῦν ἑαυτόν, *to exalt oneself, to be proud, arrogant*, Matt. 23: 12. Luke 14: 11. 18: 14. So Sept. Pass. or Mid. for גָּבַהּ Is. 3: 16; comp. ὑψώθη ἡ καρδία τινός for גָּבַהּ לִבּוֹ Ps. 131: 1. Prov. 18: 12. 2 Chr. 26: 16.

Ὕψωμα, τος, τό, (ὑψόω, perf. pass. ὕψωμαι,) pp. 'something made high, elevated,' i. e. *a high place, height, elevation*. Rom. 8: 39 οὔτε ὕψωμα, οὔτε βάθος, prob. put for *heaven*, comp. in Ὕψος. (Epiph. adv. Haer. 1. 1. 1.) Trop. of a proud adversary, under the figure of a lofty tower or fortress built up proudly by the enemy, 2 Cor. 10: 5 πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ. — Plut. Sept. Sap. Conv. 3. ed. R. VI. p. 564, τοὺς ἀστέρας ὑψώματα καὶ ταπεινώματα λαμβάνουσαι ἐν τοῖς τόποις οὓς διεξίασι. Trop. exaltation, Judith 10: 8. 13: 6; pride, Sept. Job 24: 24.

Φ.

Φάγομαι, ἔφαγον, see in Ἐσθίω.

Φάγος, οῦ, ὁ, (φαγεῖν,) *an eater, glutton*, Matt. 11: 19 ἄνθρωπος φάγος καὶ οἰνοπότης. Luke 7: 34.—Eustath. in Il. p. 1630. 15. ib. 1737. 50. Written also φαγός, see Lob. ad Phryn. p. 434.

Φαιλόνης, ου, ὁ, by metath. for φαινόλης, Lat. *penula, a cloak* or *great coat* with a hood, used chiefly on journies or in the army, 2 Tim. 4: 13. See Adam's Rom. Ant. p. 419. For the metathesis see Buttm. § 19. n. 2. Matth. § 16. 2. c. Written also in Mss. and edit. φαιλώνης, φελόνης, φελώνης. — Athen. III. p. 97. E, οἱ σὺ εἶ, ὁ καὶ τὸν καινὸν φελόνην (εἴρηται γάρ, ὦ βέλτιστε, καὶ ὁ φαινόλης) εἰπών· παῖ Λεῦκε, δός μοι τὸν ἄχρηστον φαινόλην, where comp. Schweigh. So φαινόλη Artemid. 2. 3. Arr. Epict. 4. 8.—Others suppose it to be a travelling-case for books etc. Hesych. φαιλόνης· εἰλητάριον μεμβράνινον, ἢ γλωσσόκομον.

Φαίνω, f. φανῶ, aor. 2 pass. ἐφάνην, (φάω, φάος, φῶς,) pp. *to lighten, to give light, to illuminate*.

1. intrans. *to give light, to shine forth, to shine* as a luminary or light, absol. Rev. 1: 16 ὡς ὁ ἥλιος φαίνει. 8: 12. Seq. ἐν c. dat. of place, 2 Pet. 1: 19 ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ. Rev. 21: 23. Sept. for הֵאִיר Gen. 1: 17. Ex. 13: 22. — Theocr. Id. 2. 11 Σελάνα, φαῖνε καλόν. Anth. Gr. I. p. 183. 1. — Trop. of spiritual light and truth, comp. in Σκότος b. John 1: 5 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. 5: 35. 1 John 2: 8.

2. trans. *to bring to light, to let appear, to show*, c. acc. τέρας Hom. Il. 2. 324. σήματα 2. 353. Xen. Cyr. 6. 4. 13 τὰ ἱερὰ ἡμῖν οἱ θεοὶ φαίνουσιν. Oftener and in N. T. only Pass. or Mid. φαίνομαι, aor. 2 ἐφάνην, *to come to light, to appear*, to be or become visible.

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a) strictly i. q. *to shine forth, to shine*, c. ἐν of place, Rev. 18: 23 φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι. trop. Phil. 2: 15 ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ. Sept. for זָרַח Is. 60: 2. — pp. 2 Macc. 12: 9. Luc. D. Deor. 4: 3. Xen. Conv. 1. 9 ὅταν φέγγος τι ἐν νυκτὶ φανῇ.

b) genr. *to appear, to be seen*, seq. dat. of pers. expr. or impl. (α) Of persons, Matt. 1: 20 ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. 2: 13, 19. Mark 16: 9. Sept. for נִקְרָה Num. 23: 3. — 2 Macc. 3: 33. Jos. Ant. 7. 7. 3. Luc. D. Deor. 20. 5. Xen. Cyr. 1. 6. 43.—With a particip. or adj. as predicate in nominat. comp. Matth. § 549. 5. p. 1078. Herm. ad Vig. p. 771. Passow no. 2. c. Matt. 6: 16 ὅπως φανῶσι ἄνθρωποις νηστεύοντες. v. 18. 23: 28 ὑμεῖς . . . φαίνεσθε τοῖς ἀνθρώποις [ὄντες] δίκαιοι. c. dat. impl. 2 Cor. 13: 7. c. particip. impl. Matt. 6: 5 ὅπως ἂν φαινῶσι τοῖς ἀνθρ. sc. προσεύχοντες. — c. part. Test. XII Patr. p. 530. Luc. D. Deor. 4. 1. Xen. Cyr. 1. 3. 1. c. adj. Hdian. 3. 14. 15. Xen. H. G. 4. 3. 10 ὁ ἥλιος μηνοειδὴς ἔδοξε φανῆναι. c. dat. impl. Ceb. Tab. 5. Xen. Cyr. 1. 4. 19.—Absol. *to appear*, to make his appearance, Luke 9: 8. 1 Pet. 4: 18. — (β) Of things, e. g. τὰ ζιζάνια Matt. 13: 26. (2 Macc. 1: 33.) Of an event, Matt. 9: 33 ἐν τῷ Ἰσραήλ. So τὰ φαινόμενα, *things visible*, apparent to the senses, Heb. 11: 3. With a predicate, see above in α; Matt. 23: 27. Rom. 7: 13 ἵνα φανῇ ἁμαρτία . . . κατεργαζομένη θάνατον. Comp. Winer p. 285. —Espec. of things appearing in the sky, air, etc. phenomena, Matt. 2: 7 τὸν χρόνον τοῦ φαινομένου ἀστέρος. 24: 27, 30. James 4: 14. — Hom. Il. 8. 556. Hdian. 2. 15. 11. Xen. Cyr. 1. 6. 1 ἀστραπαὶ καὶ βρονταὶ . . . τούτων δὲ φανέντων.

c) trop. as referred to the mental eye, *to appear, to seem*, seq. dat. pers. c. predic. Mark 14: 64 τί ὑμῖν φαίνεται; Seq. ἐνώπιόν τινος Luke 24: 11.—c. dat. Esdr. 2: 21. Hom. Od. 1. 318. Aristoph. Eccl. 870. c. inf. Xen. Cyr. 2. 2. 20.

Φάλεγ, ὁ, indec. *Phaleg*, Heb. פֶּלֶג (part) *Peleg*, pr. n. m. the son of Eber, Luke 3: 35. Comp. Gen. 11: 16 sq.

Φανερός, ά, όν, (φαίνω,) *apparent, visible, conspicuous*, Xen. Mem. 1. 1. 10 πληθούσης ἀγορᾶς ἐκεῖ φανερὸς ἦν sc. Socrates. Usually and in N. T. *apparent, manifest, known*; e. g. φανερὸν εἶναι, *to be manifest, known*, Acts 4: 16. Rom. 1: 19. Gal. 5: 19. 1 Tim. 4: 15. 1 John 3: 10. (Ecclus. 6: 24. 2 Macc. 6: 30. Diod. Sic. 1. 10. Xen. Mem. 3. 9. 2.) φανερὸν γίνεσθαι *to be* or *become apparent, manifest, well known*, Mark 6: 14. Luke 8: 17. Acts 7: 13. 1 Cor. 3: 13. 11: 19. 14: 25. Phil. 1: 13. (1 Macc. 15: 9. 2 Macc. 1: 33. Pol. 1. 18. 14.) φανερὸν ποιεῖν τινα, *to make one manifest, known*, to disclose, Matt. 12: 16. Mark 3: 12.— 2 Macc. 12: 41. Jos. Ant. 3. 4. 2.—Neut. c. prep. εἰς φανερὸν ἔθεῖν, *to become manifest, known*, to be brought to light, Mark 4: 22. Luke 8: 17. (εἰς τὸ φ. Luc. Calumn. 9.) ἐν φανερῷ, adverbially, comp. in Ἐν no. 3. a. α; *manifestly, openly*, Matt. 6: 4, 6, (18); also i. q. *externally, outwardly*, Rom. 2: 28 bis.—Jos. Ant. 4. 2. 4. Xen. Cyr. 8. 1. 31.

Φανερόω, ῶ, f. ώσω, (φανερός,) *to make apparent, manifest, known; to manifest, to show openly*, trans.

a) of things, Act. c. acc. John 2: 11 ἐφανέρωσε τὴν δόξαν αὐτοῦ. 1 Cor. 4: 5. 2 Cor. 2: 14 ἐν παντὶ τόπῳ. Col. 4: 4. Tit. 1: 3. c. acc. et dat. John 17: 6. Rom. 1: 19 ὁ γὰρ θεὸς αὐτοῖς [τοῦτο] ἐφανέρωσε. Pass. Mark 4: 22 οὐ γάρ ἐστί τι κρυπτὸν ὃ ἐὰν μὴ φανερωθῇ. John 3: 21 ἵνα φανερωθῇ τὰ ἔργα. 9: 3. Rom. 3: 21. 16: 26. 2 Cor. 7: 12. Eph. 5: 13 bis, τὰ δὲ πάντα . . . φανεροῦται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστι, *whatever is made manifest, is itself light*. 2 Tim. 1: 10. Heb. 9: 8. 1 John 3: 2 οὔπω ἐφανερώθη τί ἐσόμεθα. Rev. 3: 18. 15: 4. ἐν τούτῳ 1 John 4: 9. ἐν τῷ σώματι 2 Cor. 4: 10, 11. c. dat. Col. 1: 26. Sept. Act. for גָּלָה Jer. 33: 6. — Suid. φανεροῦν· εἰς φῶς ἄγειν.

b) of persons, (α) reflex. c. ἑαυτόν, or Mid. φανεροῦμαι, aor. 1 pass. ἐφανερώθην as Mid. Buttm. § 136. 2; *to manifest oneself, to show oneself openly, to appear*. Reflex. c. dat. John 7: 4 φανέρωσον σεαυτὸν τῷ κόσμῳ *show thyself to the world*, appear publicly. Mid. c. ἔμπροσθεν τινος, 2 Cor. 5: 10 πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ

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βήματος τοῦ Χρ. — Espec. of those appearing from heaven or from the dead; reflex. c. dat. John 21: 1 bis, ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς, κ. τ. λ. Mid. c. dat. John 21: 14 τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰ. τοῖς μαθ. αὐτοῦ. 1 John 1: 2 καὶ ἐφανερώθη ἡμιν. Mark 16: 12, 14. absol. Col. 3: 4 bis, ὅταν ὁ Χρ. φανερωθῇ κ. τ. λ. 1 Tim. 3: 16. Heb. 9: 26. 1 Pet. 1: 20. 5: 4. 1 John 1: 2 καὶ ἡ ζωὴ ἐφανερώθη, i. e. Christ as the source of eternal life. 2: 28. 3: 2, 5, 8. — (β) Pass. *to be manifested, to become* or *be made manifest, known*, c. dat. John 1: 31 ἵνα φανερωθῇ τῷ Ἰσραήλ. 2 Cor. 5: 11. ἐν c. dat. ib. 5: 11. ἐν παντὶ εἰς ὑμᾶς 11: 6. Seq. ὅτι, 2 Cor. 3: 3. 1 John 2: 19.—In the sense 'to become known, conspicuous,' Hdot. 6. 122. Act. to make conspicuous, Dion. Hal. Ant. 10. 37.

Φανερῶς, adv. (φανερός,) *manifestly, openly*, i. e. clearly, evidently, Acts 10: 3; publicly, Mark 1: 45 φανερῶς εἰς πόλιν εἰσελθεῖν. John 7: 10. — Jos. Ant. 5. 6. 2. Hdian. 7. 11. 7. Xen. An. 1. 9. 19.

Φανέρωσις, εως, ἡ, (φανερόω,) *manifestation, a making known*, φ. τῆς ἀληθείας 2 Cor. 4: 2. φ. τοῦ πνεύματος, i. q. revelation, 1 Cor. 12: 7.

Φάνος, ου, ὁ, (φαίνω,) *a light*, e. g. *a torch, lantern*, John 18: 3 μετὰ φανῶν καὶ λαμπάδων. — Artemid. 5. 20. Dion. Hal. 11. 40 ἐξέτρεχον ἐκ τῶν σκηνῶν ἅπαντες ἀθρόοι, φανοὺς ἔχοντες καὶ λαμπάδας. Xen. Lac. 5. 7. Comp. Phryn. et Lob. p. 59 sq. Hesych. Ἀττικοὶ δὲ λυχνοῦχον ἐκάλουν, ὃν ἡμεῖς φανόν.

Φανουήλ, ὁ, indec. *Phanuel*, Heb. פְּנוּאֵל (face of God) *Penuel*, pr. n. of the father of Anna, Luke 2: 36.

Φαντάζω, f. σω, (φαίνω,) strictly a frequentative, implying oft repeated action, Buttm. § 119. 5. 2; *to make appear, to make visible, to show*, rare in the Act. Callistr. Stat. 14 φαντάζων τὴν αἴσθησιν. Alex. Aphrod. τοῦτο φαντάζοντα ὡς κατ' ἀλήθειαν. — Usually and in N. T. Pass. φαντάζομαι, *to appear, to be seen, to be visible*; hence Neut. part. τὸ φανταζόμενον i. q. τὸ φαινόμενον, *the phenomenon*, i. e. *the sight, the spectacle*, Heb. 12: 21; comp. Ex. 19: 16 sq. See Buttm. § 128. 2. Winer § 46. 4. — Wisd. 6: 16. Hdian. 8. 3. 21. Diod. Sic. 1. 12 τοὺς θεοὺς φανταζομένους τοῖς ἀνθρώποις ἐν ἱερῶν ζώων μορφαῖς. Eurip. Androm. 877.

Φαντασία, ας, ἡ, (φαντάζομαι,) *an appearing, appearance*, Pol. 11. 27. 7. Diod. Sic. 20. 11. In N. T. *appearance, show, pomp*, Acts 25: 23. Sept. for חֲזִיזִים Zech. 10: 1.—Pol. 10. 40. 6. Elsewhere also i. q. phantasy, fancy, Sept. Hab. 2: 18, 19. Epict. Ench. 1. 5. Luc. Vit. Auct. 21.

Φάντασμα, ατος, τό, (φαντάζομαι,) *a phantasm, phantom, apparition*, spoken of a spirit, spectre, ghost, Matt. 14: 26. Matt. 6: 49. — Jos. Ant. 1. 20. 2. ib. 5. 8. 2. Artemid. 1. 2. Of phantasms in dreams, Wisd. 17: 15. Jos. B. J. 3. 8. 3.

Φάραγξ, αγγος, ἡ, (kindr. with φάρυγξ,) *a gorge, ravine, valley*, a narrow and deep pass or valley between high rocks; Luke 3: 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40: 4 where Sept. for גַּיְא, as also 22: 1. Josh. 15: 8. Sept. for אֶפְיִק Is. 8: 7. נַחַל Gen. 26: 17. Deut. 2: 24. — Jos. B. J. 7. 6. 1. Pol. 3. 52. 8. Xen. H. G. 7. 2. 13.

Φαραώ, ὁ, indec. *Pharaoh*, Heb. פַּרְעֹה, pp. *the king*, the common title of the Egyptian kings down to the time of the Persian invasion, and often employed like a proper name; Acts 7: 10 ἐναντίον Φαραὼ βασιλέως Αἰγύπτου. v. 13, 21. Rom. 9: 17. Heb. 11: 24. — Jos. Ant. 8. 6. 2 ὁ Φαραὼν κατ' Αἰγυπτίους βασιλέα σημαίνει. The Heb. פַּרְעֹה is strictly from a Coptic word signifying *the king*; but is so inflected as to appear to come from the Heb. root פָּרַע; whence also פָּרַע a leader, prince. See Gesen. Lex. in פַּרְעֹה. Bibl. Repos. I. p. 581.

Φαρές, ὁ, indec. *Phares*, Heb. פֶּרֶץ (breach), pr. n. of one of the sons of Judah by Thamar, Matt. 1: 3 bis. Luke 3: 33. Comp. Gen. c. 38.

Φαρισαῖος, ου, ὁ, *a Pharisee*,

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one of the sect of the Pharisees, Heb. פְּרוּשִׁים, פְּרוּשִׁים, *the Separate*, see Buxtorf Lex. Chald. Rabb. 1851 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Σαδδουκαῖοι q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5, 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. 5: 20 sq. 12: 2 sq. 19: 3 sq. 23: 13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, etc. Matt. 9: 11. 23: 2 sq. Mark 7: 3 sq. Luke 18: 11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5, 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts 23: 8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1. 2 sq. B. J. 2. 8. 14. Jahn § 316 — 320.—In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profligacy, e. g. Matt. 23: 13 sq. Luke 16: 14. al. Yet there were doubtless exceptions, and individuals among them appear to have been men of probity and even of genuine piety; e. g. Gamaliel Acts 5: 34; Simeon Luke 2: 25; Joseph of Arimathea Luke 23: 51; Nicodemus John 7: 50, coll. 19: 39. Al.

Φαρμακεία, ας, ἡ, (φαρμακεύω, φάρμακον a medicine, poison, magic potion or formula,) *the preparing and giving of medicine*, Engl. *pharmacy*, Diod. Sic. 17. 31. Xen. Mem. 4. 2. 17. *a poisoning* Pol. 6. 13. 4. In N. T. *magic art, sorcery, enchantment*, Gal. 5. 20. Rev. 9: 21. 18: 23. Sept. for לְהָטִים, לָטִים, Ex. 7: 11, 22. כְּשָׁפִים Is. 47: 9, 12.—Wisd. 12: 4. 18: 13. Luc. Merc. cond. 40. So φαρμακεύω Hdot. 7. 114. comp. Aristoph. Plut. 302. Lat. *veneficium* Cic. Brut. 60. Plin. H. N. 18. 6.

Φαρμακεύς, έως, ὁ, (φαρμακεία,) *a pharmacist, apothecary*, one who prepares and uses medicines, Luc. D. Deor. 13. 1. *a poisoner*, Jos. Vit. § 31. Plut. Artax. 19. In N. T. *a magician, sorcerer, enchanter*, πόρνοις καὶ φαρμακεῦσι Acts 21: 8 in text. rec. Others φαρμακός q. v. — Luc. Merc. cond. 40 μοιχὸν ἢ φαρμακία σε. Comp. in Φαρμακεία. See Lob. ad Phryn. p. 316.

Φαρμακός, οῦ, ὁ, ἡ, (φάρμακον,) i. q. φαρμακεύς Lob. ad Phr. p. 316; *a poisoner*, Jos. Ant. 17. 4. 1. Dem. 794. 4. In N. T. *a magician, sorcerer, enchanter*, Rev. 21: 8 in later edit. 22: 15. Sept. for חַרְטֹם Ex. 9: 12. מְכַשֵּׁף Ex. 7: 11. Deut. 18: 10. Dan. 2: 2.—Jos. Ant. 9. 6. 3 τὴν μητέρα αὐτοῦ φαρμακὶν καὶ πόρνην ἀποκαλέσαι.

Φάσις, εως, ἡ, (φημί,) *speech, word, report*, Acts 21: 31.—So of private report, information, Dem. 793. 16. Poll. On. 8. 6. 47 κοινῶς δὲ φάσεις ἐκαλοῦντο πᾶσαι αἱ μηνύσεις τῶν λανθανόντων ἀδικημάτων.

Φάσκω, imperf. ἔφασκον, defect. *to say, to affirm*, i. q. φημί, seq. inf. c. acc. Acts 24: 9. 25: 19. Rev. 2: 2. Seq. inf. c. nom. Rom. 1: 22; comp. Buttm. § 142. 2. 1. Sept. for אָמַר Gen. 26: 20. —2 Macc. 14: 27, 32. Jos. Ant. 3. 15. 2. Hdian. 3. 12. 21. Xen. Mem. 1. 2. 29. On φάσκω and φημί comp. Buttm. § 109. I. n. 2.

Φάτνη, ης, ἡ, a crib, manger, Luke 2: 7, 12, 16. 13: 15 οὐ λύει . . . τὸν ὄνον ἀπὸ τῆς φάτνης. Sept. for אֲבוּס Job 39: 9. Is. 1: 3.—Jos. Ant. 8. 2. 4. Luc.

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Tim. 14 καθάπερ τὴν ἐν τῇ φάτνῃ κύνα. Xen. Eq. 4. 1 τοῦ ἵππου σῖτον κλαπῆναι ἐκ τῆς φάτνης. [illegible]

Φαῦλος, η, ον, (comp. Germ. *faul, flau,*) *bad, ill, worthless,* physically, as food, a garment, Hdian. 4. 12. 4. Xen. Mem. 1. 6. 2. ib. 3. 11. 13. In N. T. morally, *bad, evil, wicked; πᾶν φαῦλον πρᾶγμα* James 3: 16. *τὰ φαῦλα evil deeds* John 3: 20. 5: 29. *φαῦλον λέγειν* Tit. 2: 8. Sept. for עָנְלָה Prov. 22: 8. — Luc. Hermot. 82 *φαῦλον οὐδὲν ποιήσουσιν.* Jos. Vit. § 9 *φαῦλος τὸν βίον.* Pol. 4. 45. 1. Xen. Mem. 2. 3. 17.

Φέγγος, εος, ους, τό, (kindr. *φάος,*) *light, brightness, shining,* espec. of the moon, see Passow s. v. whence in Mod. Gr. *φεγγάριον* the moon. Matt. 24: 29 et Mark 13: 24 *σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,* comp. Is. 13: 10. Of a lamp, Luke 11: 33. Sept. for נֵרָה of the stars Joel 2: 10; of the sun 2 Sam. 23: 4.— Of fire, 2 Macc. 12: 9; of the moon Xen. Venat. 5. 4. genr. Jos. Ant. 2. 14. 5. Xen. Conv. 1. 9.

Φείδομαι, f. *εἰσομαι,* depon. Mid. *to spare,* e. g. to abstain from using, *to use sparingly,* to save, c. gen. Hes. Op. 603 or 606 *σίτου.* Xen. Mem. 1. 2. 22. *ἐξουσίας* Plut. Cato Maj. 8. In N. T. also

a) *to spare,* i. q. to abstain from doing any thing, *to forbear,* absol. 2 Cor. 12: 6 *φείδομαι δὲ* sc. *τοῦ καυχᾶσθαι.* Sept. c. inf. for חָמַל 2 Sam. 12: 4, 6. — c. gen. of action, Hdian. 7. 9. 22. c. *τοῦ* et inf. Xen. H. G. 7. 1. 24.

b) *to spare,* i. q. to abstain from treating with severity, to treat with forbearance, tenderness, c. gen. Buttm. § 132. 5. 3. Acts 20: 29 *μὴ φειδόμενοι τοῦ ποιμνίου.* Rom. 8: 32 *ἰδίου υἱοῦ οὐκ ἐφείσατο.* 11: 21 bis. 1 Cor. 7: 28. 2 Cor. 1: 23. 2 Pet. 2: 4, 5. c. gen. impl. 2 Cor. 13: 2. Sept. for חוּס 1 Sam. 24: 11. Neh. 13: 22. חָמַל 2 Chr. 36: 15, 17. חָשַׂךְ Gen. 22: 12, 16. — Wisd. 11: 26. Dion. Hal. Ant. 5. 10 *ἐγὼ τῶν ἐμῶν οὐ φεισάμενος τέκνων.* Hdian. 2. 13. 15. Xen. Cyr. 4. 2. 1.

Φειδομένως, adv. (*φείδομαι,*) *sparingly,* i e. frugally, not bountifully, 2 Cor. 9: 6 bis. — Plut. Alex. M. 25 *φειδομένως χρῆσθαι τοῖς παροῦσι.*

Φέρω, f. *οἴσω,* aor. 1 *ἤνεγκα,* aor. 1 pass. *ἠνέχθην, to bear,* Lat. *fero,* trans.

a) pp. *to bear* as a burden or the like, *to bear up,* to have or take upon oneself, Luc. Contempl. 11 *τί καὶ ἐπὶ τῶν ὤμων φέρουσι.* Hdian. 2. 11. 18. Xen. Mem. 3. 13. 6 *φορτίον φέρειν . . . πότερον πενός, ἢ φέρων τι.* ib. 2. 2. 5. In N. T. only trop. (*α*) *to bear up under, to bear with, to endure,* e. g. evils, c. acc. Rom. 9: 22 *θεὸς ἤνεγκεν σκεύη ὀργῆς.* Heb. 12: 20. 13: 13 *τὸν ὀνειδισμὸν αὐτοῦ φέροντες.* So Sept. *ὀνειδισμὸν φ.* for נָשָׂא Ez. 34: 29. 36: 15. genr. Gen. 36: 7. Deut. 1: 12. — Jos. Ant. 17. 13. 2. Ael. V. H. 9. 33 *ὀργήν.* Hdian. 4. 13. 4 *τὰς ὕβρεις.* Xen. Mem. 4. 8. 1.— (*β*) *to bear up* any thing, *to uphold,* i. q. *to have in charge, to direct, to govern,* c. acc. Heb. 1: 3 *φέρων τε τὰ πάντα τῷ ῥήματι κ. τ. λ.* So Sept. and נָשָׂא Num. 11: 14. Deut. 1: 9. Chrysost. ad h. l. *φέρων· κυβερνῶν, διαπίπτοντα συγκρατῶν.*—Plut. Lucull. 6 *Κέθηγον ἀνθοῦντα τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν.* A late usage, comp. Passow *φέρω* no. 2.

b) *to bear,* with the idea of motion, i. q. *to bear along* or *about, to carry.* Luke 23: 26 *τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ.* Sept. for נָשָׂא Is. 30: 6. 40: 11. — Ael. V. H. 3. 22 [*Αἰνείας*] *τὸν πατέρα . . . τοῖς ὤμοις ἔφερεν.* 10. 21 *τὸν Πλατῶνα ἡ Περικτιόνη ἔφερεν ἐν ταῖς ἀγκάλαις.* Hdian. 4. 15. 8. Xen. An. 3. 4. 32.—Pass. *φέρομαι, to be borne along,* e. g. as in a ship before the wind, *to be driven,* Acts 27: 15, 17. (Test. XII Patr. p. 670 *χειμαζόμενοι ἐπὶ τὸ πέλαγος ἐφερόμεθα.* Diod. Sic. 20. 16.) Trop. i. q. *to be moved, incited,* 2 Pet. 1: 21 *ὑπὸ πνεύματος ἁγίου φερόμενοι.* — Sept. Job 17: 1 *πνεύματι φερόμενος.* Jos. B. J. 6. 5. 2 *φερόμενοι τοῖς θυμοῖς.* Plut. ed. R. VI. p. 487. 8. — Mid. *φέρομαι, to bear oneself along,* i. q. *to move along, to rush,* as a wind, Acts 2: 2 *ὥσπερ φερομένης πνοῆς.* Trop. i. q. *to go on, to advance,* in teaching, *ἐπὶ τὴν τελειότητα* Heb. 6: 1. Sept. pp. *ὕδωρ βιαίως ἄνω φερόμενον* for נָזַל Jer 18: 14. שָׂמַח Is. 28: 15, 18. — Diog. Laert. 10. 104. 25 *διὰ τοῦ πνεύμα-*

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τας πολλοῦ φερομένου. comp. Xen. Ven. 10. 21.

c) *to bear*, with the idea of motion *to* a place, i. q. *to bear hither, thither, to bring*. (α) Of things, seq. acc. expr. or impl. Genr. Mark 6: 28. Luke 24: 1 ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα. John 19: 39. Acts 4: 34, 37. 5: 2. 2 Tim. 4: 13 φέρε καὶ τὰ βιβλία. Seq. ἀπό partit. John 21: 10 ἐνέγκατε [τι] ἀπὸ τῶν ὀψαρίων. Pass. Matt. 14: 11. Mark 6: 27. Also c. dat. of pers. τί τινι, Matt. 14: 11 καὶ ἤνεγκε [αὐτὴν] τῇ μητρὶ αὐτῆς. Mark 12: 15 φέρετέ μοι δηνάριον. impl. v. 16. John 2: 8. 4: 33 μήτις ἤνεγκεν αὐτῷ φαγεῖν; So c. ὧδε added, Matt. 14: 18. Seq. εἰς c. acc. of place, Rev. 21: 24, 26. Spoken of the finger or hand, i. q. *to reach hither*, John 20: 27 bis. Sept. genr. for הֵבִיא Gen. 43: 2. Neh. 8: 3, 4. c. dat. Gen. 27: 14, 17. c. εἰς 1 Sam. 31: 12.—Hdian. 8. 1. 13 προσίασιν οἱ ἱππεῖς τὴν κεφαλὴν τοῦ Μαξιμίνου φέροντες. Xen. Cyr. 2. 2. 9. c. dat. Xen. Cyr. 2. 4. 1.—Trop. of a voice or declaration, Pass. *to be borne, brought, to come*, φωνῆς ἐνεχθείσης αὐτῷ . . . ἐξ οὐρανοῦ 2 Pet. 1: 17, 18. (Comp. Plut. J. Caes. 1 φωνῆς ἐνεχθείσης πρὸς Καίσαρα.) Of good *brought to* any one, bestowed on him, Pass. c. dat. 1 Pet. 1: 13 ἐπὶ τὴν φερομένην ὑμῖν χάριν. (Hdian. 5. 6. 22. Xen. An. 2. 1. 17.) Of accusations, charges, etc. *to bring forward, to present*, seq. κατά τινος, John 18: 29 τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρ. τούτου; Acts 25: 7. 2 Pet. 2: 11, coll. Jude 9. (Comp. Ael. V. H. 3. 14.) Of a doctrine, prophecy, i. q. *to announce, to make known*, τὴν διδαχήν 2 John 10. προφητείαν 2 Pet. 1: 21. (Diod. Sic. 13. 97 fin. τῶν δ' ἱερείων φέροντων νίκην, i. e. announcing, portending. Dem. 72. 22.) Of a fact or event as reported or testified, i. q. *to adduce, to show, to prove*; Pass. Heb. 9: 16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. — Diod. Sic. 1. 89, 90, 97 τῆς δ' Ὁμήρου παρουσίας ἄλλα σημεῖα φέρουσι, καὶ μάλιστα τὴν κ. τ. λ.—(β) Of persons, c. acc. *to bear, to bring*, e. g. the sick, Mark 2: 3 ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες. Luke 5: 18. Acts 5: 16. Seq. dat. τινά τινι, Matt. 17: 17 φέρετέ μοι αὐτὸν ὧδε. Mark 7: 32. 8: 22. πρός c. acc. Mark 1: 32. 9: 17, 19, 20. Spoken also of any motion to a place, not proceeding from the person himself, i. q. *to bring, to lead*, c. acc. et ἐπί, Mark 15: 22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον. John 21: 18 ὅπου. So of beasts, Luke 15: 23. Acts 14: 13. Sept. for הֵבִיא Neh. 12: 27. Ezra 8: 17. c. πρός 1 K. 1: 13.—Trop. and absol. a way or gate is said *to lead* [one] any whither, τὴν πύλην τὴν φέρουσαν εἰς τὴν πόλιν Acts 12: 10.—Jos. Ant. 5. 2. 1. Pol. 8. 32. 6 ἡ πύλη φέρουσα ἐπὶ τὸν λιμένα. Xen. H. G. 7. 2. 7.

d) *to bear*, as trees or fields their fruits, i. q. *to yield*, καρπόν Mark 4: 8. John 12: 24. 15: 2 ter, 4, 5, 8, 16. Sept. for נָשָׂא Ez. 17: 8. Joel 2: 22. — Jos. Ant. 15. 4. 2. Hdian. 4. 2. 16. Xen. Mem. 2. 1. 28.

Φεύγω, f. ξομαι, aor. 2. ἔφυγον, *to flee, to fly*, to betake oneself to flight, intrans.

a) pp. and genr. Matt. 8: 33 οἱ δὲ βόσκοντες ἔφυγον. 26: 56. Mark 5: 14. 14: 50. Luke 8: 34. John 10: 12, 13. Acts 7: 29. Seq. ἀπό c. gen. Mark 16: 8 ἔφυγον ἀπὸ τοῦ μνημείου. 14: 52. John 10: 5. James 4: 7 φεύξεται ἀφ' ὑμῶν. Seq. ἐκ *out of*, Acts 27: 30 ἐκ τοῦ πλοίου. Seq. εἰς c. acc. Matt. 2: 13 φεῦγε εἰς Αἴγυπτον. 10: 23. Mark 13: 14 εἰς τὰ ὄρη. Luke 21: 21. Rev. 12: 6. ἐπὶ τὰ ὄρη Matt. 24: 16. Sept. for בָּרַח Ex. 14: 5. נוּס Gen. 39: 12. Josh. 10: 16. c. ἀπό Ex. 4: 3. ἐκ Jer. 51: 6. εἰς Gen. 14: 10. Jer. 50: 16. — Hdian. 3. 2. 20. Dem. 33. 7. Xen. An. 1. 10. 11. c. ἀπό 1 Macc. 4: 5. Xen. Cyr. 7. 2. 4. ἐκ 2 Macc. 5: 8. Palaeph. 43. 3. εἰς Luc. Asin. 18. Xen. Mem. 1. 2. 24. ἐπί Hdian. 3. 4. 11. Xen. Ag. 2. 11.—Poetically of death, c. ἀπό Rev. 9: 6. Also of heaven and earth etc. *to flee away*, i. q. *to vanish suddenly*, c. ἀπό Rev. 16: 20. 20: 11. Comp. Ps. 114: 3, 5.

b) i. q. *to flee from, to escape*; seq. ἀπό c. gen. Matt. 3: 7 et Luke 3: 7 φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς. Matt. 23: 33. — c. ἐκ Xen. H. G. 4. 4. 4.—Trans. c. acc. Heb. 11: 34 ἔφυγον στόματα μαχαίρας. impl. 12: 25. — Hom. Il. 2. 401 θάνατον. Hdian. 2. 1. 23 κίνδυνον.

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c) trop. *to flee*, i. q. *to avoid, to shun*, seq. ἀπό c. gen. 1 Cor. 10: 14 φ. ἀπὸ τῆς εἰδωλατρείας.— Ecclus. 21: 2 φ. ἀπὸ τῆς ἁμαρτίας.— Trans. c. acc. 1 Cor. 6: 18 φ. τὴν πορνείαν. 1 Tim. 6: 11. 2 Tim. 2: 22.— Ael. V. H. 13. 1 post init. τὰς τῶν ἀνδρῶν ὁμιλίας ἔφευγε. Dem. 498. pen. Xen. Cyr. 8. 1. 31 τὰ αἰσχρὰ φεύγειν.

Φῆλιξ, ικος, Felix, pr. n. of the eleventh Roman procurator of Judea, about A. D. 51—58, after Cumanus and before Festus; see Bibl. Repos. II. p. 382. He was a freedman of the emperor Claudius and his mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I, (see Δρουσίλλα,) by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him: *jus regium servili ingenio exercuit*, Hist. 5. 9. 6. He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. Comp. Tacit. et Sueton. ll. cc. Jos. Ant. 20. 7. 1 sq. ib. 20. 8. 5—9. B. J. 2. 13. 2, 7. — Paul was brought before Felix, and left by him in prison; Acts 23: 24, 26. 24: 3, 22, 24, 25, 27 bis. 25: 14.

Φήμη, ης, ἡ, Dor. φάμα, (φημί,) whence Lat. *fama*, Engl. *fame*, i. e. *word, report, rumour*, common fame, Matt. 9: 26. Luke 4: 14. Sept. for שְׁמוּעָה Prov. 16: 1.—Ael. V. H. 14. 30. Hdian. 1. 4. 19. Thuc. 1. 11.

Φημί, enclit. and defect. Imperf. ἔφην, (obsol. φάω,) pp. 'to bring to light by speech,' genr. *to say, to speak, to utter*; see fully in Buttm. § 109. I. The other tenses are supplied from εἶπον q. v.

a) genr. and usually followed by the express words; Matt. 26: 34 ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν, λέγω σοι κ. τ. λ. v. 61. Luke 7: 44. Acts 8: 36. 10: 28, 31. c. acc. 1 Cor. 10: 15 κρίνατε ὑμεῖς ὅ φημι. —Hdian. 5. 6. 9. Xen. Mem. 1. 2. 45.— Hence as interposed in the middle of a clause quoted, like Engl. *said I, said he*, Lat. *inquam*; Matt. 14: 8 δός μοι, φησὶν, ὧδε ἐπὶ πίνακι κ. τ. λ. Acts 23: 35. 25: 5, 22. 1 Cor. 6: 16. 2 Cor. 10: 10. Heb. 8: 5.—Hdian. 2. 1. 16. Xen. Oec. 9. 14. Mem. 3. 11. 15. Comp. Sturz Lex. Xenoph. s. v. φάναι no. 16.

b) as modified by the context, where the sense often lies not so much in φημί as in the adjuncts; e. g. (α) Before interrogations, for *to ask, to inquire*; Matt. 27: 23 ὁ δὲ ἡγεμὼν ἔφη· τί γὰρ κακὸν ἐποίησεν; Acts 16: 30. 21: 37.— Xen. Mem. 1. 2. 41 sq.—(β) Before replies, for *to answer, to reply*; Matt. 4: 7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται κ. τ. λ. 13: 29. John 1: 23. Acts 2: 38. al. With ἀποκριθείς added, Matt. 8: 8. Luke 23: 3.— Xen. Mem. 1. 2. 41 sq.— — (γ) Emphat. i. q. *to affirm, to assert*, Rom. 3: 8. 1 Cor. 7: 29. 10: 19. 15: 50. —Hdian. 2. 8. 8. Diod. Sic. 1. 90. Xen. Cyr. 4. 4. 2. Al.

Φῆστος, ου, ὁ, Festus, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A. D. 58—62; sent by Nero to supersede Felix; comp. Jos. Ant. 20. 8. 9 sq. B. J. 2. 13. 7. ib. 2. 14. 1. Bibl. Repos. II. p. 382.—Festus sent Paul to Rome as a prisoner, on his own appeal. Acts 24: 27. 25: 1, 4, 9, 12, 13, 14, 22, 23, 24. 26: 24, 25, 32.

Φθάνω, f. άσω, aor. 1 ἔφθασα, *to go* or *come before, first*, sc. in being or doing any thing.

a) pp. c. acc. i. q. *to precede, to anticipate*; 1 Thess. 4: 15 οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, i. e. in being admitted into the divine kingdom. For the accus. comp. Matth. § 412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 3. 5 φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν. In Greek writers φθάνω with the participle of another verb may often be rendered adverbially, *before, sooner than*; Buttm. § 144. n. 8. On the construction of φθάνω generally, see Buttm. § 150. p. 440 sq. Matth. § 533. Herm. ad Vig. p. 763 sq.

b) genr. aor. 1 ἔφθασα, *to have come first, already*, by anticipation; seq. ἄχρι c. gen. 2 Cor. 10: 14 ἄχρι γὰρ ὑμῶν

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ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ, *for even as far as to you have we already come in preaching the Gospel*, comp. v. 16. Seq. εἴς τι, trop. i. q. *to have already attained unto*, Rom. 9: 31. Phil. 3: 16. Seq. ἐπί τινα, *to have already come to* or *upon* any one, Matt. 12: 28 et Luke 11: 20 ἄρα ἔφθασαν ἐφ' ὑμᾶς ἡ βασ. τοῦ θεοῦ. 1 Thess. 2: 16 ἡ ὀργή. Sept. for Chald. מטא, c. ἕως Dan. 4: 8. 7: 13. εἰς Dan. 4: 18, 19. ἐπί Dan. 4: 21. נגע Ecc. 8: 14. — Seq. ἕως c. gen. Test. XII Patr. p. 530. εἰς pp. Xen. Cyr. 5. 4. 9.

Φθαριός, ή, όν, (φθείρω, perf. pass. ἔφθαρμαι,) *corruptible, perishable, mortal*, Rom. 1: 23 φ. ἄνθρωπος. 1 Cor. 9: 25 φ. στέφανος. 15: 53, 54. 1 Pet. 1: 18, 23. — Wisd. 9: 15. 2 Macc. 7: 16. Philo de Cherub. p. 516. Plut. Consol. ad Apoll. 10. ed. R. VI. p. 404, τί θαυμαστόν . . . εἰ τὸ φθαρτὸν ἔφθαρται.

Φθέγγομαι, f. γξομαι, depon. Mid. (φέγγος,) *to sound*, pp. to emit a *brilliant* sound, clang, tone, as a trumpet, Xen. An. 7. 4. 19; of thunder, Cyr. 7. 1. 3; of the voice, Sept. for שאג Am. 1: 2. Xen. An. 1. 8. 18. Comp. D'Orville ad Charit. p. 409.— In N. T. i. q. *to speak*, absol. Acts 4: 18. ὑποζύγιον . . . ἐν ἀνθρώπου φωνῇ φθεγξάμενον 2 Pet. 2: 16. c. acc. ὑπέρογκα 2 Pet. 2: 18. — Hdian. 4. 6. 12. Xen. Conv. 2. 7. ἀλλοτρίᾳ γλώττῃ Philostr. Vit. Soph. 1. 16. 13. c. acc. Ecclus. 13: 22. Xen. Mem. 4. 2. 6.

Φθείρω, f. ερῶ, aor. 1 pass. ἐφθάρην, *to spoil, to corrupt, to destroy*, genr. to bring into a worse state, trans. c. acc. 1 Cor. 3: 17 bis, εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός. 2 Cor. 7: 2. Mid. Jude 10. Sept. for שחת Gen. 6: 11. Is. 54: 16. Jer. 13: 9.—Wisd. 16: 27. Plut. Consol. ad Apoll. 10, see in Φθαρτός. Xen. H. G. 5. 3. 3. Of a virgin dishonoured, Dion. Hal. Ant. 2. 67.—Trop. in a moral sense, *to corrupt, to deprave*, c. acc. 1 Cor. 15: 33 φθείρουσι ἤθη χρηστὰ ὁμιλίαι κακαί, from Menander, see below. Eph. 4: 22. Rev. 19: 2. Praegn. 2 Cor. 11: 3 μήπως . . . οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος κ. τ. λ. — Poet. Gnom. ed. Tauchn. p. 167, φθείρουσιν ἤθη χρήσθ' ὁμιλίαι κακαί. Xen. Mem. 1. 5. 3.

Φθινοπωρινός, ή, όν, (φθινοπώρινον autumn, from φθίνω to fail, and ὀπώρα q. v.) *autumnal*; Jude 12 δένδρα φθιν. *trees of autumn*, stripped of their fruits and verdure. — Plut. Symp. 8. 10. 2. φ. ἰσημερία, the autumnal equinox, Pol. 4. 37. 2.

Φθόγγος, ου, ὁ, (φθέγγομαι,) *a sound*, espec. of a musical instrument, 1 Cor. 14: 17. Poet. for *the voice* Rom. 10: 18, quoted from Ps. 19: 5 where Sept. for קו.—Wisd. 19: 18. Arr. Epict. 3. 6. Plut. Conjug. Praec. 11 φθόγγω δύο σύμφωνοι.

Φθονέω, ῶ, f. ήσω, (φθόνος,) *to envy*, c. dat. Gal. 5: 26 ἀλλήλους φθονοῦντες. James 4: 2 in some edit. for φονεύω. — Jos. Ant. 4. 8. 21. Hdian. 3. 2. 6. Xen. Mem. 5. 3. 16.

Φθόνος, ου, ὁ, envy, Matt. 27: 18. Mark 15: 10. Rom. 1: 29. Phil. 1: 15. 1 Tim. 6: 4. Tit. 3: 3. James 4: 5. Plur. φθόνοι *envyings*, bursts of envy, Gal. 5: 21. 1 Pet. 2: 1.— 1 Macc. 8: 16. Pol. 6. 9. 11. Xen. Mem. 3. 9. 8.

Φθορά, ᾶς, ἡ, (φθείρω,) *a spoiling, corruption, destruction*, genr. the bringing or being brought into a worse state; e. g. of the air, τοῦ ἀέρος Hdian. 1. 12. 3; of a female dishonoured, Jos. c. Apion. 2. 24. Dion. Hal. Ant. 2. 25 φθ. τοῦ σώματος. In N. T. spoken

a) of death, slaughter; 2 Pet. 2: 12 ζῶα . . . εἰς ἅλωσιν καὶ φθορά. Also of mortality, mortal nature, a dying away; Rom. 8: 21 ἀπὸ τῆς δουλείας τῆς φθορᾶς. 1 Cor. 15: 42, 50. Sept. for שחת Ps. 103: 4. Jon. 2: 7. — Jos. Ant. 7. 13. 3. Diod. Sic. 1. 10. Thuc. 2. 47. Xen. Cyr. 7. 5. 64. — Trop. of spiritual death, condemnation, misery, Gal. 6: 8. Col. 2: 22 see in Ἀπόχρησις.

b) trop. in a moral sense, *corruptness, depravity*, wickedness, 2 Pet. 1: 4. 2: 12 ἐν τῇ φθορᾷ αὐτῶν. v. 19. — Wisd. 14: 12, 25.

Φιάλη, ης, ἡ, a bowl, goblet, having more breadth than depth. Rev. 5: 8 φιάλας χρυσᾶς γεμούσας θυμιαμάτων. 15: 7. 16: 1, 2, 3, 4, 8, 10, 12, 17. 17: 1. 21: 9. Sept. for מזרק *a bowl for sprinkling*, Ex. 27: 3. Num. 7: 13 sq.—

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Jos. Ant. 3. 6. 6. Luc. Toz. 25. Xen. Conv. 2. 23.

Φιλάγαθος, ου, ὁ, ἡ, adj. (φίλος, ἀγαθός,) *loving good, a lover of good,* loving right, upright, Tit. 1: 8.—Wisd. 7: 22. Plut. Praec. conjug. 17.

Φιλαδέλφεια, ας, ἡ, *Philadelphia,* anciently the second city of Lydia, situated near the foot of Mount Tmolus, about 27 miles S. E. from Sardis; so called from its founder, Attalus Philadelphus king of Pergamus. With this kingdom it came under the power of the Romans; and was destroyed by an earthquake, with the adjacent cities, in the reign of Tiberius, A. D. 17. It is still a considerable town; called by the Turks *Allah Shahr* or *Allah Sheyr.* See Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Miss. Herald 1821. p. 253 sq. — Rev. 1: 11. 3: 7.

Φιλαδελφία, ας, ἡ, (φιλάδελφος,) *brotherly love,* in N. T. only in the Christian sense, the mutual love of Christian brethren, Rom. 12: 10. 1 Thess. 4: 9. Heb. 13: 1. 1 Pet. 1: 22. 2 Pet. 1: 7 bis. — pp. Jos. Ant. 4. 2. 4. Luc. D. Deor. 26. 2.

Φιλάδελφος, ου, ὁ, ἡ, adj. (φίλος, ἀδελφός,) *loving one's brethren,* in N. T. only in the Christian sense, loving each other as Christian brethren, 1 Pet. 3: 8. — pp. 2 Macc. 15: 14. Plut. Solon. 27. Xen. Mem. 2. 3. 17.

Φίλανδρος, ου, ἡ, adj. (φίλος, ἀνήρ,) *loving one's husband,* spoken of a wife, Tit. 2: 4.—Luc. Halcy. 8. Plut. Brut. 13. Plut. Amator. 23. ed. R. IX. p. 81. 9, φιλότεκνοι καὶ φίλανδροι.

Φιλανθρωπία, ας, ἡ, (φιλάνθρωπος,) *philanthropy, love of man,* i. q. benevolence, humanity, Acts 28: 2. Tit. 3: 4.—2 Macc. 6: 22. Jos. Ant. 7. 6. 1. Hdian. 2. 3. 16. Xen. Cyr. 1. 4. 1.

Φιλανθρώπως, adv. (φιλάνθρωπος,) *philanthropically, humanely,* with kindness, Acts 27: 3. — 2 Macc. 9: 27. Pol. 1. 68. 13. Dem. 411. 10.

Φιλαργυρία, ας, ἡ, (φιλάργυρος,) *love of money, covetousness,* 1 Tim. 6: 10. Sept. for בֶּצַע Jer. 8: 10.—Ceb. Tab. 23. Hdian. 6. 9. 17. Diod. Sic. 5. 26.

Φιλάργυρος, ου, ὁ, ἡ, adj. (φίλος, ἄργυρος,) *money-loving, covetous,* Luke 16: 14. 2 Tim. 3: 2. — Jos. de Macc. 3. Ael. V. H. 9. 1. Xen. Mem. 3. 1. 10.

Φίλαυτος, ου, ὁ, ἡ, adj. (φίλος, αὐτοῦ,) *self-loving, selfish,* 2 Tim. 3: 2.—Jos. Ant. 3. 8. 1. Aristot. Repub. 2. 5. Plut. Arat. 1.

Φιλέω, ῶ, f. ήσω, (φίλος,) *to love,* trans.

a) genr. c. acc. of person, i. q. to have affection for, Matt. 10: 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα κ. τ. λ. John 5: 20 ὁ πατὴρ φιλεῖ τὸν υἱόν. 11: 3, 36. 15: 19. 16: 27 bis. John 20: 2. 21: 15, 16, 17 ter. 1 Cor. 16: 22. Tit. 3: 15 ἐν πίστει, i. e. with Christian love. Rev. 3: 19. Sept. for אָהַב Gen. 37: 3. Prov. 8: 17. —Hdian. 1. 5. 12. Dem. 1161. 18. Xen. Mem. 2. 7. 9.—Of things, i. q. *to be fond of, to like,* c. acc. Matt. 23: 6 φιλοῦσί τε τὴν πρωτοκλισίαν. Luke 20: 46. Rev. 22: 15. With the idea of overweening fondness, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ John 12: 25. Sept. for אָהַב Gen. 27: 4, 9. Prov. 29: 3.—Wisd. 8: 2. Ael. V. H. 12. 15 init. Xen. Oec. 20. 27, 29.

b) spec. to show one's love by a kiss; hence, *to kiss,* c. acc. Matt. 26: 48 ὃν ἂν φιλήσω, αὐτός ἐστι. Mark 14: 44. Luke 22: 47. Sept. for נָשַׁק Gen. 27: 26, 27. Ex. 18: 7. — Tob. 10: 13. Ael. V. H. 9. 26. Xen. Mem. 3. 11. 10. Fully, with στόματι added, Luc. Ver. Hist. 1. 8 καὶ ἐφίλουν δὲ ἡμᾶς τοῖς στόμασιν.

c) seq. infin. *to love* to do any thing, i. q. to do willingly, gladly, and by impl. *to be wont* to do, *solere.* Matt. 6: 5 φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι, *they love to pray* in public, are wont to do it. Comp. Winer § 58. 4. p. 390. So Sept. for אָהַב לְ c. inf. Is. 56: 10.—Ael. V. H. 14. 37 φιλῶ δὲ μηδὲ τὰ ἀγάλματα . . . ἀργῶς ὁρῶν. Hdian. 1. 2. 8. Xen. Mag. Eq. 7. 9. Herod. saepe. cf. Carus ad c. 8.

Φίλη, ης, ἡ, (pp. fem. of φίλος,) *a female friend,* Luke 15: 9. — Aquil. for רֵעָה Cant. 1: 15. 2: 2. Xen. Mem. 3. 11. 16.

Φιλήδονος, ου, ὁ, ἡ, adj. (φίλος,

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ἡδονή,) *pleasure-loving*, subst. *a lover of pleasure*, 2 Tim. 3: 4. — Pol. 40. 6. 11. Plut. Cato Maj. 9.

Φίλημα, ατος, τό, (φιλέω b,) *a kiss*, pp. a love-token, as given in salutation, comp. Ex. 18: 7; also in *Προσκυνέω*. Jahn § 175. Luke 7: 45 *φίλημά μοι οὐκ ἔδωκας*. 22: 48. Sept. for נְשִׁיקָה Prov. 27: 6. Cant. 1: 2.—Luc. Asin. 17 *φιλήμασιν ἠσπάζοντο ἀλλήλους*. Ael. V. H. 1. 15. Xen. Mem. 1. 3. 8 sq.—Spoken of the sacred kiss given by Christians to each other as the token of mutual love, *φίλημα ἅγιον* Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12. 1 Thess. 5: 26. *φίλημα ἀγάπης* 1 Pet. 5: 14.

Φιλήμων, ονος, ὁ, Philemon, pr. n. of a Christian of Colosse, Philem. 1; comp. v. 10 and Col. 4: 9. He was converted under the preaching of Paul, and a church met in his house, v. 2, 19. Paul sent back to him his slave Onesimus from Rome, with an epistle. Tradition makes him to have been bishop of Colosse.

Φιλητός, οῦ, or *Φίλητος, ου, ὁ, Philetus*, pr. n. of an opposer of Paul, 2 Tim. 2: 17.

Φιλία, ας, ἡ, (φίλος,) *love, friendship, fondness*, c. gen. of object, James 4: 4 *ἡ φιλία τοῦ κόσμου*. Sept. for אַהֲבָה Prov. 10: 12. 15: 17.—Jos. Ant. 11. 3. 1. Dem. 19. pen. Xen. Mem. 2. 3. 4. Hi. 3. 3.

Φιλιππήσιος, ου, ὁ, a Philippian, Phil. 4: 15.

Φίλιπποι, ων, οἱ, Philippi, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts 16: 12. 20: 6. Phil. 1: 1. 1 Thess. 2: 2. — It was anciently called *Κρηνίδες*, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, Philippi. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts 16: 12 it is called a colony, see in *Κολωνία*. Plin. H. N. 4. 11 *intus Philippi colonia*. It is there said also to be *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις*, i. e. a *chief city of this part of Macedonia*; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain *πρώτη* of its geographical position, *the first city* as one comes from the east; but Paul had just landed at Neapolis, still farther east. Comp. Diod. Sic. 16. 8. Strabo VII. p. 511. B. Dio Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. III. p. 393. For its site and the present state of its ruins, see Miss. Herald 1836. p. 334 sq.

Φίλιππος, ου, ὁ, Philip, pr. n. of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John 1: 44, 45, 46, 47, 49. 6: 5, 7. 12: 21, 22 bis. 14: 8, 9. Matt. 10: 3. Mark 3: 18. Luke 6: 14. Acts 1: 13.

2. *Philip the Evangelist, ὁ εὐαγγελιστής*, one of the seven primitive deacons at Jerusalem, but residing afterwards at Cesarea, Acts 6: 5. 21: 8. After the death of Stephen he preached the Gospel at Samaria, Acts 8: 5, 6, 12, 13; comp. v. 14. It was he also who baptized the Ethiopian treasurer, Acts 8: 26, 29, 30, 31, 34, 35, 37, 38, 39, 40; comp. v. 5 sq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke 3: 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Cesarea Philippi took its name, Matt. 16: 13. Mark 8: 27; see in *Καισάρεια* no. 1. Comp. in *Ἡρώδης* no. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1, 3.

4. *Philip* Herod, called by Josephus only *Ἡρώδης*, also a son of Herod the Great by Mariamne the daughter of Simon the High Priest. He was the first husband of Herodias, see in *Ἡρωδίας*; and lived a private life, having been disinherited by his father. Matt. 14: 3. Mark 6: 17. Luke 3: 19. — See Jos. B. J. 1. 28. 4, comp. Ant. 17. 1. 2. Also Ant. 17. 4. 2, comp. B. J. 1. 30. 7. Ant. 18. 5. 1.

Φιλόθεος, ου, ὁ, ἡ, (φίλος, θεός,) *loving God, pious*; subst. *a lover of God*, 2 Tim. 3: 4. — Poll. On. 1. 20. Luc.

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Calumn. 14 πρὸς τὸν εὐσεβῆ καὶ φιλόθεον.

Φιλόλογος, ου, ὁ, Philologus, pr. n. of a Christian at Rome, Rom. 16: 15.

Φιλονεικία, ας, ἡ, (φιλόνεικος,) *love of quarrel, eager contention*, Dem. 1440. 22. Thuc. 1. 41. *emulation, ardour*, Pol. 4. 49. 2. Xen. Cyr. 7. 1. 18. In N. T. *quarrel, contention, strife*, Luke 22: 24.—2 Macc. 4: 4. Ael. V. H. 12. 64. Pol. 5. 93. 9. Thuc. 8. 76.

Φιλόνεικος, ου, ὁ, ἡ, adj. (φίλος, νεῖκος,) *loving quarrel, fond of strife, contentious*, 1 Cor. 11: 16. — Jos. Ant. 15. 6. 2. Plut. Agesi. 2. Xen. Eq. 9. 8.

Φιλοξενία, ας, ἡ, (φιλόξενος,) *love to strangers, hospitality*, Rom. 12: 13. Heb. 13: 2. — Plut. Vit. Thes. 14, 23. Pol. 4. 29. 1.

Φιλόξενος, ου, ὁ, ἡ, adj. (φίλος, ξένος,) *loving strangers, hospitable*, 1 Tim. 3: 2. Tit. 1. 8. 1 Pet. 4: 9. — Palaeph. 5. 1. Plut. Cimon 10. Xen. H. G. 6. 1. 3.

Φιλοπρωτεύω, f. εύσω, (φιλόπρωτος,) *to love to be first, to affect pre-eminence*, 3 John 9.—Only in N. T. Comp. φιλόπρωτος Artemid. 2. 33. Plut. Sol. 29. Alcib. 2.

Φίλος, η, ον, pp. Pass. *loved, dear, befriended*, Hom. Od. 2. 363 φίλε τέκνον. Jos. Ant. 4. 3. 3 παντ' ὅσα φίλα τούτοις ἦν. Hdian. 7. 9. 14. Also Act. *loving, friendly, kind*, Jos. Ant. 6. 2. 1 θεὸς εὐμενὴς ἄρχεται γίνεσθαι καὶ φίλος. ib. 7. 9. 2. Dem. 480. 9. Thuc. 7. 1.—In N. T. Subst. ὁ φίλος, *a friend*, Buttm. §123. 3. Luke 7: 6 ἔπεμψε πρὸς αὐτὸν . . . φίλους. 11: 5 bis, 6, 8. 12: 4. 14: 12. 15: 6, 29. 16: 9. 21: 16. 23: 12. John 11: 11. 15: 13, 14, 15. 19: 12 φίλος τοῦ Καίσαρος i. e. a favourer of Caesar, loyal to him. Acts 10: 24. 19: 31 ὄντες αὐτῷ φίλοι, i. e. friends to him. 27: 3. James 2: 23 φίλος θεοῦ. 4: 4 φ. τοῦ κόσμου. 3 John 15 bis. In the sense of *companion, associate*, Matt. 11: 19 φ. τελωνῶν κ. τ. λ. Luke 7: 34. John 3: 29 φ. τοῦ νυμφίου, a brideman, see in Νυμφών. As a word of courteous address, Luke 14: 10. Sept. for אֹהֵב Esth. 5: 10. Prov. 14: 20. רֵעַ Ex. 33: 11. Job 2: 11. חָבֵר companion Dan. 2: 13, 17, 18.—Jos. Ant. 17. 11. 1. Pol. 9. 24. 2. Dem. 113. 27. Xen. Mem. 2. 4. 1 sq. c. dat. Xen. Mem. 2. 1. 33. —For ἡ φίλη *a female friend* Luke 15: 9, see Φίλη.

Φιλοσοφία, ας, ἡ, (φιλοσοφέω, φιλόσοφος,) pp. *love of wisdom*, Hdian. 1. 2. 6; then, *philosophy*, knowledge natural and moral, knowledge of things human and divine, comp. in Σοφία b. Aeschin. Dial. Socr. 2. 22. Hdian. 4. 5. 13. Xen. Conv. 1. 5; spoken of the wisdom and learning of the Chaldeans, Diod. Sic. 2. 29.—In N. T. *philosophy*, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the law and other scriptures, and to the traditional law of ceremonial observances, Col. 2: 8; comp. v. 16 et 1 Tim. 6: 20. Comp. Jahn § 106. — So Philo, πάτριος φιλοσοφία, i. e. Jewish theology, Leg. ad Cai. p. 1014. D. de Somn. p. 1125. D.

Φιλόσοφος, ου, ὁ, ἡ, adj. (φίλος, σοφία,) pp. *loving wisdom;* then as subst. *a philosopher*, an inquirer after knowledge natural and moral, in things human and divine; spoken in N. T. of Greek philosophers, Epicureans and Stoics, who spent their time in inquiries and disputations respecting moral science, Acts 17: 18. — Arr. Epict. 3. 23. 30. Hdian. 1. 9. 7. Xen. Vect. 5. 4 σοφισταὶ καὶ φιλόσοφοι.

Φιλόστοργος, ου, ὁ, ἡ, adj. (φίλος, στοργή love of kindred,) *tenderly loving, kindly affectioned*, pp. towards one's kindred; in N. T. towards Christian brethren, Rom. 12: 10. — pp. Jos. Ant. 7. 10. 5. Plut. Cleomen. 1. Xen. Cyr. 1. 3. 2.

Φιλότεκνος, ου, ὁ, ἡ, adj. (φίλος, τέκνον,) *loving one's children*, Tit. 2: 4. —Luc. Tyrann. 4. Plut. Agesi. 25. Plut. Amator. 23, see in Φίλανδρος.

Φιλοτιμέομαι, οῦμαι, f. ήσομαι, depon. Mid. or Pass. (φιλότιμος loving honour, ambitious, from φίλος, τιμή,) *to love honour, to be ambitious*, Luc. Icarom. 17. Dem. 1046. 7. In N. T. seq. infin. *to be ambitious* of doing any thing, *to exert oneself, to strive*, sc. from a love

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and sense of honour; as in Engl. *to make it a point of honour* to do so and so. Rom. 15: 20 οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι κ. τ. λ. 2 Cor. 5: 9. 1 Thess. 4: 11 παρακαλοῦμεν ὑμᾶς . . . φιλοτιμεῖσθαι ἡσυχάζειν κ. τ. λ.—Jos. Ant. proem. § 3. ib. 15. 9. 5. Ael. V. H. 9. 29. Diod. Sic. 1. 1 init. Xen. Mem. 2. 9. 3.

Φιλοφρόνως, adv. (φιλόφρων,) *in a friendly-minded manner, kindly, courteously*, Acts 28: 7.—2 Macc. 3: 9. Jos. Ant. 17. 9. 7. Plut. Solon. 5. Xen. Mem. 3. 10. 4.

Φιλόφρων, ονος, ὁ, ἡ, adj. (φίλος, φρήν,) *friendly-minded, kind, courteous*, 1 Pet. 3: 8 in text. rec. where later edit. ταπεινόφρων.—Plut. Amator. 19. T. IV. p. 500. Tauchn. Xen. Mem. 3. 1. 6.

Φιμόω, ῶ, f. ώσω, (φιμός a muzzle,) *to muzzle*, trans.

a) pp. as oxen treading out grain; 1 Cor. 9: 9 et 1 Tim. 5: 18 οὐ φιμώσεις βοῦν ἀλοῶντα, quoted from Deut. 25: 4 where Sept. for חָסַם. Comp. Jahn § 64. Calmet art. *Thrashing*.

b) trop. *to muzzle*, i. q. *to stop the mouth, to put to silence*; Pass. *to be silenced, silent, to hold one's peace*. (α) Spoken of persons, Matt. 22: 34 ὅτι ἐφίμωσε τοὺς Σαδδουκαίους. 1 Pet. 2: 15. Pass. Matt. 22: 12. Mark 1: 25 et Luke 4: 35 φιμώθητι.—Jos. B. J. proem. § 5. ib. 1. 22. 3. Luc. Mort. Peregr. 15. Sext. Empir. adv. Logic. II. 275. — (β) Of winds and waves, Pass. *to be still, hushed*; Mark 4: 39 πεφίμωσο. On this Perf. imperat. comp. Buttm. § 137. n. 11. —Jos. de Macc. § 2 fin.

Φλέγων, ονος, ὁ, *Phlegon*, pr. n. of a Christian at Rome, Rom. 16: 14.

Φλογίζω, f. ίσω, (φλόξ,) *to inflame, to set on fire*, pp. Sept. for לָהַם Ps. 97: 3. Sept. Dan. 3: 28. Ecclus. 3: 30. Soph. Philoct. 1199. — In N. T. trop. *to inflame, to fire* with passion, discord, hatred; spoken of the tongue, c. acc. James 3: 6 bis.

Φλόξ, γός, ἡ, (φλέγω,) *flame*, Luke 16: 24 ἐν τῇ φλογὶ ταύτῃ. So φλὸξ πυρός *flame of fire*, i. e. fiery flame, or flaming fire, Acts 7: 30. Rev. 1: 14. 2: 18. 19: 12. ἐν πυρὶ φλογός id. 2 Thess. 1: 8. Comp. in Πῦρ a. Sept. for לַבָּב Is. 29: 6. לַהֲבָה Joel 1: 19. לַבָּה Ex. 3: 2. — Ecclus. 8: 13 ἐν πυρὶ φλογός. Ael. V. H. 5. 6. Xen. Conv. 2. 24.—Of lightning, Heb. 1: 7 πυρὸς φλόγα, quoted from Ps. 104: 4 where Heb. אֵשׁ לֹהֵט, Sept. Vatic. πῦρ φλέγον. Sept. for לַהַב Is. 30: 30.

Φλυαρέω, ῶ, f. ήσω, (φλύαρος.) pp. 'to overflow with talk,' i. q. *to prate, to trifle*, intrans. Aeschin. Dial. Socr. 2. 16. Xen. An. 3. 1. 26. In N. T. c. acc. *to prate about* or *against*; 3 John 10 λόγοις πονηροῖς φλυαρῶν ἡμᾶς.

Φλύαρος, ου, ὁ, ἡ, adj. (φλύω, Lat. *fluo*,) pp. *overflowing* sc. with talk; hence subst. *a prater, tattler, trifler*, 1 Tim. 5: 13.—Arr. Epict. 3. 25. 8. Aeschin. Dial. Socr. 3. 18. Luc. Asin. 10.

Φοβερός, ά, όν, (φοβέω,) *fearful, terrible, frightful*; Heb. 10: 27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως. v. 31. 12: 21. Sept. for נוֹרָא Gen. 28: 17. Deut. 10: 17. — 2 Macc. 1: 24. Jos. Ant. 3. 5. 3. Dem. 505. 12. Xen. An. 5. 2. 23.

Φοβέω, ῶ, f. ήσω, (φόβος,) *to put in fear, to terrify, to frighten*, Hdian. 1. 8. 4. Xen. Cyr. 7. 1. 48 αἱ κάμηλοι ἐφόβουν τοὺς ἵππους.—Oftener and in N. T. only Mid. or Pass. φοβέομαι, οῦμαι, nor. 1 Pass. ἐφοβήθην and fut. 1 pass. φοβηθήσομαι often in Mid. sense, pp. 'to put oneself in fear,' i. q. *to fear, to be afraid, to be terrified, affrighted*, either from fear simply or from astonishment; see Buttm. § 135. 3, 4. § 136. 2.

a) pp. and genr. in various constructions: (α) Intrans. and absol. Rom. 13: 4 ἐὰν δὲ κακὸν ποιῇς, φοβοῦ. So μὴ φοβοῦ *fear not* Mark 5: 36. Luke 1: 13, 30. al. μὴ φοβεῖσθε Matt. 14: 27. Mark 6: 50. al. ἐφοβοῦντο Mark 10: 32. 16: 8. ἐφοβήθη Matt. 14: 30. Acts 22: 29. ἐφοβήθησαν σφόδρα Matt. 17: 6. 27: 54. etc. etc. Heb. 13: 6 κύριος ἐμοὶ βοηθὸς καὶ οὐ φοβηθήσομαι, quoted from Ps. 118: 6 where Sept. for יָרֵא; as also Gen. 15: 1. 50: 19. Ex. 2: 14. (Palaeph. 32. 2. Ael. V. H. 3. 43. Thuc. 4. 68. Xen. Cyr. 3. 3. 30.) Seq. accus. of a cognate noun; comp. Buttm. § 131. 3. Winer § 32. 2. So 1 Pet. 3: 14 τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*,

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. e. which they would inspire. v. 6 μὴ φοβ. μηδεμίαν πτόησιν. Emphat. Mark 4: 41 et Luke 2: 9 ἐφοβήθησαν φόβον μέγαν.—(β) Trans. c. acc. comp. Buttm. § 135. 3, 4. Winer § 39. p. 208. E. g. c. acc. of person, Matt. 10: 26 μὴ οὖν φοβηθῆτε αὐτούς. 14: 5 ἐφοβήθη τὸν ὄχλον. Mark 12: 12. Luke 20: 19. John 9: 22. Acts 9: 26. Rom. 13: 3 τὴν ἐξουσίαν concr. Gal. 2: 12. al. So Sept. for יָרֵא Num. 21: 34. Deut. 3: 2. (Luc. D. Deor. 16. 3. Xen. Hi. 2. 18.) Seq. acc. of thing, τὸ διάταγμα Heb. 11: 23. τὸν θυμὸν τοῦ βασιλέως v. 27. μηδέν Rev. 2: 10. — Luc. D. Deor. 19. 2. Plut. Galba 22. Xen. H. G. 4. 4. 8. τί Xen. Cyr. 2. 4. 22. — (γ) Seq. ἀπό c. gen. *to fear from, to be afraid of* any one; Matt. 10: 28 μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα. Luke 12: 4. So Sept. for יָרֵא מִן Deut. 1: 29. Lev. 26: 2. Ps. 3: 5. חָתַת מִן Jer. 10: 2.—(δ) Seq. μή, *lest*; see in Μή II. p. 518. Acts 27: 17 φοβούμενοί τε, μὴ εἰς τὴν σύρτιν ἐκπέσωσι. Also seq. μήπως id. v. 29. 2 Cor. 11: 3. 12: 20. Gal. 4: 11 φοβοῦμαι ὑμᾶς, μήπως κ. τ. λ. i. e. *as to* you. Seq. μήποτε id. Heb. 4: 1.—Seq. μή Hdian. 1. 14. 27. Thuc. 1. 36. Xen. Cyr. 1. 6. 10. μήποτε Sept. Gen. 32: 11.—(ε) Seq. infin. *to fear* to do any thing, to scruple, to hesitate; Matt. 1: 20 μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου. 2: 22. Mark 9: 32. Luke 9: 45. So Sept. for יָרֵא Gen. 19: 30. 46: 3. Ex. 34: 30. — Plut. Galba 27. Xen. An. 1. 3. 17.

b) morally, *to fear*, i. q. *to reverence, to honour*, c. accus. (α) genr. Mark 6: 20 ἐφοβεῖτο τὸν Ἰωάννην. Eph. 5: 33 ἵνα φοβῆται τὸν ἄνδρα. So Sept. and יָרֵא Lev. 19: 3. Josh. 4: 14. — Plut. Galba 3. Hdian. 3. 13. 6. — (β) Spec. τὸν θεὸν v. τὸν κύριον φοβεῖσθαι, *to fear God, to reverence*, e. g. to stand in awe of God, the punisher of wrong, so as not to do evil; Luke 18: 2 τὸν θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος. v. 4. 23: 40. Col. 3: 22. 1 Pet. 2: 17. (Sept. Ex. 1: 17, 21. Lev. 19: 14.) Also by Hebr. in the sense of religion, piety, i. q. *to worship, to adore God*, Luke 1: 50 καὶ τὸ ἔλεος αὐτοῦ . . . τοῖς φοβουμένοις αὐτόν. Acts 10: 2, 22, 35. Rev. 11: 18. 14: 7. 15: 4. 19: 5. So οἱ φοβούμενοι τὸν θεόν, i. q. proselytes, Acts 13: 16, 26; comp. in Σέβω. Sept. and יָרֵא Deut. 4: 10, 29. 6: 2, 13, 24. 28: 58. 1 Sam. 12: 14. etc. Al.

Φόβητρον, ου, τό, (φοβέω,) *something fearful, a fearful sight, terrible portent*; Luke 21: 11 φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ. Sept. for חֲזָוֹן Is. 19: 17. —Anth. Gr. III. p. 45. Luc. Philopatr. 9.

Φόβος, ου, ὁ, (φέβομαι,) *fear, terror, affright*.

a) pp. and genr. Matt. 14: 26 ἀπὸ τοῦ φόβου ἔκραξαν. Luke 1: 12 φόβος ἐπέπεσεν ἐπ' αὐτόν. 2: 9 ἐφοβήθησαν φόβον μέγαν, see in Φοβέω a. 8: 37. 21: 26. Rom. 8: 15. 2 Cor. 7: 5 φόβοι *fears*. v. 11. 1 Tim. 5: 20. 1 John 4: 18 ter. Seq. gen. of pers. or thing feared, i. e. which inspires fear, Matt. 28: 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ sc. τοῦ ἀγγέλου. John 7: 13. 19: 38. 20: 19. 1 Pet. 3: 14 comp. in Φοβέω a. Heb. 2: 15 φ. τοῦ θανάτου. Rev. 18: 10, 15. Meton. *a terror*, an object of fear, Rom. 13: 3. Sept. for יִרְאָה Gen. 9: 2. Jon. 1: 10, 15. פַּחַד Deut. 11: 25. Ps. 53: 6. φόβοι for אֵימִים Job 20: 25. — Hdian. 1. 14. 19. Dem. 798. 3. Xen. An. 2. 2. 19, 21. — Including the idea of *astonishment*, amazement; Matt. 28: 8 μετὰ φόβου καὶ χαρᾶς μεγάλης. Mark 4: 41. Luke 1: 65. 5: 26. 7: 16. Acts 2: 43. 5: 5, 11. 19: 17. Rev. 11: 11.

b) in a moral sense, *fear*, i. q. *reverence, respect, honour*; e. g. of persons, Rom. 13: 7 bis, ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς . . . τῷ τὸν φόβον, φόβον.—Elsewhere of God or Christ, φόβος τοῦ θεοῦ v. κύριου, i. e. a deep and reverential sense of accountability to God or Christ; 2 Cor. 5: 11 εἰδότες οὖν τὸν φόβον τοῦ κυρίου κ. τ. λ. 7: 1. Eph. 5: 21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. Simply, c. τοῦ θεοῦ etc. impl. 1 Pet. 2: 18 coll. Eph. 5: 21. Jude 23. Intens. ἐν φόβῳ καὶ ἐν τρόμῳ, 1 Cor. 2: 3. 2 Cor. 7: 15. Phil. 2: 12. Eph. 6: 5. (Sept. for יִרְאָה 2 Chr. 19: 9. Ps. 2: 11. פַּחַד Ps. 36: 1.) By Hebraism, i. q. *religion, piety*, φ. τοῦ κύριου Acts 9: 31. φ. τοῦ θεοῦ Rom. 3: 18. Simpl. 1 Pet. 1: 17. 3: 2, 15. So Sept. יִרְאַת יְהוָה Ps. 19: 10. 111: 10. Prov. 1: 7, 29. 8: 13. 9: 10. 14: 28, 29. — Ecclus. 1: 12, 18. 40: 26.

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Φοίβη, ης, ἡ, Phoebe, pr. n. of a Christian female, an almoner (ἡ διάκονος) in the church at Cenchrea, commended by Paul to the church at Rome, Rom. 16: 1.

Φοινίκη, ης, ἡ, (φοῖνιξ palm-tree,) *Phenice, Phenicia*, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, opposite the little island Aradus; and extending on the south as far as to Dora, or even to Pelusium; though according to the Scriptures all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in *Τύρος*. The Phenicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus now Beyroot, Acco now Acre. See Rosenm. Bibl. Geogr. II. i. p. 1 sq.—Acts 11: 19. 15: 3. 21: 2.

I. *Φοίνιξ, ικος, ὁ*, sometimes written φοῖνιξ, *a palm-tree, the date-palm, Phoenix dactylifera* of Linnaeus, and called by him one of the princes of the vegetable kingdom. The palm is a lofty tree, consisting of a straight scaly trunk, crowned with a spreading evergreen tuft of long narrow leaves. It was anciently very abundant in Palestine, particularly around Jericho, which was thence called the City of Palms, עִיר הַתְּמָרִים, Sept. πόλις φοινίκων, Deut. 34: 3. Judg. 1: 16. 2 Chr. 28: 15; comp. Jos. Ant. 4. 6. 1. ib. 15. 4. 2. al. Hence on Jewish and Roman coins, the palm sometimes appears as the emblem of Palestine. Its fruit is the date, a great article of food in oriental countries. The boughs, called also *palms*, were borne in the hands or strewed in the way on seasons of rejoicing. See Jahn § 75. Rees' Cyclop. art. *Palmae, Phoenix, Dates*.—John 12: 13. Rev. 7: 9. Sept. for תָּמָר ll. cc. Neh. 8: 17. — 2 Macc. 10: 7. Jos. B. J. 4. 8. 3. Diod. Sic. 2. 53. Xen. Cyr. 6. 2. 22.

II. *Φοίνιξ, ικος, ἡ, Phoenix*, a city on the S. E. coast of Crete, with a harbour, Acts 27: 12.

Φονεύς, έως, ὁ, (φονεύω,) *a manslayer, murderer*, Matt. 22: 7. Acts 3: 14. 7: 52. 28: 4. 1 Pet. 4: 15. Rev. 21: 8. 22: 15.—Wisd. 12: 5. Hdian. 3. 12. 4. Xen. Cyr. 4. 6. 6.

Φονεύω, f. εύσω, (φόνος,) *to kill* a person, *to slay, to murder*; absol. οὐ φονεύσεις Matt. 5: 21. 19: 18. Rom. 13: 9. μὴ φονεύσῃς Mark 10: 19. Luke 18: 20. James 2: 11. (Sept. for רָצַח Ex. 20: 13. Deut. 5: 17.) Genr. Matt. 5: 21. James 2: 11. 4: 2 see in *Ζηλόω* b. Seq. accus. Matt. 23: 31 τῶν φονευσάντων τοὺς προφήτας. v. 35. James 5: 6. Sept. for רָצַח Deut. 4: 42. Josh. 20: 5, 6. הָרַג Neh. 4: 11. — Hdian. 1. 17. 25. Diod. Sic. 20. 22. Xen. Mem. 1. 2. 11.

Φόνος, ου, ὁ, (obsol. φένω,) *a killing* of men, *murder, slaughter*; Mark 15: 7 φόνον πεποιήκεισαν. Luke 23: 19, 25 στάσιν καὶ φόνον. Acts 9: 1. Rom. 1: 29. Heb. 11: 37 ἐν φόνῳ μαχαίρας. Plur. φόνοι *murders* Matt. 15: 19. Mark 7: 21. Gal. 5: 21. Rev. 9: 21. Sept. for דָּם bloodshed Ex. 22: 2. Prov. 1: 18. φ. ποιεῖν Deut. 22: 8. φ. μαχαίρας for פִּי־חָרֶב Ex. 17: 13. Deut. 13: 15. — 2 Macc. 4: 35. Jos. Ant. 4. 8. 16. Ael. V. H. 2. 17. Xen. Cyr. 3. 3. 65.

Φορέω, ῶ, f. ήσω, (φέρω,) pp. a frequentative form implying the repetition or continuance of the simple action expressed by φέρω, Passow s. v. Lob. ad Phr. p. 585; *to bear about* sc. with or on oneself, *to wear*, trans. Matt. 11: 8 τὰ μαλακὰ φοροῦντες. John 19: 5 στέφανον. Rom. 13: 4 τὴν μάχαιραν. 1 Cor. 15: 49 bis. James 2: 3 τὴν ἐσθῆτα. — Ecclus. 11: 3. Jos. Ant. 3. 7. 2. Pol. 6. 22. 1. Xen. Oec. 17. 3.

Φόρον, ου, τό, Lat. *forum*, only in pr. n. Φόρον Ἀππίου, *Forum Appii*, a small town on the Appian way, according to the Itinerary of Antoninus 43 Roman miles from Rome, in or near the Pontine marshes. Acts 28: 15. Comp. Wetst. N. T. II. p. 654 sq. Hor. Sat. 1. 5. 3. Cic. ad Att. 2. 10, see in *Ταβέρναι*.

Φόρος, ου, ὁ, (φέρω,) pp. 'what is borne, brought;' hence, *a tax, tribute*,

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imposed upon persons and their property annually, in distinction from τέλος toll, which was more usually levied on merchandize and travellers. Luke 20: 22 φόρον δοῦναι. 23: 2. Rom. 13: 6 φόρους τελεῖτε. v. 7 bis. Sept. for מַס Judg. 1: 30. 2 Sam. 20: 24. מִדָּה Ezra 4: 20.—1 Macc. 3: 31 φ. τῶν χωρῶν. Jos. Ant. 17. 11. 2 φόρους ἐπιβαλλομένους ἑκάστοις τὸ ἐπ' ἔτος. Hdian. 6. 2. 3. Xen. Conv. 4. 32.

Φορτίζω, f. ίσω, (φόρτος,) *to burden, to load*, to lay a burden upon any one, pp. Anthol. Gr. IV. p. 289. ult. In N. T. trop. as of the burden of the Jewish ritual, c. dupl. acc. Luke 11: 46 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, comp. Buttm. § 131. 5. Winer § 32. 4. Pass. part. Matt. 11: 28 οἱ κοπιῶντες καὶ πεφορτισμένοι, *ye weary and heavy laden*, sc. with the burden of sin and suffering.

Φορτίον, ου, τό, (φόρτος,) *a burden, load*; a dimin. in form but not in sense, comp. Buttm. § 119. n. 15. p. 330.

a) pp. and as spoken of a ship, *lading, freight, cargo*, Acts 27: 10 in later edit. for φόρτος in text. rec.—Of a ship Jos. Ant. 14. 14. 3. Xen. Oec. 8. 12. Genr. Sept. Is. 46: 1. Ael. V. H. 9. 14. Xen. Mem. 3. 13. 6.

b) trop. (α) of the Jewish ceremonial law as *a burden* upon its followers, Matt. 23: 4. Luke 11: 46 bis, comp. in Φορτίζω. Of the precepts and requisitions of Christ, in antithesis, Matt. 11: 30. Comp. in Ζυγός. — Act. Thom. § 28. Diog. Laert. 7. 5. 4 αὐτὸς μόνος δύνασθαι βαστάσαι Ζήνωνος φορτίον. — (β) Of the burden of one's faults, sins, Gal. 6: 5. Comp. Sept. and מַשָּׂא Ps. 38: 5.

Φόρτος, ου, ὁ, (φέρω,) pp. 'what is borne,' i. q. *a burden, load*; e. g. of a ship, *lading, freight, cargo*, Acts 27: 10 in text. rec. Comp. in Φορτίον a. — Luc. Navig. 18 τὸ πλοῖον . . . καὶ ὁ φόρτος.

Φορτουνάτος, ου, ὁ, Fortunatus, pr. n. of a Christian, 1 Cor. 16: 17.

Φραγέλλιον, ου, τό, Lat. *flagellum*, i. e. *a whip, scourge*, John 2: 15.—Schol. in Aristoph. Acharn. 724, ἱμαντας δὲ, λώρους, φραγέλλια. Hesych. σκυτάλαι· τῶν ὄχεων φραγέλλια, λῶροι.

Φραγελλόω, ῶ, f. ώσω, (φραγέλλιον,) Lat. *flagello*, i. e. *to flagellate, to scourge*, c. acc. Matt. 27: 26. Mark 15: 15. — Test. XII Patr. p. 728 φραγελλώσας με.

Φραγμός, οῦ, ὁ, (φράσσω,) *a fence, a hedge*, as enclosing any thing; e. g. *a thorn-hedge* around a vineyard, besides which there was often a wall; Matt. 21: 33 φραγμὸν αὐτῷ περιέθηκε. Mark 12: 1. The language is here borrowed from Is. 5: 2, 5, where Sept. for גָּדֵר and מְשׂוּכָה. Comp. Jahn § 67. Harmar's Observ. III. p. 179 sq. Luke 14: 23 εἰς τὰς ὁδοὺς καὶ φραγμούς, *into the highways and hedges*, i. e. the narrow ways among the vineyards. Trop. Eph. 2: 14, see in Μεσότοιχον. Sept. also for גָּדֵר Num. 22: 24. Ecc. 10: 8. —Plut. Cimon. 10 τῶν ἀγρῶν τοὺς φραγμοὺς ἀφεῖλεν. Xen. Venat. 11. 4.

Φράζω, f. άσω, q. d. *to phrase it*, i. e. *to say, to speak, to tell*, to declare in words, trans. Luc. D. Deor. 6. 2. Plut. Theseus 12. Xen. Mem. 1. 4. 15.— In N. T. *to tell*, i. q. *to explain, to interpret*, τὴν παραβολὴν Matt. 13: 36. 15: 15. Sept. for הֵבִין Job 6: 24. הוֹרָה Job 12: 8. — Jos. Vit. § 59. Ceb. Tab. 33. Xen. Cyr. 4. 3. 11.

Φράσσω v. ττω, f. ξω, *to enclose* with a fence, hedge, wall, for protection, *to fence around, to hedge in*, trans. Sept. for שׂוּךְ Hos. 2: 6. Xen. Cyr. 2. 4. 25; a city with walls, *to fortify*, Hdian. 8. 2. 13; a defile with troops, *to shut up*, Plut. Cato Maj. 13. So the ears with wax etc. *to stop*, τὰ ὦτα Sept. for אטם Prov. 21: 13. Luc. Nigr. 19.— In N. T. only in reference to the mouth, φράσσειν τὸ στόμα, *to stop the mouth*, viz.

a) pp. as of wild beasts, Heb. 11: 33 ἔφραξαν στόματα λέοντων, i. e. rendered them harmless, powerless; comp. Dan. 6: 22. — M. Antonin. 12. 1 ὁ δὲ Φύλιος περιβαλὼν τὸν βραχίονα τῇ ἐσθῆτι, ᾗ ἐφόρει, ἔφραξέ τε τὸ στόμα τοῦ λέοντος. Diog. Laert. 5. 5.

b) trop. i. q. *to silence, to put to silence*;

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Rom. 3: 19 ἵνα πᾶν στόμα φραγῇ. So 2 Cor. 11: 10 ἡ καύχησις αὕτη οὐ φραγήσεται.—2 Macc. 14: 36. So ἐμφράσσειν τὸ στόμα Dem. 406. 5.

Φρέαρ, ατος, τό, a well, pit, for water, dug in the earth, and thus strictly distinguished from πηγή fountain; though a *well* may also be called a *fountain*; comp. in Πηγή b, and Gesen. Lex. art. בְּאֵר. Jahn § 45. So Luke 14: 5. John 4: 11 τὸ φρέαρ ἐστὶ βαθύ. v. 12. Sept. for בְּאֵר Gen. 16: 14. 26: 15, 18 sq. — Jos. Ant. 7. 9. 7. Luc. Demon. 22. Xen. An. 4. 2. 25.—Trop. of any *pit, abyss,* e. g. in Hades, the bottomless pit, Rev. 9: 1, 2 ter. So Sept. φρέαρ διαφθορᾶς for בְּאֵר שַׁחַת Ps. 55: 24.

Φρεναπατάω, ῶ, f. ήσω, (φρήν, ἀπατάω,) *to deceive the mind of* any one, i. q. genr. *to deceive,* trans. Gal. 6: 3 ἑαυτὸν φ.—Hesych. φρεναπατῷ· χλευάζει. Not found in profane writers.

Φρεναπάτης, ου, ὁ, (φρεναπατάω,) *a mind-deceiver,* i. q. genr. *a deceiver,* Tit. 1: 10.—Etymol. Mag. 811. 3. Not found in profane writers.

Φρήν, ενος, ἡ, pp. *the diaphragm, midriff, praecordia,* often in plur. Hom. Il. 10. 10. Od. 9. 301. Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meton. *the mind, the soul,* including the intellect, disposition, feelings, etc. 1 Cor. 14: 20 bis, μὴ παιδία γίνεσθε ταῖς φρεσίν . . . ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. Sept. for לֵב Prov. 7: 7. 9: 4. Chald. מְנַדְּע Dan. 4: 31, 33.—Hdian. 3. 11. 17. Dem. 780. 21 νοῦ καὶ φρενῶν ἀγαθῶν καὶ προνοίας πολλῆς. Xen. Conv. 8. 30.

Φρίσσω v. ττω, f. ξω, (φρίξ,) *to be rough, uneven, jaggy,* sc. with bristling points, *to bristle,* intrans. e. g. a field with ears of grain, Hom. Il. 23. 599; an army with spears, Il. 13. 339. Spec. of hair etc. *to bristle, to stand on end,* Hes. Op. 538 or 542; also of animals, *to bristle up* the hair, mane, etc. Hes. Scut. 391. Plut. Aristid. 18. In N. T. of persons, *to shudder, to quake,* from fear or aversion, in which the skin becomes rough and pimpled, and the hair stands on end, intrans. James 2: 19 τὰ δαιμόνια . . . φρίσσουσι. — Sept. Dan. 7: 15. Judith 16: 8. Plut. de Puer. educ. 12. Dem. 332. 11 πεφρικώς ἀκούω.

Φρονέω, ῶ, f. ήσω, (φρήν,) *to have mind, intellect, to think, to be compos mentis,* Hom. Il. 6. 79. Ael. V. H. 14. 29. Xen. Mem. 1. 3. 12. In N. T. and usually, *to mind, to be minded, to have in mind,* spoken generally of any act or emotion of the mind.

a) genr. i. q. *to think, to mean,* to be of opinion; seq. acc. of thing implying *manner* of thinking, Acts 28: 22 ἀκοῦσαι ἃ φρονεῖς. Rom. 12: 3 παρ' ὃ δεῖ φρονεῖν. 1 Cor. 4: 6. Gal. 5: 10. τοῦτο φρονεῖν ὑπὲρ ὑμῶν Phil. 1: 7. With an adv. or the like, 1 Cor. 13: 11 ὡς νήπιος ἐφρόνουν. Rom. 12: 3 φρονεῖν εἰς τὸ σωφρονεῖν. — Wisd. 14: 30. Jos. B. J. 5. 7. 4 οὐδὲν ὑγιὲς φρονεῖν. Hdian. 4. 4. 1 τὰ ἐναντία. Dem. 319. 27. Thuc. 6. 36 κακῶς. Xen. Cyr. 4. 6. 8.

b) as including the affections, emotions, *to be minded, to think, to feel in mind,* seq. accus. (α) genr. Phil. 2: 5 τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν ὃ ἐν Χριστῷ, i. e. let the same mind be in you as in Christ. Phil. 3: 15 bis. So τὰ ὑψηλὰ φρονεῖν Rom. 12: 16; see in Ὑψηλός b. (μέγα φρονεῖν Luc. D. Deor. 15. 1. Xen. Cyr. 3. 1. 26.) In the phrase τὸ αὐτὸ v. τὸ ἓν φρονεῖν, *to be of one mind, one accord, to think the same thing,* Rom. 12: 16. 15: 5. 2 Cor. 13: 11. Phil. 2: 2 bis. 3: 16. 4: 2.— τὰ αὐτά Jos. B. J. 5. 7. 4. τὸ αὐτό Dion. Hal. Ant. 4. 20. Hdot. 1. 60.—(β) *to think,* i. q. *to mind, to favour,* pp. to set the mind and affections upon, to be devoted to, etc. Matt. 16: 23 et Mark 8: 33 οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Rom. 8: 5 φ. τὰ τῆς σαρκός. Phil. 3: 19 τὰ ἐπίγεια. Col. 3: 2 τὰ ἄνω.—1 Macc. 10: 20 φ. τὰ ἡμῶν. Jos. B. J. 5. 13. 1. Hdian. 8. 6. 13. Xen. H. G. 4. 8. 24.

c) *to mind,* i. q. *to regard, to care for,* seq. ὑπέρ τινος Phil. 4: 10 bis. (2 Macc. 14: 8.) Of time, *to regard, to keep,* τὴν ἡμέραν Rom. 14: 6 quater; comp. Gal. 4: 10.

Φρόνημα, ατος, τό, (φρονέω,) pp. 'what one has in mind, what one thinks and feels;' hence, *mind, thought, feeling,*

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evill; Rom. 8: 27 οἶδε τί τὸ φρόνημα τοῦ πνεύματος. v. 6 bis, 7 τὸ φρόνημα τῆς σαρκός κ. τ. λ.—Jos. B. J. 4. 6. 1. Diod. Sic. 20. 12. Dem. 173. 23. Xen. Cyr. 2. 1. 13.

Φρόνησις, εως, ἡ, (φρονέω,) *mind, thought, thinking,* viz.

a) i. q. mode of thinking and feeling, Luke 1: 17 ἐν φρονήσει δικαίων. — Luc. Amor. 47 ἡ θεοῖς γείτων ἡρωϊκὴ φρόνησις.

b) i. q. *understanding, prudence,* Eph. 1: 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Sept. for בִּינָה Prov. 1: 2. 7: 4. תְּבוּנָה Prov. 3: 13. 8: 1. חָכְמָה 1 K. 3: 28. 4: 29.—Jos. Ant. 8. 7. 5. Luc. Halcy. 6. Xen. Mem. 1. 2. 10. Cic. de Off. 1. 43 "prudentia enim, quam Graeci φρόνησιν dicunt, est rerum expetendarum fugiendarumque scientia."

Φρόνιμος, η, ον, (φρονέω,) *having mind, thinking, prudent, wise;* Matt. 7: 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ. 10: 16. 24: 45. 25: 2, 4, 8, 9. Luke 12: 42. 1 Cor. 4: 10. 10: 15. Comparat. φρονιμώτερος Luke 16: 8. Also παρ' ἑαυτοῖς φρόνιμοι, i. e. wise in their own conceit, Rom. 11: 25. 12: 16. impl. 2 Cor. 11: 19. Sept. for חָכָם 1 K. 3: 12. Is. 44: 25. παρ' ἑαυτῷ Prov. 3: 7. נָבוֹן Prov. 14: 6. 18: 15. — Ecclus. 20: 27. Ceb. Tab. 3. Plut. Cato Maj. 9. Xen. Mem. 2. 3. 1. ib. 4. 8. 11.

Φρονίμως, adv. (φρόνιμος,) *with mind, thinkingly,* i. e. *prudently, wisely,* Luke 16: 8.—Xen. Ag. 1. 17.

Φροντίζω, f. ίσω, (φροντίς forethought, care, from φρονέω, φρήν,) *to be thoughtful, provident; to take care, to be watchful;* seq. inf. Tit. 3: 8 ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι. Sept. c. gen. for חָשַׁב Ps. 40: 18. — 2 Macc. 2: 26. Xen. Mem. 3. 11. 12. c. ἵνα Pol. 2. 8. 8. c. ὅπως Xen. Mem. 2. 4. 2. c. gen. Ael. V. H. 14. 11. Xen. Mem. 1. 4. 11.

Φρουρέω, ῶ, f. ήσω, (φρουρός a watchman, guard, from προοράω,) *to watch, to keep watch,* absol. Thuc. 8. 35. In N. T. and genr. seq. accus. *to watch, to guard, to keep.*

a) pp. as of a military watch, 2 Cor. 11: 32 ὁ ἐθνάρχης ... ἐφρούρησε τὴν πόλιν. Trop. as of a prisoner, Gal. 3: 23. —Judith 3: 6. Jos. B. J. 3. 8. 1. Hdian. 2. 13. 8. Xen. Cyr. 1. 2. 12.

b) trop. *to keep, to preserve* in any state; Phil. 4: 7 τὰς καρδίας ὑμῶν ἐν Χριστῷ. Pass. 1 Pet. 1: 5 τοὺς φρουρουμένους εἰς σωτηρίαν.

Φρυάσσω v. ττω, f. ξω, (kindr. βρύω, βρυάζω,) in profane writers only Depon. Mid. φρυάσσομαι v. ττομαι, *to rage, to be fierce,* pp. of animals, as of horses fierce for contest, Callim. Hymn. in Lav. Pall. 2. Plut. Lycurg. 22 ὥσπερ ἵπποις γαυριῶσι καὶ φρυαττομένοις πρὸς τοὺς ἀγῶνας. Of persons acting with pride and insolence, 2 Macc. 7: 34. 3 Macc. 2: 2. Diod. Sic. 4. 74.—In N. T. once Act. aor. 1, *to rage,* to make a noise and tumult, intrans. Acts 4: 25 ἱνατί ἐφρύαξαν ἔθνη, quoted from Ps. 2: 1 where Sept. for רָגַשׁ.

Φρύγανον, ου, τό, (φρύγω, φρύσσω,) *a dry stick* or *twig, dry brushwood,* Acts 28: 3 φρυγάνων πλῆθος. Sept. for קַשׁ Is. 40: 24. 47: 14. — Theophr. H. Plant. 1. 5. Hdian. 4. 2. 21. Xen. An. 4. 3. 11 φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.

Φρυγία, ας, ἡ, Phrygia, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia and Isauria; and W. by Caria, Lydia and Mysia. In early times Phrygia seems to have included the greater part of Asia Minor. Later, it was divided into Phrygia Major on the South, and Phrygia Minor or Epictetus (acquired) on the Northwest. The Romans divided it into three parts; Phrygia Salutaris on the East; Phrygia Pacatiana on the West; and Phrygia Katakekaumene in the Middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossae; Antioch of Pisidia was also within its limits. Acts 2: 10. 16: 6. 18: 23. [1 Tim. 6: 23.] — Hdian. 1. 11. 3. Xen. An. 1. 2. 6 sq. See Rosenm. Bibl. Geogr. I. ii. p. 202 sq.

Φύγελλος, ου, ὁ, Phygellus, pr. n.

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of a man who deserted Paul, 2 Tim. 1: 15.

Φυγή, ῆς, ἡ, (φεύγω,) *flight,* Matt. 24: 20. Mark 13: 18. Sept. for נוּס Jer. 49: 23. מָנוֹס Jer. 25: 35.—2 Macc. 12: 22. Hdian. 7. 12. 10. Xen. Cyr. 4. 2. 28.

Φυλακή, ῆς, ἡ, (φυλάσσω,) *watch, guard,* i. e.

a) pp. the act of keeping watch, guarding; Luke 2: 8 *φυλάσσοντες φυλακάς, keeping watch* or *guard, excubias agentes;* comp. Buttm. § 131. 3. Sept. for שְׁמֶרֶת מִשְׁמֶרֶת Num. 1: 53. 3: 7, 29 sq.— *φυλακὰς φύλαττειν* Xen. An. 2. 6. 10. Cyr. 8. 6. 14. genr. Jos. Ant. 14. 7. 1. Pol. 6. 35. 1. Xen. Cyr. 8. 2. 3.

b) meton. of persons set to watch, *a watch, guard,* collect. *guards;* Acts 12: 10 *διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν.*—Jos. B. J. 6. 2. 5. Dion. Hal. Ant. 1. 86. Xen. Cyr. 3. 3. 33.

c) meton. the place where watch is kept: (*α*) i. q. *watch-post, station,* pp. Sept. for מִשְׁמֶרֶת Hab. 2: 1. Xen. H. G. 5. 4. 49. Comp. Bar. 3: 34. In N. T. trop. of Babylon as the *watch-post, station, haunt* of demons and unclean birds, where they resort and hold their vigils, Rev. 18: 2 bis. Comp. Is. 34: 11 sq. Jer. 50: 39. 51: 37. Others, i. q. *hold, den, cage,* in which they are imprisoned, as in *β*; but less well.—(*β*) Of the place where any one is watched, guarded, *ward, custody, a prison,* genr. Matt. 5: 25 *εἰς φυλακὴν βληθήσῃ.* 14: 3 *ἔθετο ἐν φυλακῇ.* v. 10 *ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.* 18: 30. 25: 36, 39, 43, 44. Mark 6: 17, 28. Luke 3: 20. 12: 58. 21: 12. 22: 33. 23: 19, 25. John 3: 24. Acts 5: 19 *τὰς θύρας τῆς φυλακῆς.* v. 22, 25. 8: 3. 12: 4, 5, 6, 17. 16: 23, 24, 27, 37, 40. 22: 4. 26: 10. Rev. 2: 10. In the sense of *imprisonment,* 2 Cor. 6: 5. 11: 23. Heb. 11: 36. Sept. genr. for מִשְׁמֶרֶת Gen. 40: 3 sq. 42: 17. Lev. 24: 12. מַטָּרָה Neh. 3: 25. Jer. 32: 2. בֵּית כֶּלֶא 1 K. 22: 27. — Arr. Epict. 1. 29 *εἰς φυλακήν σε βαλῶ.* Diod. Sic. 4. 46 *αὐτὴν ἐκ τῆς φυλακῆς ἀφιεῖσαν.*— Poet. of the bottomless pit, abyss, Tartarus, as the prison of demons and the souls of wicked men, 1 Pet. 3: 19. Rev. 20: 7. Comp. 2 Pet. 2: 4. Jude 6. See in *Ταρταρόω,* and comp. Act. Thom. § 10. Tholuck Bergpred. on Matt. 5: 25. p. 205.

d) meton. of time, *a watch* of the night, i. e. a division of the night during which one watch of soldiers kept guard, and were then relieved: Luke 12: 38 bis, *ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ.* Matt. 14: 25 *τετάρτῃ δὲ φυλακῇ τῆς νυκτός.* 24: 43. Mark 6: 48. The ancient Hebrews, and probably the Greeks, divided the night into three watches of four hours each, Heb. אַשְׁמֹרָה, Sept. *φυλακή,* Judg. 7: 19. Ps. 90: 6. Comp. Gesen. Lex. art. אַשְׁמֹרָה. Buxt. Lex. Chald. Rab. 2454. Jahn § 101. Sturz Lex. Xenoph. art. *φυλακή* no. 4. Potter's Gr. Ant. II. p. 74. But after the Jews came under the dominion of the Romans, they made like them four watches of about three hours each. These were either numbered first, second, third, fourth, as above; or were also called *ὀψέ, μεσονύκτιον, ἀλεκτοροφωνία, πρωΐ;* comp. Mark 13: 35, and these articles respectively. See Adam's Rom. Ant. p. 333. Veget. R. M. 3. 8, "in quatuor partes ad clepsydram sunt divisae vigiliae, ut non amplius quam tribus horis nocturnis necesse sit vigilare." Censorin. de Die natal. 23. See *Τετράδιον.* — Jos. Ant. 18. 9. 6 *περὶ φ. τετάρτην.* Arr. Exped. Al. M. 5. 24. 2. Diod. Sic. 18. 40 *περὶ τὴν δευτέραν φ.* Xen. An. 4. 1. 5.

Φυλακίζω, f. *ίσω,* (*φυλακή,*) *to put in ward, to imprison,* trans. Acts 22: 19. — Wisd. 18: 4. Act. Thom. § 45 *ὁ φυλακιζόμενος ἐν δεσμωτηρίῳ.* Not found in profane writers.

Φυλακτήριον, ου, τό, (*φυλακτήρ, φυλάσσω,*) *a watch-post, guarded place,* Hdot. 5. 52. Pol. 8. 17. 1. Xen. Cyr. 7. 5. 12. Trop. *protection, safe-guard,* Dem. 71. 24. Plut. Arat. 25; hence, *an amulet,* Plut. de Is. et Osir. 65, 68. ed. R. VII. p. 484, 487. Horapoll. 1. 24. In N. T. plur. *τὰ φυλακτήρια, phylacteries,* Heb. טוֹטָפוֹת prayer-fillets, later Heb. תְּפִלִּין prayers, i. e. strips of parchment on which are written various sentences of the Mosaic law, as Ex. 13: 1—10, 11—16. Deut. 6: 4—9. 11: 13—21; and which the Jews usu-

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ally bind in different ways around the forehead and left wrist while at prayer, following a literal interpretation of Ex. 13: 16. Deut. 6: 8. 11: 18. The Rabbins have many minute precepts respecting them. Comp. Gesen. Lex. art. טוטפות. Buxt. Lex. Chald. Rab. 1743. Wetst. N. T. I. p. 481. Jos. Ant. 4. 8. 13. — Matt. 23: 5 πλατύνουσι δὲ τὰ φυλακτήρια. Comp. Lightf. Hor. Heb. in loc.

Φύλαξ, ακος, ὁ, (φυλάσσω,) *a watcher, keeper, guard;* Acts 5: 23. 12: 6, 19. Sept. for שֹׁמֵר Gen. 4: 9. Is. 62: 6. — Jos. Ant. 7. 11. 7. Hdian. 3. 3. 12. Xen. Ath. 3. 4.

Φυλάσσω v. ττω, f. ξω, *to watch,* not to sleep, Hom. Od. 20. 53; *to keep watch* by night, Hom. Od. 5. 466. ib. 22. 195. In N. T.

a) intrans. *to watch, to keep watch,* seq. acc. of the cognate noun; Luke 2: 8 φυλάσσοντες φυλακάς. See fully in Φυλακή a.

b) trans. c. acc. *to watch, to guard, to keep,* e. g. (α) Persons or things from escape or violence; persons, Luke 8: 29 ἐδεσμεῖτο . . . φυλασσομένος. Acts 12: 4 φ. αὐτόν sc. τὸν Πέτρον. 28: 16. ἐν τῷ πραιτωρίῳ 23: 35. Acc. τί, Luke 11: 21. Acts 22: 20 τὰ ἱμάτια. Sept. for שֹׁמֵר 1 Sam. 19: 11. Gen. 2: 15. 3: 24. — τινά Hdian. 1: 17. 3. Xen. Cyr. 4. 2. 40. τί, Palaeph. 19. 1. Ael. V. H. 2. 4. Xen. Ag. 4. 1.—(β) Of persons or things kept in safety, *to keep, to preserve,* e. g. persons, John 17: 12 οὓς δέδωκάς μοι ἐφύλαξα. 1 Pet. 2: 5. ὑμᾶς ἀπταίστους Jude 24. ἀπὸ τοῦ πονηροῦ 2 Thess. 3: 3. Acc. τί, 1 Tim. 6: 20. 2 Tim. 1: 14. c. εἰς ἡμέραν 2 Tim. 1: 12. εἰς ζωήν John 12: 25. Sept. for שָׁמַר Prov. 6: 22. Ex. 23: 20. c. ἀπό for מִן שָׁ Ps. 141: 9. — τινά Wisd. 19: 6. Hdian. 4. 4. 9. c. ἀπό Xen. Cyr. 1. 4. 7. τί Dem. 25. 23. c. εἰς καιρόν Ael. V. H. 9. 21. — (γ) Mid. and once Reflex. *to keep oneself from* or *as to* any thing, *to be on one's guard,* i. q. *to beware of, to avoid;* e. g. seq. ἀπό τινος, once reflex. 1 John 5: 21 φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Mid. Luke 12: 15. (Reflex. Test. XII Patr. p. 648. Mid. Ecclus. 22: 26. Xen. Cyr. 2. 3. 9.) Mid. seq. accus. q. d. *to guard against,* Acts 21: 25. 2 Tim. 4: 15 ὃν καὶ σὺ φυλάσσου. Comp. Wiher. § 32. p. 182. (Jos. B. J. 4. 9. 11. Hdian. 3. 5. 9. Xen. Mem. 2. 2. 14.) Seq. ἵνα μή, 2 Pet. 3: 17 φυλάσσεσθε, ἵνα μὴ . . . ἐκπέσητε κ. τ. λ. — ὅπως μή Xen. Mem. 1. 2. 37. μή Epict. Ench. 34.

c) trop. *to keep,* i. q. *to observe,* not to violate, e. g. precepts, laws, etc. c. acc. Luke 11: 28 τὸν λόγον τοῦ θεοῦ. Acts 7: 53. 16: 4 τὰ δόγματα. 21: 24 τὸν νόμον. Rom. 2: 26. Gal. 6: 13. 1 Tim. 5: 21. Mid. πάντα ταῦτα ἐφυλαξάμην, *all these have I kept of myself,* Matt. 19: 20. Mark 10: 20. Luke 18: 21. Sept. for שָׁמַר Ps. 105: 45. Prov. 4: 4. saep. נָצַר Prov. 6: 20. 28: 7. שָׁמַע 1 K. 11: 38. עָשָׂה Deut. 5: 15.— Ecclus. 21: 11. Jos. Ant. 7. 14. 2. Hdian. 1. 7. 12. Xen. H. G. 1. 7. 30.

Φυλή, ῆς, ἡ, (φῦλον, φύω,) *a tribe,* pp. *a race, lineage, kindred,* i. e.

a) i. q. φῦλον, *a nation, people,* as descended from a common ancestor. Matt. 24: 30 πᾶσαι φυλαὶ τῆς γῆς, *all the tribes* [nations] *of the earth.* Rev. 1: 7. Pleonast. 5: 9 ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. 7: 9. 11: 9. 13: 7. 14: 6. So Sept. for מִשְׁפָּחָה Gen. 12: 3. Ex. 20: 32. Am. 3: 2. Mic. 2: 3.—Ecclus. 16: 4, coll. 6. Xen. Cyr. 8. 3. 25 κατὰ φυλάς, others κατὰ φῦλα. ib. 8. 5. 7. Comp. Sturz. Lex. Xen. φυλή no. 4.

b) spec. *a tribe, clan,* spoken of the tribes of Israel, as subdivisions of a whole nation. Matt. 19: 28 et Luke 22: 30 κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. Luke 2: 36 ἐκ φυλῆς Ἀσήρ. Acts 13: 21. Rom. 11: 1. Phil. 3: 5. Heb. 7: 13, 14. James 1: 1. Rev. 5: 5. 7: 4, 5 ter, 6 ter, 7 ter, 8 ter. 21: 12. Sept. for מַטֶּה Ex. 31: 2, 6. saep. שֵׁבֶט Ex. 24: 4. Deut. 1: 13. saep. — Jos. Ant. 7. 2. 2 ἐκ τῆς Ἰούδα φυλῆς. ib. 10. 1. 1. So of tribes, classes, orders in a state, Plut. Romul. 20. Dem. 556. 5. Xen. Mem. 3. 4. 5. Vect. 4. 30.

Φύλλον, ου, τό, (φύω,) *a leaf,* Plur. τὰ φύλλα *leaves, foliage,* Matt. 21: 19. 24: 32. Mark 11: 13 bis. 13: 28.

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Rev. 22:2. Sept. for עָלֶה Gen. 3: 7. 8: 11. Neh. 8: 17. — Ael. V. H. 9. 24. Diod. Sic. 2. 49. Dem. 615. 19.

Φύραμα, ατος, τό, (φυράω et φύρω to mix by stirring or kneading, to stir or knead together, Plat. Theaet. 4. p. 147. C. Hes. Op. 61,) *a kneaded mass,* genr. *a mass, lump;* e. g. of potter's clay prepared for moulding, Rom. 9: 21. So a mass of dough, proverbially, 1 Cor. 5: 6 et Gal. 5: 9; see in *Ζύμη.* Trop. Rom. 11: 16 see in *Ἀπαρχή* a. 1 Cor. 5: 7. Sept. for עֲרִיסָה Num. 15: 20, 21. מִשְׁאֶרֶת Ex. 8: 3. 12: 34.—M. Antonin. 7. 68. Of a kind of cake Athen. 9. p. 402.

Φυσικός, ή, όν, (φύσις,) *physical, natural,* i. e. from or by nature, Test. XII Patr. p. 648 τυφλοῖ τοὺς φυσικοὺς ὀφθαλμοὺς αὐτοῦ. Arr. Epict. 3. 24. 91. Xen. Mem. 3. 9. 1. In N. T. *natural,* according to nature, φυσικὴ χρῆσις Rom. 1: 26, 27. Of beasts, ἄλογα ζῶα, φυσικά, i. e. following their natural bent, sensual, 2 Pet. 2: 12.—Arr. Epict. 2. 20. 6 φυσικὴ κοινωνία ἀνθρώπων πρὸς ἀλλήλους. Luc. Somn. s. Gall. 27. Diod. Sic. 3. 61 or 62.

Φυσικῶς, adv. (φυσικός,) *physically, naturally,* i. e. from or by nature; Jude 10 ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, i. e. by the natural senses. — Diog. Laert. 10. 137 φυσικῶς καὶ χωρὶς λόγου. Diod. Sic. 20. 5.

Φυσιόω, ῶ, f. ώσω, in N. T. i. q. φυσιάω, (φυσάω, φῦσα, φύω,) pp. *to blow, to puff, to pant;* so φυσίαω intrans. of horses, Hom. Il. 4. 227. ib. 16. 506. In N. T. φυσιόω trop. *to puff up, to inflate* with pride and vanity, absol. 1 Cor. 8: 1 ἡ γνῶσις φυσιοῖ. Pass. or Mid. 1 Cor. 4: 18, 19. 5: 2. 13: 4. ὑπέρ τινος 1 Cor. 4: 6. ὑπό τινος Col. 2: 18. — Test. XII Patr. p. 579 κατὰ τῶν ἐντολῶν τοῦ θεοῦ φυσιούμενοι. Ignat. ad Magnes. § 12 οἶδα ὅτι οὐ φυσιοῦσθε μὴ προσέχειν τοῖς φυσιοῦσίν με. Hesych. φυσιούμεθα· ἐπαιρόμεθα, τυφούμεθα. — In the classic writers φυσιόω comes from φύσις, and signifies *to make natural,* Simplic. in Epict. p. 219. Comp. Passow s. v.

Φύσις, εως, ἡ, (φύω,) *physis, nature,* pp. generative and productive power, vis genitrix; like Lat. *natura* from *nascor.* Hence

a) *nature,* i. q. natural source or origin, *generation, birth, descent.* Gal. 2: 15 ἡμεῖς φύσει Ἰουδαῖοι. Rom. 2: 27 ἡ ἐκ φύσεως ἀκροβυστία. — Pol. 3. 12. 3 τὸν αὐτοῦ κατὰ φύσιν υἱόν. Luc. de Merc. cond. 24 εἰ φύσει δοῦλος ἦσθα. Plato Menex. p. 245. D. IV. p. 198. Tauchn. φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες.

b) *a nature,* as generated, produced, naturally existing, *a being, genus, kind.* James 3: 7 bis, πᾶσα γὰρ φύσις θηρίων . . . δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. Gal. 4: 8 τοῖς μὴ φύσει οὖσι θεοῖς, i. q. οἱ λεγόμενοι θεοί in 1 Cor. 8: 5.—3 Macc. 3: 29 πᾶσα θνητὴ φύσις. Epict.Ench. 27 οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται. Sophocl. Antig. 346. Oed. R. 869 θνατὰ φύσις ἀνέρων. Xen. Venat. 3. 1. So of plants, Diod. Sic. 2. 49.

c) *the nature* of any person or thing, the natural constitution, the *innate* disposition, qualities, etc. (α) Of persons, in a moral sense, i. q. the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth; Eph. 2: 3 τέκνα φύσει ὀργῆς. Rom. 2: 14 φύσει τὰ τοῦ νόμου ποιῇ. By analogy, once of the divine moral nature, 2 Pet. 1: 4 θείας κοινωνοὶ φύσεως, partakers of *the divine* [moral] *nature,* i. e. regenerated in heart and disposition. — Wisd. 7: 20. Jos. Ant. 3. 8. 1 φύσει πάντας εἶναι φιλαύτους. Dem. 774. 8, 11 ἡ μὲν φύσις, ἂν ᾖ πονηρά, πολλάκις φαῦλα βουλεύεται. Xen. Mem. 2. 1. 27. So in a physical sense, Jos. B. J. 7. 6. 1 ἡ τοῦ χωρίου φύσις. Xen. Oec. 16. 2 τὴν φ. τῆς γῆς. — Spec. *a natural feeling* of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. 11: 14 οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι; *doth not your own natural feeling teach you,* etc. It was the national custom among both the Hebrews and Greeks, for men to wear the hair short, and women long. Among the Hebrews, comp. the law of the Naza-

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rice Num. 6: 1 sq. Judg. 13: 5. 1 Sam. 1: 11; genr. Ez. 44: 20; for women, Is. 3: 24. Judith 10: 3. Luke 7: 38. For the Greek custom, comp. espec. Plut. Quaest. Rom. 14. ed. R. VII. p. 82. Hdot. 1. 82. Phocylid. 199 sq. — (β) Genr. i. q. *the nature of things*, the order and constitution of nature; e. g. κατὰ φύσιν *according to nature*, natural, Rom. 11: 21, 24 bis. παρὰ φύσιν *contrary to nature*, unnatural, Rom. 1: 26. 11: 24. Comp. Weist. N. T. II. p. 24 sq.—κατὰ φ. Luc. Vit. Auct. 23. Xen. Mem. 3. 11. 11. παρὰ φ. Athen. 13. p. 605. D, οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι. Philo Leg. Spec. II. p. 306. 17 ὁ δὲ παιδεραστὴς . . . τὴν παρὰ φύσιν ἡδονὴν διώκει. Xen. Hi. 1. 22.

Φυσίωσις, εως, ἡ, (φυσιόω q. v.) *a puffing up, inflation*, trop. with pride and vanity, 2 Cor. 12: 20. — Hesych. φυσίωσις· ἔπαρσις, ὑψηλοφροσύνη.

Φυτεία, ας, ἡ, (φυτεύω,) *a planting*, the act of planting, τῆς ἀμπέλου Sept. Mic. 1: 6. Jos. Ant. 12. 3. 4. Xen. Oec. 19. 12. In N. T. *a plant*, i. q. φύτευμα, trop. Matt. 15: 13 πᾶσα φυτεία κ. τ. λ. i. e. referring to the Pharisees as professing to be teachers of the divine will and law. Others, doctrine.—Psalt. Salom. 14: 3 ἡ φυτεία αὐτῶν ἐρριζωμένη εἰς τὸν αἰῶνα. pp. Athen. V. p. 207. E.

Φυτεύω, f. εύσω, (φυτόν, φύω,) *to plant*, trans. Matt. 21: 33 ἐφύτευσεν ἀμπελῶνα. Mark 12: 1. Luke 20: 9. 1 Cor. 9: 7. Luke 13: 6 συκῆν. absol. 17: 28. Pass. Luke 17: 6. Sept. for נָטַע Gen. 9: 20. Deut. 6: 11. שָׁתַל Ps. 1: 3.—Diod. Sic. 3. 62. Dem. 1275. 9. Xen. Oec. 4. 21. ib. 20. 4.—Trop. Matt. 15: 13, see in φυτεία. So of a teacher planting the word of divine truth, absol. 1 Cor. 3: 6, 7, 8.

Φύω, f. φύσω, *to generate, to produce, to bring forth, to let grow*, e. g. plants, etc. Hom. Il. 1. 235. Luc. Epist. Sat. 20. Diod. Sic. 1. 10. καρπόν Jos. Ant. 3. 1. 1. Hdot. 9. 122; persons, ἄνδρας φύειν *to beget, to bear*, Hdot. 9. 122. Eurip. Phoen. 34. Pass. φύομαι, also Act. aor. 2 ἔφυν and perf. πέφυκα as intrans. *to be generated, produced, to spring up, to grow*, e. g. plants, etc. Sept. Prov. 26: 9. Xen. Mem. 4. 3. 10. ἔφυν Xen. Oec. 19. 8. πέφυκα Xen. Cyr. 7. 5. 11; of persons, *to be born, to grow up, to be by nature*, Plut. ed. R. VI. p. 234. 1. ἔφυν Luc. Gymnas. s. Anarch. 20. Xen. Mem. 2. 3. 4. πέφυκα Hdian. 4. 9. 4. Xen. Cyr. 5. 1. 7. Trop. Xen. Mem. 1. 1. 11 σκοπῶν, ὅπως ὁ κόσμος ἔφυ. See Buttm. § 114. p. 306. Matth. § 254.—In N. T.

a) Pass. aor. 2 ἐφύην, part. φυείς, *to spring up, to grow*, e. g. a plant, see above. Luke 8: 6 καὶ φυὲν ἐξηράνθη, sc. τὸ σπέρμα v. τὸ φυτόν. v. 8 φυὲν ἐποίησε καρπόν. This form of the Aor. is used only by late writers, instead of the earlier ἔφυν, see above; Buttm. l. c. Winer § 15. p. 81.—Schol. in Apoll. Rhod. 2. 354 ἐξ ἧς [χολῆς] φυῆναι τὸ καλούμενον ἀκόνιτον φάρμακον. So συμφυείς Philo de Vit. Mos. II. p. 174. 12; comp. in Συμφύω.

b) Act. intrans. *to spring up, to grow up*. Heb. 12: 15 ῥίζα πικρίας ἄνω φύουσα, quoted from Deut. 29: 17 where Sept. for Heb. פֶּרֶה.— Ecclus. 14: 18.

Φωλεός, οῦ, ὁ, a hole, burrow, lurking-place of animals, Matt. 8: 20. Luke 9: 58.—Act. Thom. § 31. Ael. H. An. 6. 3. Plut. T. Gracch. 9.

Φωνέω, ῶ, f. ήσω, (φωνή,) *to sound, to utter a sound, voice, cry.*

a) pp. and absol. (α) of animals, e. g. a cock, *to crow*, Matt. 26: 34, 74, 75. Mark 14: 30, 68, 72 bis. Luke 22: 34, 60, 61. John 13: 38. 18: 27.—Aesop. Fab. 119. Tauchn. Of other birds, Sept. Jer. 17: 11. Is. 38: 14. Of beasts, to cry, Zeph. 2: 14. Of a trumpet, Sept. for תְּקַע Am. 3: 6. 1 Macc. 9: 12. — (β) Of persons, *to cry out, to exclaim, to call out*; Luke 8: 8 ἐφώνει· ὁ ἔχων ὦτα κ. τ. λ. v. 54 ἐφωνήσε λέγων. 16: 24. Acts 10: 18. So c. dat. of cogn. noun, Luke 23: 46 φωνήσας φωνῇ μεγάλῃ. Acts 16: 28. c. dat. pers. *to* whom, Rev. 14: 18. Sept. for קְרָא Dan. 4: 11. הִשְׁמִיעַ 1 Chr. 15: 16. — Esdr. 8: 92. Luc. Jup. Trag. 17. Xen. Conv. 3. 13.

b) trans. *to cry* or *call to* any one, i. q. *to speak to, to address, to call*, c. acc. (α) genr. with the words spoken, as a title etc. i. q. *to call, to name*; John 13:

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13 ὑμεῖς φωνεῖτε με· ὁ διδάσκαλος καὶ ὁ κύριος.— Comp. Hom. Od. 4. 77. — (β) As implying invitation to approach or come, Matt. 20: 32 ἐφώνησε αὐτούς. Mark 3: 31. 9: 35 ἐφώνησε τοὺς δώδεκα. 15: 49 ter. Luke 16: 2. John 1: 49. 2: 9. 4: 16. 9: 18, 24. 11: 28 bis. 18: 33. Acts 9: 41. 10: 7. c. dat. αὐτῷ Luke 19: 15, i. q. πρός αὐτόν, comp. Winer § 31. 2. p. 174. Matth. § 401. 3. (c. πρός Tob. 5: 8.) Seq. ἐκ, *to call one out of* any place, John 12: 17; comp. 11: 43. Also, *to invite* to a feast, Luke 14: 12; *to call out to* any one for help, Matt. 27: 47 et Mark 15: 35 Ἠλίαν φωνεῖ.—Soph. Aj. Αἴαντα φωνεῖ, coll. v. 89. ib. 543. Theocr. Id. 2. 109.

Φωνή, ῆς, ἡ, (obsol. φάω, kindr. φημί,) *a sound, tone,* as given forth or uttered.

a) genr. and spoken of things; e. g. of a trumpet or other instrument, Matt. 24: 31. 1 Cor. 14: 7, 8. (Sept. for קוֹל Ex. 2: 6, 13. Dan. 3: 5, 7, 10.) Of the wind, John 3: 8. Acts 2: 6 coll. v. 2. Sept. 1 Sam. 12: 18. Of rushing wings, chariots, waters, etc. Rev. 9: 9. 14: 2. 18: 22. 19: 6. (Sept. and קוֹל Ez. 1: 24. 3: 13. 26: 10. Nah. 3: 2.) Of thunder, φωνὴ βροντῆς Rev. 6: 1. 14: 2. 19: 6. φωναὶ καὶ βρονταί Rev. 4: 5. 8: 5. 11: 19. al. (Sept. and קוֹל Ex. 19: 16. 20: 18. 1 Sam. 7: 10. Ecclus. 43: 17.) So φωνὴ ῥημάτων, i. e. the thunders in which the words of the law were proclaimed, Heb. 12: 19. Comp. Ex. 19: 19.—Poll. On. 4. 11. p. 397 εἴποις δ' ἂν τὸ φθέγμα τῆς σάλπιγγος φωνήν. Jos. Ant. 12. 2. 1 τῶν Σύρων γραμμάτων χαρακτὴρ καὶ φωνή. Xen. Mem. 1. 4. 6 τὴν ἀκοὴν δέχεσθαι πάσας φωνάς.

b) spec. *a voice, cry,* spoken of persons. (α) pp. and genr. as in phrases, with verbs of speaking, calling, crying out, φωνῇ μεγάλῃ Matt. 27: 46, 50. Mark 5: 7. 15: 34. Luke 8: 28. John 11: 43. Acts 8: 7. Rev. 6: 10. al. ἐν μεγάλῃ φωνῇ Rev. 14: 15. μετὰ μεγάλης φωνῆς Luke 17: 15. Sept. for קוֹל Neh. 9: 4. Job 2: 12. c. ἐν 2 Sam. 19: 4. (Hdian. 1. 8. 12. Luc. Nigr. 14. Xen. Cyr. 3. 3. 58.) So ἀφιέναι φ. μεγάλην *to utter a loud cry,* to cry with a loud voice, Mark 15: 37. αἴρειν v. ἐπαίρειν φωνήν *to lift up the voice,* i. q. to cry or call aloud, Luke 11: 27. 17: 13. Acts 2: 14. 4: 24. 14: 11. 22: 22; see in Αἴρω, Ἐπαίρω. (Dem. 301. 10.) Luke 23: 23 ἐπέκειντο μεγάλαις φωναῖς. So where the voice of one speaking, crying out, wailing, is said to be, to come, etc. φωνὴ ἐγένετο Luke 9: 36. Acts 7: 31; πρός τινα Acts 10: 13. φ. φέρεταί τινι 2 Pet. 1: 17, comp. in Φέρω c. Seq. ἐκ c. gen. as φωνὴ ἐγένετο v. ἔρχεται v. ἐξέρχεται ἐκ τινος, e. g. ἐξ οὐρανοῦ v. ἐκ τῶν οὐρανῶν, Matt. 3: 17. Luke 3: 22. John 12: 28. al. ἐκ τῆς νεφέλης Mark 9: 7. Luke 9: 35. ἐκ πάντων Acts 19: 34. Seq. ἀπό c. gen. id. Rev. 16: 17. (Sept. c. ἐκ Is. 66: 6. c. ἀπό Zeph. 1: 11.) Also ἀκούειν φωνῆς v. φωνῆς, *to hear a voice,* Matt. 2: 18. Acts 9: 4, 7. Rev. 6: 6. Seq. ἐκ c. gen. as ἐξ οὐρανοῦ 2 Pet. 1: 18. ἐκ τῶν τεσ. κερ. Rev. 9: 13. ἐκ τοῦ στόματος Acts 22: 14. Rev. 1: 10 ἤκουσα ὀπίσω μου φωνὴν μεγ. v. 12 βλέπειν τὴν φωνήν, see in Βλέπω no. 1. b. Sept. Gen. 3: 8, 10. 4: 22. (Dem. 240. 12.) Seq. gen. of pers. Matt. 3: 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. 12: 19. Mark 1: 3. John 5: 25 φ. τοῦ υἱοῦ τοῦ θεοῦ. v. 28, 37. Acts 12: 14 φ. τοῦ Πέτρου. v. 22. 1 Thess. 4: 16. Heb. 12: 26. Rev. 5: 11. 19: 1 φ. ὄχλου. 19: 6. — Sept. Gen. 27: 22. 1 Sam. 24: 17. Palaeph. 7. 1. Xen. Apol. 12. — So of song, c. gen. φωνὴ κιθαρῳδῶν Rev 18: 22. φ. νυμφίου καὶ νύμφης v. 23. So Sept. Jer. 16: 8. 25: 10. Of salutation, ἡ φ. τοῦ ἀσπασμοῦ σου, i. q. thy saluting voice, Luke 1: 44.—To the voice as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; comp. in Ὀφθαλμός a. γ. Thus, ἀκούειν τῆς φωνῆς τινος, *to hear* [and obey] *one's voice,* i. e. to obey the person himself, John 10: 16, 27. Heb. 3: 7, 15. 4: 7. So Sept. Gen. 3: 17. 16: 3. 27: 13.—Trop. Gal. 4: 20 ἀλλάξαι τὴν φωνήν μου, *to change my voice,* i. q. Engl. *to change one's tone,* to speak in a different manner and spirit. Comp. Xen. Conv. 1. 10.—(β) Meton. what is uttered by the voice, *word, saying,* Acts 13: 27 τὰς φωνὰς τῶν προφητῶν. 24: 21. — Ael. V. H. 4. 8. Plut. Timol. 5. Diod. Sic. 20. 30. Xen. Venat. 13. 16. — (γ) Meton. manner of speaking, *speech, language, dialect,* 1 Cor. 14: 10

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τοσαῦτα γένη φωνῶν ἐν τῷ κόσμῳ. v. 11. Sept. and דִּבֵּר Gen. 11: 1. — Jos. Ant. 8. 5. 3 ἡ φωνὴ Ἑλληνική. Ceb. Tab. 33. Hdian. 5. 3. 8. Xen. An. 4. 8. 4. Al.

Φῶς, φωτός, τό, (contr. for φάος, from φάω,) *light,* pp. with the idea of shining, brightness, splendour.

a) pp. and genr. (α) Of *light* in itself, 2 Cor. 4: 6 ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι. Matt. 17: 2 λευκὰ ὡς τὸ φῶς. v. 5 νεφέλη φωτός, i. e. a bright cloud; text, rec. νεφ. φωτεινή. So Sept. and אוֹר Gen. 1: 3, 4, 18. — Luc. Philoptr. 13. Xen. Conv. 6. 7. — (β) As emitted from a luminous body; e. g. a lamp, etc. φ. λύχνου Luke 8: 16. Rev. 18: 23; of the sun, φ. τοῦ ἡλίου Rev. 22: 5. Sept. for אוֹר Is. 30: 26. Jer. 25: 10. Ez. 32: 7. נֹגַהּ Is. 4: 5. Hab. 3: 10. — Andoc. 9. 38 φ. τοῦ ἡλίου. Diod. Sic. 3. 48. Xen. Conv. 7. 4 λύχνος φῶς παρέχει. — (γ) Of *day-light, day,* John 11: 9, 10 opp. ἡ νύξ, comp. in Ἐν no. 1. c. John 3: 20 bis, ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς κ. τ. λ. v. 21. ἐν τῷ φωτὶ *in the light,* openly, publicly, opp. ἐν τῇ σκοτίᾳ, Matt. 10: 27. Luke 12: 3. So Eph. 5: 13 bis, opp. σκότος in v. 11; comp. in Φανερόω. Sept. and אוֹר 1 Sam. 25: 34, 36. Job 3: 16.—Ael. V. H. 10. 3. Pol. 1. 45. 6. Xen. An. 6. 3. 2. comp. Ag. 9. 1 — (δ) Of the dazzling light, splendour, *glory,* which surrounds the throne of God, in which God dwells; 1 Tim. 6: 16 φῶς οἰκῶν ἀπρόσιτον sc. ὁ θεός. Rev. 21: 24. Comp. Ps. 104: 2. Is. 60: 1, 19, 20. Wisd. 7: 26. See in Δόξα b. β. — Plut. Pericl. 39 τὸν μὲν τόπον ἐν ᾧ τοὺς θεοὺς κατοικεῖν λέγουσιν ... φωτὶ καθαρῷ τὸν ἅπαντα χρόνον ὁμαλῶς περιλαμπόμενον. — Hence also as surrounding those who dwell with or come from God; e. g. the Lord Jesus Christ, as appearing in glory after his ascension, Acts 9: 3 φῶς ἀπὸ τοῦ οὐρανοῦ, coll. v. 5. 22: 6, 9, 11. 26: 13; of angels Acts 12: 7. 2 Cor. 11: 14; of glorified saints, Col. 1: 12 κλῆρος τῶν ἁγίων ἐν τῷ φωτί. — Comp. Xen. Cyr. 4. 2. 15.

b) meton. *a light,* a luminous body, e. g. (α) a lamp or torch, Acts 16: 29 αἰτήσας δὲ φῶτα. Sept. and אוֹר Ps. 119: 105.—Xen. H. G. 5. 1. 8. — (β) *A fire,* Mark 14: 54 θερμαινόμενος πρὸς τὸ φῶς. Luke 22: 56. — 1 Macc. 12: 29. Xen. Cyr. 7. 5. 27.—(γ) Of the heavenly luminaries, sun, moon and stars, James 1: 17 ἀπὸ πατρὸς τῶν φώτων, see in Πατήρ fin. Sept. and אוֹר Jer. 4: 23. — So of the sun Dem. 1396. 15.— (δ) Trop. τὸ φῶς τὸ ἐν σοί, i. e. *the mind, conscience,* corresponding to ὁ λύχνος et ὁ ὀφθαλμός, Matt. 6: 23. Luke 11: 35. Comp. Tholuck Bergpred. in Matt. l. c.

c) trop. *light,* i. e. moral and spiritual light and knowledge, which enlightens the mind, soul, conscience; including also the idea of moral goodness, purity and holiness, and of consequent reward and happiness; opp. σκοτία v. σκότος where see. (α) Genr. i. q. true knowledge of God and spirituel things, Christian piety; John 3: 19 ἠγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. 8: 12 τὸ φῶς τῆς ζωῆς. Acts 26: 18 τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς. Rom. 13: 12. 2 Cor. 6: 14. Eph. 5: 9. 1 John 2: 8. υἱοὶ τοῦ φωτός, i. e. Christians, Luke 16: 8. John 12: 36. 1 Thess. 5: 5. τέκνα φωτός id. Eph. 5: 8. ib. ἦτέ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ, i. q. φωτιζόμενοι. So ἐν τῷ φωτὶ εἶναι, μένειν, 1 John 2: 9, 10. As exhibited in the life and teaching of any one; Matt. 5: 16 λαμψάτω τὸ φῶς ὑμῶν ἔμπρ. τῶν ἀνθρ. John 5: 35. (Sept. πορευθῶμεν ἐν τῷ φωτὶ κυρίου, for אוֹר Is. 2: 5.) So where the idea of holiness predominates; as of God and those conformed to him, 1 John 1: 5 ὁ θεός φῶς ἐστι. v. 7 bis. Where the idea of peace and happiness predominates; 1 Pet. 2: 9 τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμ. αὐτοῦ φῶς. Matt. 4: 16 bis, ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, κ. τ. λ. quoted from Is. 9: 1 where Sept. for אוֹר. Acts 26: 23. So Sept. and אוֹר Ps. 36: 10. Is. 58: 8, 10. — So i. q. welfare, deliverance, Anth. Gr. I. p. 63. —(β) Meton. *a light,* i. q. the author or dispenser of moral and spiritual light, a moral teacher; genr. Rom. 2: 19 φῶς τῶν ἐν σκότει. Of apostles, Matt. 5: 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Acts 13: 47 τέθεικά σε εἰς φῶς ἐθνῶν, quoted from Is. 49: 6 where Sept. and אוֹר; also 42: 6. Espec. of Jesus as the

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great Teacher and Saviour of the world, who brought life and immortality to light in his Gospel (2 Tim. 1:10); Luke 2:32 φῶς εἰς ἀποκάλυψιν ἐθνῶν. John 1:4, 5, 7, 8 bis, 9. 3:19 τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον. 8:12 φ. τοῦ κόσμου. 9:5. 12:35 bis, 36 bis, 46. — Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου sc. the Messiah. p. 644 ἀνατελεῖ ὑμῖν αὐτὸς κύριος, φῶς δικαιοσύνης. p. 746 sq.

Φωστήρ, ῆρος, ὁ, (φῶς, φώσκω,) pp. a light, light-giver, in profane writers i. q. *a window*, Hesych. φωστήρ· θυρίς. In N. T. *a light, luminary*, Phil. 2:15 φαίνετε ὡς φωστῆρες ἐν κόσμῳ. So Sept. of the heavenly luminaries, for מָאוֹר, Gen. 1:14, 16.—Wisd. 13:2 φ. οὐρανοῦ. Psalt. Sal. 18:12. Theoph. ad Autol. 2. p. 94. — Meton. *brightness, shining*, spoken of the divine glory, δόξα, Rev. 21:11. Comp. in Φῶς a. δ.

Φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φέρω,) *light-bearing, light-giving, shining, radiant*, e. g. ὄμματα φωσφόρα Plut. de Fortun. 3. ed. R. VI. p. 370. 8. ἄστρον αἰθέριον καὶ φωσφόρον, i. e. the moon, Plut. de Fac. in Orbe Lun. 4. ed. R. IX. p. 646 ult. In N. T. subst. ὁ φωσφόρος, *Phosphorus*, Lat. *Lucifer*, as pr. name of the morning star, the day-star; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. 1:19; comp. in Φῶς c. — pp. Plut. de Placit. Philos. 2. 15. φωσφόρος ἀστήρ Aristoph. Ran. 346.

Φωτεινός, ή, όν, (φῶς,) *light*, i. e. *giving light, shining, bright*, Matt. 17:5 νεφέλη φωτεινή in text. rec. Others νεφ. φωτός.—Ecclus. 17:31. Xen. Mem. 4. 3. 4.—Trop. of the body, *full of light*, Matt. 6:22. Luke 11:34, 36 bis. Comp. Act. Thom. § 6.

Φωτίζω, f. ίσω, (φῶς,) *to light, to lighten*, i. e.

1. intrans. *to give light, to shine*, c. ἐπί, Rev. 22:5 κύριος ὁ θεὸς φωτιεῖ ἐπ' αὐτούς, where for the Attic fut. see Buttm. § 95. 7, 9. Text. rec. φωτίζει αὐτούς, as in no. 2. So Sept. for אוֹר, וַיָּאֶר, Num. 8:2. Prov. 4:18.—Ecclus. 43:9. Theophr. ὁ ἄνθραξ οὐ φωτίζει ὥσπερ ἡ φλόξ.

2. trans. *to give light to, to shine upon, to enlighten*, c. acc.

a) pp. Luke 11:36 ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζει σε. Rev. 21:23. Pass. Rev. 18:1. Sept. for וַיָּאֶר Is. 60:19. — Diod. Sic. 3. 48 ὁ ἥλιος . . . φωτίζει τὸν κόσμον.

b) trop. c. acc. of pers. *to light, to enlighten*, to impart moral and spiritual light to any one, to enlighten the mind or mental eyes of any one, comp. in Φῶς c. John 1:9 ὃ [φῶς] φωτίζει πάντα ἄνθρωπον. Pass. Eph. 1:18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας. Heb. 6:4. 10:32. Sept. and הֵאִיר Ps. 119:130. Bar. 1:8. — Hence i. q. *to teach, to instruct*; Eph. 3:9 φωτίσαι πάντας, τίς ἡ οἰκονομία κ. τ. λ. So Sept. for הוֹרָה Judg. 13. 8. 2 K. 12:2. 17:27. — Diod. Laert. 1. 57. ib. 4. 67. Hesych. ἐφώτισεν· ἐδίδαξεν.

c) seq. acc. of thing, i. q. *to bring to light, to make known*; 1 Cor. 4:5 ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους. 2 Tim. 1:10 φωτίσαντος δὲ ζωὴν κ. τ. λ. — Arr. Epict. 1. 4. 31 τὴν ἀλήθειαν. Pol. 23. 3. 10.

Φωτισμός, οῦ, ὁ, (φωτίζω,) *a lighting, giving light, shining*, pp. Sept. for אוֹר, ἐν φωτισμῷ πυρός Ps. 78:14. 44:3. Job 3:9. Hesych. φωτισμός· αὐγή, τηλαυγές, ἀστραπαζών. — In N. T. trop. of moral and spiritual light, illumination, comp. in Φῶς c. E. g. seq. gen. of that which illumines, 2 Cor. 4:4 εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου. Seq. gen. of that which is illumined, 2 Cor. 4:6 πρὸς φωτισμὸν τῆς γνώσεως.—Sept. for אוֹר Ps. 27:1. Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου, τὸ δοθὲν ἐν ὑμῖν πρὸς φωτισμὸν παντὸς ἀνθρώπου.

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X.

Χαίρω, f. *χαιρήσω*, later and in N. T. *χαρήσομαι* Luke 1: 14. John 16: 20, 22. Phil. 1: 18. Sept. Hab. 1: 15. Zeph. 10: 7; aor. 2 *ἐχάρην* from the Passive; see genr. Buttm. § 114. p. 307. Matth. § 225. Winer § 15. p. 81. — *To joy, to rejoice, to be glad*, intrans.

a) pp. in various constructions: (α) absol. Matt. 5: 12 *χαίρετε καὶ ἀγαλλιᾶσθε.* Luke 6: 23. 15: 32. 22: 5. 23: 8 *ἐχάρη λίαν.* John 4: 36. 8: 56 *καὶ εἶδε, καὶ ἐχάρη.* 16: 20, 22. Acts 11: 23. 13: 48. Rom. 12: 15 bis, *χαίρειν μετὰ χαιρόντων.* 1 Cor. 7: 30 bis. 2 Cor. 7: 7. 13: 9, 11. Phil. 2: 17. 1 Thess. 5: 16. 3 John 3. Rev. 19: 7. Once seq. *ἵνα, to the end that*, 1 Pet. 4: 13; comp. in *Ἵνα* 1. A. b. Part. *χαίρων, joying, rejoicing*, 2 Cor. 6: 10 *ἀεὶ δὲ χαίροντες.* (Sept. for שָׂמֵחַ 1 K. 4: 20. 8: 67.) Joined with another verb or participle, Part. *χαίρων* may often be rendered *joyfully, gladly*; as Col. 2: 5 *χαίρων καὶ βλέπων*, i. q. *joyfully beholding*, by Hendiadys. Luke 15: 5. 19: 6 *ὑπεδέξατο αὐτὸν χαίρων.* v. 37. Acts 5: 41. 8: 39. Comp. Buttm. § 144. n. 8. Sept. for וְגִיל Joel 2: 21. Hab. 1: 15. שָׂמֵחַ 1 Sam. 19: 5. Zech. 4: 10. — Ceb. Tab. 8. Luc. Philopatr. 24 bis. Dem. 437. 7. *χαίρων* adv. Luc. Tim. 34. Xen. An. 5. 6. 32. — (β) With the cognate noun *χαρά*, e. g. in acc. intens. Matt. 2: 10 *ἐχάρησαν χαρὰν μεγάλην.* So Sept. for שָׂמַח שִׂמְחָה גְדֹלָה Jon. 4: 6. comp. 1 K. 1: 40. See Buttm. § 131. 3. — In the dat. John 3: 29 *χαρᾷ χαίρει*, intens. *he rejoiceth greatly*; and so without emphasis 1 Thess. 3: 9. See Winer § 58. 3. Matth. § 408. n. — (γ) Seq. dat. of cause, i. e. of that *in* or *over* which one rejoices; Rom. 12: 12 *τῇ ἐλπίδι χαίροντες.* Comp. Buttm. § 133. 3. 3. Matth. § 399. c. This is the usual Greek construction.—Sept. Prov. 17: 19. Ael. V. H. 9. 4. Hdian. 1. 17. 5. Xen. Mem. 1. 5. 4. — (δ) Seq. acc. of cause; Phil. 2: 18 *τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, for the same cause also do ye joy.* Rom. 16: 19 *χαίρω τὸ ἐφ' ὑμῖν.* Comp. Matth. § 414. Passow in *χαίρω* no. 3. — Hom. Il. 21. 347. Dem. 323. 6 *τὸ ταὐτὰ λυπεῖσθαι καὶ ταὐτὰ χαίρειν.*—(ε) With a particip. in nominat. expressing the occasion of joy; also a freq. construction in Greek writers; comp. Buttm. § 144. 4. a. Matth. § 555. Herm. ad Vig. p. 776. Mark 14: 11 *ἀκούσαντες ἐχάρησαν.* John 20: 20 *ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.* Phil. 2: 28. —Hom. Il. 19. 185 *χαίρω ἀκούσας.* Luc. D. Mort. 2. 1. Hdian. 1. 5. 8. Xen. Cyr. 1. 5. 12.—Once c. part. of a kindred verb intens. imitating the Heb. infin. absol. 1 Pet. 4: 13 *ἵνα . . . χαρῆτε ἀγαλλιώμενοι.* Comp. Winer § 46. 7. — (ζ) Seq. *ὅτι*, marking cause or occasion, *that, because.* Luke 10: 20 *χαίρετε δέ, ὅτι τὰ ὀνόματα κ. τ. λ.* John 14: 28. Acts 5: 41. 2 Cor. 7: 9 *νῦν χαίρω, οὐχ ὅτι . . . ἀλλ' ὅτι κ. τ. λ.* v. 16. 2 John 4. (Sept. Ex. 4: 31.) So *ἐν τούτῳ ὅτι* Luke 10: 20. *ἐν κυρίῳ ὅτι* Phil. 4: 10. *δι' ὑμᾶς ὅτι* John 11: 15. Comp. below. —(η) With prepositions expressing the cause or occasion of joy; e. g. *ἐπί* c. dat. comp. *Ἐπί* II. 3. c. ε. Matt. 18: 13 *χαίρει ἐπ' αὐτῷ μᾶλλον ἢ κ. τ. λ.* Luke 1: 14. 13: 17. Acts 15: 31. 1 Cor. 13: 6. 16: 17. 2 Cor. 7: 13. Rev. 11: 10. (Sept. Prov. 2: 14. Hab. 3: 17. Diod. Sic. 1. 25. Xen. Mem. 2. 6. 35.) *ἐν* c. dat. *to rejoice in*, comp. *Ἐν* no. 3. c. γ. Phil. 1: 18 bis, *ἐν τούτῳ χαίρω καὶ χαρήσομαι.* Col. 1: 24. *ἐν τούτῳ ὅτι* Luke 10: 20, comp. above in ζ. (Sept. Zech. 10: 7. Jacobs Epigr. Gr. I. 60, *ἐν δὲ γάλακτι χαίρων.*) Also *ἐν κυρίῳ χαίρειν, to rejoice in the Lord*, i. e. in union and communion with him, Phil. 3: 1. 4: 4 bis. *ἐν κυρίῳ ὅτι* 4: 10. Comp. in *Κύριος* b. β. *διά* c. acc. John 3: 29 *χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου.* 1 Thess. 3: 9. *δι' ὑμᾶς ὅτι* John 11: 15. Seq. *ἀπό* c. gen. 2 Cor. 2: 3 *ἵνα μὴ λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν*, where it is strictly for *χαρὰν ἔχειν* corresponding

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to λύπην ἔχω, comp. 3 John 4. Comp. Ἀπό III. 2. b.

b) Imperat. and Infin. as a word of salutation or greeting. (α) Imper. χαῖρε, χαίρετε, in a personal salutation, pp. *joy to thee! joy to you!* i. q. *hail!* Lat. *salve!* Matt. 26: 49 χαῖρε Ῥαββί. 27: 29 χαῖρε ὁ βασιλεύς. 28: 9. Mark 15: 18. Luke 1: 28. John 19: 3. — Luc. D. Deor. 22. 1. Ael. V. H. 4. 17. Xen. Cyr. 5. 3. 18. — (β) Infin. χαίρειν, pp. fully λέγω χαίρειν *to wish joy, to bid hail!* i. q. to salute, 2 John v. 10, 11. Absol. χαίρειν, like Engl. *greeting!* i. q. *to send greeting*, at the beginning of an epistle, Acts 15: 23. 23: 26. James 1: 1. Sept. absol. for שָׁלוֹם Is. 48: 22. 57: 21. — So εἰπὼν χαίρειν Anthol. Gr. II. p. 182. ἀείδω χαίρειν ib. IV. p. 279. absol. 2 Macc. 1: 10 χαίρειν καὶ ὑγιαίνειν. Jos. Ant. 11. 1. 3. Ael. V. H. 1. 25. Xen. Cyr. 4. 5. 27. Comp. Artemid. 3. 44, in Ῥώννυμι.

Χάλαζα, ας, ἡ, (χαλάω,) hail, pp. 'something let go, let fall.' Rev. 8: 7. 11: 19. 16: 21 bis. Sept. for בָּרָד Ex. 9: 18, 19 sq. — Jos. Ant. 6. 5. 6. Plut. Timol. 28. Xen. Oec. 18.

Χαλάω, f. άσω, aor. 1 Pass. ἐχαλάσθην, (obsol. χάω,) *to let go, to relax, to loosen*, τὰ ἱστία Sept. for פָּרַשׂ Is. 33: 23. τὰ δεσμά Xen. Eq. 5. 4. In N. T. *to let down, to lower*, trans. Mark 2: 4 χαλῶσι τὸν κράββατον. Luke 5: 4 τὰ δίκτυα. v. 5. Acts 9: 25. 27: 17, 30. Pass. 2 Cor. 11: 33. Sept. for שָׁלַח Jer. 38: 6.—Test. XII Patr. p. 578. Alciphr. Ep. I. 1.

Χαλδαῖος, ου, ὁ, a Chaldean, Plur. οἱ Χαλδαῖοι *the Chaldeans, Chaldees*, inhabiting Babylonia, including also in a wider sense Mesopotamia, comp. Ez. 1: 3. 11: 24. Hence Abraham in removing from Ur in Mesopotamia, is said to come ἐκ γῆς Χαλδαίων Acts 7: 4. So אור כַּשְׂדִּים, Heb. ἐν τῇ χώρᾳ τῶν Χαλδαίων, Gen. 11: 28. Sept. γῇ Χαλδαίων for אֶרֶץ כַּ Jer. 24: 5. 25: 12. See Gesen. Lex. art. כַּשְׂדִּים.

Χαλεπός, ή, όν, pp. *heavy, difficult*, i. e.

a) of things, *hard, burdensome, perilous*, connected with toil, suffering, peril; 2 Tim. 3: 1 καιροὶ χαλεποί. — Wisd. 3: 19. Jos. Ant. 13. 16. 5 νόσον χαλεπήν. Dem. 127. 26. Xen. An. 3. 2. 2 χαλεπὰ μὲν τὰ παρόντα. Conv. 4. 37.

b) of persons, *harsh, stern, cruel*, Hdian. 3. 8. 6 ἐχθρὸς χαλ. Xen. An. 2. 6. 9. Hence in N. T. of demoniacs, *fierce, furious, raving*, Matt. 8: 28. — So of dogs and wild swine, Xen. An. 5. 8. 24. Venat. 10. 23.

Χαλιναγωγέω, ῶ, f. ήσω, (χαλινός, ἄγω,) pp. 'to lead or guide with a bit;' hence *to rein in, to bridle*, i. q. to check, to moderate, to restrain, c. acc. James 1: 26 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ. 3: 2 ὅλον σῶμα. — Luc. Tyrann. 4 τὰς ἡδονῶν ὀρέξεις χαλιναγωγεῖν. de Saltat. 70. Comp. Kypke Obs. II. p. 421. Loesner Obs. e Phil. p. 459.

Χαλινός, οῦ, ὁ, (χαλάω,) a bit, curb, James 3: 3 τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν. Rev. 14: 20. Sept. for מֶתֶג 2 K. 19: 28. Is. 37: 29. — 2 Macc. 10: 29. Philo de Agric. p. 201. B, χαλινοὶς ἐμβαλόντες. Ael. V. H. 9. 16. Xen. Eq. 10. 6—13.

Χάλκεος, έα, εον, contr. χαλκοῦς, ῆ, οῦν, (χαλκός,) *of copper* or *brass, brazen*, Rev. 9: 20. Sept. for נְחֻשָׁה Ex. 26: 11, 37. נְחוּשָׁה 2 Sam. 22: 35. — Hdian. 6. 4. 6. Xen. An. 5. 2. 29.

Χαλκεύς, έως, ὁ, (χαλκός,) pp. a brasier, copper-smith; then genr. of any worker in metals, *a smith*, 2 Tim. 4: 14. Sept. χαλκεὺς χαλκοῦ καὶ σιδήρου, for חֹרֵשׁ Gen. 4: 22. חָרָשׁ 2 Chr. 24: 12. — Arr. Epict. 4. 11. 13 ὁ μὲν χαλκεὺς ἐξιώσει τὸ σιδήριον. Luc. D. Deor. 17. 2, of Vulcan. Xen. H. G. 3. 4. 17 χαλκεῖς, comp. Ag. 1. 26 where it is σιδηρεῖς.

Χαλκηδών, όνος, ὁ, chalcedony, a gem including several varieties, one of which is the modern *carnelian*; Rev. 21: 19; later edit. καρχηδών carbuncle. — Epiphan. ἄνθραξ . . . γίνεται δὲ ἐν καρχηδόνι τῆς Λιβύης· ἔστι δὲ ὁ χαλκηδόνος καλούμενος λίθος παραπλήσιος τούτῳ. Plin. H. N. 37. 8 or 15. Comp. Rees' Cyclop. art. *Chalcedony* and *Gems engraved*.

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Χαλκίον, ου, τό, (χαλκός,) i. q. *χαλκεῖον, a brazen vessel,* Mark 7: 4. — Poll. On. 6. 109. Xen. Oec. 8. 19.

Χαλκολίβανον, ου, τό, Rev. 1: 15. 2: 18, Vulg. *aurichalcum,* i. e. *white brass, fine brass,* a factitious metal among the ancients, formed of the same ingredients as brass, but in other proportions; see Rees' Cyclop. art. *Orichalcum.* — Suid. χαλκολίβανον· εἶδος ἤλεκτρου τιμιώτερον χρυσοῦ· ἔστι δὲ τὸ ἤλεκτρον ἀλλότυπον χρυσίον μεμιγμένον ὑάλῳ καὶ λιθείᾳ. The ἤλεκτρον, *electrum,* of the ancients, here meant, was not *amber,* but a mixed metal composed of some four parts gold and one part silver, and distinguished for its brilliancy; see Pausan. 5. 12. 6. Plin. H. N. 33. 4 or 23. Buttmann über das Elektron, in his Mythol. II. p. 337 sq. Passow art. ἤλεκτρον.—In a similar connexion Ez. 1: 4, 27, and espec. 8: 2, stands Heb. חַשְׁמַל, *burnished brass,* Sept. and Vulg. ἤλεκτρον, *electrum;* but in Ez. 1: 7 it is נְחֹשֶׁת קָלָל id. Sept. ἐξαστράπτων χαλκός. Hence Gesenius suggests, that χαλκολίβανον may be explained from χαλκὸν λιπαρόν, i. q. חַשְׁמַל; Heb. Lex. s. v.—Others regard it as from Greek χαλκός and λιβανός pp. whiteness, from Heb. לָבַן to be white, i. q. *white* or *shining brass;* so Bochart Hieroz. 6. 16. Tom. II. p. 883 sq. Eichhorn in Apoc. 1: 15.

Χαλκός, οῦ, ὁ, pp. *ore, metal,* of any kind, Hesych. χαλκός· ὁ σίδηρος. Id. χαλκοῦς· τοῦτο ἐπὶ τοῦ χρυσοῦ καὶ ἀργύρου ἔλεγον. Comp. Passow s. v. Genr. and in N. T. *copper, brass,* espec. as wrought and tempered for arms, utensils, etc.

a) pp. Rev. 18: 12 πᾶν σκεῦος ἐκ . . . χαλκοῦ καὶ σιδήρου. Sept. for נְחֹשֶׁת Gen. 4: 22. Ezra 8: 26.—Palaeph. 10. 2. Xen. Cyr. 6. 4. 1.

b) meton. any thing made of copper or brass; e. g. 1 Cor. 13: 1 χαλκὸς ἠχῶν, *sounding brass,* i. e. a trumpet or cymbal. Also *brass* or *copper coin, money,* Matt. 10: 9. Mark 6: 8. 12: 41.—Liban. Ep. 1211. Luc. Contempl. 11 οἶδα γὰρ τὸν χαλκὸν, ὀβολὸν ἐκλέγων. So χαλκοῦς Pol. 5. 26. 23. Dem. 1283. 4.

Χαλκοῦς, see *Χάλκεος.*

Χαμαί, adv. Lat. *humi, to* or *on the ground,* John 9: 6 ἔπτυσε χαμαί. 18: 6 ἔπεσον χαμαί. Sept. for אַרְצָה Job 1: 20. Dan. 8: 12.—Judith 12: 14. Jos. Ant. 7. 7. 1. Luc. D. Mort. 20. 2. Xen. Ag. 2. 14.

Χαναάν, ὁ, indec. *Canaan,* Heb. כְּנַעַן, the ancient name of Judea or Palestine, pp. 'the low lands,' in distinction from the highlands of Libanus and Syria; comp. the like distinction in Scotland. Spoken genr. of the country on this side Jordan, in antith. to Gilead, Num. 33: 51. Josh. 22: 9. Jos. Ant. 2. 15. 3. Also spec. of Phenicia, the northern part of Canaan at the foot of Mount Lebanon, whose inhabitants call themselves כְּנַעַן on coins, Is. 23: 11 in Heb. and Sept. So too the Carthaginians, as a colony of the Phenicians, called themselves *Chanani,* August. in Expos. Ep. ad Rom. See Gesen. Lex. art. כְּנַעַן. Rosenm. Bibl. Geogr. II. i. p. 69. — In N. T. genr. Acts 7: 11. 13: 19 ἔθνη ἑπτὰ ἐν γῇ Χαναάν, see in Deut. 7: 1. — Jos. Ant. 1. 6. 2 Χαναναίαν τὴν νῦν Ἰουδαίαν καλουμένην.

Χαναναῖος, α, ον, (Χαναάν,) *Canaanitish,* Plur. οἱ Χαναναῖοι *the Canaanites,* Heb. כְּנַעֲנִי collect. pp. 'the lowlanders,' as inhabiting the plains of the Jordan and sea coast, opp. to the inhabitants of the highlands, Num. 13: 29. Josh. 11: 3; comp. in Χαναάν. Then, as a general name for the inhabitants of Canaan or Palestine, Gen. 12: 6. 24: 3. 34: 30. Josh. 17: 12. Judg. 1: 27 sq. Also spec. of the Phenicians, Judg. 1: 32, coll. v. 31; see in Χαναάν. See Rosenm. Bibl. Geogr. II. i. p. 251 sq. Calmet art. *Canaanites.*—In N. T. of a Phenician woman, γυνὴ Χαναναία Matt. 15: 22; comp. Mark 7: 26 where it is Συροφοίνικισσα q. v. Sept. ἄνθρ. Χαναναῖος for כְּנַעֲנִי Gen. 38: 2.

Χαρά, ᾶς, ἡ, (χαίρω,) *joy, rejoicing, gladness.*

a) genr. Matt. 2: 10 ἐχάρησαν χαρὰν μεγάλην, see in Χαίρω a. β. Luke 1: 14 ἔσται χαρά σοι καὶ ἀγαλλίασις. 15: 7, 10. John 3: 29 bis χαρᾷ χαίρει κ. τ. λ.

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see in Χαίρω a. β. John 15: 11 bis. 16: 20, 21, 22, 24. 17: 13. Acts 8: 8. 13: 52. 15: 3. Rom. 14: 17 χαρὰ ἐν πνεύματι ἁγίῳ *joy in the Holy Ghost*, i. e. the joy which the Holy Spirit imparts by his influences; and so 15: 13. 2 Cor. 1: 24. 2: 3. 7: 4, 13. 8: 2. Gal. 5: 22. Phil. 1: 25 χαρὰ τῆς πίστεως *joy of faith*, i. e. in and arising from the faith of the Gospel. 2: 2, 29. 1 Thess. 1: 6 μετὰ χαρᾶς τοῦ πνεύματος, comp. Rom. 14: 17 above. 1 Thess. 3: 9. 2 Tim. 1: 4. Philem. 7 in some edit. James 4: 9. 1 Pet. 1: 8. 1 John 1: 4. 2 John 12. ἀπὸ χαρᾶς *from* or *for* joy Matt. 13: 44. Luke 24: 41. Acts 12: 14. μετὰ χαρᾶς *with joy*, joyfully, rejoicingly, Matt. 13: 20. 28: 8. Mark 4: 16. Luke 8: 13. 10: 17. 24: 52. Acts 20: 24. Phil. 1: 4. Col. 1: 11. Heb. 10: 34. 12: 11. 13: 17. ἐν χαρᾷ *in joy*, joyfully, Rom. 15: 32. Sept. for שִׂמְחָה Jer. 15: 16. Jon. 4: 7. c. μετά 1 Chr. 29: 22. שָׂשׂוֹן Zech. 8: 19. — Pol. 11. 33. 7. Diod. Sic. 3. 17. Xen. Cyr. 7. 5. 32. μετὰ χαρᾶς Xen. Hi. 1. 25.

b) meton. i. q. *cause, ground, occasion of joy*, Luke 2: 10. Phil. 4: 1 χαρὰ καὶ στέφανός μου. 1 Thess. 2: 19, 20. James 1: 2. 3 John 4.

c) meton. i. q. *enjoyment*, fruition of joy, *bliss*, Matt. 25: 21, 23 εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου, i. e. the bliss prepared for thee of thy Lord. Heb. 12: 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς. — Act. Thom. § 53 ἐν τῇ ἀναπαύσει αὐτοῦ [τοῦ θεοῦ] ἀναπαύσῃ, καὶ εἰς τὴν χαρὰν αὐτοῦ ἔσῃ. ib. § 7.

Χάραγμα, ατος, τό, (χαράσσω,) pp. something graven, sculptured, e. g.

a) i. q. *a graving, sculpture*, sculptured work, as images, idols, Acts 17: 29.—Anthol. Gr. IV. p. 33.

b) i. q. *a mark* cut in or stamped, *a stamp, sign*, Rev. 13: 16, 17. 14: 9, 11. 15: 2. 16: 2. 19: 20. 20: 4.—Anacr. 55. 2 πυρὸς χάραγμα. So of the stamp on coin, Plut. Agesi. 15 τοῦ δὲ Περσικοῦ νομίσματος χάραγμα τοξότην ἔχοντος.

Χαρακτήρ, ῆρος, ὁ, (χαράσσω,) pp. *a graver*, graving tool, Lat. *caelum*, Steph. Byzant. in Λακεδαίμων. Usually, something graven, cut in, stamped, etc. *a character*, e. g. a letter, mark, sign, Jos. Ant. 12. 2. 1. Luc. Hermot. 44. Diod. Sic. 3. 67; *stamp* on coin, Arr. Epict. 4. 2. 17. Diod. Sic. 17. 66. In N. T. *impress, image, form*; Heb. 1: 3 χαρακτὴρ ὑποστάσεως τοῦ πατρός, i. e. the express image or counterpart of God's essence or being; comp. in ὑπόστασις c.—Hesych. χαρακτήρ· ὁμοίωσις. Philo Quod det. potior. p. 170 τύπον τινὰ καὶ χαρακτῆρα θείας δυνάμεως. de Plant. Noë p. 217. Luc. Amor. 38, 44 οὐδὲ ἔσοπτρα τῶν ἀντιμόρφων χαρακτήρων ἀγράφους εἰκόνας. Sext. Empir. adv. Log. I. 251. Trop. Plut. Thes. 7 ἐμφανῆ χαρακτῆρα τῆς εὐγενείας. Arr. Epict. 3. 22. 80. Comp. Wetst. N. T. II. p. 387. Elsner Obs. in N. T. II. p. 333 sq.

Χάραξ, ακος, ὁ, (χαράσσω,) *a pointed stake, pale*, e. g. for vines Geopon. IV. 12. 289; in which sense it is oftener fem. Lob. ad Phryn. p. 61 sq. *a pale, palisade*, Lat. *vallus*, in fortification, Pol. 18. 1. 1. Thuc. 3. 70. In N. T. *a rampart, mound*, Lat. *vallum*, i. e. a military rampart around a camp or a besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades, Luke 19: 43. Comp. Adam's Rom. Ant. p. 373. Sept. for סֹלְלָה Is. 37: 33. Ez. 4: 2.—Jos. Vit. § 43 βαλλόμενος χάρακα πρὸ τῆς Πτολεμαΐδος πόλεως. Arr. Exp. Alex. M. 2. 19. 9. Pol. 1. 29. 3.

Χαρίζομαι, f. ισομαι, depon. Mid. (χάρις,) pp. *to gratify*, to do what is grateful and pleasing to any one, c. dat. of pers. Ael. V. H. 14. 45. Hdian. 7. 1. 23. Xen. Cyr. 1. 1. 5. — In N. T. seq. acc. c. dat. of pers. *to gratify one with* any thing, i. e. *to give, to grant, to bestow*, sc. as a matter of gratification, favour. Aor. 1 Pass. ἐχαρίσθην in pass. sense Acts 3: 14. 1 Cor. 2: 12. Phil. 1: 29; also fut. 1 Pass. χαρισθήσομαι Philem. 22; see Buttm. § 113. n. 6.

a) genr. Luke 7: 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, i. e. he gave them sight. Rom. 8: 32. 1 Cor. 2: 12. Gal. 3: 18. Phil. 1: 29. 2: 9. — 2 Macc. 7: 22. Jos. Ant. 7. 8. 4. Hdian. 1. 17. 3. Pol. 16. 24. 9.

b) i. q. *to give up* any thing *to* any one. (α) Of persons, i. q. *to deliver up*

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or over, in answer to the demand or prayer of any one; Acts 3: 14 ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν. 27: 24. Philem. 22. Also to the power and malice of any one for harm or destruction, Acts 25: 11, 16 εἰς ἀπώλειαν. — Jos. B. J. 1. 27. 5. Dion. Hal. Ant. 10. 6 init. — (β) Of things, e. g. a debt, i. q. *to remit, to forgive*, not to exact; Luke 7: 42, 43 ᾧ δὲ πλεῖον ἐχαρίσατο. Genr. of wrong, sin, *to forgive*, not to punish, 2 Cor. 2: 7, 10 ter. 12: 13 χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. Eph. 4: 32 bis. Col. 2: 13. 3: 13 bis.— Dion. H. Ant. 5. 4 φρονίμων μὲν ἀνθρώπων ἔργον ἐστὶ ταῖς φιλίαις χαρίζεσθαι τὰς ἔχθρας.

Χάριν, adv. see in Χάρις e.

Χάρις, ιτος, ἡ, acc. χάριν, (χαίρω,) *grace*, Lat. *gratia*, pp. what causes joy, pleasure, gratification.

a) *grace*, i. e. of external form or manner; pp. of person, gracefulness, elegance, Ecclus. 26: 15. Hom. Od. 2. 12. Ael. V. H. 12. 1 post init. Ἀσπασία... χαρίτων μὲν ἀφθονίαν εἶχεν.— In N. T. only of words, discourse, i. q. *gratefulness, agreeableness, acceptableness*; Luke 4: 22 ἐπὶ τοῖς λόγοις τῆς χάριτος, i. e. gracious words, Buttm. § 123. n. 4. Eph. 4: 29 ἵνα δῷ χάριν τοῖς ἀκούουσι, i. e. that it may minister what is acceptable unto the hearers, δοῦναι χάριν i. q. χαρίεντα εἶναι. Col. 4: 6 λόγος ἐν χάριτι, i. q. λόγος χαρίεις. So Sept. and חֵן Ps. 45: 3.—Ecclus. 21: 16. Hom. Od. 8. 175. Dem. 51. 9.

b) *grace*, i. e. in disposition, feeling towards any one, i. q. *favour, kindness, good-will, benevolence*. (α) genr. Luke 2: 40, 52 προέκοπτε χάριτι παρὰ θεῷ καὶ ἀνθρώποις. (Sept. Ex. 33: 12.) Acts 2: 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν, *having favour with all the people*. 4: 33. 7: 10 ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραώ. (Sept. Gen. 39: 21.) So εὑρίσκειν χάριν *to find grace* or *favour*, παρὰ θεῷ Luke 1: 30. ἐνώπιον τοῦ θεοῦ Acts 7: 46. impl. Heb. 4: 16. (Sept. Gen. 6: 18. 18: 3. Esth. 2: 16. al.) Also καταθέσθαι χάριν τινί, *to lay down* [Engl. to lay up] *favour with* any one, *to gain favour*, Acts 25: 9. 24: 27 χάριτας καταθέσθαι τοῖς Ἰουδαίοις, where for the plur. comp. the Engl. phrase, 'to be in one's *good graces*.' Meton. object of favour, something acceptable, 1 Pet. 2: 19, 20 τοῦτο χάρις παρὰ θεῷ, i. e. this is something well-pleasing to God; comp. for the sense 1 Tim. 2: 3. 5: 4. Col. 3: 20. — genr. Hdian. 2. 15. 9. Diod. Sic. 13. 101. Xen. Hi. 8. 2, 3, 5. καταθ. χάριν Hdian. 2. 3. 15. Xen. Cyr. 8. 3. 26. — (β) Of the grace, favour, good-will of God and Christ as exercised towards men; e. g. where χάρις is joined with εἰρήνη, ἔλεος, and the like in salutations, including the idea of every kind of favour, blessing, good, as proceeding ἀπὸ τοῦ θεοῦ πατρὸς καὶ κυρίου Ἰ. Χρ. Rom. 1: 7. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 3; and so in the introduction to most of the epistles. Rev. 1: 4. Also ἡ χάρις τοῦ κυρίου Ἰ. Χ. in the benedictions at the close of most of the epistles, Rom. 16: 20, 24. 1 Cor. 16: 23. 2 Cor. 13: 13. Gal. 6: 18. al. Simpl. ἡ χάρις in a like sense, Eph. 6: 24. Col. 4: 18. 1 Tim. 6: 21. 2 Tim. 4: 22. Tit. 3: 15. Heb. 13: 25. — Of Christ, genr. Acts 15: 11 διὰ τῆς χάριτος τοῦ κ. Ἰ. Χρ. πιστεύομεν σωθῆναι. 2 Cor. 8: 9. 1 Tim. 1: 14. — Of God, genr. i. q. the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race; comp. above in α. So c. τοῦ θεοῦ or the like, Acts 14: 3 τῷ λόγῳ τῆς χάριτος αὐτοῦ, *the word of his grace*, i. e. the gospel, i. q. τὸ εὐαγγέλιον τῆς χ. τοῦ θεοῦ 20: 24. Acts 14: 26 et 15: 40 παραδοθεὶς τῇ χάριτι τοῦ θεοῦ. Rom. 3: 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι. 1 Cor. 15: 10 ter. 2 Cor. 1: 12. 9: 14. 12: 9 ἀρκεῖ σοι ἡ χάρις μου. Gal. 1: 15. Eph. 1: 6. Heb. 2: 9. 1 Pet. 4: 10. al. With τοῦ θεοῦ or the like implied, Acts 18: 27 τοῖς πεπιστεύκασι διὰ τῆς χάριτος. Rom. 4: 16. 11: 5 comp. in Ἐκλογή. 11: 6 quater. 12: 6. 2 Thess. 2: 16. Heb. 2: 9 χάριτι θεοῦ i. e. through the gracious counsel of God. 4: 16. al. Here too belong the phrases ἐν χάριτι τῇ τοῦ Ἰ. Χρ. Rom. 5: 15, ἐν χάριτι Χρ. Gal. 1: 6, i. e. *the grace* of God *through Christ*; also Heb. 10: 29 τὸ πνεῦμα τῆς χάριτος *the Spirit of grace*, i. e. which is the gift and earnest of the divine favour. — (γ) Spec. of the divine grace and favour as exercised in conferring gifts, graces

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benefits on man; 2 Cor. 4: 15 ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ. 8: 1 τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακ. James 4: 6 bis. 1 Pet. 5: 5. — Particularly as manifested in the benefits bestowed in and through Christ and his Gospel, etc. Eph. 4: 7. 1 Pet. 1: 10 οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες. v. 13. Or as exhibited in the pardon of sins and admission to the divine kingdom, i. e. saving grace; c. τοῦ θεοῦ, Rom. 5: 15 ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεά. Gal. 2: 21, Tit. 2: 11. 3: 7. 1 Pet. 5: 12. χάρις ζωῆς 1 Pet. 3: 7. Simpl. id. Rom. 1: 5. 5: 2, 17, 20, 21. 6: 1, 14, 15 οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. Gal. 5: 4. Eph. 2: 5, 8 χάριτί ἐστε σεσωσμένοι. 1 Pet. 1: 13. al.

c) *grace*, i. e. in act and deed, act of grace, i. q. *favour* conferred, *a kindness, benefit, benefaction*. (α) genr. Rom. 4: 4 ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. Acts 25: 3 αἰτούμενοι χάριν κατ' αὐτοῦ, i. e. asking a favour against Paul, to his prejudice, viz. that he might be sent for to Jerusalem. So of *a gift, alms*, 1 Cor. 16: 3 ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. 2 Cor. 8: 4, 6, 7, 19. — Dion. Hal. Ant. 2. 15 fin. Hdian. 2. 3. 19. Pol. 1. 31. 6. Xen. Ag. 4. 3, 4. Hi. 8. 4. — (β) Of the divine favours, benefits, blessings, gifts, conferred on man through Christ and his Gospel; genr. John 1: 14 πλήρης χάριτος καὶ ἀληθείας. v. 16 bis χάριν ἀντὶ χάριτος, see in Ἀντί no. 1. v. 17. Acts 11: 23 ἰδὼν τὴν χάριν τοῦ θεοῦ. 1 Cor. 1: 4. 2 Cor. 9: 8. Col. 1: 6. 1 Pet. 4: 10 ὡς καλοὶ οἰκονόμοι τῆς ποικίλης χάριτος θεοῦ. Jude 4. So espec. the gift of the Gospel, salvation by grace in Christ; Acts 13: 43 προσμένειν τῇ χάριτι τοῦ θεοῦ. 2 Cor. 6: 1. Phil. 1: 7 συγκοινωνούς μου τῆς χάριτος, i. e. fellow-partakers with me in the grace of the Gospel. Heb. 12: 15. 13: 9 καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, *it is good that the heart be made steadfast in grace, not in meats*, i. e. in the grace of the Gospel, the Gospel doctrines; comp. for the sense, Rom. 14: 15, 17. — Spec. of the grace or gift of the apostleship, the apostolic office. Rom. 12: 3 λέγω γὰρ, διὰ τῆς χάριτος τῆς δοθείσης μοι. 15: 15. 1 Cor. 3: 10. Gal. 2: 9. Eph. 3: 2, 8. 2 Tim. 2: 1. — (γ) Meton. i. q. *gratification, pleasure, joy*, sc. as arising from a favour or benefit received; 2 Cor. 1: 15 ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχετε, where some Mss. read χαράν. Philem. 7 in some edit. χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν, where also others read χαράν. — Opp. to λύπη Tob. 7: 18. Eurip. Helen. 661 or 665 ἐμὰ δὲ δάκρυα . . . πλέον ἔχει χάριτος ἢ λύπας.

d) *grace*, sc. in return for favours, benefits, Lat. *gratia*, French *grâces*, i. q. *gratitude, thanks*; e. g. ποία ὑμῖν χάρις ἐστι; *what thank have ye?* i. e. what thanks do ye deserve, Luke 6: 32, 33, 34. χάριν ἔχειν τινί, Lat. *gratias habere, to give thanks*, Luke 17: 9. 1 Tim. 1: 12. 2 Tim. 1: 3. Heb. 12: 28; comp. in Ἔχω c. β. (2 Macc. 3: 33. Jos. Ant. 7. 9. 4. Pol. 5. 104. 1. Xen. Mem. 3. 11. 2.) So χάρις τῷ θεῷ Rom. 6: 17. 1 Cor. 15: 57. 2 Cor. 2: 14. 8: 16. 9: 15. Dat. χάριτι *with thanks*, thankfully, 1 Cor. 10: 30. ἐν χάριτι id. Col. 3: 16. — genr. Diod. Sic. 1. 90 τὴν ἀμοιβὴν τῆς πρὸς τοὺς εὐεργέτας χάριτος. Luc. Tim. 36 σοὶ μὲν καὶ τῷ Διῒ πλείστη χάρις. Asin. 4. Hdian. 5. 1. 13. Xen. Mem. 4. 3. 3.

e) Accus. χάριν as adv. or prep. c. gen. Buttm. § 146. n. 2. § 115. 4; Lat. *gratiâ*, pp. *in favour of, in behalf of*, hence i. q. *on account of, because of*, usually put like *gratiâ* after the case it governs, Buttm. l. c. Luke 7: 47 οὗ χάριν, on which account, *wherefore*. Eph. 3: 1 et 14 τούτου χάριν, on this account, *for this cause*. Gal. 3: 19 τῶν παραβάσεων χάριν. 1 Tim. 5: 14. Tit. 1: 5, 11. Jude 16. Once before its case in an interrogation, 1 John 3: 12 καὶ χάριν τίνος ἔσφαξεν αὐτόν; comp. Herm. ad Vig. p. 700. Non. al.—Ecclus. 35 [32]: 2. Hdian. 3. 2. 61. Xen. Mem. 1. 2. 54. Before its gen. Ecclus. 37: 5. Pol. 1. 64. 3. Eurip. Androm. 1228 or 1235. Al.

Χάρισμα, ατος, τό, (χαρίζομαι q. v.) *a gift, grant, benefit*, a good conferred, Hesych. χάρισμα· δῶρον. In N. T. only of gifts and graces imparted from God, e. g. deliverance from peril, 2 Cor. 1: 11; a gift or quality of the

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mind, 1 Cor. 7: 7; gifts of Christian knowledge, consolation, confidence, Rom. 1: 11. 1 Cor. 1: 7; redemption, salvation through Christ, Rom. 5: 15, 16. 6: 23. 11: 29. Spec. of the *Charismata* or miraculous gifts imparted to the early Christians and particularly to Christian teachers by the Holy Spirit, Rom. 12: 6. 1 Cor. 12: 4, 9 *χαρίσματα ἰαμάτων*. v. 28, 30, 31. 1 Pet. 4: 10. As communicated with the laying on of hands, 1 Tim. 4: 14. 2 Tim. 1: 6. Comp. *Πνεῦμα* p. 676. *β*.

Χαριτόω, ῶ, f. *ώσω*, (*χάρις*,) *to grace*, to supply with grace, i. e. *to make gracious, grateful, acceptable*, Pass. *to be gracious, grateful, acceptable*, Ecclus. 18: 17. Liban. IV. p. 1071.—In N. T. spoken only of the divine favour; Luke 1: 28 *χαῖρε, κεχαριτωμένη, hail, thou favoured* sc. of God. Also of spiritual graces; Eph. 1: 6 *ἐν ᾗ* [*χάριτι*] *ἐχαρίτωσεν ἡμᾶς with which* [grace] *he hath graced us*, i. e. in which he hath richly imparted grace unto us, sc. in the forgiveness of our sins, comp. v. 7.—Test. XII Patr. p. 698 *ἐν φυλακῇ ἤμην, καὶ ὁ σωτὴρ ἐχαρίτωσέ με ἐν δεσμοῖς, καὶ ἔλυσέ με*.

Χαῤῥάν, ἡ, indec. *Charran*, Heb. חָרָן *Haran*, also *Χάῤῥαν* Jos. Ant. 1. 16. 1, pr. n. of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts 7: 2, 4. Comp. Gen. 11: 31. 12: 5. Jos. Ant. l. c. et 1. 19. 4. It was afterwards called by the Greeks and Romans *Κάῤῥαι, Carrae*, and became celebrated by the defeat and death of Crassus. See Rosemn. Bibl. Geogr. I. ii. p. 149.

Χάρτης, ου, ὁ, (*χαράσσω*,) *paper*, Lat. *charta*, a leaf of paper, made of the papyrus, 2 John 12.— Ceb. Tab. 4. Dioscorid. I. 116. Comp. Adam's Rom. Ant. p. 506.

Χάσμα, ατος, τό, (*χαίνω* v. *χάσκω* to yawn,) *a chasm, gulf*, Luke 16: 26. Sept. for פֶּלַח 2 Sam. 18: 17.— Jos. Ant. 6. 2. 2. Palaeph. 29: 5. Luc. D. Mort. 21. 1. Plato de Rep. II. p. 211 Bip. p. 46 Tauchn.

Χεῖλος, εος, ους, τό, *a lip*; Plur. *τὰ χείλη, the lips*.

a) pp. Rom. 3: 13 *ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν*. Heb. 13: 15 *καρπὸν χειλέων*, see in *Καρπός* b. *δ*. 1 Pet. 3: 10. So as the instrument of speech, *the lips*, as speaking, Matt. 15: 8 et Mark 7: 6 *ὁ λαὸς οὗτος τοῖς χείλεσί με τιμᾷ*, i. e. only with their lips, in words only, quoted from Is. 29: 13 where Sept. for שְׂפָה; as also Job 2: 10. Prov. 17: 4. saep.— Ecclus. 1: 23. Palaeph. 48. 2. Luc. D. Deor. 5. 2. Xen. Conv. 5. 7. — Meton. from the Heb. *language, dialect*, like *tongue*; 1 Cor. 14: 21 *ἐν χείλεσι ἑτέροις*, in allusion to Is. 28: 11 where Sept. and שְׂפָה. So also Sept. and שָׂפָה Gen. 11: 1, 6, 9. Heb. שָׂפָה, Sept. *γλῶσσα*, Is. 19: 18.

b) trop. *χεῖλος τῆς θαλάσσης, lip of the sea*, i. q. *the shore, brink, bank*, Heb. 11: 12. So Sept. and שְׂפַת Gen. 22: 17. Ex. 14: 31. al. *χ. τοῦ ποταμοῦ* Ex. 7: 15.—So of a river, Jos. B. J. 3. 10. 7. Diod. Sic. 3. 10. Hdot. 4. 141. *χ. τῆς τάφου* Thuc. 3. 23.

Χειμάζω, f. *άσω*, (*χεῖμα*, see *χειμών*,) *to storm, to raise a storm*, Xen. Oec. 8. 16; also *to winter, to pass the winter*, Diod. Sic. 19. 37. Xen. H. G. 1. 2. 15. — In N. T. Pass. *χειμάζομαι, to be storm-beaten, tempest-tossed* at sea, Acts 27: 18 *σφοδρῶς δὲ χειμαζομένων ἡμῶν*. — Jos. Ant. 12. 3. 3 *χειμαζομένης νέως*. Luc. D. Deor, 26. 2 *ναῦται χ.* Diod. Sic. 4. 43. Thuc. 3. 69.

Χείμαῤῥος, ου, ὁ, ἡ, adj. (*χεῖμα*, see *χειμών*, and *ῥέω*,) pp. *flowing in winter, wintry*, as *χ. ποταμός* Hom. Il. 5. 88. Soph. Antig. 712. Epict. Fragm. 1. ed. Schweigh. In N. T. Subst. ὁ *χείμαῤῥος, a storm-brook, wintry torrent*, which flows in the rainy season or winter, but dries up in summer; spoken of the Cedron, *Κεδρών* q. v. John 18: 1. So Sept. and נַחַל of the Cedron, 2 Sam. 15: 23. 1 K. 2: 38. 15: 13. —Luc. Hermot. 86. Xen. H. G. 4. 4. 7. Strictly poet. for *χειμάῤῥοος*, Lob. ad Phryn. p. 234, 669.

Χειμών, ῶνος, ὁ, (*χεῖμα* rain, storm, from *χέω* to pour,) pp. rain,

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storm, tempest, storm with rain, foul weather.

a) genr. Matt. 16: 3 καὶ πρωΐ· σήμερον χειμών. Acts 27: 20 χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου. Sept. for גֶּשֶׁם Ezra 10: 9. Job 37: 6. — Jos. Ant. 6. 5. 6. Ael. V. H. 8. 5. Plut. Timol. 19, 28 τοῦ χειμῶνος ἐπικειμένου. Xen. Mem. 3. 5. 6.

b) meton. season of rains and storms, *the rainy season, winter*; for the winter of Palestine see Jahn § 21. Calmet p. 240, 242. John 10: 22 καὶ χειμὼν ἦν. 2 Tim. 4: 21. Genit. as time when, χειμῶνος in *winter*, Matt. 24: 20. Mark 13: 18. Sept. for סְתָו Cant. 2: 11. — Ecclus. 21: 8. Diod. Sic. 1. 41 init. Dem. 124. 3. Xen. Mem. 1. 2. 1. Genit. Xen. Conv. 2. 18.

Χείρ, ρός, ἡ, the hand; Plur. αἱ χεῖρες, *the hands*.

a) pp. and genr. as of men, Matt. 3: 12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ. 5: 30 εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε. 8: 15. 12: 10 τὴν χεῖρα ἔχων ξηράν v. ἐξηραμμένην Mark 3: 1, 3. Matt. 15: 20 ἀνίπτοις χερσὶν φαγεῖν. 26: 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, in allusion to the oriental manner of eating. Matt. 27: 24. Mark 3: 5. Luke 6: 1. 24: 39. John 20: 25, 27. Acts 3: 7. 17: 25. 28: 3, 4. 1 Cor. 4: 12 et 1 Thess. 4: 11 ἐργάζεσθαι ταῖς ἰδίαις χερσί. Gal. 6: 11 et Philem. 19 ἔγραψα τῇ ἐμῇ χειρί. Col. 4: 18 ὁ ἀσπασμὸς τῇ ἐμῇ χειρί. Heb. 12: 12. James 4: 8. 1 John 1: 1. al. saep. So of angels etc. Matt. 4: 6 ἐπὶ χειρῶν ἀροῦσί σε. Luke 4: 11. Rev. 1: 16, 17. 6: 5. 8: 4. al. Sept. saepiss. for יָד, as Gen. 22: 6. 24: 2. Prov. 26: 15. Is. 6: 6. — Luc. D. Deor. 26. 1. Hdian. 1. 9. 7. Xen. An. 6. 1. 9. ib. 1. 10. 1.—In phrases; e. g. ἔργα χειρῶν τινός *the works of one's hands*, i. e. an idol Acts 7: 41; evil deeds or conduct, Rev. 9: 20; of God, the works of creation, Heb. 1: 10. 2: 7; comp. below in b, and also in Ἔργον c. αἴρειν τὴν χεῖρα Rev. 10: 5, see in Αἴρω no. 1. a. For other frequent phrases and constructions, see the following articles: Δέξιος a; Ἐκτείνω a; Ἐπαίρω a; Ἐπιβάλλω a; Ἐπίθεσις, Ἐπιτίθημι a. β; Ἐπιλαμβάνω a; Κατασείω; Κρατέω a, b; Νίπτω.

b) anthropopath. of God, i. q. *the powerful hand* of God; e. g. Acts 4: 30 ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, comp. in Ἐκτείνω a.—Elsewhere to the hand of God as the instrument of action and of power, is ascribed that which strictly belongs to God himself; comp. in Ὀφθαλμός a. γ. Acts 4: 28 ὅσα ἡ χείρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. 7: 50 οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα; 1 Pet. 5: 6. So τὰ ἔργα τῶν χειρῶν τοῦ θεοῦ, see above in a, and in Ἔργον c. Comp. Sept. and יָד Is. 66: 2. Ps. 103: 22. 8: 6. — So ἡ χεὶρ κυρίου ἦν μετ' αὐτοῦ, *the hand of the Lord was with him*, for help, aid, i. q. the Lord was with him, Luke 1: 66. Acts 11: 21. So Sept. and יַד יְהוָה עִם 1 Sam. 22: 17. 2 Sam. 3: 12. — Further, Acts 13: 11 ἰδοὺ, χεὶρ κυρίου ἐπὶ σέ, *lo! the hand of the Lord is upon thee*, for punishment. So Sept. for יָדִי עַל Am. 1: 8. יַד אֶל Ez. 13: 9. יַד בְּ 1 Sam. 7: 13. 12: 15. Comp. Gesen. Lex. יָד b, c. Non al.

c) With prepositions, mostly by Hebraism, where to χείρ as the instrument of action and power, is often ascribed what strictly belongs to the person himself or to his power; comp. above in b. E. g. (α) διὰ χειρός v. χειρῶν τινος, *by the hand* or *hands of* any one, by his intervention, i. q. διά τινος. Mark 6. 2 δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται, i. e. are done *by him*. Acts 2: 23. 5: 12 διὰ τῶν χειρῶν τῶν ἀπ. ἐγίνετο σημεῖα καὶ τέρατα. 7: 25. 11: 30. 14: 3. 15: 23. 19: 11. non al. So Sept. and בְּיַד Lev. 10: 11. 2 Chr. 34: 14. Sept. often ἐν χειρί, 1 K. 2: 25. 12: 15; comp. below in γ. See Gesen. Lex. יָד aa.—(β) εἰς χεῖρός τινος, *into the hands of* any one, i. e. into his power, i. q. εἴς τινα; so chiefly παραδιδόναι εἰς χ. Matt. 17: 22. 26: 45. Mark 9: 31. 14: 41. Luke 9: 44. 24: 7. Acts 21: 11. 28: 17. non. al. Comp. in Παραδίδωμι a. So Sept. for נָתַן בְּיַד 1 Sam. 23: 4, 12, 14. Job 16: 11. al. Sept. oftener ἐν χειρί, Judg. 2: 14. 6: 1. al.—Also with verbs of committing, διδόναι τι εἰς χ. John 13: 3. παρατίθημι εἰς χ. Luke 23: 46. Sept. and Heb. Gen. 42: 37. — Pol. 3. 52. 7. Dem. 32. 1.—Once ἐμπίπτειν εἰς χεῖρός τινος, to fall into the *hands of* any one, into his power, sc. for

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nishment, Heb. 10:31. So Sept. for נָטַל בְּיָד 2 Sam. 24:14. 1 Chr. 21:13. Ecclus. 2: 18. 38: 15. Comp. ἐλθεῖν χεῖρας, Luc. Gymnas. 25. Xen. Cyr. 4. 15. — (γ) ἐν χειρί τινος, i. e. once q. εἰς χεῖράς τινος, comp. Ἐν no. 4. John 3: 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. So Sept. for נָתַן בְּיַד Josh. 2: 4. Judg. 1: 2. — Elsewhere i. q. διὰ χειρός τινος, see above in α, i. e. *by* or *through* the intervention of any one, Acts 7: 35 ἐν χ. ἀγγέλου. Gal. 3: 19 ἐν χ. μεσίτου. So Sept. for בְּיַד Num. 15: 23. 2 Chr. 29: 25. Jer. 37: 2. — Ecclus. 48: 20. 49: 6.—(δ) ἐκ χειρός τινος, *out of the hand of* any one, out of his power, after verbs of freeing, delivering, and the like. Luke 1: 71 σωτηρίαν ἐκ χειρὸς πάντων κ. τ. λ. v. 74. John 10: 28, 29, 39. Acts 12: 11. 24: 7. So Sept. for מִיַּד Gen. 32: 11. Ex. 18: 9, 10.— Jos. Vit. § 15 θεὸν ῥύσασθαί με ἐκ τῆς ἐκείνων χειρός. comp. Luc. D. Deor. 11. 2. Al.

Χειραγωγέω, ῶ, f. ήσω, (χειραγωγός,) *to lead by the hand*, trans. Acts 9: 8. 22: 11. — Artemid. 5. 20. Luc. Tim. 30, 32. Diod. Sic. 13. 20.

Χειραγωγός, οῦ, ὁ, ἡ, (χείρ, ἄγω, ἀγωγή,) *a hand-leader*, one who leads by the hand, Acts 13: 11.—Artemid. 1. 50 τυφλοὺς ἐποίησεν, ἵνα χειραγωγοῖς χρήσωνται. Plut. de Fortun. 2 fin.

Χειρόγραφον, ου, τό, (neut. of adj. χειρόγραφος, from χείρ, γράφω,) chirography, *hand-writing*, Dion. Hal. Ant. 5. 8. Pol. 30. 8. 4. In N. T. meton. *a hand-writing, manuscript*, something written by hand, e. g. the Mosaic law, the letter in antith. to the spirit, Col. 2: 14; comp. Eph. 2: 15, and see Γράμμα b.—So of a written obligation, bond, Tob. 5: 3. 9: 5. Artemid. 3. 40.

Χειροποίητος, ου, ὁ, ἡ, adj. (χείρ, ποιέω,) *made with hands*, and hence artificial, external, e. g. ναὸς χειροποίητος Mark 14: 58. Acts 7: 48. 17: 24. Eph. 2: 11 περιτομὴ χ. Heb. 9: 11, 24.—Judith 8: 18. Hdian. 8. 1. 14. Xen. An. 4. 3. 5.

Χειροτονέω, ῶ, f. ήσω, (χειροτόνος, from χείρ, τείνω,) *to stretch out the hand, to hold up the hand*, as in voting; hence *to vote, to give one's vote*, sc. by holding up the hand, intrans. Pol. 9. 30. 5. — In N. T. trans. *to choose by vote, to appoint*; Acts 14: 23 χειροτονήσαντες αὐτοῖς πρεσβυτέρους. Pass. 2 Cor. 8: 19. [2 Tim. 4: 23. Tit. 3: 16.]— Jos. Ant. 13. 2. 2 χειροτονοῦμεν δέ σε σήμερον ἀρχιερέα. Luc. D. Mort. 12. 4. Hdian. 7. 10. 3. Xen. H. G. 6. 2. 11.

Χείρων, ονος, ὁ, ἡ, *worse*, irreg. comparat. to κακός, from an obsol. posit. χέρης, see Buttm. § 68. 2; spoken of state, condition, quality, etc. Matt. 9: 16 et Mark 2: 21 σχίσμα χεῖρον γίνεται. Matt. 12: 45 τὰ ἔσχατα τοῦ ἀνθρ. ἐκείνου γίνεται χείρονα τῶν πρώτων. 27: 64. Mark 5: 26. Luke 11: 26. John 5: 14. 2 Pet. 2: 20. So of punishment, *worse*, more severe, Heb. 10: 29. — Wisd. 15: 18. Hdian. 3. 13. 14. Diod. Sic. 20. 57. Xen. Mem. 4. 5. 6.— Trop. of persons, in a moral sense; 1 Tim. 5: 8 ἀπίστου χείρων. 2 Tim. 3: 13.—Aeschin. 60. 15. Xen. Mem. 1. 2. 32.

Χερουβίμ, i. q. Heb. plur. כְּרוּבִים, *Cherubim*, from sing. כְּרוּב, Sept. χερούβ Ez. 41: 18, *a cherub*; in N. T. spoken of the golden figures representing the Cherubim and placed on or over the ark, Heb. 9: 5. Comp. Sept. and Heb. Ex. 25: 18 sq. — The Cherubim, in the theology of the Hebrews, are beings of a celestial nature, having a form composed from the figure of a man, eagle, ox, and lion, as the emblems of wisdom and strength; comp. Ez. c. 1, 10. They are first mentioned as guarding the gate of Paradise, Gen. 3: 24; then, as bearing the throne of God upon their wings swiftly through the clouds, 2 Sam. 22: 11. Ps. 18: 12. Ez. l. c. Golden figures of Cherubim were placed on or over the ark, so as to cover it, Ex. 25: 18 sq. and as the ark was the seat of God's visible presence, he is hence said *to dwell between the Cherubim*, 1 Sam. 4: 4. 2 Sam. 6: 2. Ps. 80: 2. 99: 1. When the temple was built, other like images were placed over the ark and around the holy of holies, 1 K. 6: 23 sq. 8: 6 sq. Comp. espec. Gesen. Lex. art. כְּרוּב. Jahn § 333.—Jos. Ant. 3. 6. 5 τῷ δ' ἐπιθήματι αὐτῆς [τῆς κιβωτοῦ] ἦσαν προστυπεῖς δύο· Χερου-

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βεῖς μὲν αὐτοὺς Ἑβραῖοι καλοῦσι. ib. 8. 3. 3.

Χήρα, ας, ἡ, (fem. of adj. χῆρος bereaved,) pp. adj. *bereaved* sc. of one's husband, *widowed*, Luke 4: 26 πρὸς γυναῖκα χήραν *to a widow woman.* So Sept. γυνὴ χ. for אַלְמָנָה 2 Sam. 14: 5. 1 K. 7: 14. — Jos. Ant. 8. 13. 2. Plut. Mor. II. p. 28. Tauchn.— Subst. ἡ χήρα, *a widow*, Matt. 23: 14 οἰκίας τῶν χηρῶν. Mark 12: 40, 42 μία χήρα πτωχή. v. 43. Luke 2: 37. 4: 25. 7: 12. 18: 3, 5. 20: 47. 21: 2, 3. Acts 6: 1. 9: 39, 41. 1 Cor. 7: 8. 1 Tim. 5: 3, 4, 5, 9, 11, 16 bis. James 1: 27. Sept. for אַלְמָנָה Gen. 38: 11. Ex. 22: 22, 24. al.—2 Macc. 3: 10. Soph. Aj. 653. Luc. de Mort. Peregr. 12. — Poet. of a city left desolate, Rev. 18: 7; comp. Is. 47: 8. Lam. 1: 1.

Χθές, adv. *yesterday*, John 4: 52. Acts 7: 28. Heb. 13: 8. Sept. for תְּמוֹל Gen. 31: 2. 2 Sam. 3: 17.—Hdian. 8. 6. 3. Luc. D. Deor. 7. 3. Xen. An. 6. 4. 18. The Attics wrote also ἐχθές, comp. Lob. ad Phryn. p. 323.

Χιλίαρχος, ου, ὁ, (χίλιοι, ἄρχω,) *a chiliarch, captain of a thousand*, Sept. for שַׂר אֲלָפִים Deut. 1: 15. 2 Sam. 18: 1. Xen. Cyr. 3. 3. 11 συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξιάρχους καὶ λοχαγούς.—In N. T. *a chiliarch*, i. e. genr. *a commander, captain, a military chief*, viz.

a) genr. Mark 6: 21. Acts 25: 23. Rev. 6: 15. 19: 18.—Jos. Ant. 7. 2. 2.

b) spec. *a tribune*, a military tribune, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers. In battle each tribune seems to have had charge of ten centuries; whence prob. the Greek name χιλίαρχος; comp. Adam's Rom. Ant. p. 369, coll. p. 193. In N. T. spoken of the tribune Claudius Lysias who commanded the garrison in the fortress Antonia at Jerusalem, Acts 21: 31, 32, 33, 37. 22: 24, 26, 27, 28, 29. 23: 10, 15, 17, 18, 19, 22. 24: 7, 22. — Hdian. 3. 12. 18. Dion. Hal. Ant. 6. 4.

c) spoken of *the captain* or *prefect* of the temple, John 13: 12. See fully in Στρατηγός b, and Σπεῖρα b.

Χιλιάς, άδος, ἡ, (χίλιοι,) *a chiliad, a thousand* in number, Luke 14: 31 bis. Acts 4: 4. 1 Cor. 10: 8. Rev. 5: 11. 7: 4, 5, 6, 7, 8. 11: 13. 14: 1, 3. 21: 16. Sept. for אֶלֶף Gen. 24: 60. Ex. 12: 37. — Luc. Hermot. 56. Comp. Buttm. § 71. 4.

Χίλιοι, αι, α, num. adj. *a thousand*, 2 Pet. 3: 8 bis. Rev. 11: 3. 12: 6. 14: 20. 20: 2, 3, 4, 5, 6, 7. Sept. for אֶלֶף Gen. 20: 16. Ex. 38: 25. — Hdian. 1. 15. 19. Xen. H. G. 1. 4. 21. Comp. Buttm. § 70. 4.

Χίος, ου, ἡ, Chios, now *Scio*, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts 20: 15.—Diod. Sic. 5. 81. Comp. Hor. Od. 3. 19. 5.

Χιτών, ῶνος, ὁ, (Heb. כְּתֹנֶת,) *a tunic*, i. e. the inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ancles; see Gesen. Lex. art. כְּתֹנֶת. Jahn § 120. Adam's Rom. Ant. p. 416. Matt. 5: 40 καὶ τὸν χιτῶνά σου λάβῃ. Luke 6: 29. John 19: 23 bis. Acts 9: 39. Jude 23. Sometimes two tunics seem to have been worn, prob. of different stuffs, for ornament or luxury; Matt. 10: 10. Mark 6: 9. Luke 3: 11. 9: 3. Hence is said of the high priest, διαῤῥήξας τοὺς χιτῶνας αὐτοῦ Mark 14: 63; comp. 2 Macc. 4: 38. Jos. Ant. 3. 7. 4, where χιτών is spoken of the מְעִיל or outer tunic. Sept. genr. for כְּתֹנֶת Gen. 37: 3. 2 Sam. 15: 32. Cant. 5: 4.— Ael. V. H. 1. 16 ἐνδύνται αὐτὸν τὸν χιτῶνα, καὶ θοιμάτιον περιβαλόμενον. Luc. D. Deor. 13. 2. Diod. Sic. 4. 38. Xen. Cyr. 6. 4. 1, 2.

Χιών, όνος, ἡ, snow, Matt. 28: 3. Mark 9: 3. Rev. 1: 14. Sept. for שֶׁלֶג Job 37: 6. Is. 1: 18. 55: 10. — Ael. V. H. 7. 6. Hdian. 3. 3. 9. Xen. Mem. 2. 1. 30.

Χλαμύς, ύδος, ἡ, chlamys, a wide and coarse cloak, worn sometimes by kings, Jos. Ant. 5. 1. 10. Hdian. 7. 5.

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'; by military officers, 2 Macc. 12: 35. Ael. V. H. 14. 10; by soldiers and others, Plaut. Rud. 2. 2. 9. Xen. Mem. 2. 7. 5; also by a hunter, Luc. D. Deor. 11. 2. —In N. T. spoken prob. of the Roman paludamentum, or officer's cloak, usually of scarlet, Matt. 27: 28, 31. Comp. Adam's Rom. Ant. p. 371. See in Πορφύρα fin.

Χλευάζω, f. άσω, (χλευή jest, derision,) to jest, to deride, to scoff, absol. Acts 17: 32. So Acts 2: 13 in text. rec. Others διαχλευάζω q. v.—Wisd. 11: 14. Pol. 4. 3. 13. Aristoph. Ran. 376. c. acc. Jos. B. J. 6. 7. 2. Plut. Timol. 15. Dem. 78. 12.

Χλιαρός, ά, όν, (χλιαίνω, χλίω,) warm, lukewarm, Rev. 3: 16. — ὕδωρ χλ. Athen. III. p. 123. E. Plut. de Fluv. 25. 3. ed. R. X. p. 805. 3.

Χλόη, ης, ἡ, Chloe, pr. n. of a female Christian at Corinth, 1 Cor. 1: 11.

Χλωρός, ά, όν, (χλόη, χλόος,) pp. pale-green, yellowish-green, like the colour of the first shoots of grass and herbage; hence

a) genr. green, verdant, like young herbage; Mark 6: 39 ἐπὶ τῷ χλωρῷ χόρτῳ. Rev. 8: 7. 9: 4. So Sept. for יֶרֶק Gen. 1: 30. Is. 15: 6. יָרָק 2 K. 19: 26. — Ael. V. H. 13. 16. Plut. Romul. 20. Thuc. 4. 6.

b) i. q. pale, yellowish; Rev. 6: 8 ἵππος χλωρός.—Artemid. 1. 77 or 79 χλωρὸς γὰρ ὁ χρυσός. Anthol. Gr. III. p. 11 χλωρὴν σάρκα. Hom. Il. 11. 631.

Χξς', six hundred and sixty six, the number for which these letters stand, viz. χ' 600, ξ' 60, ς' 6; see Buttm. § 2. n. 3. Rev. 13: 18.

Χοϊκός, ή, όν, (χόος, χοῦς,) of earth, earthy, terrene, 1 Cor. 15: 47, 48 bis, 49.—Only in N. T.

Χοῖνιξ, ικος, ἡ, a choenix, an Attic measure for grain and things dry, equal to the 48th part of the Attic medimnus, or to the eighth part of a Roman modius, and consequently nearly equivalent to one quart English; comp. in Κόρος and Μόδιος. A choenix of grain was the daily allowance for one man, whether soldier or slave, Hdot. 7. 187. See Boeckh Staatsh. der Ath. I. p. 99 sq. Rev. 6: 6 bis, χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου, implying excessive dearness, since the ordinary price of a medimnus of wheat in Attica and Sicily did not exceed five or six drachmae or denarii; see Boeckh l. c. p. 102 sq. — Sept. Ex. 45: 10, 11. Ael. V. H. 1. 26. Diod. Sic. 19. 49. Xen. An. 1. 5. 6.

Χοῖρος, ου, ὁ, ἡ, a swine, porker; Matt. 7: 6, comp. in Κύων b. Matt. 8: 30, 31, 32 bis. Mark 5: 11, 12, 13, [14,] 16. Luke 8: 32, 33. 15: 15, 16.—Ael. V. H. 2. 11. Hdian. 5. 6. 21. Xen. An. 7. 8. 5.

Χολάω, ῶ, f. ήσω, (χολή bile, gall,) pp. to be bilious, melancholy, mad, i. q. μελαγχολάω, Aristoph. Nub. 833.—Later and in N. T. i. q. χολοῦμαι, to be full of gall, to be angry, enraged, intrans. c. dat. pers. John 7: 23 ἐμοὶ χολᾶτε;—3 Macc. 3: 1. Mosch. 1. 10. Artemid. 1. 4. Diog. Laert. 9. 66. Schol. in Aristoph. Plut. 12, χολᾷν· παρὰ τοῖς Ἀττικοῖς, τὸ μαίνεσθαι· παρὰ τοῖς κοινοῖς, τὸ θυμοῦσθαι.

Χολή, ῆς, ἡ, (χέω to pour out,) the bile, gall, Palaeph. 27. 2. Theophr. Char. 11 or 19. Tauchn. Then as the seat of anger, choler, wrath, Luc. Fugit. 19. Dem. 778. 8.—In N. T. gall, bitterness, viz.

a) i. q. poison, venom, trop. Acts 8: 23 εἰς γὰρ χολὴν πικρίας . . . ὁρῶ σε ὄντα, i. q. εἰς χολὴν πικράν, bitter gall, venom; comp. Buttm. § 123. n. 4. Sept. pp. for רֹאשׁ poppy, poison, Deut. 29: 17. 32: 32.—Plut. Romul. 17 ὥσπερ ἰοῦ καὶ χολῆς ἑνίων θηρίων.

b) from the Heb. bitter herbs, e. g. wormwood, poppy, myrrh, etc. Matt. 27: 34 ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον, comp. Mark 15: 23; see fully in Ὄξος. — Sept. for לַעֲנָה wormwood, Prov. 5: 4. Lam. 3: 15; and for רֹאשׁ poppy, Ps. 69: 22. Jer. 8: 14.

Χόος, ὁ, (χέω, χόω,) contr. nominat. χοῦς, gen. χοός, dat. χοΐ, acc. χοῦν, comp. Passow s. v. Buttm. § 58. p. 101; earth, as dug out and thrown up, heap of earth, mound, Hdot. 1. 150 ὁ χοῦς ὁ ἐξορυχθείς. Pol. 4. 40. 7. Thuc. 2. 76.—In N. T. genr. loose earth, dirt, dust;

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Mark 6: 11 ἐκτινάξατε τὸν χοῦν κ. τ. λ. i. q. κονιόρτος in Matt. 10: 14; see in Ἐκτινάσσω. (So Sept. for עָפָר Is. 52: 2.) Rev. 18: 19 ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, sc. in token of grief, mourning; see in Σποδός, and so Sept. for עָפָר Josh. 7: 6. Sept. genr. for עָפָר Gen. 2: 7. 2 Chr. 1: 9.—Hdian. 8. 4. 11.

Χοραζίν, ἡ, indec. *Chorazin*, written also in Mss. Χοραζαΐν, Χωραζίν, or χώρα Ζίν, a place of Galilee mentioned in connexion with Bethsaida and Capernaum, and probably near them, Matt. 11: 21. Luke 10: 13. According to Eusebius in Onomast. Chorazin was a town (κώμη) of Galilee, two Roman miles from Capernaum; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland Palaest. p. 721 sq.

Χορηγέω, ῶ, f. ήσω, (χορηγός chorus-leader, from χορός, ἄγω,) *to be chorus-leader, to lead a chorus* of singers and dancers, Anthol. Gr. I. 73. trop. Luc. Necyom. 16. Plato Theaet. 27. p. 179. D. Then, *to lead out* or *furnish a chorus* on public occasions at one's own expense, for which purpose at Athens persons called χορηγοί were appointed from each tribe, Dem. 565. 11. Xen. Mem. 3. 4. 3, 6. Xen. Ath. 1. 13 χορηγοῦσι οἱ πλούσιοι. Comp. Sturz Lex. Xenoph. art. χορηγός. Potter's Gr. Ant. I. p. 86.—Hence genr. and in N. T. *to furnish, to supply, to give*, c. acc. 1 Pet. 4: 11 ἐξ ἰσχύος ἧς [ὑπ] χορηγεῖ ὁ θεός. 2 Cor. 9: 10 ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι . . . χορηγήσαι καὶ πληθύναι τὸν σπόρον ὑμῶν, for the Opt. comp. Matth. § 513. Buttm. § 139. n. 7. Winer § 42. 5. p. 236.—Ecclus. 1: 10, 25. Ael. V. H. 4. 19. Hdian. 1. 6. 9. Diod. Sic. 2. 35 χορηγοῦσα τὰς τροφὰς ἀφθόνως.

Χορός, οῦ, ὁ, *dance, ring-dance*, i. e. genr. dancing as connected with music and song, espec. on festive occasions; Luke 15: 25 ἤκουσε συμφωνίας καὶ χορῶν. Sept. for מָחוֹל Ex. 15: 20. Judg. 11: 34. — Hom. Il. 16. 18. Luc. D. Deor. 22. 3. Dem. 530. 23. Xen. Hi. 6. 2. Meton. a chorus, troop of dancers and singers, Jos. Ant. 7. 4. 2. Hdian. 4. 2. 9. Xen. Mem. 3. 3. 12.

Χορτάζω, f. άσω, (χόρτος q. v.) *to feed with grass, hay*, etc. *to fodder*, pp. of beasts, c. acc. Hes. Op. 450 or 454. Plato Rep. 2. p. 372. D. or IV. p. 65. Trachn.—In N. T. genr. *to feed, to fill* with food, *to satisfy, to satiate*; spoken

a) of fowls, Pass. c. ἔκ τινος, Rev. 19: 21 τὰ ὄρνεα ἐχορτάσθη ἐκ τῶν σαρκῶν. Comp. Ἐκ no. 3. f.

b) of persons, in the usage of the later Greek, Sturz de Dial. Alex. p. 200 sq. Lob. ad Phryn. p. 64; seq. accus. expr. or impl. Matt. 15: 33 ὥστε χορτάσαι ὄχλον τοσοῦτον. Pass. Matt. 14: 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. 15: 37. Mark 6: 42. 7: 27. 8: 8. Luke 9: 17. John 6: 26. Phil. 4: 12. James 2: 16. So Sept. for שָׂבַע Jer. 5: 7. Ps. 37: 19. — Arr. Epict. I. 9. 19. ib. 2. 16. 43. Athen. III. p. 99. F. p. 100. A. Plut. Sympos. 1. 2. 2. ed. R. VIII. p. 433.—With a further adjunct of the material, viz. c. gen. Mark 8: 4 τούτους . . . χορτάσαι ἄρτων. Matth. § 352. So c. ἀπό Luke 16: 21 ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων. Sept. c. gen. for בְּ Lam. 3: 15, 30. c. ἀπό for מִן Ps. 104: 13.—c. gen. Anthol. Gr. III. p. 22. — Trop. *to fill* the desire of any one, *to satisfy*, Pass. Matt. 5: 6. Luke 6: 21.

Χόρτασμα, ατος, τό, (χορτάζω) *fodder*, green or dry, for animals, Sept. for מִסְפּוֹא Gen. 24: 25, 32. Plut. Sympos. 5. 4. Diod. Sic. 20. 76. In N. T. genr. *food, sustenance*, for persons, Acts 7: 11. — So χόρτος Anth. Gr. I. p. 119. Comp. Sturz de Dial. Alex. p. 201.

Χόρτος, ου, ὁ, pp. *an enclosure, yard, court*, Hom. Il. 11. 773 or 774: espec. for cattle, ib. 24. 640. Then of a place or range of pasturage, *a pasture, range*, Eurip. Iph. Taur. 134 χόρτοι ἐδανδροι. ib. Cyclop. 504 or 507. Pind. Ol. 13. 62 χόρτοι λέοντος. Meton. *fodder* for animals, green or dry, *grass, hay*, Hes. Op. 604 or 608. Luc. Asin. 15. Xen. Cyr. 8. 6. 12. An. 1. 5. 10 χόρτον κοῦφον. — Hence genr. and in N. T. *grass, herbage*; Matt. 6: 30 τὸν χόρτον τοῦ ἀγροῦ. 14: 19. Mark 6: 39 ἐπὶ τῷ χλωρῷ χόρτῳ. Luke 12: 28. John 6: 10. 1 Cor. 3: 12. James 1: 10, 11. 1 Pet. 1: 24 ter. Rev. 8: 7. 9: 4. Also of springing grain, Matt. 13: 26. Mark 4: 28.

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Sept. for חָצִיר Ps. 38: 2. Is. 40: 7, 8. חָצָץ Gen. 2: 5. Prov. 19: 12. — Plut. Romul. 8. Xen. An. 1. 5. 5 οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδέν, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα.

Χουζᾶς, ᾶ, ὁ, Chuzas, pr. n. of the steward of Herod Antipas, Luke 8: 3. See in Ἐπίτροπος a.

Χοῦς, see in Χόος.

Χράω, ῶ, f. ήσω, contracted in η instead of α, like ζάω, Buttm. § 105. n. 5. The root χράω under different forms, has in prose four different significations, viz. χράω *to utter an oracle*, not found in N. T; κίχρημι *to lend*; χράομαι *to use*; χρή impers. *it needs, behooves*; see in Buttm. § 114. p. 307 sq. and more fully Passow in χράω.

I. Κίχρημι, *to lend*, see in its order.

II. Χράομαι, f. ήσομαι, depon. Mid. *to use, to make use of*, seq. dat. Buttm. § 133. 3. 1. Matth. § 396. 1. So of things, Acts 27: 17 βοηθείαις ἐχρῶντο. 1 Cor. 7: 21, 31. 9: 12, 15. 2 Cor. 1: 17. 3: 12. 1 Tim. 1: 8. 5: 23 οἴνῳ ὀλίγῳ χρῶ. — Wisd. 2: 6. Jos. Ant. 10. 2. 1. Ael. V. H. 5. 1. Xen. Cyr. 1. 4. 4. Mem. 3. 14. 4. — Of persons, i. q. *to use* well or ill, *to treat*, c. dat. Acts 27: 3 φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος. impl. 2 Cor. 13: 10. Sept. for עָזַר Gen. 16: 6. 19: 8.—1 Macc. 13: 46. Jos. Ant. 2. 15. 1 χαλεπῶς. Hdian. 3. 13. 8. Xen. Mem. 4. 6. 5.

III. Impers. χρή, imperf. ἐχρῆν, inf. χρῆναι, Buttm. § 114. p. 308; pp. 'there is use for,' i. q. *it needs, it behooves, it ought*, Germ. *es braucht*; c. inf. James 3: 10 οὐ χρὴ . . . ταῦτα οὕτω γίνεσθαι, i. e. *these things ought not so to be*. Comp. Buttm. § 129. 10.—Jos. Ant. 14. 13. 7 τί χρὴ ποιεῖν. Ael. V. H. 2. 12. Hdian. 1. 6. 18. Xen. Cyr. 1. 4. 19, 24. Conv. 4. 47.

Χρεία, ας, ἡ, (χρέος, χρή, χράομαι.)

1. *use, usage, employment*, i. e. act of using, Xen. Mem. 4. 2. 25 πρὸς τὴν τοῦ ἵππου χρείαν. ib. 2. 4. 1. In N. T. meton. that in which one is employed, *an employment, affair, business*; Acts 6: 3 οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. — 2 Macc. 7: 24. 15: 5. Jos. B. J. 2. 20. 3 οὐκ ἐπίστησαν [αὐτὸν] ταῖς χρείαις. Pol. 3. 45. 2 τοῖς ἐπὶ τὴν αὐτὴν χρείαν ἐξαπεσταλμένοις. Dion. Hal. Ant. 5. 7 fin.

2. *need, necessity, want*. a) genr. Eph. 4: 29 εἴ τις [λόγος] ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, i. e. as adj. *for needful edification*; comp. Buttm. § 123. n. 4. Winer § 34. 2. So χρεία ἐστί, *there is need, opus est*, c. gen. Luke 10: 42 ἑνὸς δέ ἐστι χρεία, *one thing is needful*; also c. infin. Heb. 7: 11. — Diod. Sic. 1. 19. Plut. Pericl. 8. c. gen. Ecclus. 3: 22. Pol. 3. 111. 10 οὐκ ἔτι λόγων, ἀλλ' ἔργων ἐστὶν ἡ χρεία. Xen. Mem. 3. 3. 3. ib. 3. 12. 6.

b) of personal need, necessity, want; Acts 20: 34 ταῖς χρείαις μου . . . ὑπηρέτησαν αἱ χεῖρες αὗται. Rom. 12: 13. Phil. 2: 25. 4: 19. εἰς τὴν χρείαν *for one's need* or *wants*, Phil. 4: 16. εἰς τὰς χρείας id. Tit. 3: 14. τὰ πρὸς χρείαν, *things for need*, such things as were necessary to us, Acts 28: 10. — Ecclus. 29: 2. Plut. Cato Maj. 3. Luc. de Merc. cond. 7. Xen. Cyr. 1. 6. 10.

c) Elsewhere only in the phrase χρείαν ἔχω, *to have need*, i. q. *to need, to want*, e. g. (α) genr. and seq. genit. *to have need of*; Matt. 9: 12 οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ. 21: 3. 26: 65 τί ἔτι χρείαν ἔχομεν μαρτύρων; Mark 2: 17. 11: 3. 14: 63. Luke 5: 31. 9: 11 τοὺς χρείαν ἔχοντας θεραπείας. 15: 7. 19: 31, 34. 22: 71. John 13: 29. 1 Cor. 12: 21 bis, 24 οὐ χρείαν ἔχει sc. εὐσχημοσύνης. Heb. 5: 12 bis. 10: 36. Rev. 21: 23. 22: 5. Seq. infin. act. Matt. 14: 16 οὐ χρείαν ἔχουσιν ἀπελθεῖν. John 13: 10. 1 Thess. 1: 8. 4: 9; also inf. pass. Matt. 3: 14. 1 Thess. 5: 1. Comp. Buttm. § 140. 3. Matth. § 535. n. Winer § 45. p. 282. Seq. ἵνα, see in Ἵνα no. 3. a. a. John 2: 25. 16: 30. 1 John 2: 27. Sept. c. gen. for חֵפֶץ Prov. 18: 2. Is. 13: 17. — c. gen. Ecclus. 13: 6. Pol. 9. 12. 1. Diod. Sic. 18. 42. — (β) Of personal need, want; c. gen. Matt. 6: 8 οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὧν χρείαν ἔχετε. 1 Thess. 4: 12. Rev. 3: 17. Absol. *to have need*, i. q. *to be in need, to be in want*, Mark 2: 25 τί ἐποίησε Δαβίδ, ὅτε χρείαν ἔσχε. Acts 2: 45. 4: 35. Eph. 4: 28 μεταδιδόναι τῷ χρείαν ἔχοντι. 1 John 3: 17.

Χρεωφειλέτης, ου, ὁ, (χρέος, Att.

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χρέως debt, ὀφείλω,) *a debt-ower, debtor*, Luke 7: 41. 16: 5. — Sept. Prov. 29: 13. Dion. Hal. Ant. 6. 22. Plut. J. Caes. 5. Comp. Lob. ad Phryn. p. 691.

Χρή, impers. verb, see in *Χράω* III.

Χρῄζω, f. ήσω, (χρή, χρεία,) *to need, to have need of, to want, to desire*; seq. gen. Matt. 6: 32 et Luke 12: 30 οἶδε γὰρ ὁ πατὴρ ὑμῶν . . . ὅτι χρῄζετε τούτων πάντων. Luke 11: 8. Rom. 16: 2. 2 Cor. 3: 1.—Symm. for חֵפֶץ Job 22: 3. Hdian. 4. 11. 10. Xen. Cyr. 4. 5. 22.

Χρῆμα, ατος, τό, (χράομαι,) pp. *something usable, useful*, what one can use, what one needs, Xen. Oec. 1. 7 sq. Hence genr. and in N. T. *profit, riches, wealth*, usually Plur. τὰ χρήματα, Matt. 10: 23 οἱ τὰ χρήματα ἔχοντες, i. e. the rich. v. 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Luke 18: 24. Sept. for נְכָסִים Josh. 22: 8. 2 Chr. 1: 11, 12.— Hdian. 3. 13. 11. Plut. Vit. Thes. 3. Thuc. 1. 8. Xen. Mem. 1. 2. 45 τῶν τὰ χρήματα ἐχόντων. — Spec. *money*; once Sing. Acts 4: 37 ἤνεγκε τὸ χρῆμα, i. e. the price, i. q. τιμή in 5: 2. Plur. Acts 8: 18, 20. 24: 26. Sept. for כֶּסֶף Job 27: 17.—1 Macc. 14: 32. Jos. B. J. 1. 8. 1. Hdian. 5. 4. 4. Diod. Sic. 13. 106. — In Greek writers also i. q. thing, matter, business, πρᾶγμα, Palaeph. 31. 8. Pol. 12. 15. 8. Xen. Cyr. 5. 2. 34.

Χρηματίζω, f. ίσω, (χρῆμα,) *to do business*, to be engaged in business, either private or public, Sept. 1 K. 18: 27. Ael. V. H. 3. 4 χρηματίζων ὑπέρ τινων δημοσίων καὶ κοινῶν πραγμάτων. Thuc. 1. 87. Espec. in trade and money affairs, Mid. *to do good business, to make profit, to gain*, Jos. Ant. 16. 10. 1. Ael. V. H. 4. 12. Xen. Lac. 7. 1, 5. Mem. 2. 6. 3. Of kings and magistrates, *to do business* publicly, i. e. *to give audience and answer* as to ambassadors, petitioners, etc. *to give response* or *decision*, Jos. Ant. 11. 3. 2 ὁ βασιλεὺς . . . καθίσας ἐν ᾧ χρηματίζειν εἰώθη τόπῳ. ib. 8. 12. 2. Pol. 4. 27. 9 ὁ δὲ βασιλεὺς Φίλιππος, χρηματίσας τοῖς Ἀχαιοῖς. ib. 5. 81. 5. Luc. Tox. 44. Dem. 250. 10. Xen. Ath. 3. 2.—Hence in N. T.

a) spoken in respect to a divine response, oracle, declaration, i. q. *to give response, to speak as an oracle, to warn from God*, absol. Heb. 12: 25 τὸν ἐπὶ γῆς παραιτησάμενοι χρηματίζοντα, i. e. Moses, who consulted God and delivered to the people the divine responses, precepts, warnings, and the like. So Sept. of a prophet, for דָּבַר Jer. 26: 2; of God, 30: 2. 36: 4.—Jos. Ant. 10. 1. 3 ὁ δὲ προφήτης . . . χρηματίσαντος αὐτῷ τοῦ θεοῦ. ib. 11. 8. 4 ἐχρημάτισεν αὐτῷ κατὰ τοὺς ὕπνους ὁ θεός. Diod. Sic. 3. 6 τοὺς θεοὺς αὐτοῖς ταῦτα κεχρηματικέναι.—Pass. of persons, *to receive a divine response, warning*, etc. *to be warned* or *admonished of God*, absol. Heb. 8: 5 ὡς κεχρημάτισται Μωϋσῆς. Seq. inf. Matt. 2: 12. Acts 10: 22 ὑπὸ ἀγγέλου. Seq. περί τινος Heb. 11: 7. c. καὶ ὄναρ Matt. 2: 12, 22. Of things, *to be given in response, to be revealed*, Luke 2: 26 ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος ἁγίου. — Jos. Ant. 11. 8. 4 τὸ χρηματισθέν, a divine oracle.

b) In the later Greek usage, i. q. 'to do business under any name, *as* any one;' hence genr. *to take* or *bear a name, to be named, called*, constr. with the name in apposit. Acts 11: 26 χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Rom. 7: 3 μοιχαλὶς χρηματίζει.—Jos. Ant. 13. 11. 3 Ἀριστόβουλος . . . χρηματίσας μὲν Φιλέλλην. Plut. M. Anton. 54 fin. Κλεοπάτρα . . . νέα Ἶσις ἐχρημάτιζε. Diod. Sic. 1. 44. ib. 20. 53. Pol. 5. 57. 2.

Χρηματισμός, οῦ, ὁ, (χρηματίζω,) pp. 'the doing of business;' hence, *business, profit, gain*, Plut. Philopoem. 4. Dem. 568. 18. *the giving audience, response, decision*, Ael. V. H. 9. 13. Pol. 28. 14. 10. In N. T. *a response from God, oracle*, Rom. 11: 4.—2 Macc. 2: 4.

Χρήσιμος, η, ον, (χράομαι,) *usable, useful, profitable*. 2 Tim. 2: 14 ἃ οὐδὲν χρήσιμον. Sept. for בְּצַע Gen. 37: 26. צֹרֶה Ez. 15: 4. — Wisd. 8: 7. Plut. de Ira cohib. 6 ἐπ' οὐδενὶ χρησίμῳ. Xen. Mem. 2. 7. 7.

Χρῆσις, εως, ἡ, (χράομαι,) *use, a using*, Jos. Ant. 4. 8. 5. Hdian. 3. 14. 13. Xen. Lac. 7. 6. In N. T. spec. of the use of the body in sexual inter-

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course, Rom. 1: 26, 27.—Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφροδισίων χρῆσιν. Luc. Amor. 25 χρῆσις παιδική, comp. 19.

Χρηστεύομαι, depon. Mid. (χρηστός,) *to show oneself χρηστός*, i. e. *to be good-natured, gentle, kind*; 1 Cor. 13: 4 ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται. — Only in N. T.

Χρηστολογία, ας, ἡ, (χρηστός, λόγος,) *good-natured discourse, good words*, kind address; Rom. 16: 18 διὰ τῆς χρηστολογίας καὶ εὐλογίας. — Theophyl. ad h. l. χρηστολογία· κολακεία, ὅταν τὰ μὲν ῥήματα φιλίας ᾖ, ἡ δὲ διάνοια δόλου γέμουσα. Eustath. in Il. ψ, p. 1437. 55. Comp. χρηστοὶ λόγοι Hdian. 8. 3. 10.

Χρηστός, ή, όν, (χράομαι,) *useful, profitable, fit, good* for any use, e. g.

a) of things; Luke 5: 39 ὁ παλαιὸς [οἶνος] χρηστότερός ἐστι, *is better* sc. for drinking. Comp. Wetst. N. T. I. p. 689 sq. So Sept. of figs, for טוֹב, Jer. 24: 2, 5. — Athen. XIII. p. 585. E, οἶνον χρηστὸν μὲν, ὀλίγον δέ. Theophr. Char. 2. 4. genr. Jos. Ant. 3. 5. 7. Hdian. 3. 13. 3. Dem. 183. 22. — Trop. *good, gentle, easy* to use or bear, Matt. 11: 30 ὁ γὰρ ζυγός μου χρηστός. So in a moral sense, *useful, good, virtuous*, in the proverb 1 Cor. 15: 33 φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί, quoted from Menand. in Poet. Gnom. p. 187. Tauchn. — So ἤθη χρ. Aristoph. Nub. 956 or 959. ἦθος χρ. Luc. Phalar. pr. 7. ἔργα χρ. Hdian. 2. 4. 11. Xen. Ath. 1. 5 ἀκρίβεια πλείστη εἰς τὰ χρηστά.

b) of persons, *useful* towards others; hence *good-natured, good, gentle, kind*. Luke 6: 35 αὐτὸς [ὁ θεός] χρηστός ἐστι ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. Eph. 4: 32. 1 Pet. 2: 3. Neut. τὸ χρηστόν, *goodness, kindness*, i. q. ἡ χρηστότης. Rom. 2: 4. Sept. genr. for טוֹב Ps. 34: 9. 86: 5. — 1 Macc. 6: 11. Jos. Ant. 8. 8. 1. Hdian. 2. 6. 3. Dem. 1345. 10. Xen. Mem. 1. 2. 20.

Χρηστότης, ητος, ἡ, (χρηστός,) pp. *usefulness*, sc. of persons towards others, i. q. *goodness, gentleness, kindness*.

a) genr. Rom. 2: 4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ . . . καταφρονεῖς; 11: 22 ter, ἰδὲ οὖν χρηστ. θεοῦ . . . ἐπὶ δὲ σε χρηστότητα, ἐὰν ἐπιμείνῃς τῇ χρηστότητι, i. e. *if thou continue in his kindness*, if thou continue worthy of it. 2 Cor. 6: 6. Gal. 5: 22. Eph. 2: 7. Col. 3: 12. Tit. 3: 4. Sept. for טוּב Ps. 25: 7. 31: 20. 145: 7. — Jos. Ant. 1. 16. 2. Ael. V. H. 1. 30. Hdian. 1. 4. 11. Plut. Aristid. 27 fin.

b) trop. in a moral sense, *goodness*, i. q. *good, righteousness, uprightness*, comp. in Χρηστός a, fin. Rom. 3: 12 οὐκ ἔστι ποιῶν χρηστότητα, quoted from Ps. 14: 1, 3, where Sept. for טוּב. — Hdian. 2. 10. 7.

Χρίσμα, ατος, τό, (χρίω,) pp. 'something rubbed in, ointed,' e. g. *oil* for anointing, *ointment, unguent*, Jos. Ant. 3. 8. 3. Ael. V. H. 3. 13. Xen. Anab. 4. 4. 13. Meton. *chrism, an anointing, unction*, Sept. for מִשְׁחָה Ex. 29: 7. 30: 25.—In N. T. trop. of Christians, *an anointing, unction* from God, in the gifts and graces of the Holy Spirit imparted to them; 1 John 2: 20 ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. v. 27 bis. The allusion is to the anointing and consecration of kings and priests, 1 Sam. 10: 1. 16: 13. 1 K. 1: 39. Ex. 28: 41. 40: 15. Jos. Ant. 6. 8. 1. comp. Jahn § 223, 367. This was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands; Deut. 34: 9. Joel 3: 1 [2: 28]. Jos. Ant. 6. 8. 2. Comp. Matt. 3: 16, 17. Acts 2: 1 sq. 8: 15, 17. 1 Cor. c. 12.

Χριστιανός, οῦ, ὁ, (Χριστός,) *a Christian*, Acts 11: 26. 26: 28. 1 Pet. 4: 16. — Act. Thom. 22. Luc. de Mort. Peregr. 12.

Χριστός, ή, όν, (χρίω,) *anointed*, as Sept. ὁ ἱερεὺς ὁ χριστός for הַכֹּהֵן הַמָּשִׁיחַ, the high-priest, Lev. 4: 3, 5, 16; also 2 Macc. 1: 10; comp. Ex. 28: 41. 40: 15. Subst. ὁ χριστός sc. τοῦ κυρίου, *the anointed of the Lord*, spoken of the Hebrew kings, comp. in Χρίσμα fin. 1 Sam. 12: 3, 5. 16: 6. 2 Sam. 1: 14. Ps. 18: 51. 28: 8; once of Cyrus, Is. 45: 1. — In N. T. ὁ Χριστός, *the Christ, the Anointed*, i. q. הַמָּשִׁיחַ, the Messiah, the King constituted of

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God; pp. as an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. For the character of the Messiah and his kingdom, see fully in *Βασιλεία* c.

a) pp. as an appellative: (α) Absol. *ὁ Χριστός, the Christ, the Messiah;* Mark 15: 32 *ὁ Χριστὸς, ὁ βασιλεὺς τοῦ Ἰσραήλ.* John 1: 42 *τὸν Μεσσίαν, ὅ ἐστι μεθερμηνευόμενον ὁ Χριστός.* 4: 42 *ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.* Acts 2: 36 *ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ὁ θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν.* 9: 22. 18: 28. So Matt. 1: 17. 2: 4. 16: 16. Mark 12: 35. 13: 21. Luke 2: 11, 26 *τὸν Χρ. κυρίου.* 4: 41. 23: 2. John 1: 20, 25. Acts 2: 30. 3: 18. Rom. 8: 11. 1 John 2: 22. 5: 1, 6. Rev. 11: 15. 12: 10. al. saepiss. So Sept. and מָשִׁיחַ Dan. 9: 25. Ps. 2: 2. comp. 4: 13.—Psalt. Salom. 18: 6 *ὁ Χρ. τοῦ κυρίου.* 17: 36. 18: 8 *ὁ Χρ. κύριος.* — (β) Joined with *Ἰησοῦς*, e. g. *Ἰησοῦς ὁ Χριστός* Acts 5: 42. 9: 34. 1 Cor. 3: 11. al. *Ἰησοῦς Χριστός*, John 17: 3 *ὃν ἀπέστειλας Ἰ. Χριστόν.* Acts 2: 38. 3: 20. 1 John 4: 2, 3. 2 John 7. *ὁ Χριστὸς Ἰησοῦς* Acts 17: 3. 18: 5, 28. 19: 4.

b) as pr. name or cognomen, *Christ:* (α) absol. *Χριστός* or *ὁ Χριστός*, chiefly in the Epistles; Rom. 5: 6, 8. 8: 10 *ὁ ἐγείρας τὸν Χρ. ἐκ νεκρῶν.* 1 Cor. 1: 12. 3: 23. Gal. 1: 6, 7 *τὸ εὐαγγ. τοῦ Χριστοῦ.* 2: 20 *Χριστῷ συνεσταύρωμαι.* Eph. 4: 12. Heb. 3: 6. 5: 5. 1 Pet. 1: 11. 4: 14. al. saep. — (β) Oftener joined with *Ἰησοῦς*, as Matt. 1: 16 *Ἰησοῦς ὁ λεγόμενος Χριστός.* So *Ἰησοῦς Χριστός*, in the Gospels Matt. 1: 1, 18. Mark 1: 1. John 1: 17; elsewhere often, Acts 3: 6 *ἐν τῷ ὀνόματι Ἰ. Χρ.* 4: 10. 8: 12. 10: 36. 28: 31. Rom. 1: 1, 6, 8. 1 Cor. 1: 1. 5: 4. al. saepiss. *Χριστὸς Ἰησοῦς*, only in the Epistles ascribed to Paul, 1 Cor. 1: 30. Gal. 3: 14, 26. 4: 14. Phil. 2: 5. 3: 3, 8. Col. 1: 4. al. and so in Heb. 3: 1. — For the use of *ὁ κύριος* in connexion with the names *Ἰησοῦς* and *Χριστός*, see in *Κύριος* B. b. β.

c) meton. (α) i. q. *ὁ λόγος τοῦ Χρ. the word* or *doctrine of Christ*, the Gospel, 2 Cor. 1: 19, 21. Eph. 4: 20. — (β) i. q. *τὸ σῶμα τοῦ Χρ. Christ's body*, i. e. the church, 1 Cor. 12: 12.—(γ) i. q. *the salvation of Christ*, obtained through him, Gal. 3: 27 *Χρ. ἐνεδύσασθε.* Phil. 3: 8 *ἵνα Χρ. κερδήσω.*—(δ) *ἐν Χριστῷ*, see fully in *Ἐν* no. 1. c. α; comp. *ἐν κυρίῳ* in *Κύριος* B. b. β. Al.

Χρίω, f. *ίσω*, pp. *to rub gently* the surface of a body, comp. Passow; hence genr. *to oint, to anoint*, with oil, ointment, as a shield, armour, etc. Sept. for מָשַׁח 2 Sam. 1: 21. Diod. Sic. 4. 36. Xen. Cyr. 7. 1. 2; the body, after bathing, exercise, etc. Plut. Agesi. 34. Xen. Conv. 1. 7. In Sept. also *to anoint*, as a sacred rite, i. e. *to consecrate by unction* to any office, comp. in *Χρίσμα* fin. So Sept. and Heb. מָשַׁח of a priest, Ex. 28: 41. 40: 15; of a prophet, 1 K. 19: 16. Is. 61: 1; espec. a king, 1 Sam. 10: 1. 15: 1. 2 Sam. 2: 4. 1 K. 1: 34. Ecclus. 46: 13. 48: 8.—Hence in N. T. *to anoint*, i. e. *to consecrate* as by unction, *to set apart* for a sacred work, trans.

a) of Jesus, as the Messiah, the anointed King, comp. in *Χριστός*, Acts 4: 27 *ὃν ἔχρισας.* As a prophet, c. infin. Luke 4: 18 *ἔχρισέ με εὐαγγελίζεσθαι πτωχοῖς*, from Is. 61: 1 where Sept. for מָשַׁח; see above. So genr. c. dat. *πνεύματι ἁγίῳ* Acts 10: 38. c. dupl. acc. Heb. 1: 9 *ἔχρισέ σε ὁ θεὸς . . . ἔλαιον ἀγαλλιάσεως*, quoted from Ps. 45: 8 where Sept. so for מָשַׁח; comp. Buttm. § 131. 5 and n. 4. Gesen. Lehrg. p. 812.

b) of Christians, as *anointed*, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. in *Χρίσμα.* 2 Cor. 1: 21 *ὁ δὲ βεβαιῶν ἡμᾶς . . . καὶ χρίσας ἡμᾶς, θεός· ὁ καὶ . . . δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος κ. τ. λ.*

Χρονίζω, f. *ίσω*, (*χρόνος*,) Att. fut. *χρονιῶ* Heb. 10: 37, comp. Buttm. § 95. 7, 9; *to while away time*, i. q. *to linger, to delay, to be long in* coming or doing, intrans. and absol. Matt. 25: 5 *χρονίζοντος δὲ τοῦ νυμφίου.* Heb. 10: 37. (Sept. Hab. 2: 3.) c. *ἐν*, Luke 1: 21 *ἐν τῷ ναῷ.* Seq. inf. *ἔρχεσθαι* Luke 12: 45, *ἐλθεῖν* Matt. 24: 48. Sept. for אָחַר Judg. 5: 28. Dan. 9: 19. c. inf. Gen. 34: 19. Deut. 23: 22. — Theophr. Caus. Pl. 4. 10 fin. Diod. Sic. 2. 27. Thuc. 6. 49. *ἐν τῇ Ῥώμῃ* Pol. 33. 16. 6.

Χρόνος, ου, ὁ, *time*, i. e. in the

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abstract, as perceived and measured by the succession of objects and events; see Tittm. de Syn. N. T. p. 39 sq.

a) pp. and genr. (α) Mark 9: 21 πόσος χρόνος ἐστίν; Luke 4: 5 ἐν στιγμῇ χρόνου. Acts 7: 23 τεσσαρακονταετής χρόνος. 27: 9. Gal. 4: 4, comp. in Πλήρωμα d. Heb. 11: 32. Rev. 2: 21 ἔδωκα αὐτῇ χρόνον, see in Δίδωμι a. γ. 2. Rev. 10: 6. So διατρίβειν τὸν χρόνον, see in Διατρίβω, Acts 14: 3, 28. ποιῆσαι τὸν χρόνον Acts 15: 33. 18: 23; see in Ποιέω no. 2. e.— Hdian. 8. 5. 1. Pol. 6. 17. 5 χρόνον δοῦναι. Dem. 178. 9. Xen. An. 7. 7. 47. — With prepositions: διὰ τὸν χρόνον Heb. 5: 12, see in Διά II. 1. a. ἐκ χρόνων ἱκανῶν of or from long times Luke 8: 27. ἐν παντὶ χρόνῳ Acts 1: 21. (Sept. Josh. 4: 24.) ἐπὶ χρόνον for a time Luke 18: 4. Acts 18: 20. ἐφ' ὅσον χρόνον Rom. 7: 1. 1 Cor. 7: 39. Gal. 4: 1. μετὰ χρόνον πολύν after long time Matt. 25: 19. Heb. 4: 7.—c. διά Dem. 615. 10. c. ἐκ, Diod. Sic. 1. 4 ἐκ πολλῶν χρόνων. c. ἐν, Hdian. 1. 1. 4. Xen. Vect. 4. 25 ἐν τῷ παντὶ χρόνῳ. c. ἐπί Xen. Venat. 5. 7. c. μετά Hdian. 5. 6. 2. Xen. Venat. 1. 2. — (β) Accus. χρόνον, χρόνους, marking duration, time how long, Buttm. § 131. 8. Mark 2: 19 ὅσον χρόνον . . . ἔχουσι τὸν νυμφίον. Luke 20: 9 ἀπεδήμησε χρόνους ἱκανούς. John 5: 6 πολὺν χρόνον. 7: 33 μικρὸν χρόνον. 12: 35. 14: 9. Acts 13: 18. 19: 22. 20: 18. 1 Cor. 16: 7. Rev. 6: 11. 20: 3. So Sept. for יָמִים Deut. 12: 19. 22: 19. Josh. 4: 14. χρ. μικρόν for רֶגַע Is. 54: 7.—Ceb. Tab. 2. Diod. Sic. 1. 4 πλείω χρόνον. Pol. 3. 64. 4 τοσούτους χρόνους. Xen. Mem. 3. 6. 13. — (γ) Dat. χρόνῳ, χρόνοις, marking time when, in or during which, etc. comp. Matth. § 406. a. Winer § 31. 3. p. 176. Buttm. § 133. 3. 4. Luke 8: 29 πολλοῖς γὰρ χρόνοις συναρπάκει αὐτόν, i. e. in, during, since long time. Acts 8: 11. Rom. 16: 25 χρόνοις αἰωνίοις, comp. below in b.—Hdian. 5. 3. 5 μακρῷ χρόνῳ. Soph. Trach. 599.

b) Spec. by the force of adjuncts χρόνος sometimes stands for a time, period, season, like καιρός, comp. Tittm. l. c. E. g. plur. joined with καιροί, Acts 1: 7 γνῶναι χρόνους ἢ καιρούς. 1 Thess. 5: 1. Seq. genit. of event or the like; Matt. 2: 7 τὸν χρόνον τοῦ φαινομένου ἀστέρος. Luke 1: 57 ὁ χρ. τοῦ τεκεῖν. Acts 3: 21. 7: 17. 17: 30. 1 Pet. 1: 17. 4: 3 ὁ παρεληλυθὼς χρόνος τοῦ βίου. With an adjective, pronoun, or the like; Matt. 2: 16 κατὰ τὸν χρόνον ὃν ἠκρίβωσε. Acts 1: 6 ἐν χρόνῳ τούτῳ. Jude 18 ἐν ἐσχάτῳ χρόνῳ, and 1 Pet. 1: 20 ἐπ' ἐσχάτων χρόνων, see in Ἔσχατος b. β. 2 Tim. 1: 9 et Tit. 1: 2 πρὸ χρόνων αἰωνίων, see in Αἰώνιος b. 1 Pet. 4: 2 τὸν ἐπίλοιπον ἐν σαρκὶ χρόνον. So Sept. for זְמַן Ecc. 3: 1.—Palaeph. 52. 1. Ael. V. H. III. 3. Dem. 399. 9. Xen. Mem. 1. 4. 12 τοῦ ἔτους χρόνον. ib. 2. 1. 34 τὸν μέλλοντα χρόνον τοῦ βίου.

Χρονοτριβέω, ῶ, f. ήσω, (χρόνος, τρίβω,) *to wear away time, to spend time, to delay*, intrans. Acts 20: 16. — Aristot. Rhet. 3. 3. Eustath. in Il. ψ. 1447. 11. ib. 1450. 38.

Χρύσεος, έη, εον, contr. χρυσοῦς, ῆ, οῦν, (χρυσός,) *golden, of gold*; 2 Tim. 2: 20 σκεύη χρυσᾶ. Heb. 9: 4 bis, στάμνος χρυσῆ. Rev. 1: 12, 13, 20. 2: 1. 4: 4. 5: 8. 8: 3 bis. 9: [7,] 13, 20. 14: 14. 15: 6, 7. 17: 4. 21: 15. Sept. for זָהָב Gen. 41: 42. Ex. 3: 22. — Jos. Ant. II. 1. 3. B. J. 7. 1. 3. Hdian. 5. 5. 20. Xen. Mem. 3. 8. 6.

Χρυσίον, ου, τό, (dim. of χρυσός,) *gold*, pp. in small pieces or quantity, espec. as wrought.

a) genr. Heb. 9: 4 τὴν κιβωτὸν . . . περικεκαλυμμένην πάντοθεν χρυσίῳ. 1 Pet. 1: 7. Rev. 3: 18. 21: 18, 21. Sept. for זָהָב Ex. 37: 2, 4, 6.—Luc. Tim. 56. Arr. Epict. 1. 1. 5. Hdot. 3. 97.

b) meton. (α) *a golden ornament*; 1 Pet. 3: 3 περίθεσις χρυσίων. Rev. 17: 4 et 18: 16 in later edit.—Sept. Job 27: 16. Dem. 1182. 26 χρυσία πολλὰ ἔχουσαν καὶ ἱμάτια καλά. Thuc. 2. 13 τοῖς περικειμένοις χρυσίοις. — (β) *gold coin, money*, Acts 3: 6. 20: 33. 1 Pet. 1: 18.— Ecclus. 40: 27. Hdian. 6. 7. 22. Xen. An. 1. 1. 9.

Χρυσοδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος q. v.) *gold-ringed, having gold rings* upon the fingers, James 2: 2.—So Arr. Epict. 1. 22. 18 χρυσοῦς δακτυλίους ἔχων πολλούς. Comp. Luc. Tim. 20 χρυσόχειρες.

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Χρυσόλιθος, ου, ὁ, (χρυσός, λίθος,) *chrysolite,* pp. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but prob. designating particularly the *topaz* of the moderns. Rev. 21: 20. Sept. for תַּרְשִׁישׁ topaz Ex. 28: 20. 39: 11.—Jos. Ant. 3. 7. 5. Diod. Sic. 2. 52. Comp. Plin. H. N. 37. 9, 11. Rees' Cyclop. art. *Gems*, Topaz and Chrysolite.

Χρυσόπρασος, ου, ὁ, (χρυσός, πράσον a leek,) *chrysoprase,* a precious stone of a greenish golden colour, like a leek, i. e. usually apple-green passing into a grass-green. Rev. 21: 20.—Comp. Plin. H. N. 37. 20, 21. Rees' Cyclop. art. *Chrysoprase* and *Gems.*

Χρυσός, οῦ, ὁ, gold. a) genr. Matt. 2: 11 χρυσὸν, καὶ λίβανον. 23: 16, 17 bis. Acts 17: 29. 1 Cor. 3: 12. Rev. 18: 12. 9: 7 in text. rec. Sept. for זָהָב 2 Chr. 3: 7. Ezra 1: 6. Prov. 17: 3. — Luc. Contempl. 4. Hdian. 8. 7. 4. Xen. Cyr. 8. 4. 27.

b) meton. (α) i. q. *golden ornaments,* 1 Tim. 2: 9 ἢ χρυσῷ, ἢ μαργαρίταις. Rev. 17: 4 et 18: 16 in text. rec. — Luc. de Dom. 8 τῷ χρυσῷ ἐς τοσοῦτον κεκόσμηται. Dinarch. 95. 40.—(β) *gold coin, money, treasure,* Matt. 10: 9. James 5: 3. — Hdian. 2. 6. 11. Dem. 122. 2. Xen. Mem. 3. 1. 13.

Χρυσοῦς, see *Χρύσεος.*

Χρυσόω, ῶ, f. ώσω, (χρυσός,) *to gild, to deck with gold,* trans. Rev. 17: 4 κεχρυσωμένη χρυσῷ v. χρυσίῳ, comp. Engl. 'to gild with gold.' 18: 16. So Sept. χρυσόω χρυσίῳ for צִפָּה זָהָב Ex. 26: 32, 37. 36: 34. simpl. 2 K. 18: 16. —Luc. Philops. 19. Plut. Philopoem. 9. Diod. Sic. 4. 47.

Χρώς, χρωτός, ὁ, (kindr. χρόα, χροιά, χρῶμα,) pp. *surface* of a body, espec. of the human body, *the skin,* Sept. for עוֹר Ex. 34: 29, 30. Xen. Oec. 10. 5; also *colour, complexion, teint* of the skin, Diod. Sic. 2. 6. Genr. and in N. T. *the body,* Acts 19: 12 ἀπὸ τοῦ χρωτος σουδάρια, i. e. which had been on his body. Sept. for בָּשָׂר Lev. 13: 2 sq. — Dion. Hal. Ant. 9. 50. Xen. Conv. 4. 54.

Χωλός, ή, όν, (obsol. χάω, χωλόω,) *lame, halt, crippled* in the feet, spoken of persons; Matt. 11: 5 καὶ χωλοὶ περιπατοῦσι. 15: 30, 31. 18: 8. 21: 14. Luke 7: 22. 14: 13, 21. John 5: 3. Acts 3: 2, [11]. 8: 7. 14: 8. Trop. Heb. 12: 13, see in Ἐκτρέπω a. Once, *lame* from the loss of a foot, for ἀνάπηρος, maimed, Mark 9: 45; comp. Lob. ad Phr. p. 474 marg. Sept. for פִּסֵּחַ Lev. 21: 17. Deut. 15: 21. — Ael. V. H. 11. 9 δείξας χωλόν τινα καὶ ἀνάπηρον. Luc. D. Deor. 15. 1. Xen. Cyr. 1. 4. 11.

Χώρα, ας, ἡ, (i. q. χῶρος, fr. obsol. χάω,) pp. *space,* which receives, contains, surrounds any thing; and so, *place, spot,* in which one is, where any thing is or takes place, Luc. D. Deor. 28. 1. Dem. 701. 16. Xen. Mem. 3. 8. 10. H. G. 4. 2. 20. — Hence genr. and in N. T. *a country, land, region, province,* etc.

a) genr. (α) pp. Luke 3: 1 τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας. 15: 13, 14, 15. 19: 12. John 11: 54, 55. Acts 8: 1 τὰς χώρας Ἰουδαίας καὶ Σαμαρείας. 10: 39. 13: 49. 16: 6 et 18: 23 τὴν Γαλατικὴν χώραν, *the Galatian country,* the region or province of Galatia. 26: 20. c. gen. αὐτῶν Matt. 2: 12. So genr. Matt. 4: 16 ἐν χώρᾳ καὶ σκιᾷ θανάτου, comp. in Θάνατος d. (Is. 9: 1.) Opp. to the sea, Acts 27: 27. Sept. for אֶרֶץ Gen. 42: 9. Job 1: 1. Jon. 1: 8. מְדִינָה 1 K. 20: 14 sq.—Jos. Ant. 11. 1. 1 ἐν τῇ Ἰουδαίᾳ χώρᾳ. ib. 17. 2. 2. Hdian. 6. 7. 10 τὴν Ἰταλῶν χώραν. Xen. An. 5. 6. 25. Vect. 1. 3 ὥσπερ δὲ ἡ γῆ, οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα παμφορωτάτη ἐστί.—(β) Meton. for the inhabitants of a country or region; Mark 1: 5 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα. Acts 12: 20.—Ecclus. 47: 18.

b) put with the name of a town or city, etc. *a district, territory,* around and belonging to that city; Matt. 8: 28 εἰς τὴν χώραν τῶν Γεργεσηνῶν. Mark 5: 1. Luke 8: 26. impl. Mark 5: 10. Luke 2: 8.—Hdian. 3. 9. 5, 6. Diod. Sic. 1. 56. Xen. H. G. 6. 2. 7.

c) spec. *the country,* the open country, *fields;* as opp. to the city, Luke 21: 21 οἱ ἐν ταῖς χώραις, opp. ἡ Ἱερουσαλὴμ in v. 20. — Dem. 255. ult. Xen. Cyr. 7. 1.

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43. — As sown, tilled, harvested, Luke 12: 16. John 4: 35 θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμόν. James 5: 4. — Ecclus. 43: 3. Jos. Ant. 7. 8. 5. Hdian. 6. 4. 11. Xen. Mem. 3. 6. 11.

Χωραζίν, see Χορazίν.

Χωρέω, ῶ, f. ήσω, (χώρα, χῶρος space, place,) *to give space, place, room; to give way, to yield*, Hom. Il. 16. 592. c. gen. to retire or retreat *from* ib. 15. 655.—Hence in N. T.

a) i. q. *to go away* from a place, i. e. (α) genr. *to go, to pass*, intrans. c. εἰς, Matt. 15: 17 εἰς τὴν κοιλίαν χωρεῖ. Trop. 2 Pet. 3: 9 πάντας εἰς μετάνοιαν χωρῆσαι. — Aeschyl. Pers. 379 or 385 πᾶς ἀνὴρ . . . ἐς ναῦν ἐχώρει. Xen. Ag. 1. 29. c. ἐπί Hdian. 8. 5. 13. Hesych. χώρει· πορεύου. — (β) i. q. *to go forward*, trop. *to go well, to succeed*, to have success or progress; John 8. 37 ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, i. e. *in* or *among you*.—2 Macc. 15: 37. Jos. Ant. 6. 10. 2. Diod. Sic. 2. 18. Pol. 10. 15. 4. pp. Aeschyl. Pers. 582 or 589 νὺξ ἐχώρει.

b) spoken of capacity, *to make place* or *room*, i. q. *to take in* or *receive, to hold, to contain*. (α) pp. as a vessel, c. acc. of measure, John 2: 6 ὑδρίαι . . . χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. Genr. of a place, c. acc. of thing, Mark 2: 2 ὥστε μηκέτι χωρεῖν sc. αὐτοῦς. John 21: 25 οὐ . . . τὸν κόσμον χωρῆσαι τὰ γραφ. βιβλία. Sept. of a vessel, for חֲכִיל 1 K. 7: 25. 2 Chr. 4: 5. genr. for יכל Gen. 13: 6. — So a vessel, Luc. Tim. 57. Xen. An. 1. 5. 6. genr. Jos. B. J. 6. 2. 5 τὴν δυν. μὴ χωρουμένην τῷ τόπῳ. Ael. V. H. 1. 3. Thuc. 2. 17.—(β) Trop. *to receive*, e. g. a doctrine, matter, *to admit, to assent to*, c. acc. Matt. 19: 11 οὐ πάντες χωροῦσι τὸν λόγον τοῦτον. impl. v. 12 bis.— Act. Thom. § 50. Plut. Cato Min. 64 οὐδὲ τὸ Κάτωνος φρόνημα χωροῦσι. — Also persons, *to receive* to one's heart, affection; 2 Cor. 7: 2 χωρήσατε ἡμᾶς, in allusion to c. 6: 11, 12, 13. So Chrysost. ad h. l. φιλήσατέ με.

Χωρίζω, f. ίσω, (χωρίς,) *to put apart, to separate, to sunder*, trans.

a) Act. Matt. 19: 6 et Mark 10: 9 ἃ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. Seq. ἀπό c. gen. *from* any thing, Rom. 8: 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χρ. v. 39. Pass. Heb. 7: 26. —Pol. 6. 31. 4. Plut. Cato Maj. 2. Pass. Hdot. 1. 4. c. ἀπό Wied. 1: 3. χωρισμος ἀπό Plato Phaedo 12.

b) Mid. χωρίζομαι, and aor. 1 pass. ἐχωρίσθην as Mid. *to separate oneself, to depart*, e. g. from a person, c. ἀπό, 1 Cor. 7: 10 γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. absol. v. 11, 15 bis. Philem. 15. —Of a wife, Isaeus 73. 2. genr. Sept. for נִבְדַּל Neb. 9: 2. Xen. Cyr. 6. 1. 8. —From a place, i. q. *to go away, to depart*, c. ἀπό, Acts 1: 4 ἀπὸ Ἱερουσ. μὴ χωρίζεσθαι. c. ἐκ, Acts 18: 1 χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν. v. 2. — c. ἐκ, Pol. 3. 90. 2. c. εἰς, 2 Macc. 5: 21. Pol. 5. 2. 8. Diod. Sic. 19. 65.

Χωρίον, ου, τό, (χῶρος, χώρα,) dimin. in form but not in sense, comp. Buttm. § 119. n. 15. p. 330; *place, spot*, Hdian. 2. 9. 8. Xen. Mem. 3. 5. 26. *a country, region*, Luc. D. Deor. 20. 5. Xen. H. G. 5. 1. 7.—In N. T. like Engl. *place*, i. q. *a field, farm, possession*; Matt. 26: 36 et Mark 14: 32 εἰς χωρίον λεγόμενον Γεθσημανῆ, comp. John 18: 1 where it is κῆπος. John 4: 5. Acts 1: 18 ἐκτήσατο χωρίον. v. 19 bis. 5: 3, 8. Plur. τὰ χωρία, *possessions, estates*, Acts 4: 34. 28: 7. Sept. for כָּרֶם 1 Chr. 27: 27. — Jos. Ant. 5. 2. 12. Ael. V. H. 14. 44. Thuc. 1. 106. Xen. H. G. 2. 4. 1.

Χωρίς, adv. and prep. (obsol. χάω, kindr. with χῶρος, χώρα,) *apart, separately, asunder*; comp. Buttm. § 146. 2. Winer § 58. 6.

a) Adv. John 20: 7 χωρὶς ἐντετυλιγμένον.—Jos. Ant. 17. 11. 2. Pol. 6. 26. 3. Xen. An. 6. 6. 2.

b) Prep. c. gen. comp. Buttm. and Winer l. c. *apart from*, i. q. *without*. (α) genr. Matt. 13: 34 et Mark 4: 34 χωρὶς παραβολῆς. Luke 6: 49 χωρὶς θεμελίου. John 1: 3 χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. 15: 5. Rom. 3: 21 χωρὶς νόμου. v. 28. 4: 6. 7: 8, 9. 10: 14. 1 Cor. 4: 8. 11: 11 bis. Eph. 2: 12. Phil. 2: 14. 1 Tim. 2: 8. 5: 21. Philem. 14. Heb. 4: 15 χωρὶς ἁμαρτίας, *yet without sin*. 7: 7, 20, 21. 9: 7, 18, 22, 28. 10: 28. 11: 6, 40. 12: 8, 14. James 2: 20, 26 bis. — Luc. Parasit. 17 οὔτε ἱππεύειν χωρὶς ἵππου. Diod. Sic. 3. 34 bis, χωρὶς ὑποδέσεως . . .

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χωρὶς πυρός. Xen. An. 1. 4. 13.—(β) i. q. *besides*, exclusive of; Matt. 14: 21 et 15: 38 χωρὶς γυναικῶν καὶ παιδίων. 2 Cor. 11: 28. So Sept. for מִגְּבֹר Gen. 46: 26. Num. 16: 49. לְבַד מִן 1 K. 5: 16. —Pol. 6. 56. 13. Diod. Sic. 2. 9. Xen. Cyr. 1. 5. 5.

Χῶρος, ου, ὁ, Lat. *Corus, Caurus*, the Latin name of the north-west wind; Virg. Georg. 3. 278, 356. Caes. B. G. 5. 7. Comp. Adam's Rom. Ant. p. 548. In N. T. meton. *the north-west*, the quarter whence Corus blows, Acts 27: 12.

Ψ.

Ψάλλω, f. ψαλῶ, (ψάω,) *to touch, to twitch, to pluck*, e. g. the hair or beard, ψάλλ' ἔθειραν Aeschyl. Pers. 1062. Suid. ψαλλομένη· τιλλομένη. Espec. a string, *to twang*, e. g. a carpenter's line in order to make a mark, Phil. Thess. Ep. 15; the string of a bow, τόξου νευρὰν ψάλλειν Eurip. Bacch. 784; and so βέλος ἐκ κέρας ψάλλειν Anthol. Gr. II. p. 240; of a stringed instrument of music, Aristot. Probl. χορδὴν ψάλλειν *to touch* or *strike the chords*; Anacr. Fr. 16. 3. ed. Fisch. ψάλλω πηκτίδα. Hence oftenest absol. ψάλλειν, *to touch the lyre* or other stringed instrument, *to strike up, to play*, Jos. Ant. 11. 3. 9. Plut. Pericl. 1. Luc. Parasit. 17 οὔτε γὰρ αὐλῶν ἔνι χωρὶς αὐλῶν, οὔτε ψάλλειν ἄνευ λύρας. More general than κιθαρίζειν and distinguished from it, Hdot. 1. 155. Dion. Halic. de Comp. Verbor 25. penult. p. 30. 43. ed. Sylburg. So Sept. ψάλλειν ἐν χειρί for נָגַן 1 Sam. 16: 23. 18: 10. 19: 9. — In Sept. and N. T. *to sing, to chant*, pp. as accompanying stringed instruments; absol. James 5: 13. c. dat. pers. *to* or *in honour of* whom, Rom. 15: 9 τῷ ὀνόματί σου ψαλῶ. Eph. 5: 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. So c. dat. of manner, 1 Cor. 14: 15 bis, ψαλῶ τῷ πνεύματι . . . τῷ νοΐ. Sept. oft c. dat. pers. for זָמַר לְ Judg. 5: 3. 2 Sam. 22: 50. Ps. 9: 3. 18: 50. 30: 5. 47: 7.—Psalt. Sal. 3: 2 ὕμνον ψάλλειν τῷ θεῷ.

Ψαλμός, οῦ, ὁ, (ψάλλω,) *a touching, twang*, e. g. of a bowstring, τοξοῦ Eurip. Jon. 173 or 175; of stringed instruments, *a playing, music*, Anthol. Gr. II. p. 73, 74. IV. p. 257; *tone, melody, measure*, as played, ψαλμὸν Λύδιον Pind. Fr. epinic. 4. T. III. p. 17. Heyne. In later usage, *song*, pp. as accompanying stringed instruments, Jos. Ant. 6. 11. 3 τῷ ψαλμῷ καὶ τοῖς ὕμνοις ἐξᾴδων αὐτόν. ib. 7. 4. 2. Plut. Alex. M. 67 μοῦσα συρίγγων καὶ αὐλῶν, ᾠδῆς τε καὶ ψαλμοῦ. ib. Pomp. 24. — In N. T. *a psalm, a song*, in praise of God.

a) genr. 1 Cor. 14: 26 ἕκαστος ὑμῶν ψαλμὸν ἔχει. Eph. 5: 19 ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς. Col. 3: 16. So Sept. for זְמִרָה Ps. 95: 2. מִזְמוֹר in superscript. Ps. 3, 4, 5, sq. — Psalt. Sal. 15: 5 ψαλμὸν καὶ αἶνον.

b) spec. of *the Psalms*, the book of Psalms, as a part of the O. T. Luke 20: 42. 24: 44. Acts 1: 20. So Acts 13: 33 ἐν τῷ ψαλμῷ τῷ δευτέρῳ. Comp. in Προφήτης a. β, and Νόμος c. β.

Ψευδαδελφός, οῦ, ὁ, (ψευδής, ἀδελφός,) *a false brother*, i. e. a false Christian, hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. 11: 26. Gal. 2: 4.

Ψευδαπόστολος, ου, ὁ, (ψευδής, ἀπόστολος,) *a false apostle*, a pretended minister of Christ, 2 Cor. 11: 13.

Ψευδής, ές, οῦς, ὁ, ἡ, adj. (ψεύδομαι,) *false, lying, deceiving*; Acts 6: 13 μάρτυρας ψευδεῖς. Rev. 2: 2. Sept. for שָׁקֶר 1 K. 22: 22, 23. Prov. 12: 23. 19: 5, 9.—Arr. Epict. 3. 7. 15. Plut. de Adul. et Amic. 24. Thuc. 4. 27. — By impl. *false* towards God, *wicked, ungodly*, Rev. 21: 8 εἰδωλολάτραις καὶ πᾶσι

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τοῖς ψευδέσι. Sept. for עָקֹשׁ Prov. 28: 6. רָשַׁע Prov. 8: 7.

Ψευδοδιδάσκαλος, ου, ὁ, (ψευδής, διδάσκαλος,) *a false teacher,* one who teaches false doctrines, 2 Pet. 2: 1.

Ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγω,) *speaking falsely, lying,* spoken of false teachers, 1 Tim. 4: 2.—genr. Luc. de Electr. 3 ψ. ἄνθρωπος. Pol. 32. 8. 9.

Ψεύδομαι, see Ψεύδω.

Ψευδομάρτυρ, υρος, ὁ, ἡ, (ψευδής, μάτυρ,) *a false witness,* Matt. 26: 60 bis. 1 Cor. 15: 15.—Plut. Rep. gerend. Praec. 29. ed. R. IX. p. 269. 12.

Ψευδομαρτυρέω, ῶ, f. ήσω, (ψευδομάρτυρ,) *to bear false witness,* intrans. seq. κατ' αὐτοῦ Mark 14: 56, 57. Absol. μὴ ψευδομαρτυρήσῃς *bear not false witness* Mark 10: 19. Luke 18: 20; also οὐ ψευδομαρτυρήσεις *thou shalt not bear false witness* Matt. 19: 18. Rom. 13: 9; all quoted from Ex. 20: 16 et Deut. 5: 18 where Sept. for לֹא תַעֲנֶה עֵד שָׁקֶר. For the difference, comp. in Μή I. f. γ; espec. Οὐ a. β.—Jos. Ant. 3. 5. 5. Dem. 851. 13. Xen. Mem. 4. 4. 11.

Ψευδομαρτυρία, ας, ἡ, (ψευδομαρτυρέω,) *false witness,* Matt. 15: 19. 26: 59.—Dem. 846. ult. Andocid. 10. 22.

Ψευδοπροφήτης, ου, ὁ, (ψευδής, προφήτης,) *a false prophet,* i. e. one falsely professing to come as a prophet and ambassador from God, a false teacher, comp. in Προφήτης b. Matt. 7: 15. 24: 11, 24. Mark 13: 22. Luke 6: 26. Acts 13: 6. 2 Pet. 2: 1. 1 John 4: 1. Rev. 16: 13. 19: 20. 20: 10. So Sept. for נָבִיא Jer. 6: 13. 26: 8, 11, 16. Zech. 13: 2. al. — Test. XII Patr. p. 614. Jos. Ant. 8. 13. 1. ib. 10. 7. 3. B. J. 6. 5. 2.

Ψεῦδος, εος, ους, τό, (kindr. with ψύθος, ψυθής,) *falsehood, lying, a lie;* John 8: 44 ὅταν λάλῃ τὸ ψεῦδος. Eph. 4: 25, comp. Col. 3: 9. 2 Thess. 2: 9 σ. καὶ τέρασι ψεύδους, i. q. ψευδέσι, false, deceiving; Buttm. § 123. n. 4. v. 11. 1 John 2: 21, 27. Sept. for כָּזָב Ps. 5: 7. שֶׁקֶר Is. 44: 20. Jer. 5: 2. — Ecclus. 51: 3. Ael. V. H. 5. 21. Pol. 12. 7. 4. Xen. Mem. 4. 2. 17. — By impl. *falsehood* toward God, *wickedness, ungodliness;* so ποιεῖν ψεῦδος, to practise wickedness, Rev. 21: 27 ποιεῖν βδέλυγμα καὶ ψεῦδος. 22: 15. Comp. in Ποιέω no. 2. a. δ. Rev. 14: 5 in later edit. for δόλος. So Sept. and כַּחַשׁ Hos. 7: 3. [9]: 12] [11: 12]. — Meton. of *false religion, idolatry;* Rom. 1: 25 μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει. Comp. in Ἀδικία no. 2. So Sept. of false gods, for שָׁקֶר, Jer. 3: 10. 13: 25.

Ψευδόχριστος, ου, ὁ (ψευδής, χριστός,) *a false Christ,* a pretended Messiah, Matt. 24: 24. Mark 13: 22.

Ψεύδω, f. σω, (ψεῦδος,) *to speak falsely, to lie to* any one, *to deceive,* τινά Soph. Oed. Col. 628, 1512. Xen. Cyr. 1. 5. 13. Pass. *to be deceived,* disappointed, c. gen. Thuc. 4. 108.—Usually and in N. T. only depon. Mid. ψεύδομαι, f. εύσομαι, *to speak falsely, to lie, to deceive;* absol. Matt. 5: 11. Rom. 9: 1 ἀλήθειαν λέγω, ἐν Χριστῷ· οὐ ψεύδομαι. 2 Cor. 11: 31. Gal. 1: 20. 1 Tim. 2: 7. Heb. 6: 18. James 3: 14 κατὰ τῆς ἀληθείας. 1 John 1: 6. Rev. 3: 9. c. acc. pers. Acts 5: 3 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον. Seq. εἴς τινα towards any one, Col. 3: 9. Sept. for כָּזַב absol. Prov. 14: 5. c. acc. Is. 57: 11. כָּחַשׁ absol. Lev. 19: 11. c. acc. Deut. 33: 29. —absol. Hdian. 1. 4. 21. Xen. Mem. 2. 6. 36. c. acc. Hdian. 2. 11. 12. Xen. An. 1. 3. 10. πρός τινα Xen. An. 1. 3. 5. — Also in N. T. and Sept. c. *dat.* of pers. *to lie to* any one, Acts 5: 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. So Sept. for כָּזַב לְ Ps. 78: 36. 89: 36. כָּחַשׁ לְ Ps. 18: 45. Comp. Winer § 31. 2.

Ψευδώνυμος, ου, ὁ, ἡ, adj. (ψευδής, ὄνομα,) *falsely named,* falsely so called, 1 Tim. 6: 20. — Philo de Vit. Mos. II. p. 161. 6 τοὺς ψευδωνύμους sc. θεούς. Plut. Rep. ger. Praec. 14. Aeschyl. Prom. vinct. 716.

Ψεῦσμα, ατος, τό, (ψεύδομαι,) *a being false, falsehood,* Symm. for שָׁקֶר Job 13: 4. כָּזָב Ps. 61: 3. Prov. 23: 3. Luc. Tim. 55. Plut. Artax. 13. In N. T. by impl. *falsehood* toward God, *wickedness, ungodliness;* Rom. 3: 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι

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ἐπερίσσευσεν, comp. v. 3, 4, 5. Comp. in Ψεῦδος, Ἀδικία no. 2.

Ψεύστης, ου, ὁ, (ψεύδω,) *one false, a liar, deceiver,* John 8: 44, 45. 1 Tim. 1: 10. Tit. 1: 12. 1 John 1: 10. 2: 4. 4: 20. 5: 10. So of a false teacher, impostor, 1 John 2: 22, coll. v. 18.—Ecclus. 25: 2. Diod. Sic. 1. 76. Dem. 404. 5.—By impl. *one false* toward God, *an apostate, wicked person,* Rom. 3: 4. Comp. in Ψεῦσμα. So Sept. for כָּזָב Prov. 19: 22, opp. δίκαιος. — Ecclus. 15: 8 ἄνδρες ψεῦσται, parall. ἄνδρες ἁμαρτωλοί in v. 7.

Ψηλαφάω, ῶ, f. ήσω, (ψάω, ψάλλω, ψαλάσσω,) *to touch, to feel, to handle,* trans. Luke 24: 39 ψηλαφήσατέ με. Heb. 12: 18. 1 John 1: 1. Trop. *to feel after,* Acts 17: 27 εἰ ἄραγε ψηλαφήσειαν αὐτόν καὶ εὕροιεν. Sept. pp. for מוש Gen. 27: 12, 21, 22. Judg. 16: 27.—Aristoph. Eccles. 315 ὅτε δ' ἤδ' ἐκεῖνο ψηλαφῶν οὐκ ἐδυναίμην εὑρεῖν. Pol. 8. 31. 8. Xen. Eq. 2. 4.

Ψηφίζω, f. ίσω, (ψῆφος q. v.) pp. *to count* or *reckon with pebbles,* counters, ψῆφοι, upon the abacus, Pol. 5. 26. 13; comp. Rees' Cyclop. art. *Abacus.* In N. T. genr. *to count up, to reckon,* c. acc. Luke 14: 28 ψηφίζει τὴν δαπάνην. Rev. 13: 18.—Aquil. for מָסַר Ps. 48: 14. Palaeph. 53. 3. Arr. Epict. 1. 2. 14. Anthol. Gr. III. p. 49, ψηφίζων δ' ἀνέκειτο πόσον δώσει διεγερθεὶς ἰητροῖς μισθόν, καὶ τί νοσῶν δαπανῇ.—In the classics also Mid. 'to give one's vote, to vote for, to decree,' Jos. Ant. 17. 2. 4. Hdian. 5. 2. 1. Xen. H. G. 1. 5. 18.

Ψῆφος, ου, ἡ, (ψάω, ψέω,) *a small stone,* pp. as worn smooth by water, *a gravel-stone, pebble,* Lat. *calculus,* genr. Ex. 4: 25. Lam. 3: 16. Ecclus. 18: 9. Pind. Ol. 10. 13. ib. 13. 66; any polished stone, Pind. Ol. 7. 159; the stone or gem of a ring, Artem. 2. 5. — Trop. in various senses according to the uses to which the Greeks applied such pebble-stones; e. g. of *the stones* or *counters* for reckoning on an abacus, Pol. 5. 26. 13. Aristoph. Vesp. 656. Diod. Sic. 12. 13; comp. Rees' Cyclop. art. *Abacus.* Also of *dice, lots,* used in a kind of magic, ἡ διὰ τῶν ψήφων μαντική, Heyne Apollodor. 3. 10. 2. 9. p. 274. Most freq. *a vote,* spoken of the black and white stones or pebbles anciently used in voting, viz. the white for approval or acquittal and the black for condemnation; Ael. V. H. 13. 37 or 38 εἶτα τὴν μέλαιναν ἐμβάλῃ ἀντὶ τῆς λευκῆς ψῆφον. Luc. Harmonid. 3 τῶν ἄλλων ἑκάστου μίαν ψῆφον φερόντων, ἐκεῖνοι μόνοι ἑκάτερος αὐτῶν δύο ἔφερον . . . σύ γε καὶ μάλιστα ὅσῳ τὴν λευκὴν ἀεὶ καὶ σώζουσαν φέρεις. Aeschin. 57. 10. Comp. Potter's Gr. Ant. I. p. 119. —Hence in N. T.

a) meton. *vote, voice, suffrage;* Acts 26: 10 κατήνεγκα ψῆφον *I gave my vote,* sc. with alacrity, zeal; see in Καταφέρω no. 2. — Jos. Ant. 10. 4. 2 τὸ μὲν θεῖον ἤδη κατ' αὐτῶν ψῆφον ἤνεγκα. Ael. V. H. 1. 34 τὴν καταδικάζουσαν ἀγαγὼν ψῆφον. Dem. 362. 1. Thuc. 1. 40. Xen. Mem. 1. 1. 18.

b) perh. i. q. *tessera, a die, token;* Rev. 2. 17 bis, τῷ νικῶντι . . . δώσω αὐτῷ ψῆφον λευκὴν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον. This some refer to a custom of the Roman emperors, who in the games and spectacles which they gave to the people in imitation of the Greeks, are said to have *thrown* among the populace *dice* or *tokens* inscribed with the words 'frumentum, discus, servi, vestes,' etc. and whoever obtained one of these tokens received from the emperor's family whatever was thus marked upon it; see Xiphilin. de sumt. Titi ludis, p. 228 sq. So Eichhorn Comm. in loc. comp. Aretas in Eichhorn l. c. Others suppose allusion to be made to the mode of casting lots, in which sometimes *tesseras* or dice, tokens, with names inscribed upon them were used, and the lot fell to him whose token first came out; comp. Elsner Obs. in N. T. II. p. 442. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. In any case, the λευκὴ ψῆφος was a symbol of good-fortune and prosperity; Hesych. λευκὴ ψῆφος· παροιμία ἐπὶ τῶν εὐδαιμόνως . . . ζώντων. —In Greek writers also persons of distinguished virtue are said to *receive a* ψῆφος from the gods, i. e. an approving testimonial to their virtue; Plut. Compar. Cimon et Lucull. fin. ὥστε καὶ τὴν παρὰ τῶν θεῶν ψῆφον αὐτοῖς ὑπάρχειν,

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ὡς ἀγαθοῖς καὶ θείοις τὴν φύσιν ἀμφοτέροις. Comp. further in Elsner l. c. p. 443. Wetst. N. T. II. p. 758.

Ψιθυρισμός, οῦ, ὁ, (ψιθυρίζω to whisper, Sept. 2 Sam. 12: 19. Pol. 15. 27. 10,) *a whispering*, Plut. de rect. Rat. Audiendi 13 fin. Luc. Amor. 15. In N. T. i. q. *secret slander, detraction*, 2 Cor. 12: 20. — Plut. Conjug. Praec. 40. ed. R. VI. p. 543. 8.

Ψιθυριστής, οῦ, ὁ, (ψιθυρίζω,) *a whisperer*, and by impl. *a secret slanderer, detractor*, Rom. 1: 30. — Dem. 1358. 6 παρὰ τὸν ψιθυριστὴν Ἑρμῆν.

Ψιχίον, ου, τό, (dim. of ψίξ a bit, crumb, from ψίω, ψάω,) *a little bit, crumb*, of bread, meat, etc. Matt. 15: 27. Mark 7: 28. Luke 16: 21. — Found only in N. T.

Ψυχή, ῆς, ἡ, (ψύχω q. v.) pp. *the breath*, Sept. for נְשָׁמָה Job 41: 13. Gen. 1: 30. Usually and in N. T. *vital breath*, Lat. *anima*, through which the body lives and feels, i. e. the principle of life manifested in the breath, *the soul*, Heb. נֶפֶשׁ.

a) pp. *the soul* as the vital principle, Lat. *anima*, i. e. the animal soul, the vital spirit. (α) genr. Luke 12: 20 ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ. Acts 20: 10 ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστι. Of beasts etc. Rev. 8: 9 τὰ [κτίσματα] ἔχοντα ψυχάς. So Sept. and נֶפֶשׁ Gen. 35: 18. 1 K. 17: 21.— Wisd. 15: 8. Jos. Ant. 5. 2. 8. Hdian. 2. 13. 16. Plut. Romul. 28. Xen. Cyr. 8. 7. 19 sq. Mem. 1. 2. 53 τῆς ψυχῆς ἐξελθούσης sc. τοῦ σώματος.—(β) Meton. *life* itself; Matt. 6: 25 bis, μὴ μεριμνᾶτε τῇ ψυχῇ . . . οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς; Luke 12: 22, 23. Matt. 20: 28 et Mark 10: 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον. Mark 3: 4 et Luke 6: 9 σῶσαι τὴν ψυχήν. Luke 14: 26. 21: 19 see in Κτάομαι. Acts 15: 26. 20: 24. 27: 10, 22. Rom. 16: 4. Phil. 2: 30. 1 Thess. 2: 8. Rev. 12: 11. So τιθέναι τὴν ψυχήν *to lay down one's life* John 10: 11, 15, 17. 13: 37, 38. 15: 13. 1 John 3: 16 bis; comp. in Τίθημι b. β. ζητεῖν τὴν ψυχήν τινος *to seek one's life* Matt. 2: 20. Rom. 11: 3; so Sept. and מְבַקְשִׁים נַפְשׁוֹ Ex. 4: 19. 1 Sam. 20: 1. So Sept. genr. for נֶפֶשׁ Gen. 19: 17, 19. 44: 30. Ex. 21: 23. —Ael. V. H. 13. 20. Pol. 28. 9. 4. Eurip. Heracl. 551 τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμ' ἑκοῦσα. Xen. An. 4. 6. 4. ib. 3. 3. 44.—In antithetic declarations of Jesus, ψυχή refers not only to natural life, but also to life as continued beyond the grave; John 12: 25 bis, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν, where αὐτήν (for τὴν ψυχήν) refers to eternal life. So Matt. 10: 39 bis. 16: 25 bis. Mark 8: 35 bis. Luke 9: 24 bis. 17: 33. So as including the idea of life or the spirit both natural and eternal, Matt. 16: 26 bis. Mark 8: 36, 37; comp. Luke 9: 25.—(γ) Of *a departed soul, ghost, shade*, separate from the body; spoken in Greek mythology of the shades, manes ghosts, inhabiting Hades; comp. Passow no. 2. Rev. 6: 9 τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ. 20: 4. Acts 2: 27, 31, οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου, quoted from Ps. 16: 10 where Sept. for נַפְשִׁי. — Wisd. 3: 1 δικαίων δὲ ψυχαὶ ἐν χειρὶ θεοῦ. Act. Thom. § 22. Jos. Ant. 6. 14. 2 γύναιον . . . τὰς τῶν τεθνηκότων ψυχὰς ἐπαλούμενον. ib. κελεύει τὴν Σαμουήλου ψυχὴν ἀναγαγεῖν. Hom. Il. 1. 3. Luc. de Mort. 16. 4. ib. 17. 1. ib. 10. 11.

b) spec. *the soul* as the sentient principle, Lat. *animus*. (α) As the seat of the senses, desires, affections, appetites, passions, i. e. the lower and animal nature common to man with the beasts; distinguished in the Pythagorean and Platonic philosophy from the higher rational nature, ὁ νοῦς, τὸ πνεῦμα, belonging to man alone; see espec. Loesner Obs. e Philon. p. 381, 503. This distinction is also followed by the LXX, and sometimes in N. T. comp. in Πνεῦμα no. 2. b. So 1 Thess. 5: 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, i. e. the whole man. Heb. 4: 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Luke 1: 46 μεγαλύνει ἡ ψυχή μου τὸν κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου. As distinguished from διάνοια, Matt. 22: 37. Mark 12: 30. Luke 10: 27; from σύνεσις Mark 12: 33.—So Wisd. 15: 11. Jos. Ant. 1. 1. 2 ἔπλασεν ὁ θεὸς τὸν ἄνθρω-

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πον χοῦν ἀπὸ τῆς γῆς λαβών, καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχήν. ib. 3. 11. 2.— Simpl. *the soul*, i. q. *the mind, feelings*; Matt. 11: 29 εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Luke 2: 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία. John 10: 24. Acts 14: 2, 22. 15: 24. Heb. 12: 3. 1 Pet. 1: 22. 2 Pet. 2: 8, 14. So Sept. for נֶפֶשׁ Ex. 23. 9. 1 Sam. 1: 15. לֵב 1 K. 11: 2. Prov. 26: 25. Is. 44: 19. al. (Arr. Epict. 4. 11. 6 ἔργα ψυχῆς, ὁρμᾷν, ἀφορμᾷν, ὀρέγεσθαι, κ. τ. λ. Hdian. 2. 1. 15. Xen. Mem. 1. 2. 4.) So ἐν ὅλῃ τῇ ψυχῇ *with all one's soul* Matt. 22: 37, and ἐξ ὅλης τῆς ψυχῆς id. Mark 12: 30, 33. Luke 10: 27. So Sept. and נֶפֶשׁ Deut. 26: 16. 30: 2, 6, 10. לֵבָב 2 Chr. 15: 15. 31: 21. (ἐξ ὅλης ψυχῆς M. Antonin. 3. 4. ib. 4. 31. ὅλῃ τῇ ψυχῇ Epict. Ench. 29. 3. Xen. Mem. 3. 11. 10.) ἐκ ψυχῆς *from the soul*, heartily, Eph. 6: 6. Col. 3: 23. (Theocr. 8. 35. Xen. An. 7. 7. 43.) μία ψυχὴ εἶναι *to be of one soul*, unanimous, united in affection and will, Acts 4: 32. Phil. 1: 27.—Diog. Laert. 5. 11 ἐρωτηθεὶς τί ἐστι φίλος; ἔφη, μία ψυχὴ δύο σώμασιν ἐνοικοῦσα. — To the *soul*, ψυχή, as the seat of the desires, affections, appetites, etc. is often ascribed that which strictly belongs to the person himself; Matt. 12: 18 εἰς ὃν εὐδόκησα ἡ ψυχή μου. 26: 38 et Mark 14: 34 περίλυπός ἐστιν ἡ ψυχή μου. Luke 1: 46. 12: 19 bis. John 12: 27. Heb. 10: 38. 3 John 2. Rev. 18: 14. So Sept. and נֶפֶשׁ Gen. 27: 4, 19. Is. 1: 14. לֵב Is. 33: 18.— Ecclus. 7: 21. Jos. Ant. 11. 1. 1. Xen. Cyr. 5. 1. 27. ib. 7. 3. 8.— (β) Genr. *the soul* of man, his spiritual and immortal nature with all its higher and lower powers, its rational and animal faculties. Matt. 10: 28 bis, μὴ φοβεῖσθε ἀπὸ τῶν . . . τὴν ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε μᾶλλον τὸν δυνάμενον ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. 1 Cor. 1: 23. 12: 15. Heb. 6: 19. 10: 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. 13: 17. James 1: 21 τὸν λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν. 5: 20. 1 Pet. 1: 9 σωτηρίαν ψυχῶν. 2: 11, 25. 4: 19. — Wisd. 1: 4, 11 στόμα καταψευδόμενον ἀναιρεῖ ψυχήν. 9: 15. Jos. Ant. 18. 1. 3 ἀθάνατον ἰσχὺν ταῖς ψυχαῖς εἶναι. B. J. 2. 8. 14. Hdian. 3. 14. 5. Diod. Sic. 16. 20. Plato Phaedo 9, 28 ἐν τῷ αὐτῷ ὦσι ψυχὴ καὶ σῶμα . . . τῇ δὲ, ἄρχειν καὶ δεσπόζειν . . . ἡ μὲν ψυχὴ τῷ θείῳ ἔοικε κ. τ. λ. Xen. Mem. 1. 4. 13, 17. ib. 4. 3. 14 ἀνθρώπου γε ψυχὴ τοῦ θείου μετέχει κ. τ. λ.

c) meton. *a soul*, i. e. *a living thing, animal*, in which is ἡ ψυχή, life; like Heb. נֶפֶשׁ. (α) genr. and from the Heb. 1 Cor. 15: 45 ἐγένετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν ζῶσαν, i. e. *a living soul* or animal, in allusion to Gen. 2: 7 where Sept. for לְנֶפֶשׁ חַיָּה. Rev. 16: 3 καὶ πᾶσα ψυχὴ ζωῆς (for ζῶσα) ἐπίθανεν ἐν τῇ θαλάσσῃ. So Sept. and נֶפֶשׁ חַיָּה Gen. 1: 24. 2: 19. 9: 10, 12, 15. Comp. Gesen. Lex. art. נֶפֶשׁ no. 4.— (β) Oftener of man, *a soul*, i. q. a living person, man, πᾶσα ψυχή *every soul*, every person, every one, Acts 2: 43. 3: 23. Rom. 13: 1. So in a periphrasis, πᾶσα ψ. ἀνθρώπου i. q. every man, Rom. 2: 9. ψυχὰς ἀνθρώπων, men, Luke 9: 56 in text. rec. Sept. and נֶפֶשׁ genr. Gen. 17: 14. Deut. 24: 7. Lev. 5: 1, 2. ψυχὴ ἀνθρώπου for נֶפֶשׁ אָדָם Num. 19: 11, 13.—Eurip. Phoen. 1315 φόνιαι ψυχαί. — So in enumerations; Acts 2: 41 ψυχαὶ ὡσεὶ τρισχίλιαι. 7: 14. 27: 37. 1 Pet. 3: 20. Sept. and נֶפֶשׁ Gen. 46: 15, 18, 26, 27. Ex. 1: 5. Deut. 10: 22.— 1 Macc. 2: 38. Pol. 8. 5. 3 μία ψυχή. Eurip. Hel. 52 ψυχαὶ δὲ πολλαί. Comp. Plut. Sympos. 6. 7. 1 ψυχὴν καὶ κεφαλὴν τὸν ἄνθρωπον εἰώθαμεν ἀπὸ τῶν κριοτάτων ὑποκορίζεσθαι.— (γ) Spec. for *a servant, slave*; Rev. 18: 13 ψυχὰς ἀνθρώπων, here prob. *female slaves*, in distinction from the preced. σώματα. Comp. in Ἄνθρωπος no. 1. c. e. So Sept. ψ. ἀνθρ. for נֶפֶשׁ אָדָם Ex. 27: 13. Simpl. ψυχή and נֶפֶשׁ Gen. 12: 5.—1 Macc. 10: 33. Test. XII Patr. p. 715 κλέπτεις ψυχὰς ἐκ γῆς Ἑβραίων. Epict. Fragm. 33. ed. Schweigh. III. p. 77, πολλὰς δουλεύειν ψυχάς.

Ψυχικός, ή, όν, (ψυχή,) *breathing, animal*, possessing animal life.

a) pp. of the body, σῶμα ψυχικόν, *animal body*, having breath and animal life, 1 Cor. 15: 44 bis, 46; opp. τὸ σῶμα πνευματικόν, see in Πνευματικός a.—Diod. Sic. 1. 12 αἴτιος τοῦ ψυχικοῦ τοῖς ζώοις.

b) spoken of the soul, mind, *animal*,

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natural, i. e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. πνευματικός; comp. in Ψυχή b. α. and Πνευματικός b. 1 Cor. 2: 14 ψυχικὸς ἄνθρ. οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Jude 19 ψυχικοὶ, πνεῦμα μὴ ἔχοντες. So James 3: 15 ἡ σοφία ψυχική.— Comp. ψυχή Ecclus. 5: 2. So ψυχικός as distinguished from σωματικός, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 ἡ ἡδονὴ ἡ ψυχική. Plut. Consol. ad Apoll. 2.

Ψύχος, εος, ους, τό, (ψύχω,) *cold, frigus*, John 18: 18 ὅτι ψύχος ἦν. Acts 28: 2. 2 Cor. 11: 27. Sept. for קֹר Gen. 8: 22. קָרָה Ps. 147: 17. — Song of 3 Childr. 40. Pol. 5. 56. 10. Xen. Mem. 4. 3. 8, 9.

Ψυχρός, ά, όν, (ψύχω,) *cold, cool, fresh*, refreshing, e. g. ποτήριον ψυχροῦ sc. ὕδατος Matt. 10: 42. — So Plut. de Garrul. 17 ὡς Ἡράκλειτος . . . λαβὼν ψυχροῦ κύλικα. Epict. Ench. 29. 2 μὴ ψυχρὸν πίνειν. Fully, ψυχρὸν ὕδωρ Theocr. 11. 47. Ael. V. H. 13. 1. Xen. Mem. 3. 13. 3.—Trop. *cold, cold-hearted*, spoken of a person inconstant and fluctuating in his affections, οὔτε ψυχρὸς, οὔτε ζεστός. Rev. 3: 15 bis, 16.— Comp. Jos. B. J. 1. 10. 4 ψυχραῖς ἐλπισι.

Ψύχω, f. ύξω, aor. 2 pass. ἐψύγην Buttm. § 100. n. 8; *to breathe, to blow*, Hom. Il. 20. 440. c. acc. to blow upon, *to cool*, Sept. Jer. 6: 7. Plut. Sympos. 6. 6. Hdot. 3. 104. In N. T. Pass. ψύχομαι, fut. 2. ψυγήσομαι, *to be cooled, to grow cold*, trop. of affection, Matt. 24: 12 ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.—pp. Jos. Ant. 7. 14. 3. Anthol. Gr. IV. p. 47. Plut. de Sanit. tuend. 2.

Ψωμίζω, f. ίσω, (ψωμός a bit, morsel, mouthful, from ψώω, ψάω,) *to feed by morsels*, Jamblich. Vit. Pyth. 13. 60. p. 46. Plut. Quaest. Rom. 21. In N.T. genr. *to feed*, to supply with food, c. acc. pers. Rom. 12: 20. Seq. acc. of thing, *to feed out*, 1 Cor. 13: 3 ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου. Fully c. dupl. acc. of pers. and thing, Sept. τίς ἡμᾶς ψωμιεῖ κρέα, for הַאֲכִיל Num. 11: 4. Deut. 8: 16. Ecclus. 15: 3. Winer § 32. 4. Buttm. § 131. 5. Seq. acc. of pers. or animal, Porph. de Abstin. 3. 23 ψωμίζουσι τὰ νεόττια. Plut. Sympos. 5. prooem.

Ψωμίον, ου, τό, (dimin. of ψωμός, see in ψωμίζω,) *a bit, morsel, mouthful*, John 13: 26 bis, 27, 30. — Diog. Laert. 6. 37.

Ψώχω, f. ξω, (ψώω, ψάω,) *to rub in pieces*, e. g. ears of grain, c. acc. Luke 6: 1.—Etym. Mag. ψώχοντες· θρύπτοντες, λεπτύνοντες. Comp. Ion. κατασώχω Hdot. 4. 75.

Ω.

Ω, O mega, the last letter of the Greek alphabet; hence poet. for *the last*, i. q. ὁ ἔσχατος and τέλος, Rev. 1: 8, [11]. 21: 6. 22: 13. Comp. in *A*.

Ὦ, interj. *O!* before the Vocative in a direct address; Matt. 15: 28 ὦ γύναι. 17: 17. Mark 9: 19. Luke 9: 41. 24: 45. Acts 1: 1 ὦ Θεόφιλε. 13: 10. 18: 14. 27: 21. Rom. 2: 1, 3. 9: 20. Gal. 3: 1. 1 Tim. 6: 20. James 2: 20. — Sept. Jer. 4: 10. Jos. Ant. 3. 5. 3. Ceb. Tab. 2, 3, 4. Xen. H. G. 1. 7. 16.— Once in admiration, Rom. 11: 33 ὦ βάθος κ. τ. λ. *O the depth!* usually in this sense written ὤ, Buttm. § 117. n. 4. Sept. for אוֹי Is. 6: 5. הוֹי Nah. 3: 1. Zeph. 3: 3. —Soph. Ajax 372.

Ὠβήδ, ὁ, indec. *Obed*, Heb. עֹבֵד (serving sc. God), pr. n. of the son of Boaz and Ruth, Matt. 1: 5 bis, Luke 3: 32. Comp. Ruth 4: 13 sq.

Ὧδε, demonstr. adv. (ὅδε, comp.

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Buttm. § 116. 7, and n. 7,) pp. *thus, so*, in this way or manner, Hom. Il. 1. 181. ib. 18. 392. Palaeph. 1. 3. Luc. D. Mort. 16. 5. Xen. Mem. 1. 7. 1. In poetic and later usage and in N. T. also adv. of place, *hither, here*, i. e. *to* or *in* this place, viz.

a) *hither, to* this place, after verbs of motion; Matt. 8: 29 ἦλθες ὧδε. 14: 18 et 17: 17 φέρετέ μοι αὐτοὺς ὧδε. 22: 12. Mark 11: 3. Luke 9: 41. 14: 21. 19: 27. John 6: 25. 20: 27. Acts 9: 21. Rev. 4: 1. 11: 12. ἕως ὧδε Luke 23: 5. So Sept. for הֵנָּה Ex. 3: 5. Ruth. 2: 14. — Ceb. Tab. 14, 22. Theocr. Id. 25. 35. Hom. Od. 1. 182.

b) *here, in* this place, after verbs implying rest and the like: (α) pp. Matt. 12: 6 ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. v. 41, 42 πλεῖον Σολομῶνος ὧδε. 14: 8, 17. 16: 28. 17: 4 bis. 20: 6 τί ὧδε ἑστήκατε ἀργοί; 24: 2. 26: 38. 28: 6. Mark 6: 3 ὧδε πρὸς ἡμᾶς *here* in our city. 8: 4. 9: 1, 5. 14: 32, 34. 16: 6. Luke 4: 23. 9: 12 ὧδε ἐν ἐρήμῳ τόπῳ. v. 27, 33. 11: 31, 32. 22: 38. 24: 6. John 6: 9. 11: 21, 32. Acts 9: 14 ὧδε *here* in this city. Heb. 7: 8 et 13: 14 ὧδε *here* on earth. James 2: 3 κάθου ὧδε, and so Sept. for פֹּה Ruth 4: 1, 2. 2 K. 7: 3. So c. ἐκεῖ opp. Mark 13: 21. Luke 17: 21, 23. James 2: 3; or repeated, ἐκεῖ . . . ὧδε id. Matt. 24: 23. τὰ ὧδε *the things* done *here* Col. 4: 9. Sept. genr. for פֹּה Gen. 19: 12. Num. 32: 16. Judg. 19: 9. — Ceb. Tab. 9, 10. Theocr. Id. 25. 11, 14. Hdot. 1. 111, 115 fin.—(β) Trop. *herein*, in this thing, Rev. 13: 10, 18. 14: 12 bis. 17: 9.

Ὠιδή, i. e. ᾠδή, ῆς, ἡ, (contr. for ἀοιδή, from ἀείδω, ᾄδω to sing,) *an ode, song*, e. g. in praise of God, Eph. 5: 19. Col. 3: 16. Rev. 5: 9. 14: 3 bis. 15: 3 bis. Sept. for שִׁיר Judg. 5: 12. 1 K. 4: 32. Ps. 42: 9. — Ecclus. 39: 19. Jos. Ant. 7. 12. 3 ᾠδὰς εἰς θεὸν καὶ ὕμνους. genr. Luc. Bis Acc. 16. Diod. Sic. 3. 17. Xen. Conv. 6. 4. Cyr. 2. 2. 13.

Ὠδίν, ῖνος, ἡ, (kindr. ὀδύνη,) a very late form of the nominative, 1 Thess. 5: 3. Sept. Is. 37: 3; instead of the usual ἡ ὠδίς, ῖνος, see Passow in ὠδίς. Winer § 9. 2. n. 1. comp. Buttm. § 41. 4. marg. Ausführl. Sprachl. § 41. n. 4; *a throe, pain, pang*, sc. of a woman in travail.

a) pp. 1 Thess. 5: 3 ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ. So Sept. for חֶבֶל Is. 22: 23. Hos. 13: 3. comp. Is. 37: 3.— Jos. Ant. 2. 9. 2, 4. Ael. V. H. 2. 7. Plut. Vit. Thes. 20. Plato Theaet. 6. p. 149. D.

b) trop. *pain, sorrow, calamity*, of the severest kind. Matt. 24: 8 et Mark 13: 9 ταῦτα ἀρχὴ ὠδίνων. So Sept. and חֶבֶל Job 21: 17. חִיל Ez. 15: 14. חֲלִחֲלָה Nah. 2: 11. — So Acts 2: 24 λύσας τὰς ὠδῖνας τοῦ θανάτου, *having loosed the pains of death*, in allusion to Ps. 18: 5 where Sept. ὠδῖνες θανάτου for Heb. חֶבְלֵי מָוֶת, which the LXX refer to חֶבֶל a throe, pain, instead of חֶבֶל a band, snare, comp. v. 6. The phrase λύειν ὠδῖνας occurs also in profane writers, e. g. Lycophr. Cass. 1198 σοὶ ὠδῖνας ἐξέλυσε λαθραίας γονῆς. Ael. H. An. 12. 5 τοὺς τῶν ὠδίνων λύσας δεσμούς. ib. 7. 12 Λίγυπτίων αἱ γυναῖκες . . . τὴν ὠδῖνα ἀπολύσασαι καὶ ἐξαναστάσασα κ. τ. λ. Also Liban. Epist. 1080. p. 514, τούτων ἕκαστον ἀνίαν μὲν ἂν λύσαι. Strabo XVI. p. 1107, λύει δὲ κεφαλαλγίας θαυμαστῶς, sc. the balsam of Jericho. Comp. Sept. Job 39: 3.

Ὠδίνω, f. ινῶ, (ὠδίς,) *to be in the throes, to travail* in childbirth, absol. Rev. 12: 2 ἐν γαστρὶ ἔχουσα κράζει, ὠδίνουσα, *being in travail*. Gal. 4: 27 ἡ οὐκ ὠδίνουσα, *thou that travailest not*, i. e. who hast never been in travail, who art barren, i. q. ἡ στεῖρα. Sept. for חוּל Is. 23: 4. 26: 18. 66: 7, 8. חָבֵל Cant. 8: 5.— Hom. Il. 11. 269. Anthol. Gr. II. p. 36. Luc. Somn. s. Gall. 19. Plut. Vit. Thes. 20.—Trop. of a Christian teacher, c. acc. *to travail with* any one, i. e. in spiritual birth, Gal. 4: 19. Comp. Γεννάω I. a. α.

Ὦμος, ου, ὁ, (prob. obsol. εἴω i. q. φέρω,) *a shoulder*, Matt. 23: 4. Luke 15: 5. Sept. for שְׁכֶם Gen. 21: 14. Is. 9: 6. כָּתֵף Num. 7: 9. Is. 49: 22.— Jos. Ant. 3. 8. 9. Hdian. 7. 10. 15. Xen. Mem. 3. 10. 13.

Ὠνέομαι, οῦμαι, f. ήσομαι, depon. Mid. Aor. 1 ὠνησάμην a form condemned by the Atticists, instead of

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which Attic writers used ἐπριάμην, comp. Phryn. et Lob. p. 137 sq. Buttm. § 114 fin.— *To buy, to purchase*, c. acc. et gen. of price, Acts 7: 16 ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου. — Aor. ὠνησάμην, Luc. D. Mort. 4. 1 τῶν πέντε [δραχμῶν] ὠνησάμην, καὶ τροπωτῆρα δύο ὀβολῶν. ib. Hermot. 81. c. acc. Jos. Ant. 2. 4. 1. Ael. V. H. 3. 27. Hdian. 2. 10. 8. Pres. Dem. 123. 21. Xen. An. 3. 1. 20.

Ὠόν, οῦ, τό, *an egg*, Lat. *ovum*, Luke 11: 12. Sept. for בֵּיצָה Deut. 22: 6. Job 39: 14. — Æsop. Fab. 47. Tauchn. Luc. D. Deor. 20. 14. Diod. Sic. 1. 87.

Ὥρα, ας, ἡ, whence Lat. *hora*, Engl. *hour*, pp. *a time, season*, a definite space or division of time recurring at fixed intervals, as marked by natural or conventional limits; e. g. a season of the year, ὥρα τοῦ θέρους Jos. Ant. 4. 5. 2. Ael. V. H. 3. 1. Xen. Venat. 9. 20. ὥρα χειμῶνος Jos. B. J. 3. 4. 2. Ael. V. 7. 13. Thuc. 4. 6. χειμῶν, θέρος . . . τὰς δὲ ἄλλας ὥρας Xen. Ven. 6. 13. An. 1. 4. 10. ὡ. τοῦ ἔτους Hdian. 8. 4. 3. Ael. V. H. 1. 15. αἱ κατ' ἐνιαυτὸν ὥραι Diod. Sic. 1. 16. Trop. of a season of life, the fresh full bloom and beauty of youth, the ripeness and vigour of manhood, i. q. *bloom, beauty, vigour*; Jos. Ant. 4. 6. 8 ὥρα τοῦ σώματος. 15. 2. 6 ὥρᾳ τε κάλλιστον ὄντα τὸν Ἀριστόβουλον. Plut. Marcell. 2. Aeschin. 19. 4 κάλλει καὶ ὥρᾳ. Thuc. 6. 54 ὥρα ἡλικίας. Xen. Mem. 2. 1. 22 ἐσθῆτα, ἐξ ἧς ἂν μάλιστα ὥρα διαλάμποι.—In N. T. of shorter intervals, *a time, season, hour*, viz.

a) of the day generally, *day-time, day*; Matt. 14: 15 ἡ ὥρα ἤδη παρῆλθε. Mark 6: 35 bis, ἤδη ὥρας πολλῆς γενομένης, κ. τ. λ. 11: 11 ὀψίας ἤδη οὔσης τῆς ὥρας.— Pol. 5. 24. 1. ib. 5. 8. 3 πολλῆς ὥρας. Dion. Hal. Ant. 2. 54 ἄχρι πολλῆς ὥρας. Dem. p. 541. Thuc. 7. 39. Xen. H. G. 7. 2. 22 ἦν μὲν τῆς ὥρας μικρὸν πρὸ δύντος ἡλίου.

b) of a definite part or division of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night, ἕως, μεσημβρία, ἑσπέρα, νύξ, Passow ὥρα no. 2; or also morning, noon and evening, ὄρθρος, καιρὸς μεσημβρινός, κ. δειλινός, κ. ἕσπερος, Sturz Lex. Xenoph. ὥρα no. 3. So Xen. Mem. 4. 3. 4 bis, ὁ ἥλιος φωτεινὸς ὢν τάς τε ὥρας τῆς ἡμέρας . . . σαφηνίζει . . . ἄστρα, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει. Dion. Hal. de Comp. Verb. 3 ὥρα ἐωθινή. Comp. Jahn § 101. In N. T. *an hour*, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; prob. introduced by astronomers, and first so used by Hipparchus about B. C. 140; see Ideler's Chronol. I. p. 239. Adam's Rom. Ant. p. 333 sq.—(α) pp. and genr. Matt. 24: 36 περὶ δὲ ἡμέρας καὶ ὥρας οὐδεὶς οἶδεν. 25: 13. Mark 13: 32. Luke 22: 59. John 4: 52 ἐπύθετο παρ' αὐτῶν τὴν ὥραν. 11: 9 οὐχὶ δώδεκά εἰσι ὧραι τῆς ἡμέρας. Acts 5: 7 ὡς ὡρῶν τριῶν διάστημα. 10: 30 μέχρι ταύτης τῆς ὥρας. Rev. 9: 15. Dat. c. ἐν, of time when; Matt. 8: 13. 24: 50 ἐν ἡμέρᾳ . . . καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει. Luke 12: 46. John 4: 53. Accus. of time how long; Matt. 20: 12 μίαν ὥραν ἐποίησαν, see in Ποιέω no. 2. b. 26: 40 μίαν ὥραν γρηγορῆσαι. Mark 14: 37. ὡς ἐπὶ ὥρας δύο Acts 19: 34. With a numeral marking the hour of the day, as counted from sunrise; Matt. 20: 3 περὶ τὴν τρίτην ὥραν. v. 5, 6, 9. 27: 45 bis, ἀπὸ δὲ ἕκτης ὥρας . . . ἕως ὥρας ἐννάτης. v. 46. Mark 15: 25, 33 bis, 34. Luke 23: 44 bis. John 1: 40. 4: 6, 52. 19: 14 ὥρα δὲ ὡσεὶ ἕκτη. Acts 2: 15 ὥρα τρίτη τῆς ἡμέρας. 3: 1 ὥραν τῆς προσευχῆς, τὴν ἐνάτην. 10: 3, 9, 30. So of the hours of the night, as counted from sunset; Acts 16: 33 ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός. 23: 23 ἀπὸ τρίτης ὥρας τῆς νυκτός.— Jos. B. J. 6. 2. 6 ἀρξάμενοι τῆς νυκτὸς ἐννάτης ὥρας, ὑπὲρ πέμπτην τῆς ἡμέρας διελύθησαν. ib. § 8 περὶ ὥραν ἑνδεκάτην τῆς ἡμέρας. Nicol. Damasc. p. 486 πρὸ δεκάτης ὥρας. Luc. Epigr. 17 ἓξ ὧραι.—(β) Trop. i. q. *a short time*, a brief interval, as acc. μίαν ὥραν Rev. 17: 12; dat. μιᾷ ὥρᾳ Rev. 18: 10, 16, 19. πρὸς ὥραν John 5: 35. 2 Cor. 7: 8. Gal. 2: 5. Philem. 15. πρὸς καιρὸν ὥρας id. 1 Thess. 2: 17.

c) meton. and genr. *hour*, i. q. *time, period*, spoken of any definite point or space of time. — (α) With adjuncts;

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e. g. an adj. or pron. ἀπο τῆς ὥρας ἐκείνης Matt. 9: 22. 15: 28. 17: 18. John 19: 27. Dat. of time when, αὐτῇ τῇ ὥρᾳ Luke 2: 38. 24: 33. Acts 16: 18. 22: 13. ποίᾳ ὥρᾳ, ᾗ ὥρᾳ, Matt. 24: 42, 44. Luke 12: 39, 40. (Sept. Dan. 3: 6, 18.) ἐν αὐτῇ τῇ ὥρᾳ id. Luke 7: 21. 10: 21. 12: 12. 20: 19. ἐν ἐκείνῃ τῇ ὥρᾳ Matt. 10: 19. 18: 1. 26: 55. Mark 13: 11. Rev. 11: 13. So Rev. 3: 3. 1 Cor. 4: 11 ἄχρι τῆς ἄρτι ὥρας. 15: 30 πᾶσαν ὥραν all the time. (Sept. for בְּכָל־עֵת Ex. 18: 22, 26.) With an adverb or relative etc. John 4: 21 ἔρχεται ὥρα, ὅτε κ. τ. λ. v. 23. 5: 25, 28 ἔρχεται ὥρα ἐν ᾗ κ. τ. λ. 16: 25. So c. ἵνα, see in Ἵνα no. 3. d, John 12: 23. 13: 1. 16: 2, 32. Seq. gen. of thing to be done or to happen; Luke 1: 10, coll. Sept. Dan. 9: 21. Luke 14: 17 τῇ ὥρᾳ τοῦ δείπνου the time of the supper or feast. Rev. 3: 10. 14: 7, 15. impl. Luke 22: 14. c. inf. Rom. 13: 11 ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι. (c. gen. Sept. for עֵת 2 Sam. 24: 15. Dan. 9: 21. Diod. Sic. 13. 94. c. inf. Sept. Gen. 29: 7. Ael. V. H. 1. 21.) Seq. gen. of pers. *one's time*, i. e. appointed to him, in which he is to do or suffer, Luke 22: 53. John 16: 21; elsewhere of Christ, John 2: 4. 7: 30. 8: 20. 13: 1.—(β) Simply, *the time*, i. e. spoken of, or otherwise understood; Matt. 26: 45 ἤγγικεν ἡ ὥρα. Mark 14: 41. John 16: 4. 1 John 2: 18 bis, see in Ἔσχατος b. β. (Xen. Mem. 2. 1. 2.) Emphat. John 17: 1; and so by impl. time or hour of trial, sorrow, suffering, Mark 14: 35. John 12: 27 bis.

Ὡραῖος, α, ον, (ὥρα,) *timely, seasonable, tempestivus*, as fruits, like Engl. 'fruits of the season,' Ael. V. H. 1. 31. Diod. Sic. 3. 69 or 70. Xen. Conv. 8. 25. Trop. of a virgin ripe for marriage, Ael. V. H. 4. 1. Xen. Cyr. 4. 6. 9. In N. T. only trop. *fair, comely, beautiful*, spoken of things; comp. in Ὥρα init. Matt. 23: 27 τάφοις . . . οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι. Rom. 10: 15, see in Πούς ε. Sept. of things, for חֶמְדָּה Gen. 2: 9. 3: 6; of persons for יָפֶה Gen. 24: 17. 39: 6. — Of things, πλόος ὡρ. Anthol. Gr. I. p. 168. πρόσωπον Hdian. 5. 6. 24. Of persons, Luc. D. Deor. 5. 5. Plut. Cato Maj. 4. Xen. Mem. 1. 3. 10, 13, 14. Conv. 2. 1. — Spoken of a gate of the temple, Acts 3: 2 τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, and v. 10 ἐπὶ τῇ ὡραίᾳ πύλῃ, supposed by some to have been the large gate leading from the court of the Gentiles to the court of the Israelites, over against the eastern side of the ναός, otherwise called the gate of Nicanor, and described by Josephus as covered with plates of gold and silver, and very splendid and massive; Jos. B. J. 5. 5. 3. ib. 6. 5. 3. Ant. 15. 11. 5. Lightf. Hor. Heb. in Chorogr. Cent. Matthaeo praem. c. 30. Comp. espec. Wetst. N. T. II. p. 471 sq. But from Acts 3: 3, 8, it would seem rather to have been one of the external gates, leading from without into the court of the Gentiles, in which also was Solomon's porch, v. 11; comp. in Ἱερόν d. Hence it is referred with better reason to one of the two gates on the south side of the temple, leading from the city, called שַׁעֲרֵי חוּלָדָה, *Portae Hkuldae*, perhaps from חֶלֶד time, season, age; of which θύρα ὡραία would then be a translation, *porta tempestiva*; Jos. Ant. 15. 11. 5. Lightf. Hor. Heb. in Acts 3: 2. Disq. Chor. Johanni praem. c. 6. § 1. Kuinoel in loc.

Ὠρύομαι, f. ύσομαι, depon. Mid. (kindr. ὀρύγω, ἐρυγεῖν, ἐρεύγομαι,) *to roar, to howl*, as beasts of prey from rage or hunger; e. g. a lion, 1 Pet. 5: 8 ὡς λέων ὠρυόμενος. Sept. of a lion for שָׁאַג Judg. 14: 5. Ps. 22: 4. — Apollon. Rh. Arg. 4. 1339. Of wolves, Theocr. 1. 71; of dogs id. 2. 35. Luc. D. Mort. 10. 13.

Ὡς, relat. adv. (ὅς,) correl. to πώς, τώς, Buttm. § 116. 4; pp. *in which way, in what way*, and hence genr. *as, so as, how*; sometimes equivalent to a conjunction, see below in D. Comp. Passow in ὡς. Buttm. § 149 init. Matth. § 628. — For ὡς ἄν, see in Ἄν I. 2. a, b; also II. 2.

A) In *comparisons*; see Passow A. I. Matth. l. c. p. 1283. In Attic writers ὥσπερ is the prevailing word in this usage; see Passow s. v. (α) pp. fully, with a corresponding demonstr. adv. as οὕτως or the like, either preceding or following; e. g. οὕτως—ὡς, *so—as*,

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Mark 4: 26 οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἐὰν ἄνθρωπος κ. τ. λ. John 7: 46. 1 Cor. 3: 15. ὡς—οὕτως, *as—so*, Acts 8: 32 ὡς ἀμνὸς . . . οὕτως οὐκ ἀνοίγει κ. τ. λ. quoted from Is. 53: 7 where Sept. for ן . . . כ. Acts 23: 11. ὡς γὰρ . . . οὕτω Rom. 5: 15, 18. 2 Cor. 7: 14. 11: 3. 1 Thess. 2: 7. 5: 2. So ἴσος . . . ὡς Acts 11: 17. ὁμοίως καὶ ὡς Luke 17: 28. Also ὡς . . . καί, where οὕτως is strictly implied, comp. in *Καί* no. 2. b; Matt. 6: 10 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Acts 7: 51. Gal. 1: 9.—So οὕτως—ὡς Xen. An. 7. 1. 27. ὡς—οὕτως Sept. Ecc. 11: 5. 1 Macc. 3: 60. Ael. V. H. 4. 17. Plut. de cohib. Ira 8. ὡς—καί Plut. Mor. II. p. 9. Tauchn. Hdot. 7. 128. Thuc. 8. 1 ult.—More freq. οὕτως is omitted, and then ὡς may often be rendered *so as*, or simply *as*; Matt. 6: 29 οὐ [οὕτως] περιεβάλετο ὡς ἓν τούτων. 10: 25 ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ. Mark 1: 22 ἦν γὰρ διδάσκων αὐτοὺς [οὕτως] ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. Luke 6: 10, 40. 21: 35. Acts 7: 37. Rom. 4: 17. 5: 16. 1 Cor. 14: 33. Gal. 4: 12. 1 Thess. 5: 6. Heb. 1: 11. 1 Pet. 2: 25. 1 John 1: 7. Rev. 20: 8. al. saep. (Hom. Il. 13. 389. Palaeph. 31. 2.) Sometimes the whole clause to which ὡς refers is omitted, as Mark 4: 31 ὡς κόκκον σινάπεως, suppl. ἡ βασιλεία τοῦ θεοῦ ἐστι, coll. v. 30. Mark 13: 34 ὡς ἄνθρωπος ἀπόδημος, suppl. ὁ υἱὸς τοῦ ἀνθρώπου ἐστί, or ἐγώ εἰμι, comp. v. 26. — (β) Genr. before a noun or adj. in the nominat. or accus. *as, like as, like*; comp. Passow I. fin. Buttm. Lexil. I. p. 239. So Matt. 10: 16 φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. 13: 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος. 28: 3. Mark 6: 15. Luke 10: 3 ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. 22: 31. John 15: 6. Acts 11: 5. 1 Cor. 3: 10. Heb. 6: 19. James 1: 10. Jude 10. Rev. 1: 14. 8: 10. 10: 1. 22: 1. al. saep. So Sept. for כ Judg. 8: 18. 1 Sam. 25: 36. — Hom. Il. 2. 144. Eurip. Phoen. 848 sq. or 852. Palaeph. 53. 6. Hdian. 1. 17. 19. comp. Ael. V. H. 1. 13. — Here too the construction is often elliptical; e. g. where a participle belonging to the noun before ὡς, is also implied with the noun after ὡς, as Luke 10: 18 τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, comp. Matt. 3: 16. Mark 1: 10. So where the noun before ὡς is also implied after it, as Rev. 1: 10 ἤκουσα φωνὴν μεγάλην ὡς [φωνὴν] σάλπιγγος. 16: 3. Sept. and כ Jer. 4: 31. (Palaeph. 7. I σῶμα ἔχον, ὡς κυνός.) Sometimes the noun after ὡς is implied before it; Rev. 6: 1 ἤκουσα ἑνὸς . . . λέγοντος [φωνῇ] ὡς φωνὴ βροντῆς.—By Hebr. a noun preceded by ὡς often denotes *something like itself*, a person or thing like that which the noun signifies, Engl. *as it were*; Rev. 4: 6 ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη, pp. something like a sea of glass, *as it were* a sea of glass. 15: 2. 8: 8 ὡς ὄρος μέγα *as it were* a great mountain. 9: 7 ὡς στέφανοι χρυσοῖ. Accus. Rev. 19: 1 ἤκουσα ὡς φωνὴν μεγάλην ὄχλου, i. e. a sound *like* the voice etc. v. 6. So Sept. and כ Dan. 10: 18 ἥψατό μου ὡς ὅρασις ἀνθρώπου, for כ; see Gesen. Lex. art. כ B. 1. a. — Act. Thom. § 40 ἀπήντησέ μοι ὡς ἄνθρωπός τις.

B) Implying *quality*, character, circumstances, as known or *supposed* to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false; comp. Passow B. I, and C.

a) before Participles referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, *as, as if, as though*; Passow C. Matth. § 568. Buttm. § 145. n. 5.—(α) Before a Nominat. as referring to a preceding subject; Luke 16: 1 οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων κ. τ. λ. *as wasting his goods*, i. e. being so accounted. Acts 23: 20 ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι, *as though* they would inquire etc. 28: 19 οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι, *not as having*, i. e. not supposing that I have, etc. Rom. 15: 15. 1 Cor. 4: 7. 5: 3. 7: 25. 2 Cor. 6: 9 ter, 10 bis. 10: 14. 13: 2. Col. 2: 20. 1 Thess. 2: 4. Heb. 11: 27. 13: 3 bis, 17. James 2: 12. al. So c. part. impl. Eph. 6: 7 δουλεύοντες ὡς [δουλεύοντες] τῷ κυρίῳ. 1 Pet. 4: 11. Sept. for כ Gen. 27: 12. — 2 Macc. 3: 8. Jos. Ant. 5. 3. 3 fin. Ceb. Tab. 1. Plato Menex. p. 241. D. Xen. Cyr. 1. 1. 1. — (β) Genit. refer-

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ring to a preceding noun; Heb. 12: 27 δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων. (Jos. Ant. 1. 16. 2. Hdian. 5. 7. 5. Plut. de cohib. Ira 9 init.) Often with a genit. absol. 1 Cor. 4: 18 ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησάν τινες, i. e. they supposing that I shall not come. 2 Cor. 5: 20. 1 Pet. 4: 12. 2 Pet. 1: 3. So after προφάσει Acts 27: 30; comp. 2 Macc. 3: 8. See Passow C. no. 3. Matth. § 568. 2. Buttm. § 145. n. 5. Winer § 67. 6. — Ael. V. H. 4. 12. Hdot. 8. 69. Xen. Mem. 3. 5. 20 ὡς οὐκ εὐτάκτων ὄντων Ἀθηναίων. — (γ) Dat. referring to a preceding noun; Acts 3: 12 ἡμῖν τί ἀτενίζετε ὡς . . . πεποιηκόσι τοῦ περιπατεῖν αὐτόν. 1 Pet. 2: 14. — Xen. Mem. 1. 2. 35 ὡς οὔπω φρονίμοις οὖσι. — (δ) Accus. referring to a preceding object; comp. Passow l. c. Matth. § 568. 1. Buttm. l. c. Acts 23: 15 πρὸς ἡμᾶς, ὡς μέλλοντας διαγινώσκειν κ. τ. λ. Rom. 6: 13. 2 Cor. 10: 2. Rev. 5: 6. Ellipt. John 1: 14 δόξαν ὡς [δόξαν] μονογενοῦς κ. τ. λ. — Jos. Ant. 9. 8. 2. Ceb. Tab. 40 bis. Xen. Cyr. 1. 4. 21.—(ε) Once before an Infin. apparently with a participle implied, or perhaps instead of the participial construction; 2 Cor. 10: 9 ἵνα μὴ δόξω ὡς ἂν [βουλόμενος] ἐκφοβεῖν ὑμᾶς. Comp. Matth. § 545. — Plato Crito 3. p. 44. B, καὶ πολλοῖς δόξω, ὡς, οἷός τ' ὢν σε σώζειν,... ἀμελῆσαι, alii ἀμελήσαιμι. Comp. in Ἂν II. 2. Winer § 43. 6.

b) before a Subst. or Adj. either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, *as, as if, as though*. Here the part. ὤν, ουσα, ὄν, or the like, may always be supplied; and the construction is then the same as in a, above; comp. Matth. § 568. n. (α) Nominat. as referring to a preced. subject; 2 Cor. 6: 4 συνιστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι. 11: 15. Eph. 5: 1, 8 ὡς τέκνα φωτὸς περιπατεῖτε, i. e. as it becomes children of the light, as they are supposed to walk. 6: 6. Col. 3: 12, 22, 23. Heb. 3: 5, 6. James 2: 9. 1 Pet. 1: 14. 2: 2, 5, 16. 4: 10. Rom. 3: 7 τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; i. e. *as though* I were a sinner. 2 Cor. 6: 8, 10. 13: 7. 1 Pet. 4: 15, 16. Once preced. τοιοῦτος, Philem. 9 τοιοῦτος ὤν, ὡς Παῦλος πρεσβύτης, *being such an one as Paul the aged*, i. e. such an one as thou knowest Paul to be, thine aged teacher and friend. — Esdr. 8: 7. Act. Thom. § 39. Hdian. 8. 1. 6. Hdot. 3. 156. c. τοιοῦτος, Andocid. in Alcib. τὸ δὲ δυνατόν ἐστι, τοιοῦτος ὤν, ὡς εὔνους τῷ δήμῳ τοὺς λόγους ποιεῖται.—(β) Genit. as referring to a preceding noun; 1 Pet. 2: 12 ὑμῶν ὡς κακοποιῶν. 3: 16. With a genit. absol. comp. above in a. β. — (γ) Dat. as referring to a preceding noun; 1 Cor. 3: 1 ter, ὑμῖν ὡς πνευματικοῖς κ. τ. λ. 10: 15. 2 Cor. 6: 13. Heb. 12: 5, 7. 1 Pet. 2: 13. 3: 7. 4: 19. 2 Pet. 1: 19. Impl. 1 Pet. 1: 19 αἵματι ὡς [αἵματι] ἀμνοῦ κ. τ. λ. — Hdian. 5. 1. 13. Xen. Cyr. 3. 1. 39 ὡς πολεμίοις αὐτοῖς χρῶνται. — (δ) Accus. as referring to another object; Matt. 14: 5 ὅτι ὡς προφήτην αὐτὸν εἶχον. Luke 6: 22. 15: 19 ποίησόν με ὡς ἕνα τῶν μισθίων σου. Rom. 1: 21 οὐχ ὡς θεὸν ἐδόξασαν κ. αὐτόν. 1 Cor. 4: 9, 14. 8: 7. 2 Cor. 11: 16. Heb. 11: 9. οὕτως ὡς 2 Cor. 9: 5. — Hdian. 3. 11. 18. Xen. An. 6. 6. 9. H. G. 2. 1. 7.

c) before Prepositions with their cases, in the same manner as before Participles, see above in a; since a participle may usually be supplied before the preposition; see Passow C. II. (α) c. διά, 2 Thess. 2: 2 μήτε δὶ' ἐπιστολῆς ὡς δι' ἡμῶν sc. γεγραμμένης. c. ἐν, John 7: 10 οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ sc. ἀναβάς. Rom. 13: 13. c. ἐκ, Rom. 9: 32 οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου sc. διώκων, comp. v. 31. 2 Cor. 2: 17 bis. 3: 5. 1 Pet. 4: 11. c. ἐπί, Gal. 3: 16 ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός sc. λέγων. Matt. 26: 55 ὡς ἐπὶ λῃστήν *as though against a robber*.—Xen. Cyr. 7. 5. 25 ὡς ἐν πόρῳ. Hdot. 8. 101 χέρξης ὡς ἐκ κακῶν ἐχώρεε. Philo de Joseph. p. 545 σπεύδοντες ὡς ἐπ' ἀγαθῶν κληρονομίαν. Xen. Cyr. 4. 5. 8 αὐτὸς μεθύσκετο . . . ὡς ἐπ' εὐτυχίᾳ. An. 4. 3. 11.—(β) Before a prep. implying motion *to* a place, ὡς qualifies the force of the preposition, *as if to*, i. q. *towards, in the direction of*, leaving it undetermined whether one arrives at the place or not; comp. Buttm. § 149 init. Matth. § 628. 3 fin. Winer § 67. 6 fin. In N. T. only once c. ἐπί, Acts 17: 14 πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν.

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—Arr. Exp. Al. M. 3. 1. 6 κατέπλει κατὰ τὸν ποταμὸν ὡς ἐπὶ θάλασσαν. Diod. Sic. 14. 49. Thuc. 5. 3. Xen. H. G. 1. 6. 5.

d) before Numerals, i. q. *as it were, about*, marking a supposed or conjectural number; comp. Buttm. § 149 init. Passow ὡς D. III. Mark 5: 13 ἦσαν δὲ ὡς δισχίλιοι. 8: 9. Luke 2: 37. 8: 42. John 1: 40 ὥρα δὲ ἦν ὡς δεκάτη. 6: 19. 21: 8. Acts 1: 15. 5: 7. 19: 34. Rev. 8: 1. al. Sept. for כ Ruth 1: 4. 1 K. 22: 6. —Jos. Ant. 5. 6. 5. Pol. 1. 19. 5. Dem. 1378. 18. Xen. An. 1. 6. 1.

e) intens. *how! how very! how much!* Lat. *quam!* expressing admiration, in N. T. only before adjectives; comp. below in C. γ. Rom. 10: 15 ὡς ὡραῖοι οἱ πόδες κ. τ. λ. *how beautiful the feet* etc. 11: 33. Once before the comparative; Acts 17: 22 ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, lit. *how much more religiously inclined do I behold you* sc. than other cities or nations. Comp. genr. Passow D. I. Matth. § 628. 3. Sept. for אֵךְ Ps. 73: 1. — Hom. Od. 24. 194. Aristoph. Plut. 1. Luc. D. Deor. 12. 2. Xen. Cyr. 1. 3. 2 ὡς καλός μοι ὁ παππός. ib. 1. 4. 11.

C) Implying *manner*, before a dependent clause qualifying or defining the action of a preceding verb; comp. Passow ὡς A. II. (α) genr. *as, according as;* Matt. 1: 24 ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 8: 13 ὡς ἐπίστευσας, γενεθήτω σοι. 20: 14. Luke 14: 22. Rom. 12: 3. 1 Cor. 3: 5. Col. 2: 6. 4: 4. Tit. 1: 5. Rev. 9: 3. 18: 6. 22: 12. Once c. οὕτω corresponding, 1 Cor. 7: 17 ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτω περιπατείτω. — Sept. Ezra 7: 25. Luc. D. Deor. 6. 1. Hdian. 7. 6. 16. Xen. H. G. 4. 2. 19. c. οὕτως Xen. Cyr. 4. 2. 19.—Here in a somewhat laxer construction, ὡς καί, like the relat. ὅς, serves as a connective particle; comp. Ὅς II. 2. a, on p. 583. Matth. § 628. p. 1282. Acts 13: 33 ταύτην ὁ θεὸς ἐκπεπλήρωκε . . . ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται κ. τ. λ. 17: 28. 22: 5. 25: 10. Rom. 9: 25. — Plut. de cohib. Ira 4. — (β) Before a minor or parenthetic clause, which then serves to modify or restrict the general proposition; Passow l. c. Matt. 27: 65 ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Mark 4: 27. 10: 1 καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. Luke 3: 23 ὤν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ. Acts 2: 15. 1 Cor. 12: 2. 1 Pet. 5: 12. 2 Pet. 3: 9. Rev. 2: 24. — Hdian. 1. 16. 8. Xen. Mem. 2. 3. 10. An. 1. 6. 3. — (γ) Before a superlative, intens. like Lat. *quam;* comp. above in B. e. So ὡς τάχιστα, pp. 'in what way most speedily,' i. e. *as speedily as possible*, Acts 17: 15. Comp. Buttm. § 149 init. Viger. p. 562.—Dion. Hal. Ant. 8. 30. Hdian. 2. 13. 18. ὡς τάχιστα Diod. Sic. 14. 96. Xen. Hi. 6. 13.

D) Before dependent clauses expressing the *object* or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like; *in what way, how, as*, etc. often equivalent to a conjunction; Passow ὡς B. II.

a) genr. *how*, i. q. ὅπως no. I; comp. Matth. § 485. So with the Indic. aor. Mark 12: 26 οὐκ ἀνέγνωτε . . . ὡς εἶπεν αὐτῷ ὁ θεός κ. τ. λ. Luke 8: 47. 23: 55 ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 24: 35. Acts 11: 16. Rom. 11: 2. 2 Cor. 7: 15. Pleonast. Luke 22: 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ. Once c. τοῦτο preced. Luke 6: 3, 4 οὐδὲ τοῦτο ἀνέγνωτε . . . ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κ. τ. λ.—Jos. B. J. proem. § 7—10, where ὡς and ὅπως alternate. Hdian. 1. 1. 11. Xen. An. 2. 1. 1. Pleonast. Xen. Cyr. 8. 2. 14 καὶ λόγος αὐτοῦ ἀπομνημονεύεται, ὡς λέγοι κ. τ. λ. — So ὡς ὅτι, *how that, as that, to wit that*, in N. T. subjoined to a noun for fuller explanation; usually regarded as pleonastic, but not so in strictness; comp. Winer p. 488. 2 Cor. 5: 19 τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κ. τ. λ. 11: 21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν, *I speak as to the reproach* [cast upon us], *how that we are weak*, i. q. as though we were weak. 2 Thess. 2: 2 μήτε δὶ ἐπιστολῆς . . . ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου, *nor by letter . . . as that* etc. — Dion. Hal. Ant. 9. 14 ἐπιγνοὺς, ὡς ὅτι ἐν ἐσχάτοις εἰσὶν. Dinarch. 109. 17. Xen. H. G. 3. 2. 14.

b) before an objective clause in a stricter sense, *how, how that, that*, with the Indic. equiv. to ὅτι; comp. Ὅτι no. 1. c. Buttm. l. c. Matth. § 628. 2. Pas-

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sow l. c. no. 1. Acts 10: 28 ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν κ. τ. λ. v. 38. Rom. 1: 9. 1 Thess. 2: 10. Sept. for כִּי 1 Sam. 13: 11. אֲשֶׁר Dan. 1: 8. — Jos. Ant. 7. 1. 6 ἐμαρτύρατο πάντας . . . ὡς οὔτε κοινωνὸς εἴη κ. τ. λ. Luc. D. Deor. 4. 5. Hdian. 3. 12. 11. Xen. Mem. 1. 1. 2.

c) before a clause expressing end or purpose, *as that, so that*, i. q. *that, to the end that*, like ἵνα, ὅπως. Matth. § 628. 1. Passow B. II. no. 2. Buttm. l. c. Seq. infin. expressing the purpose of a preceding verb, *so as to, in order to;* Acts 20: 24 ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, i. e. I count not my life dear, *so that* I may finish etc. So ὡς ἔπος εἰπεῖν, *so to speak, that* I may so speak, Lat. *ut ita dicam*, Heb. 7: 9. Comp. Passow l. c. no. 2. d. Matth. § 545 init. — genr. Xen. Cyr. 1. 2. 8 κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Oec. 11. 13. So ὡς ἔπος εἰπεῖν Pol. 1. 1. 2. ib. 2. 21. 8. Plato Apol. Socr. 1. Gorg. 5. p. 450. D.

d) before a clause expressing result or consequence, *so as that, so that*, like ὥστε; comp. Buttm. l. c. Passow B. II. no. 3. So c. Indic. Heb. 3: 11 et 4: 3 ὡς ὤμοσα ἐν τῇ ὀργῇ μου, quoted from Ps. 95: 11 where Sept. for אֲשֶׁר. — c. indic. Hdot. 1. 163. ib. 2. 135. Xen. Cyr. 5. 4. 11. H. G. 6. 1. 4 pen. νομίζω οὕτως ἔχειν, ὡς . . . ἀποστησόνται αὐτοῦ αἱ πολεῖς.

e) before a clause expressing a cause or reason, *as, that*, i. q. *since, because*, like ἐπεί, ὅτι; Buttm. l. c. Matth. § 628. 5. Passow l. c. no. 4. So some Gal. 6: 10 ὡς καιρὸν ἔχομεν, *as* i. e. *since we now have opportunity;* perhaps better under f. 2 Tim. 1: 3. Perh. Matt. 6: 12, comp. Luke 11: 4. — Plato Prot. p. 335. D. Xen. An. 2. 4. 17. Cyr. 4. 2. 29 ὡς θέρος ἦν.

f) before a clause implying time, *as, when*, like ἐπεί q. v. Passow l. c. no. 5. Matth. § 628. 4. — (α) genr. *when*, i. q. *in that, while;* c. Indic. Matt. 28: 9 ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι. Luke 1: 41 ὡς ἤκουσεν ἡ Ἐλ. τὸν ἀσπασμόν κ. τ. λ. v. 44. 4: 25. 19: 5. John 2: 9. Acts 5: 24. 28: 4. al. saep. By impl. *whenever, as often as*, Luke 12: 58. Gal. 6: 10. Sept. for בְּעֵת 2 Chr. 24: 11. — Judith 15: 1. Jos. Ant. 6. 11. 4. Hdian. 2. 11. 12. Xen. Cyr. 1. 4. 23.—(β) Also when, i. q. *after that, postquam*, c. Indic. Luke 1: 23 καὶ ἐγένετο, ὡς ἐπλήσθησαν αἱ ἡμέραι . . . ἀπῆλθεν. 2: 15, 39 ὡς ἐτέλεσαν ἅπαντα . . . ὑπέστρεψαν κ. τ. λ. 11: 1. John 4: 1. 6: 12, 16. Acts 7: 23. 10: 7. 13: 18, 29. al. saep. Seq. τότε, John 7: 10. Once i. q. *from when, since*, Mark 9: 21. — Judith 10: 1. Test. XII Patr. p. 670 ὡς δὲ ἐπαύσατο ὁ χειμών, τὸ σπέρος ἔφθασεν ἐπὶ τὴν γῆν ὡς ἐν ἐξάνῃ. Hdian. 2. 8. 12. Xen. Conv. 2. 1. Mem. 2. 1. 23. — (γ) ὡς ἄν, *whenever, as soon as*, c. Subjunct. aor. 1 Cor. 11: 34 ὡς ἂν ἔλθω. Phil. 2: 23. ὡς ἐάν id. Rom. 15: 24. Comp. Ἄν I. 2. b. γ. Passow l. c. no. 5. c. — Ceb. Tab. 4 ὡς ἂν εἰσέλθωσιν εἰς τὸν βίον. ib. 9 ὀρᾷς οὖν, ὡς ἂν παρέλθῃς τὴν πύλην κ. τ. λ. Al.

Ὡσαννά, interj. *Hosanna!* Heb. הוֹשִׁיעָה נָּא, pp. save now, succour now, be now propitious! a word of joyful acclamation, absol. Matt. 21: 9. Mark 11: 9, 10. John 12: 13. c. dat. τῷ υἱῷ Δαβίδ Matt. 21: 9, 15. Comp. Wetst. N. T. I. p. 461.

Ὡσαύτως, adv. (ὡς, αὔτως from αὐτός,) *in the same way, in like manner, likewise*, Matt. 20: 5 ἐποίησεν ὡσαύτως. 21: 30, 36. 25: 17. Mark 12: 21. 14: 31. Luke 13: 3. 20: 31. 22: 20. Rom. 8: 26, coll. v. 16. 1 Cor. 11: 25. 1 Tim. 2: 9. 3: 8, 11. 5: 25. Tit. 2: 3, 6. Sept. for כֵּן־זֹאת Judg. 8: 8. יְהוָה Deut. 12: 22.— Ceb. Tab. 3, 31. Diod. Sic. 1. 29. Xen. Cyr. 1. 2. 2. Mem. 1. 7. 3, 4.

Ὡσεί, i. q. ὡς εἰ, *as if, as though*, seq. Opt. Hom. Il. 11. 389. Od. 10. 416. In N. T. only before a noun or adjective:

a) in comparisons, *as if, as it were*, i. q. *as, like as;* comp. Ὡς A. β. Matt. 9: 36 ἐρριμένοι, ὡσεὶ πρόβατα κ. τ. λ. 22: 3 λευκὸν ὡσεὶ χιών. v. 4. Mark 9: 26. Luke 22: 44. 24: 11. Acts 2: 3. 6: 15. 9: 18. Heb. 1: 12. [11: 12.] Rev. 1: 14. Ellipt. where a participle or infin. belonging to the noun before ὡσεί, is also implied with the noun after ὡσεί, e. g. Matt. 3: 16 εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστερά sc. καταβαί-

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νουσαν. Mark 1: 10. John 1: 32. infin. Luke 3: 22. See in Ὡς A. β, and comp. Luke 10: 18. — Sept. for כ Job 28: 5. 29: 25. Dion. Hal. Ant. 6. 86.

b) before words of number and measure, *as if, as it were*, i. q. *about, something like*; comp. Ὡς B. d. So before numerals; Matt. 14: 21 ἄνδρες ὡσεὶ πεντακισχίλιοι. [Mark 6: 44.] Luke 1: 56 ὡσεὶ μῆνας τρεῖς. 3: 23. 9: 14, 28. 22: 59. 23: 44. John 4: 6 ὥρα ἦν ὡσεὶ ἕκτη, 6: 10. 19: 14, 39. Acts 2: 41. 4: 4. 5: 36. 10: 3. 19: 7. Of measure, Luke 22: 41 ὡσεὶ λίθου βολήν. So Sept. for כ Judg. 3: 29. Neh. 7: 66.—Xen. H. G. 1. 2. 9. ib. 2. 4. 25.

Ὡσηέ, ὁ, indec. *Osee*, Heb. הוֹשֵׁעַ (deliverance) *Hoshea, Hosea*, pr. n. of a prophet of the O. T. Rom. 9: 25. Comp. Hos. 1: 1.

Ὥσπερ, adv. i. e. ὡς strengthened by enclit. περ, pp. *wholly as, just as*; genr. *as, like as*, etc. Buttm. § 149. p. 432. Passow s. v. Matth. § 629. In N. T. only in comparisons; and in Attic writers the prevailing particle in this usage; see Passow s. v.

a) pp. as introducing a comparison, followed by a corresponding clause with οὕτως, or the like. Matt. 12: 40 ὥσπερ γὰρ ἦν Ἰωνᾶς . . . οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου κ. τ. λ. 13: 40. 24: 27, 37, 38. Luke 17: 24. John 5: 21, 26. Rom. 5: 19, 21. 6: 4, 19. 11: 30. 1 Cor. 11: 12. 15: 22. 16: 1. 2 Cor. 1: 7. Gal. 4: 29. Eph. 5: 24 James 2: 26. Once with οὕτως omitted in anacoluthon, Matt. 25: 14; or suspended by a parenthetic clause, Rom. 5: 12; comp. v. 18. Once also with καί, for οὕτως καί, 2 Cor. 8: 7; comp. in Καί no. 2. b. — Sept. Ecc. 5: 16. Hdian. 2. 9. 15. Xen. Cyr. 1. 4. 21. Mem. 1. 6. 14.

b) genr. and without οὕτως corresponding; Matt. 5: 48 ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν κ. τ. λ. 6: 2, 5, 7, 16. 20: 28. 25: 32. Luke 18: 11. Acts 2: 2. 8: 17. 11: 15. 2 Cor. 9: 5 in text. rec. 1 Thess. 5: 3. Heb. 4: 10. 7: 27. 9: 25. Rev. 10: 3. Matt. 18: 17 ἔστω σοὶ ὥσπερ ὁ ἐθνικός, *let him be to thee just as a heathen* etc. — Cebet. Tab. 25. Hdian. 1. 4. 8. Diod. Sic. 1. 3. Xen. Cyr. 5. 3. 5.

c) after a hypothetical proposition, as asserting or confirming its truth and reality, *as indeed*; comp. Matth. § 629. p. 1288. 1 Cor. 8: 5 καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ . . . ὥσπερ εἰσὶ θεοὶ πολλοὶ κ. τ. λ.—Epict. Ench. 1. 3 ἐὰν δὲ τὸ σὸν μόνον οἰηθῇς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἐστίν, ἀλλότριον, κ. τ. λ. Hdot. 5. 53.

Ὡσπερεί, adv. (ὥσπερ, εἰ,) *just as if, as it were*, 1 Cor. 15: 8. Also 1 Cor. 4: 13 in some edit. for ὡς.—Jos. Ant. 3. 7. 1. Diod. Sic. 3. 40. Xen. Cyr. 4. 3. 3.

Ὥστε, i. e. ὡς strengthened by enclit. τε, serving to connect more closely a following clause with the preceding; pp. adv. like ὡς, ὥσπερ, used in comparisons, *as, like as*, Hom. Il. 2. 289. ib. 16. 3.—Genr. and in N. T. as a conjunction, *so as that, so that*, before a clause expressing an event, result, consequence, whether real or supposed; and followed usually by an Infinitive, but also by the Indicative; comp. in Ὡς D. d. Passow s. v. Buttm. § 149 init. § 140. 4. Matth. § 629. § 531. n. 2. § 533. n. 1. Winer p. 249, 268.

a) seq. Infin. c. acc. expr. or impl. (α) Fully, preceded by a demonstr. as οὕτως, τοιοῦτος, etc. Acts 14: 1 καὶ λαλῆσαι οὕτως, ὥστε πιστεῦσαι . . . πολὺ πλῆθος. Matt. 15: 33 ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον. Comp. Buttm. § 140. 4.— prec. οὕτως Aeschin. 12. 16. Xen. Mem. 1. 3. 5. τοσοῦτος Diod. Sic. 4. 71. Xen. Hi. 3. 9.—(β) Simply, without a preced. demonstr. Matt. 8: 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. v. 28. 10: 1 ἔδωκεν αὐτοῖς ἐξουσίαν . . . ὥστε ἐκβάλλειν αὐτά sc. τὰ πνεύματα. 13: 54. Mark 1: 27, 45. Luke 5: 7. Acts 1: 19. 16: 26. Rom. 7: 6. 15: 19. 1 Cor. 5: 1. al. saep. — Sept. Gen. 9: 15. Josh. 10: 14. Jos. Ant. 12. 3. 1. Luc. D. Deor. 13. 2. Diod. Sic. 1. 5. Xen. Cyr. 1. 4. 1, 10.—(γ) Rarely, instead of an actual result, ὥστε c. infin. serves to mark a purpose, like ἵνα, ὅπως; e. g. Matt. 27: 1 συμβούλιον ἔλαβον . . . κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. Luke 4: 29. 9: 52. non al. Comp. Matth. § 629. p. 1286. So Sept. for ל c. inf. Num. 8: 11. Gen. 15: 7.—Xen. H. G. 2. 4. 8 ἐβουλήθησαν Ἐλευσῖνα ἐξιδιώσα-

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ῥθαι, ὥστε εἶναι σφίσι καταφυγήν. An. 3. 4. 21.

b) seq. Indicat. c. οὕτως preced. John 3: 16 οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ ἔδωκεν κ. τ. λ. Simpl. Gal. 2: 13. — c. οὕτως prec. Luc. D. Deor. 15. 2. Thuc. 3. 104. Simpl. Ael. V. H. 12. 30. Xen. An. 2. 4. 2. Mem. 1. 2. 31.

c) Often at the beginning of a sentence, with the Indic. or Imperat. as an emphatic illative particle, *so that*, i. q. *consequently, therefore, wherefore*; comp. Matth. Buttm. ll. cc. Winer p. 249. So c. Indic. Matt. 12: 12 ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. 23: 31. Mark 2: 28. 10: 8. Rom. 7: 12 ὥστε ὁ μὲν νόμος ἅγιος κ. τ. λ. 1 Cor. 3: 7. 7: 38. Gal. 3: 9, 24. al. Seq. Imperat. 1 Cor. 3: 21. 15: 58. Phil. 2: 12. 4: 1. 1 Thess. 4: 18. James 1: 19. 1 Pet. 4: 19. al. — Wisd. 6: 25. Dion. Hal. Ant. 8. 35. Diod. Sic. 11. 6. Xen. An. 1. 7. 7. c. imper. Xen. Cyr. 1. 3. 18 ὥστε θάρσει. Al.

Ὠτίον, ου, τό, (dimin. of οὖς,) *an ear*, one of the ears; condemned by the Atticists, but used in the language of common life, which often employs diminutives for the parts of the body, just as we do in speaking with children; comp. Lob. ad Phr. p. 211 sq. Matt. 26: 51 ἀφεῖλεν αὐτοῦ τὸ ὠτίον. Mark 14: 47. Luke 22: 51. John 18: 10, 26. Sept. for אֹזֶן 1 Sam. 9: 15. 20: 2. Am. 3: 12.—Ecclus. 43: 29. Anthol. Gr. III. p. 31 ἔσχον δ' ἐν Πίσῃ μὲν ἓν ὠτίον.

Ὠφέλεια, ας, ἡ, (ὠφελέω,) *a furthering, help, aid*, in war, 2 Macc. 8: 20. Thuc. 1. 35; from a physician, ἰατρικὴ ὠφέλεια Plato Lys. p. 217. A. In N. T. *use, profit, advantage*; Rom. 3: 1 τίς ἡ ὠφέλεια τῆς περιτομῆς; Jude 16. Sept. for בֶּצַע Job 22: 3. Ps. 30: 10.—Ecclus. 20: 30. Dion. Hal. Ant. 11. 48. Diod. Sic. 1. 21 fin. Xen. Mem. 2. 3. 6.

Ὠφελέω, ῶ, f. ήσω, (ὄφελος q. v.) *to further, to help, to profit, to be of use*, viz.

a) Act. absol. Rom. 2: 25 περιτομὴ μὲν γὰρ ὠφελεῖ. — Xen. An. 5. 1. 12. — Seq. dupl. accus. of pers. and neut. τί, οὐδέν, μηδέν, comp. Buttm. § 131. 4, 5, espec. 7 and n. 4. Matth. § 415. n. 3. Mark 8: 36 τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κ. τ. λ. 1 Cor. 14: 6. Gal. 5: 2. Seq. acc. of pers. simpl. Heb. 4: 2. Acc. τί, οὐδέν, μηδέν, simpl. Matt. 27: 24. John 6: 63. 12: 19. Sept. c. acc. pers. for הוֹעִיל Prov. 10: 2. Is. 30: 5, 6.—c. dupl. acc. Wisd. 5: 8. Jos. Ant. 2. 4. 3. Ceb. Tab. 35. Xen. Mem. 1. 2. 61. acc. of pers. Xen. Mem. 1. 3. 1. acc. τί etc. Arr. Epict. 1. 2. 22. Ael. V. H. 3. 47. Xen. Mem. 3. 4. 11.

b) Mid. or Pass. *to be profited, to have advantage*; seq. acc. neut. τί, οὐδέν, μηδέν, see above in a; and for the passive construction see Buttm. § 134. 6. Matt. 16: 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν κ. τ. λ. Mark 5: 26. Luke 9: 25. 1 Cor. 13: 3.—Jos. Ant. 2. 5. 5. Hdian. 2. 3. 21. Diod. Sic. 1. 35. Xen. Mem. 1. 7. 2. — Seq. ἐκ c. gen. *to be profited of* or *by* any one, c. neut. ὅ, Matt. 15: 5 δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. Mark 7: 11.— Sept. Jer. 2: 11. Antiphon. 121. 23 ἐξ ὧν μάλιστα τὸ κοινὸν ὠφελεῖται. Xen. Mem. 2. 4. 1. ἀπό τινος Epict. Ench. 18. Xen. Cyr. 5. 4. 34.—Seq. ἐν c. dat. Heb. 13: 9 ἐν οἷς οὐκ ὠφεληθησαν οἱ περιπατήσαντες, where ἐν οἷς depends equally on οἱ περιπατήσαντες. — Xen. Ath. 1. 3.

Ὠφέλιμος, ου, ὁ, ἡ, adj. (ὠφελέω,) *helpful, profitable, useful*; c. πρός τι, 1 Tim. 4: 8 bis, ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶ ὠφέλιμος, κ. τ. λ. 2 Tim. 3: 16. c. dat. Tit. 3: 8. — Ceb. Tab. 37. πρὸς τὸ παρόν Hdian. 2. 5. 6. εἰς τὸν βίον Xen. Oec. 5. 11. c. dat. Ael. V. H. 12. 54. Xen Mem. 2. 7. 9.

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ADDITIONS AND CORRECTIONS.

PAGE 3. A, line 1. Dele 22: 10; and in line 8 at the end of the paragraph add: — Once of external condition, appearance, dress, etc. Matt. 22: 10. See in *Πονηρός* fin.

P. 6. B, art. *Ἀγγελία* ult. after 11, add: So 1 John 1: 5 in later edit.

P. 7. B, art. *Ἅγιος* l. 4, for ground, read: primary.

P. 9. B, art. *Ἄγνωστος* l. 3, 4, dele the ref. to Calmet, and read: *to the unknown God*, the Great Supreme, for whom all nations long and ignorantly seek. Nothing certain is known from classic writers respecting this inscription.

P. 11. art. *Ἄγω* l. 6, after the ref. to Buttmann, add: Winer § 15. Lob. ad Phryn. p. 287, 735.

+ P. 12. art. *Ἀγωνίζομαι* l. 1, read: depon. Mid.

+ P. 13. A, par. g, read: one of the same nature, *a fellow-man*.

+ P. 22. art. *Αἰτιάομαι* l. 1, add: depon. Mid.

P. 25. art. *Ἀκοή* l. 3, dele 2 Pet. 2: 8.— Then in no. 2. l. ult. after Heb. 4: 2, add: So 2 Pet. 2: 8, see in *Βλέμμα*.

P. 26. B. l. 3 from bott. after al. add: Seq. *ὅτι* Matt. 20: 30. Mark 2: 1. 10: 47. John 14: 28. al.

+ P. 29. art. *Ἀλείφω* l. 15, after Ps. 23: 5, add: 45: 8.

P. 34. A, l. 11, add: — c. dat. Hdot. 7. 152. *ἐν* c. dat. Soph. Ant. 945.

P. 35. art. *Ἀλοάω* l. 1, read: pp. *to beat, to thresh*, see Passow; in N. T. *to drive round* etc.

P. 40. art. *Ἀμφίπολις* ult. dele the ref. to Calmet, and add: — Liv. 45. 29 'capita regionum, ubi concilia fierent, primae regionis Amphipolin.' Wetst. N. T. II. p. 559.

+ P. 42. B. l. 13, read: *as if I would terrify you.*

P. 61. B. l. 34, end of no 4. a, add: Plur. Sept. for בְּנֵי הָאָדָם Gen. 11: 5. Ecc. 2: 8. 3: 18, 19. 8: 11. בְּנֵי אִישׁ Ps. 4: 2. Comp. the freq. *υἷες Ἀχαιῶν* of Homer. Matth. § 430. p. 799.

P. 67. art. *Ἀντιλαμβάνω* l. 3, read: *to take hold of in one's turn, to take part in*, etc.

P. 68. A. mid. no. 2. l. 4, after Nicanor, add: Its site and ruins were ascertained in 1833 by Mr. Arundell, near the Turkish town of Yalobitz or Gialobitch.

P. 70. A. l. 7 from bott. dele the ref. to Dem. and read: Comp. *ἀξιοῦν ἵνα* Dem. 279. 8.

P. 85. art. *Ἀποκρίνομαι* l. 10, read: But Mid. *ἀποκρίνομαι* is pp. *to give a judicial answer*, and hence genr. *to answer*, etc.

P. 97. A. l. 6 sq. read: The Attic *drachma* was equivalent to 16⅓ cents nearly, Boeckh Staatsh. der Ath. I. p. 16, 17. II. p. 349; which would make the shekel to be worth 66⅔ cents; but etc.

P. 103. B. l. 17, before Tatian. insert: Jos. c. Ap. 2. 22. — — Also l. 19, add: Comp. in *Τῖλος* b.

P. 117. B. l. 3, for 14: 3, read 11: 15.— In l. 5, add at end: Dem. 378. 12.

P. 132. B. l. 4 from bott. after 'gallons,' add: According to Ideler and Boeckh it was about 11½ gallons; see in *Κόρος*.

P. 134. art. *Βῖλος*, instead of the last two lines, read: — Apollodor. Bibl. 2. 4. *πυρφόρα βέλη* Arr. Exp. Al. M. 2. 18. 12. *πυρφόροι ὀϊστοί* ib. 2. 21. 3. Thuc. 2. 75. comp. Xen. An. 5. 2. 14.

P. 149. B. l. 6 from bott. after 399, add: Luc. D. Deor. 17. 2.

P. 162. art. *Γόης* l. 5, after 16, add: Luc. Pisc. 15.

P. 167. art. *Δαιμονίζομαι*, add at the end: Plut. de Fluv. 16, de Nilo 2. T. X. p. 722. Reisk.

P. 173. art. *Δέομαι* l. 1, add: depon. Pass.

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19, from bott. read: as
ough fire, 1 Cor. 3: 15;
.—
ίω l. 11, add: Rev. 7: 16.
2, read: (α) i. q. pers.

8 from bott. after 12: 11,
ce ἐλθὼν εἰς ἑαυτόν id.
7.—
14 from bott. before Al.
Arr. Epict. 2. 19. 16. ib. 1.

ι. ult. add: See in Ὁ, ἡ, τό,
3. col. A.
. B. l. 16. For all the article
ter 1 Pet. 2: 16, substitute the following in a new paragraph:
b) metaph. *free* from the slavery of sin, John 8: 36. Rom. 6: 20 ἐλεύθεροι τῇ δικαιοσύνῃ, *free* as to *righteousness*, comp. v. 18. For the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.

P. 262. art. Ἐλισάβετ l. 1, after *Elisabeth*, add: Heb. אֱלִישֶׁבַע (God is her oath) *Elisheba* Ex. 6: 23, etc.

P. 292. A. l. 8, read: i. e. the farthest dark prison, far remote etc.

P. 293, B. l. 5 from bott. read: Metaph. *to lift up* or *exalt oneself*, sc. καθ' ὑμῶν 2 Cor. 11: 20.

P. 294. art. Ἐπακολουθέω l. 8, read: are manifest also subsequently; see in Κρίσις b. β.

P. 332. A. l. 30, 31, read: In the sense of *foreign*, *strange*, Jude 7.

P. 348. B. l. 13 from bott. read: *to be*, etc. See Buttm. § 150. p. 442. E. g.

P. 359. B. l. 9, after Cler. add: or Poet. Gnom. p. 187. Tauchn.

P. 369. A. l. 19, after al. add: But see Winer § 42. 4. p. 235. Herm. ad Vig. p. 742.

P. 372. B. l. 2, add: See in Σκύρος a, fin.

P. 385. A. l. 15 from bott. dele ἀγορά.— B. l. 25, read: ἡ ἄνω πόλις v. ἀγορά.

P. 404. A. l. 4 from bott. after τίθημι, add: Eurip. Iph. Taur. 595.

P. 411. art. Κάλαμος b. β, read: (β) a *stalk* or *stem* of hyssop, Matt. 27: 48. Mark 15: 19. Comp. John 19: 29.—

P. 414. art. Κάμηλος l. 9, after impossible, add: So the Arabs and Rabbins of an elephant, comp. etc.—After the art. Κάμηλος, add also the following new article:

Καμιλος, ου, ὁ, a cable, i. q. Heb. חָבֶל, in Mss. Matt. 19: 24. See Gesen. Lex. art. חָבֶל. Passow s. voc.

P. 417. art. Καρχηδών, add at end: Comp. Theophr. Fragm. [de Lapid.] 2. 18, et ibi Schneider.

P. 419. A. l. 21, after Acts 3: 13, read: Without genit. Acts 25: 16. 2 Cor. 10: 1.

P. 441. art. Κράτιον l. 16, after *Cratonia*, add: Miss. Herald 1835. p. 398.

P. 480. art. Λιβανός l. 1, before pp. insert: (Heb. לְבוֹנָה,)

P. 481. B. l. 6 from bott. after 3, add: ib. 2. 14. 8.

P. 486. A. b. 21, after 22 sq. add: Wisd. 7: 21 sq.

P. 670. A. l. 21, add: Or this passage may be referred, in a like sense, to b. α, above.

P. 803. A. l. 34, read: Diod. Sic. l. 11 fin. τὸ σῶμα τοῦ κόσμου συγκεῖσθαι πᾶν ἐκ τῶν προειρημένων.

See also Errata, after the Preface.

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[illegible]

[illegible] Mark 9:23. 7:6. [illegible]

[illegible] James [illegible]

[illegible] the author of [illegible] Mark [illegible] 12:4. [illegible] Mat. 27:4. [illegible] Mark 15:32 [illegible] Mat. 20:30-34. [illegible] 10:46-52. Luke 18:35-43 [illegible] Mark [illegible] 2:7 [illegible] 2:11. 12. [illegible] James [illegible] Mat. 8:28-34 [illegible] Luke [illegible] Mark [illegible] Mat. 15:15 [illegible] Mat. 24:1 [illegible] Mark 13:1 [illegible] Luke 23:36. [illegible] Mark 15:23 [illegible] Luke 19:29 [illegible] Luke 20:21. 22. [illegible] 24 [illegible] Luke 13:4 [illegible] Luke 24:26 [illegible] Luke 8:4. 19:27. Luke 12:7. Rev. 3:8. 6:2. Zech. 9:9. Zech. [illegible] Ist. [illegible]

[illegible] II. 2. A. [illegible] 3. c) [illegible] 12:6. 4 [illegible]

[illegible] 2:7. [illegible] Mark 11:29. [illegible] 14:4-18 Mark.

[illegible]

[illegible]

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[illegible] 2 Tim. 1:10. [illegible] 2:20. [illegible] 2:27. [illegible] Walk I Jn. 1:10. 8:56. Acts 10 9. [illegible] 2 Tim. 1:9. Heb. 6:10. Jamy [illegible] Glory — [illegible] Rebuke [illegible]

[illegible]

Ending of [illegible] with the indirecta [illegible] interrogat[illegible] 23. [illegible] 1:6. 19. 2. 21:37. 7:1. (Acts. 2:10.

[illegible]

[illegible] 12:23. 1 Cor. 9:12. 1 Cor. 5:23 [illegible]

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[illegible] Θεόλογος λόγος. Θεόλογος, δεσπότης, ὁ [illegible]

Contra, e εἰσέρχομαι. κ. β.

[illegible] ἀλήθεια. Θεὸς [illegible] τὰ πάντα φωτίσας, καινόν, παρα-

[illegible] πόδα, [illegible], σωτήρεσι, ἀρχαῖ, ἐξουσίαι, δυνάμεις, [illegible]

[illegible] σωτῆρος, φῶς.

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